Letter from the Newsletter Editors

Dear ESH members

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Warmest regards, Nicole

Letter from the President, Matthias Mende

Dear Friends and Colleagues

The ESH Board of Directors can be very proud of the Newsletter Committee, Chaired by Nicole Ruyschaert, having put together this comprehensive, informative and also very personal Newsletter. The contributions will give you a taste of the flavour of European hypnosis. I find it is rich, differentiated, balanced and most of all: very enjoyable!

The ESH Board of Directors recently held their Annual Board Meeting in London, jointly hosted by the Royal Society of Medicine (RSM), the British Society of Clinical and Academic Hypnosis (BSCAH) and British Society of Medical and Dental Hypnosis, Scotland (BSMDH-Scotland); our three British Constituent Societies. The results we have reached in the hospitable, distinguished atmosphere of the RSM Domicile in London are so significant, that they call for an Extraordinary General Meeting of the Council of Representatives of ESH, which will be held during the ISH-Congress in Rome in September.

Let me take the opportunity to encourage you to attend this vital Conference in Rome: "Hypnosis and neuroscience - clinical implications of the new mind-body paradigms." This brilliant motto is like a gateway for hypnosis to arrive in mainstream health care in Europe and around the globe: today the effects of hypnotic suggestions can be shown to be a neurobiological reality!

Wishing you joyful reading and a nice summer.

With warmest regards

Matthias Mende, Ph.D
President European Society of Hypnosis in Psychotherapy and Psychosomatic Medicine

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Matthias Mende, Ph.D
President European Society of Hypnosis in Psychotherapy and Psychosomatic Medicine
Ich wünsche Ihnen/Euch viel Freude bei der Lektüre und einen schönen Sommer, mit herzlichen Grüßen,

Dr. Matthias Mende
Präsident der Europäischen Gesellschaft für Hypnose in Psychotherapie und psychosomatischer Medizin

Chers amis, chères amies, chers collègues

Le conseil d’administration d’ESH est très fier sur le comité du Newsletter, présidé par Nicole Ruysschaert, ayant écrit cette lettre compréhensive, pleine d’informations, colorée d’une touche personnelle. Les contributions vont vous donner le goût des saveurs de l’hypnose Européenne. Je la trouve riche, différenciée, balancée et surtout : très agréable.

Le conseil d’administration récemment a eu son réunion annuel à Londres, étant invité par le Royal Society of Medicine (RSM), British Society of Clinical and Academic Hypnosis (BSCAH) et British Society of Medical and Dental Hypnosis, Scotland (BSMDH), nos trois sociétés membres britanniques. Les résultats que nous avons obtenu dans ce cadre chaleureux, distinct du RSM à Londres sont tellement signifiant qu’ils nous paraît important d’organiser un meeting extraordinaire du conseil des représentants de l’ESH qui aura lieu pendant le congrès de l’ISH à Rome au mois de septembre.

Permettez-moi de prendre l’opportunité à vous encourager de participer à ce congrès vital à Rome: “Hypnosis and neuroscience - clinical implications of the new mind-body paradigms.” Ce thème brillant est comme une porte d’entrée pour l’hypnose à faire part du courant dominant des soins de santé en Europe et dans le monde : aujourd’hui les effets des suggestions hypnotique sont visible comme une réalité neurobiologique.

Je vous souhaite beaucoup de plaisir avec la lecture et un été agréable, avec mes salutations sincères.

Dr. Matthias Mende
Président du Société Européenne d’hypnose en psychothérapie et médecine.

Cari amici e colleghi

Il consiglio direttivo della ESH può essere molto orgoglioso del comitato della newsletter, presieduto da Nicole Ruysschaert, che ha messo insieme questa esaerante, istruttiva e anche molto personale newsletter. I contributi vi faranno assaggiare il gusto dell’ipnosi europea. La trovo ricca, differenziata, equilibrata e soprattutto molto piacevole.

Il consiglio direttivo della ESH ha recentemente avuto il suo incontro annuale a Londra, ospitato dalla Royal Society of Medicine (RSM), dalla British Society of Clinical and Academic Hypnosis (BSCAH) e dalla British Society of Medical and Dental Hypnosis, Scotland (BSMDH), le nostre tre associate società inglesi. I risultati che abbiamo raggiunto nell’ospitale e raffinata atmosfera del RSM nella sede di Londra sono così significativi che richiedono un incontro straordinario del consiglio dei rappresentanti della ESH che si terrà durante il prossimo convegno ISH che si terrà a settembre a Roma.

Colgo l’opportunità di incoraggiarvi a partecipare a questa vitale conferenza di Roma, “Ipnsi e neuroscienze: le applicazioni cliniche del nuovo paradigma mente-corpo”. Questo brillante titolo è la porta d’ingresso per far entrare l’ipnosi nel tradizionale sistema sanitario in Europa e nel mondo: oggi gli effetti delle suggestioni ipnotiche possono essere mostrati come realtà neurobiologica.

Nell’augurarvi una felice lettura e una gradevole estate vi invio i miei più cari saluti

Issue No. 1 – 2009

Lettera del presidente, Matthias Mende.

Interview with Camillo Loriedo

By Consuelo Casula (CC)

CC During the next ISH Conference, in Rome in September, you will become President. What kind of programs, ideas and plans would you like to promote? What imprint do you want to give to ISH?

Camillo Loriedo (CL)

I would like to give the Society an external dimension, not only during our Congress in Rome but during my three years of presidency as well. I would also like to give the Constituent Societies the possibility to exchange and share activities, realising in a concrete way Peter Bloom’s (former ISH President), statement: “Building bridges of understanding”, expanding our proper discipline. It is important that we increment encounters and exchanges, not only among hypnotists, but also among other clinicians or researchers. I would like to implement research through different channels. For instance, we could organize the same research project simultaneously in different countries, on hypnosis in general, or on neuroscience and hypnosis in particular, comparing the results and noting the differences we may find. Recent studies in neuroscience show our efficacy, so we are now supported by scientific findings. Inside the ISH much research goes on, but we lack exchanges or confrontation. Each researcher works alone or in isolation, we don’t work together, comparing different cultures or approaches. For this reason, I would like to organise meetings, encounters, workshops and seminars so that people from all over the World and from different backgrounds can understand what hypnosis is.

I would also work on giving hypnosis a good reputation because it continues to be considered somewhat magical, mysterious or mystic, as if we did not understand the real benefits hypnosis can offer both to psychotherapists and to our patients. Sometimes we are still asked to do regressive hypnosis to bring patients to their previous life. I would also like the layman to understand that hypnosis is a different way of using words, a different way of speaking, which can improve our way of living. We need to find and/or to build a different hypnosis culture, to demonstrate its efficacy and to find witnesses to its reliability. We could also use movies. For instance, in the movie La vita è bella, we can listen to the hypnотic.
language Benigni uses when he translates what the guard says to his child and to other prisoners.

We need to help people to understand the physiological mechanism induced by hypnosis so that its magic halo disappears. We need to help people to understand that the hypnotised subject is not passive or sleeping but maintains his/her alert state to protect him/her self.

During our Congresses we have participants that are already in tune with our way of conceiving hypnosis. What we still need to do is to use a different way to expand information about what hypnosis is to people who are not familiar with it, or who have a bias due to bad experience through stage or lay hypnotists.

In September, in concomitance with our Congress, the World Week on Hypnosis will take place. We will be interested in opening our doors to the general population to explain to them what hypnosis is and what is not. We will have as well on September 25th the “researcher’s night”, in this night European researchers in many different countries meet the people to explain to them science in simple words. We will do it in Rome to make hypnosis appear more natural and friendly.

We would also like to have our own journal written by ISH members with the aim of creating a hypnotic culture that goes beyond the single nation towards the outside World.

I have many ideas in mind but I am not sure if I can develop all of them in three years. But at least we can start.

**CC** You were ESH President from 1999 to 2002. How do you remember your experience? Are you satisfied with what you accomplished, with the imprinting you left?

**CL** I received a mandate for the ESH presidency at a bad moment for the Society. It happened during the 8th European Congress in Noordwijkerhout, Netherlands, in August 1999, organized by the Dutch Society that encountered serious difficulties in organising the Congress and soon after seemed to lose its interest in the participation of ESH. The leading group, that was so crucial to the development of the European Hypnosis, suddenly became disengaged and the situation was not easy. Many other countries reduced their participation and ESH arrived at the lowest number of Constituent Societies for a long time. Despite of the bad moments ESH were experiencing, we luckily created a good team that allowed us to overcome the financial and membership crisis.

In three years, from 1999 to 2002, the ESH became healthy and wealthy. The Congress in Rome in 2002 created an atmosphere of collaboration and trust. Since then many other countries have joined or rejoined the Society and there is the sense of a team in which many European Countries give their effective contribution. I left the chair to Shaul Livnay. Shaul left his chair to Mhairi McKenna, who in turn left her chair to Matthias Mende. Matthias is now in charge until 2011 when Nicole Ruyschaert will become President. Many different styles - many different cultures but a much stronger connection.

**CC** Comparing ISH and ESH: what similarities and differences do you see?

**CL** The most serious difference, that is a problem, is that there are two completely different ways to deal with membership. ESH has only Constituent Societies as members, while ISH has both the Individual and the Constituent Society membership.

The two Societies have a lot of members in common and many who come from non European nations, regularly participate at the European Congresses as well as many Europeans who participate at non European Congresses. It is difficult to understand why they have to undergo different politics participating at Congresses.

European Congresses apply a reduced fee to the Constituent Societies members, while ISH Congress apply a reduced fee only to their individual members. It is incredible to see how much this little difference creates tensions and conflicts.

I would like to negotiate with ESH and try to have a similar philosophy of membership or an agreement that will reduce the differences among the members of the two Societies.

I would also like to create a synergy among Italian Societies and build cooperative relationships among AMISI, CIICS, SII and Bernheim.

**CC** You are also the Founder and President of SIME (Società Italiana Milton Erickson) and SII (Società Italiana di Ipnosi). Are you satisfied with these two national societies?

**CL** Since 1993, SIME has been growing and now we have around 600 members. We have a bi-yearly journal and a bi-monthly electronic newsletter. We have a good team both in Rome and in Milan and the two groups are integrated and work together. Together we teach at our four year school to become psychotherapists specialised in hypnosis. We also organise a 200 hour Master’s Course only for those who are already therapists specialised in other disciplines, such as psychoanalysis, systemic, strategic, transactional analysis among others, and who wish to add hypnosis as an adjunct to their psychotherapist background.

We also organise our national Congresses, where we invite guest speakers from abroad. For instance, last year, we invited Eric Vermilten and Gunnar Rosén to present their work at our national Congress.

Besides teaching, we offer our students supervision, tutorship and an award for research. After finishing school, some of our best students are invited to be tutors for another 4 years, so that at the end they can become teachers.

We also have the courage not to automatically award with certificates those participating at our training programs. If someone shows not to be able to learn or if their principles are not coherent with a respectful use of the hypnotic instrument.
we can refuse to give the training certificate, as we have occasionally in the past.

If someone wants to impose his/her point of view to the client, instead of listening, observing and utilising what the patient is able to offer and doesn’t change this attitude, despite all the efforts made during the process of training, we don't consider him/her ready to become an hypnotherapist.

Every lesson and every activity are monitored by written feedback from students or participants. We recognise the importance of our students’ feedback because it helps the teacher to become aware of what the students want from his/her teaching in terms of content, structure, quality of relationships and didactic style. Feedback is usually very positive, since we have an experienced team of teachers.

CC What kind of imprint do you give to your school?

CL I come from family therapy, from a systemic relational background, and also from the Ericksonian approach. So this is the imprint I give to the school. We are, however, open to other disciplines and some of our teachers have a different background, such as psychoanalysis, behavioural, and cognitive.

CC You are also a member of the board of the Ericksonian Foundation. How do you like being part of this big group? What is your role and function there?

CL I try to collaborate to maintain and to protect the integrity of the legacy of Milton Erickson. All the Board remains vigilant on the quality of the Ericksonian Institutes in the World and it is not easy because we have now reached a very high number of Institutes. Another difficulty is to maintain a good quality of teaching without imposing orthodoxy that, as we know, was considered his worst enemy by Erickson himself.

We also have to pay attention that we, as therapist, need to know more than the mere Ericksonian indirect techniques or his naturalistic approach, we need to have a solid knowledge on the new scientific findings, on the structure of psychotherapy and of the ethical professional background.

The ME Foundation has demonstrated, for example organising Congresses dedicated to the Evolution of Psychotherapy that it is possible to open to other perspectives and to maintain, at the same time, integrity and originality.

CC In 2001 you received, from the MHE Foundation, a Life Time Achievement Award for outstanding contribution in the field of psychotherapy. What was your reaction?

CL I was very proud, above all because I didn’t expect it. I was surprised, and happy. I have been part of the MEF board since 1998 and I would like to help to create more reciprocal connections with the other hypnotic societies. Once again, the same people belong to different hypnotic contexts and they ask themselves why not increase the synergies in a World that so frequently misunderstand or ignore the important role of hypnosis for so many helping professions.

The Foundation has organised many Congresses to promote hypnosis, to spread the knowledge of this neglected discipline as much as possible. I think that the Foundation Director, Jeff Zeig, is doing an excellent job. Not only does he organise Ericksonian Conferences almost every three years, but also Congresses on brief therapy, on couple therapy and especially on the evolution of psychotherapy. These Conferences are a very good opportunity for hypnosis, because they allow a confrontation with the best psychotherapists from the most important approaches. The intelligence of this Congress is that it gives the participants the opportunity to meet the best known psychotherapists coming from different schools or approaches, from psychoanalysis, to gestalt, from transactional analysis to bio-energetic. Moreover they also discover that hypnosis is a valid, reliable and efficient psychotherapy. In this way hypnosis is recognised by other approaches and schools, legitimated by their most prestigious representatives.

CC This year Jeff Zeig, Giorgio Nardone and yourself are also organising your annual workshop. Tell me about this experience. How does it work?

CL Usually it is a good experience, both for us and for the participants. We reach compatibility and complementary, integrating our differences. We understand each other, whilst knowing that we are different in approach, background, and personality style. During years of working together, we have incremented our interactive part. When one of us is presenting his lecture or his workshop, the other two intervene and comment. We esteem each other on personal and professional levels: each of us knows that the others are good professionals, valid experts in their specific field and good workers. With this attitude of respect and friendship we can openly debate our opinions and knowledge. Even disagreement is open and fairly accepted, without compromising a solid and stable relationship. We didn’t project a long teaming, but, surprisingly, we have been working together for about 14 years.

CC Do you remember any particular workshop?

CL Yes, I remember the one on sex therapy where we had a lot of fun talking about the classical joke, which says that when you are not good enough doing something, you teach it!

CC You have written 24 books. Which one is the most important for you? Which one do you like most?

CL The one I like most is Terapia relazionale. Le tecniche e i terapeuti (Astrolabio). I have a plan to expand the chapter on the therapist's role and write another book only on exploring a therapist’s problems and difficulties.

The other book I like a lot is Paradosso e i sistemi familiari, (Astrolabio) (co-authored with Vella, translated into English as "Paradox and the Family Systems", Brunner/Mazel 1992). It took me five...
CL My first step was a translation into Italian of Jay Haley’s book “Uncommon Therapy” (1976). At that time my English was not so good, so it was a great opportunity for me to learn hypnotic language in order to really understand the deep implications of the words Haley used.

The second step was taking classes with a Professor at La Sapienza University in Rome; this Professor was really an expert on hypnosis. He knew every single school, every approach, every trick of hypnosis and I was fascinated by his lessons. The third step was provoked by Professor Vella. One day, during one of his family therapy sessions, he phoned me and told me that the boy he was treating with his family had asked for hypnotic intervention. I thought that I had to arrange an appointment with him, but Professor Vella asked me to use hypnosis with him right away on the phone. I obeyed. I used hypnotic technique by phone and the therapy was successful. Some days later, I met Professor Vella and I asked him how it had worked out. He told me that, not only had the boy gone into hypnosis but so had all the other family members. After that experience, I changed my mind and my attitude and started to utilise hypnosis in a formal way with entire families. That was in 1975. Afterwards I began to combine this direct approach with the indirect way learned from Whitaker, who I consider my teacher and mentor.

CC Can you tell some more about your teachers or mentors? Who has inspired you the most?

CL Whitaker and Haley. Whitaker worked a lot in Italy in our Instituto Italiano di Psicoterapia Relazionale, in Rome, directly with our families and I learned by watching his work, modelling his way of emotionally participating in the family system, his way of playing the family game. When I personally met Haley, I was not of the right age to become his disciple but I could still admire him and his way of being, of teaching and of writing. We became close, more like colleagues and friends but I still consider him as a great master.

CC Beside your beautiful wife Laura, who are the women who have most influenced you, from a personal and professional point of view.

CL Actually there are several, like Kay Thompson, Virginia Satir, Mara Palazzoli Selvini, among others.

CC You wrote an inspiring chapter in K. Olness’s book on Kay Thompson....

CL Yes, I vividly remember that every time she came to teach in our Institute she used to bring some simple but significant present for each of us. She was able to create intimacy in a few seconds; her linguistic competence was really astonishing and has not been replaced by anyone. I also learned from Elizabeth Erickson. She was the one who helped me to feel at ease when I was visiting her husband. She was the angel of the house, explaining to visitors the place and the rules of her paradise. She was very discrete but she was very sensitive in resonating with my unexpressed desires. I remember that she once offered me something that I wanted to do but I didn’t dare to ask for: to sit under the tree in Erickson’s garden. She left me alone and, after awhile, she came back with a camera and asked me if I was willing to have a photo taken.

CC After the ISH presidency what would you like to achieve?

CL To have more time to think, to read, to write, to play my guitar and to live. I would like not to keep or give others the idea that reaching important politically positions is an outcome to achieve. For me, it is only a means – perhaps even indirect – to reach a better self-awareness of my own limitations and to understand how to expand them, a little bit.

CC Thank you very much.
Swedish Society for Clinical Hypnosis (SSCH)

I left my presidency in March, and Michael Rundblad was elected President of SSCH for two years. I am assisting the new Board with whatever they need, like writing this text. The SSCH Board is now in May-June occupied in formulating a response to the National Board of Health regarding the preliminary version of Guidelines for the Treatment of Anxiety and Depression. The guidelines were authored by specialists of medicine, not psychology, but they also regulate psychotherapy. Hypnosis was not mentioned and Psycho-Dynamic therapy (PDT) was a possible indication, but low in rank. Only Cognitive Behaviour Therapy (CBT) got a high ranking. SSCH now collaborates with ten other psychodynamic and existential psychotherapy societies with licensed members only. Our joint protests and constructive suggestions regarding guidelines will be heavy and we hope to have an impact on the final edition from the Government.

Another political option would be to call everything we do CBT therapy. We have not chosen that strategy. Of course we have CBT tools, but we want the freedom to use our PDT competence, awareness of Psychodynamic (PD) phenomena and to use the relational interventions. Actually, I believe we who have a long experience value the roots of our knowledge and we want to credit the impact PD training has on our clinical competence.

SSCH will start new educational programmes with hypnosis for Dentists. In SSCH, all professions study together on Ground levels, 64-70 hrs. Then there are another two years training part time, in medical and psychological hypnosis or psychotherapy with hypnosis. There will be another choice i.e. for dentists and their nurses in particular. The southern branch arranged a joint conference with the Danish Society, with Etzel Cardeña, Gunnar Rosén and me as keynote speakers and many competent members giving presentations.

Two hospitals in Sweden are planning to specialise their pain clinics staff in hypnosis. Gothenburg University Psychologist programme continues inviting me as lecturer in hypnosis 7.5 university points, and the interest to learn more grows now. The local branches of SSCH offer open information seminars for professionals and for the public. In September there will be a big event in Stockholm and hopefully our prominent senior member Basil Finer will speak there. So, in these times of recession, it seems like hypnosis is becoming more popular again, and not only on stage (which we regret) but also in professional contexts!

Our website is in Swedish, but you may understand something or at least recognise the photos. www.hypnosforeningen.se

Very constructive earlier sent news: The basic hypnosis training that I introduced in Gothenburg University, as the last course in the Psychologist programme, has become very popular and asked for. The students inform each other and although the University has to hire me as a guest teacher, I receive the largest group of three choices being PDT, CBT or hypnosis as their advanced training options. Then they continue taking more courses in SSCH.

I lectured recently at a medical pain congress, and the senior physician of the organising hospital for the congress, became so interested that he now plans to make his hospitals’ profile to be one of hypnosis competence and I will be their consultant specialist.

Our treasurer, dentist Ulf Torngard, who will join us in Rome, has inspired his boss to make their dental practice, which is the Community dental practice, a hypnosis dental practice. So, their staff will now learn hypnosis in the SSCH training programme. We will flourish again, despite recession!

Warmly
Susanna Carolusson

Austrian Society of Scientific Hypnosis (ÖGWH), Austria

The first University training course of Medical Hypnosis (chair Henriette Walter) at the Medical University, Vienna started in November 2008. Seven modules were given by experts in the hypnotic field, including Dirk Revenstorf, and O. Berndt Scholz. We are proud that, with ISOREC, we have for many years been able to successfully bring the curricula to the University.

Best greetings from Vienna.

Henriette Walter
Vice President
www.oegwh.at

International Society of Research and Education in Communication – Cooperation – Liaison – Strategies (ISOREC), Austria

In short, our actual activities are teaching, supervising, relaxing. And we are delighted to see the most successful first University training course of Medical Hypnosis at the Medical University Vienna. We took part in the preparations and have been supporting this ambitious project.

Interesting for our German speaking colleagues: is the Anniversary publication for the 85th Birthday of our President, Heinrich Wallnöfer, which can be downloaded from: http://www.wallnoefer.co.at/. The book was out of print for a short time: “Die besonderen Chancen der Autogenen Psychotherapie” (2005). We are hoping an English translation will follow.

Marianne Martin
Vice President
www.hypnos.at

THD, Turkey

1) THD has held three-level hypnosis courses for medical doctors, dentists and psychologists for many years. This year, the society continued to hold one of these courses at three levels (March, April and May).

2) The third volume of a series of books edited by Ali Esref Muezzinoglu, DDS, to be followed in these courses (for the third level) is being prepared for publication.

3) The Committee on Educational Programmes in Europe (CEPE) and the Ethical Committee held their meetings in March 2009 in Istanbul. Taking
advantage of this event, the THD held two one-day Workshops by Gaby Golan and Phyllis Alden in Istanbul.

4) The THD also held a 2-day workshop by Assen Alladin of Canada on Hypnotherapy on May 30-31

5) Some members of the THD continued to support the Istanbul Aydin University for hypnosis education.

6) The VI International Medical Hypnosis Congress (Turkey) will be held in Istanbul on November 13-15, 2009. Five worldwide-known hypnotherapists will participate at the Congress. For registration, paper, workshop presentation and other issues please contact Ali Esref Muezzinoglu at: aemuezzinoglu@gmail.com

**Congress Reports**

**Brief Therapy: Lasting Solution. San Diego. 11 – 14 December 2008**

Report by Consuelo Casula.

Before entering the plenary room, the participants at the conference on Brief Therapy: Lasting Solution, organised by the Milton H. Erickson Foundation, San Diego 11 - 14 December 2008, paused outside to read the letter written by Mary Goulding in the last moments of her life. This expert in Transactional Analysis found the energy to give another demonstration of her resilience and generosity. She wrote a moving and sober letter retracing the path of various achievements in her personal and professional life.

After this initial moment of mourning, the Conference proceeded according to the programme with five keynote speakers and 73 panel and workshop presenters. I propose a synthesis of keynote and workshops I followed.

The first keynote speaker was Lenore Terr, a pioneer in the field of psychiatric treatment of traumatised children. Her intervention was full of compassion for the suffering of these human beings, often too young to make sense of the enormous pain caused, perhaps, by a mother who attempted to kill them.

In her address and her workshop she presented three factors of change:

1) The therapist as a professional, scrupulously following a training procedure, a method, or his/her personal instinct.

2) The atmosphere created by the therapist during the therapy.

3) The understanding of what is contributed by the patient to the therapy and what can be transformed into play.

The second keynote speaker was Jean Borysenko, who spoke of the compass indicating the north of inner freedom, curiosity and mindfulness, and presented the results of a research project she undertook, interviewing various inspirational figures of our times. Borysenko suggested that spirituality can be considered a combination of marvel, love, attachment, faith, compassion, trust, forgiveness, joy, hope, and connectedness. During her workshop she proposed three ways to say yes to change:

1) Separate from the known
2) Wander in the wild
3) Return transformed

In this way she recovered the classical metaphor of the journey in which the familiar land is abandoned in order to enter into the unknown, thus enabling the discovery of what is an obstacle to change: fear, pride, laziness, indolence, rage, attachment to result and pessimism. The unknown contains traps which must be overcome in order to access new territories as renewed persons, more mindful of their own resources.

Another keynote speaker, Jean Houston, seduced the audience talking about her encounters with Margaret Mead, Katherine Hepburn, Hillary Clinton and especially Barrack H. Obama. Her address focused on archetypes and social transformation of which she is recognised an expert. For years she has been called upon to train new international leaders with a programme that activates the energies of collaboration. In her presentation she emphasised the importance of awakening and incorporating the five senses as well as the psychological, mythical and spiritual aspects that can carry personal potential to the level of social change, involving both the professional and the cultural community. In her workshop, she invited the participants to embark on a journey of personal and social transformation, following the symbolic path described in an Albanian myth which tells the story of seven brothers who save a princess kidnapped by a dragon, each utilising his own resource.

Among the numerous workshops, Erving Polster (co-Founder of the San Diego Gestalt Training Center) presented the therapeutic keys which can be used to empower the identity of the subjects in therapy, starting with the question “what would you like there to be written on your epitaph?” Our task, as therapists, is to recognise what inspires the patient but cannot be realised as he/she imagines, and to orient therapy towards the achievement of a feasible goal. Polster reminded us of the need to give patients the impression that they are important to us, of giving them a sense of their uniqueness, and of helping them to recover the sense of reality in their lives.

Claudio Naranjo - coordinator of a school of integrated psychology and spirituality in Chile – in his workshop proposed that we substitute the obsolete concept of neuroses as a conflict between nature and culture, or between is and ought, with the eternal value of the seven capital sins. He then gave us some indications as to how we can recognise the manifestation of the seven capital sins, which cause us to suffer: Rage makes us obsessive, vindictive. Pride makes us vain, arrogant, hystrionic and narcissist. Envy makes us rancorous, wining and impotent. Gluttony makes us hedonistic, compulsive and dependent. Lust makes rest impossible. Sloth is the anti-chamber to depression, preventing enjoyment of life and doing our best. Greed makes us avarid, mean and covetous and prevents us from expressing our potentialities.

Peter Levine - expert in trauma, former consultant for NASA, developed the SIBAM (Sensations, Images,
Behaviours, Affects, Meanings) protocol - offered another interesting workshop. His technique consists in inviting patients to concentrate their attention on their bodily sensations in order to identify the areas of tension, pain and residual suffering, minding the connection with the other parts of their body. The movement is, therefore, from fragmentation into connection, from dissociation into integration, thereby helping the subject to perceive him/herself, not as a passive receptacle, but as a live being, capable of remembering, in the sense of rearticulating the members of their own body into a coherent whole. To reinforce this sensation he makes patients repeat the sentence “I am alive”. The assumption being that the new bodily experience elicited by the therapist can reframe the internal experience of the body in the victims of trauma.

Finally it is well worth pointing out that, for the first time in the history of the Brief Therapy Conference, a course on the basic of hypnosis was organised and run by the big five of Ericksonian psychotherapy: Jeff Zeig, Stephen Lankton, Stephen Gilligan, Michael Yapko and Ernest Rossi (in order of appearance).

Zeig presented the phenomenology of hypnosis, Lankton the indirect language of hypnosis, Gilligan the methods of inductions, Yapko hypnosis as brief goal oriented psychotherapy, and Rossi three new approaches of induction to therapeutic hypnosis. This innovation was well received by the participants given that more than one hundred and fifty participants attended the course on hypnosis. This fact demonstrates that, thanks also to the efforts of Zeig and to his extraordinary organizational skills, hypnosis is being more and more recognised as a leading form of brief psychotherapy.

Philosophical Corner

Philosophical Counselling and Hypnosis: Mutually Enriching
By Consuelo Casula

This second article presents the new discipline called Philosophical Counselling (PC from now on) founded by Gerd B. Achenbach. PC represents an archetypal human encounter where the counsellor uses words coming from philosophical ideas, skills and virtues to help the patient, called “guest”, to ease suffering from everyday problems, following the Epicurean statement that “Wrongless is the argument that does not alleviate suffering”.

This modern movement helps philosophers to leave their abstract world and become practical by entering the counselling kingdom. The idea comes from the German philosopher Gerd B. Achenbach who opened the first PC practice in 1981. In 1982 he founded IGPP (Internationale Gesellschaft für Philosophische Praxis), an international point of reference for this discipline. Since then this re-affirmation of the practical value of philosophy has spread throughout Europe and North America where it continues its evolution.

**A non clinical approach**

Though there are psychiatrists and psychologists who use philosophical concepts in their treatment, Achenbach’s approach is non-clinical, and does not work with psychological, medical or theological models. The aim of Achenbach’s practice is to create a free place where persons use philosophy to develop their own thoughts on relevant subject matters, such as life and death, job problems, interpersonal difficulties. PC is not an alternative psychotherapy but an alternative to psychotherapy: a new form of counselling to people searching for help to solve existential problems. Guests want to understand the meaning of their lives, knowing that answers are not a conclusion to anything but only tools for new quests.

PC is not meant as a treatment for medical or psychiatric disorders, but rather a dialogue to assist psychologically healthy people who are facing problems of everyday life. PC is not interested in the unconscious, in the psyche, in the biography of the person, nor does it go to the past to search for the causes of the symptom. Instead it goes towards the future, working with reason, helping to understand the reality as it is, elaborating reflection that helps to better understand the complexity of the problem and how to solve or live with it. It does not have a model of health or of normality. Nor does it have a method. Achenbach’s method is called “beyond method” because, in order to tailor his discussion to each guest, he considers himself open to use all methods available to him. The risk in this is that if the counsellor is not well trained, s/he may feel licensed to do whatever s/he wants.

**Therapy of the soul**

Philosophy is a therapy for the soul that cures ignorance and suffering, putting emphasis on realization and inner transformation, teaching a new way of thinking and living accordingly, also involving the spiritual area with no religious doctrines, ideologies, myths or conceptions.

PC is a way of helping the guest to follow a sceptical philosophical experience about what is considered right or true, assuming that our experience of the world is shaped by ideas, beliefs, values, stories and worldviews. In that sense, the philosophical counsellor plays the role of mediator, attempting to reconcile the guest’s experience with own values or worldview. Since everyone has his/her way of interpreting reality, the philosopher expert in elaborating thoughts and ideas tries to clarify the complex relationships among individual world interpretations, values and meanings, concepts and expectations.

**Rules of PC**

Even though when a guest searches for a counsellor, is motivated by some sort of predicament and wants the benefit of counselling, the philosophical counsellor should resist leading the guest toward specific goals or truths.

According to Achenbach, the P.C. is based on four rules:

- The counsellor must adapt to the different needs of each guest: no two individuals are the same.
- The counsellor must attempt to understand the guest and help him/her to do the same.
- The counsellor must resist trying to change the guest.
The counsellor must amplify the guest’s perspective, nurturing it with whatever seems appropriate.

In order to clarify these rules, Achenbach uses the metaphor of the pilot of a boat. The guest who has lost speed and/or direction of his boat calls the pilot-counsellor who is considered expert in the art of sailing and knows how to proceed from one harbour to another, and also knows how to avoid the dangerous areas beneath the surface. The pilot climbs aboard the ship of his/her guest and, together, they explore old and new maps, use a compass, sextant, telescope, study winds, sea currents and the stars. They may also talk about what the guest knows and thinks about sailing, or being captain, or the previous experiences in sailing in other seas. At a certain point the guest reaches the knowledge s/he was looking for and recognises which direction to move forward, ready to take up the control of his/her ship, increase his/her speed, and navigate.

**Philosophy as art of living**

Through a Socratic face-to-face dialogue, the philosopher involves the guest in asking philosophical questions, not in an intellectual way, but in a meditative existential way. S/he also gives supporting exercises in order to start a wondering process and to open the consciousness towards an inner transformation that brings wisdom and happiness. The supporting exercises are meant to infuse the necessary calmness to acquire philosophical ideas and concepts and recognise hindrance, ignorance and suffering.

PC conceives philosophy as an art of living that builds a deep understanding of the beauty of life recognizing its flaws, its uncertainty and complexity, as well as relieving it from false conceptions and restrictive assumptions. To open this consciousness, philosophers ask what is common to all mankind, the universal, the essence of man and reality. They ask questions, such as: “Who am I? Why do I exist? What can I know? How do I know that I know? What can I hope for? Is there a meaning to life? Is there a god? Is there a life before or after death?” And so forth.

**Andragogy**

The counsellor cultivates talent for proper listening, cares for others, relies on experience, and follows a special training rooted in the wisdom traditions which appreciate the highest mental functions: reason, intuition and volition. It appeals to the active side of personality and frames the counselling relationship as a special type of learning partnership, based on practical learning, not just theoretical skills. It is not a pedagogic discipline where the guest is conceived as a passive subject, but rather as an andragogic discipline where the guest is activated to participate, driven by his/her motivation, to select what is important and learn from his/her own experience. Andragogy is the process of engaging adult learners in the structure of the learning experience, it is an educational approach characterised by the assumption that adults are interested in learning what they think has immediate relevance to their lives, what is interesting to them, while their experience provides the basis for approaching new activities.

PC places great faith in the liberating power of human reason, which it does not divorce from other cognitive capacities, or from emotional life, since emotions are part of the way we construct the world and are inseparable from ideas, beliefs and values. Feelings are dramatic symptoms of hidden assumptions, so that by representing the implicit assumptions in explicit form the way we feel can be changed in order to change our experience of the world. Since emotional life is based on invisible roots, questions can bring to light limiting beliefs in order to examine them and change them. Since language shapes experience, the philosopher pays attention to language and selects words that appeal to the spiritual autoimmune system, words that enhance activity, freedom, autonomy, reason, wholeness and dignity.

Philosophical ideas aren’t proposed in the abstract but applied to concrete problems, clearing the path and opening the way to greater human flourishing. Everyone can profit from working on human skills: reasoning, detecting harmful assumptions, imagining alternatives, exposing self-defeating fallacies, valuing and training the will, and so forth. Everyone can profit from coping with moral dilemmas, ethical and professional conflicts, reconciling experience and beliefs, reason and emotion, to give meaning to crisis, values, and scopes, to search for identity. Everyone can profit from overcoming anxiety due to a work change, problems in family relationships, difficulties in reaching goals, mid-life crisis, mourning a loved one, or fear of own death.

Let’s now have a look at Achenbach’s books.

*“Philosophical Counseling”* (Philosophische Praxis, 1987)

Human beings need philosophy when life is boring, meaningless, and existence is schematically preformed and pre-thought by others. In such cases the counsellor helps the guest to think about his/her own life in order to clarify the problematic aspects without giving readymade answers. The aim is vivify, enliven, and brighten up with soft concepts, fighting against three enemies of the rational soul: hasty conviction, cold exactness and soulless truth. A philosophical counsellor treats the guest’s problem, not the guest, asking questions in order to reach virtue, knowing how to transform knowledge into actions. S/he raises doubts on what others take for granted, investigates what appears obvious, deeply following the opposites until s/he arrives where they reconcile and conciliate. S/he is also aware that nothing is completely pure and the harmony of the cosmos is made by contrasts.

*“The art of living”* (Lebenskönnerschaft, 2001)

In this book the author talks about phronesis, the practical wisdom, the virtue, the ability to live in a proper way. Phronesis is the wisdom coming from experience. S/he who has this art of living is flexible, adaptable, proceeds straight for the main road. Through a constant dialogue we can achieve Phronesis and become someone else without stopping being ourselves. So that when we are around 20 years old we learn abilities, at 40 we reach prudence, the mother of all other virtues, and at 60 we conquer wisdom, becoming aware of our own limitations. The art of living is based on learning the art of vigilance, of paying attention to our thoughts as we pay attention to our children. Only when we recognise that we are still wearing seasoned beliefs, consolidated judgments, and conformed desires, can we decide to change them.
“The book of interior calm” (Das Kleine Buch der Innenre Ruhe 2001)

According to Achenbach we need tranquility, quiet, time to meditate, silence that opens the door to enter spirituality and slowness. Slowness needs time and gives us time. In order to reach a silent and tranquil mind it is important to become indifferent to different things, to have by not having anything, and to will that things be as they are. Complaining because it rains doesn’t stop the rain, accepting the rain makes us feel good. Lightness is the answer of the wise man in the face of adversity, reaching interior harmony as an agreement between nature and the universe. In order to have a tranquil mind it is important to moderate desires, to prefer gentleness of feelings, to cultivate healing and soothing thoughts, so that we don’t over-evaluate nor under-evaluate ourselves or others. In this way we gain euthymia, solidity of the spirit, steadiness of the soul. A philosopher is s/he who knows how to gain the best from every event, s/he who is able to tolerate, consent, accept, reconcile, because s/he knows that everything that happens is necessary. Only what we love changes; what we despise remains the same.

“From rightness into falsity” (Vom Richtigen im Falschen 2003)"

According to the author, happiness is recognizing something true in what is false. In fact only one concept of truth does not exist, rather truth is a continuous searching for truth. Happiness is the present of attention; it is the exercise of benevolence and indulgence that brings us to accept reality and to stop every illusion, helping to realise that everything finishes. Philosophy means to learn how to grow old with dignity and trust, being prepared for anything that might happen and knowing that we cannot forecast what will happen. Consolation comes from looking around and seeing how many people are suffering, realizing that we haven’t lost everything, that life goes on and that everything happens necessarily.

The Marriage between Philosophical Counselling and Hypnotherapy

Both psychotherapy and P.C. have their own separate methods and objects of knowledge; they share the importance of selecting positive words to send a message that opens minds, souls and hearts. The proper relationship between philosophy and psychotherapy is dialectic, made of cooperation and competition. Therapists study how the mind operates, according to the theory chosen, and their approaches are characterised by dealing with affective, cognitive, behavioural processes or events. Philosophical consultants study how every person could lead his/her own life, and help guests to reach phronesis, practical wisdom, based on mindfulness, virtues and resilience.

Both the therapist and the counsellor help the patient/guest to recognise dysfunctional assumptions, to draw inferences correctly, to get clear definitions and so forth. In addition to that, the therapist also works on emotions, on past experiences, on future plans. The aim of the philosophical dialogue is to help the guest to reach stoical ethics and live according to reason, aiming to be happy in the sense of reaching a tranquillity of the mind. The aim of the hypnotherapist is to help the patient to utilise his/her resources to solve problems s/he may encounter in his/her life.

Both, consultant and hypnotherapist may agree in using philosophy to harmonise thinking and living, not considering stupid questions, rather keeping them in quarantine.

Hypnotherapists can benefit from the philosopher’s ability to uncover individual’s fundamental assumptions and perspectives, as well as embrace scepticism so that both the philosopher and hypnotherapist are liberated by the illusion of the pursuit of truth. Scepticism is necessary to maintain an open-ended outlook and to renew interest in what is considered untrue. Both patients that go to a hypnotherapist or guests that go to a philosophical counsellor do not receive answers to their questions, rather they receive new questions that open new perspectives in their lives and thus keep wonder alive. As Aristotle said “Philosophy begins with wonder”.

What Comes Next

In the next Philosophical Corner I will present the work of the philosopher Martha Nussbaum.

Consuelo Casula

Book Reviews - Publications on Hypnosis

“Harry the Hypno-potamus: More Metaphorical Tales for Children” volume 2

Linda Thomson PhD MSN CPNP, ABMH


Number of pages 176

Ordering Number, website www.crownhouse.co.uk

Review by Consuelo C. Casula

Spec Psychologist, Psychotherapist

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Review

After the success of her first classical book, with this new publication “Harry the Hypno-potamus: More Metaphorical Tales for Children” volume 2, Linda Thomson turns the reader’s focus to the magical power of imagination. With empathic ability, the author shows her creativity by blending knowledge about animals and their characteristics, wisdom about healing children’s diseases, and skills of hypnotic techniques. Her creativity is also empowered by the illustrations of Amit John, who is able to give a special vitality to each inhabitant of the zoo. This is a valuable handbook for every child, sick or healthy, for parents with suffering children and paediatric experts, nurses, and social workers.

Thomson’s second book of metaphors comes to bring joy and healing power to children through an artistic combination of therapeutic messages, embedded in stories with skilful hypnotic techniques to help solve a variety of situations and problems. Such as anxiety, fears and phobias; habit disorders –finger sucking, scratching, stuttering; pain – headaches, abdominal, iatrogenic pain and ADHD, depression, bullies, anger management. Curious children can also discover something about the animal kingdom. For instance, they find out that the Panda comes from the rainy mountains of China and its original name Da Xiong Mao, means “giant bear cat”, because the pandas’ eyes look like the
Apprenons par l’autohypnose à cheminuer dans la vie. Jorge Abia et Teresa Robles

Traduit de l’espagnol.
Titre original. Autohipnosis. Aprendiendo a caminar por la vida.

Un « petit » livre d’une grandeur étonnante! Le format en est très attractif car dès la prise en main, le lecteur peut commencer à pratiquer.

Tout semble si simple, et sans s’en apercevoir, le lecteur apprend beaucoup plus qu’il ne s’y attendait. La présentation très originale permet une prise de conscience et une pratique de l’hypnose directe ou plutôt indirecte : dans le texte consacré aux exercices, quelques mots en italique sont des messages directs, semés dans un texte qu’on peut parcourir d’une traite. Si on lit tout le texte, on profite plutôt d’une approche indirecte. Les mots en gras indiquent les idées importantes à communiquer et à approfondir.

Progressivement, sans se sentir mal à l’aise, ni effrayé, le lecteur peut entrer en transe hypnotique en suivant les exercices qui brillent par leur simplicité. Là, justement, se laissent voir la grandeur des auteurs, le goût du détail, l’art de « s’accorder » au lecteur. En pratiquant le lecteur peut progresser dans sa maîtrise de l’hypnose. La forme « je » indique, indirectement, qu’il s’agit d’un livre d’auto-hypnose, et que c’est une pratique toute simple et toute naturelle.

Cet ouvrage est une invitation à se familiariser avec certaine philosophie de vie, stimulant la réflexion. La liberté de choix est bien illustrée par « chacun peut se préparer un paradis ou un enfer dans sa vie, non tant par ses aptitudes que par ses attitudes » (p. 84).

Au fil des pages et des entraînements, la diversité des exercices se comprend mieux. La partie nommée « Je me repose » donne une approche plutôt paradoxale dans le but de retrouver son énergie. On apprend à revivre de bons moments, qui, indirectement, mettent dans un autre état. « J’écoute mon corps, je suis attentif à mes émotions » vous guide dans le domaine de l’interaction corps-esprit. Comme fil rouge, là aussi la suggestion est donnée « la respiration résout d’une manière bénéfique, en y prenant plaisir en toute sécurité harmonieusement » (p. 61). La suggestion sera répétée à plusieurs reprises. Une autre suggestion invite à digérer, introduisant la « digestion » comme métaphore répétée pour se libérer par la respiration de ce qu’il y a de négatif, de nocif, d’ennuyeux ou pour l’intégrer comme qualité dans le corps ou dans le corps-esprit. L’attitude, l’approche positive sans rancunes, est encore plus claire dans le chapitre « Je soigne mes blessures » La gratitude et les apprentissages par les blessures font partie d’un script et illustrent l’utilisation de manière positive de la peine. Dans le chapitre 4 « Je découvre la sphère des réalités », la réalité externe est opposée à la réalité interne, au choix de vivre les événements d’une manière différente. L’hypnose ne nous limite pas à la réalité. Le chemin s’ouvre, la vie peut prendre différentes directions par les objectifs qu’on choisit (en transe), par la construction de son avenir, par la création de « cercles vicieux de bien-être »

Le travail psychothérapeutique est bien illustré par un chapitre sur « apprendre à utiliser qualités et défauts » et « découvrir qui je suis et apprendre à bien utiliser les déguisements ». L’interaction corps-esprit se comprend dans des suggestions concrètes : « découvrir les déguisements, décoller les déguisements et faire guérir la peau avec la respiration », et, dans des suggestions post-hypnotiques : « la respiration continue à travailler pour soi ». On peut s’exercer à construire son avenir et ainsi dépasser les limites de la réalité. Les exercices « apprendre à tirer plaisir de chaque pas, du moment présent » peuvent être considérés comme « Mindfulness » avant la lettre, précédant l’engouement que celui-ci connaît ces dernières années.

La distinction assez stricte entre le cerveau droit et gauche ne convient pas tout à fait à la réalité scientifique. Ce modèle est cependant un modèle à même aux novices de l’hypnose. Clinicians can learn some hypnotic techniques and hypnotic language that can be adapted for a variety of situations and problems, as well as ready metaphors filled with helpful suggestions and hope. Hypnotherapists can improve their skills with new suggestions and ASCH affiliates may enjoy meeting friends and colleagues disguised among the animals living in the zoo. For example, Dr Dan is Daniel P. Kohen, the behavioural paediatrician, who wrote the foreword and co-authored with Karen Olness the book Hypnosis and Hypnotherapy with Children. Or Yapko is an Asian elephant with scratching problems and Lankton a lizard with warts.

The book is well written and enriched by many drawings to entertain and delight the reader. The therapeutic messages, cleverly embedded in the story, slip into the unconscious mind of the children, enhancing empowerment by exposing them to new possibilities, new perspectives and differing philosophies.

Hommage à Elizabeth Moore Erickson. Collègue hors du commun, épouse, mère et compagne
Marilia Baker
La curiosité du lecteur est aussitôt stimulée, aiguisée : le style n’est pas celui d’une biographie ordinaire, chronologique. Comme un puzzle, les pièces tombent sur place, ou plutôt s’assemblent progressivement jusqu’à donner l’image de la vie du couple « hors du commun », l’importance de la relation, la mutuelle collaboration de toute une vie tant en famille que professionnelle.

On apprend la fascination d’Elizabeth Moore Erickson pour le cirque, son intérêt pour la chimie suivie par l’étude de la psychologie. Elle est choisie comme assistante de recherche par et pour Erickson. Dès leur première rencontre, Erickson décida qu’il allait l’épouser. Bien qu’elle n’ait que 21 ans, elle se maria, sans l’assentiment de ses parents, avec Milton Erickson le jour de sa remise de diplôme. Non préparée à effectuer des tâches ménagères, elle fit cependant une excellente mère pour les 3 enfants que Milton avait déjà eu de son premier mariage. La famille s’élargit avec encore 5 enfants dans l’harmonie, le grand cœur et la générosité.

Par des entretiens avec Elisabeth et ses enfants, par des lettres et des témoignages, on apprend sa vie et ses activités. On apprend le déménagement à organiser brutalement, alors que Milton subit une autre attaque de polio et est invité à s’installer au sec et au chaud, dans un autre type de climat : Elisabeth orchestre de main de maître le voyage, l’organisation du déménagement, seule, avec 5 enfants petits et un époque malade.

Le récit se nourrit d’anecdotes qui illustrent la personnalité, les valeurs, l’originalité du couple parental. Le lecteur traverse les étapes de la vie du couple.

Comme fil rouge du livre est cette alchimie de l’amour, toujours présent. Quand c’était possible, Elisabeth accompagnait volontiers son mari. Par ailleurs, l’hospitalité et les intérêts diversifiés amenèrent un certain nombre de célébrités à fréquenter la maison. Les rencontres amicales, les discussions et les échanges professionnels font partie du quotidien de la vie du couple. L’auteur fait aussi une excursion sur tout ce qui passe dans ce quotidien des Erickson : la revue, les contes de fées dont l’histoire du magicien d’Oz, les recherches de Margaret Mead à Bali, quelques unes des activités d’Aldous Huxley. Des citations de Tagore, Rilke, Kahlil Gibran, Jeffrey Zeig, spécialement choisies soulignent les concepts de base de la philosophie de vie ericksonienne.

La deuxième partie de l’ouvrage est la retranscription d’un entretien avec Elizabeth relate de la voix d’Elisabeth ce qui a déjà été décrit dans la première partie. L’intérêt en est celui de la diligence, de la lucidité de la « Doña »

La troisième partie est consacrée à l’album de famille. Les appendices présentent quelques propos de bienvenue et discours d’Elizabeth lors de conférences. A l’âge de 88 ans, elle exprime encore son bonheur et sa satisfaction à voir le travail de Milton reconnu. L’appendice B donne le récit d’un interview par Laurel King. L’appendice C donne un résumé du texte « Une approche clinique de Milton H. Erickson ». Quoique intéressant à situer, le travail de Milton et son importance pour l’hypnose moderne, ne paraît pas en connexion avec le reste de l’ouvrage.

J’ai bien aimé lire ce livre. J’ai été de plus en plus étonnée des qualités exceptionnelles qu’Elisabeth Erickson possédait, alors que je ne percevais pas l’importance de son rôle dans toute l’œuvre de Milton Erickson. Alors que j’en terminais la lecture, j’apprends qu’Elizabeth Moore Erickson vient de décéder. Tout être humain, si on s’en souvient, reste vivant dans nos mémoires. Betty Alice Erickson, l’une de ses filles, témoigne par un Eloge à sa mère, éloge que vous trouverez plus loin dans cette newsletter.

Marilia Baker, l’auteur de ce livre, a fait des efforts considérables, avec un dévouement exceptionnel, pour retracer l’histoire de la vie d’Elizabeth Moore d’une manière fascinante, quelque peu, même fortement « ericksonienne » en nous emportant dans le cours et le flot d’associations, d’émotions, d’exemples extraordinaires qui parlent pour eux.

Un présent pour tous les lecteurs francophones qui veulent situer tout ce qui concerne Erickson et son approche thérapeutique dans le cadre d’une vie. Also a gift for English speaking readers, as the book first was published in English.

Qu’est-ce que l’hypnose ? François Roustan

We quite often say that every writer is the author of only one book. Could we say that this book of François Roustan, entitled Qu’est-ce que l’hypnose, What is hypnosis? is his only book? This reissue, or new promotion, of this foundational book, this reference book, was first published in 1994 and seems to have been, unfortunately, neglected.

François Roustan (1923–) has gone into the field of hypnosis after a deep experience with philosophy, theology and psychopathology, and a practice of psychoanalysis. He comes aside Léon Chertok and Milton H. Erickson and has developed a philosophical approach of hypnosis in relation to the teachings of the oriental school of wisdom. In order to clarify this mysterious thing and to understand to what it could be connected and linked, he has committed a number of books, among them La fin de la plainte, The Ending of Complaining (2000), Il suffit d’un geste, A Simple Gesture Is Enough (2003); Savoir attendre pour que la vie change, Learning How To Wait So That Life Changes (2006)… Qu’est-ce que l’hypnose? is not a manual, a guide to teach hypnosis. It questions us about our representations about hypnosis—a fascinating phenomenon, a submissive state where we lose judgment and sensitivity—and goes back to the basis of perception. He plays with the notions of general and restrictive waking, of paradoxical waking. Hypnosis is defined as a state of intense waking in which we can access the power of setting-up the world.

Five main sections or themes are the doors to the
The precondition section shows the different types of empowering resources we have: the ability to dream, the ability to set up the world, the ability to imagine. "In paradoxical sleep, we are submitted to dreams; in paradoxical waking, we introduce ourselves in them and we wait to see if they are to be continued or transformed." (page 30). The section presents how the newborn evolves and matures in himself through dreams, being immersed in a society that already has its own rules, structures, stereotypes..., how the ability of dreaming moves to the ability of imagining when adult. Roustant defines the "unconscious" as what is sleeping during our limited waking and invites us to pay attention/to open ourselves to what poets offers us on those paths on the other side of the frontier conscious/unconscious.

Those three abilities are revealed through anticipation. The hypnotic induction goes through several steps that can be described as fixation, indetermination/vagueness, possibility, and power.

The relationship between the therapist and the patient is quite strong and allows the patient to listen to his preoccupations, to be invaded by them and so, as Milton H.Erickson would say, "Every time you dissect something in details, you destroy it. You destroy its value." (page 68). This concept is also proposed by some Buddhists such as Walpolaha Rahula. He suggests observing from outside the sensation of sadness, of worries, of pain; he suggests observing as a scientist. Then comes the indetermination/vagueness phase, where the patient is asked to hallucinate in analgesia or anesthesia. Roustant gives keys to understand those different levels of dissociation in which the therapist affords the patient the opportunity to make an internal representation of what he aims at, and to anticipate how to build possibilities, quite often through different angles and by trials and errors.

What kind of posture is described here? The posture is described here as the internal position, the internal arrangement, the availability of the patient to move, to evolve in a different way, in a different attitude, in a different mood. This is all the art of the therapist: to "train" the patient in doing hypnosis, to listen to all those physical and subconscious physical signs, to listen to how the symptoms of the patient have appeared in his connection to the environment in which he lives. This posture presents a wide opening of our five senses, for both the therapist and the patient, and gets into a world of freedom and harmony in relation to the whole world. In offering absurd tasks to his patients, Milton Erickson was going further than creating a state of confusion: he was willing the person to explore a new path, to discover his freedom and his power.

The modification leads us to the levels of apprenticeship, the access to "a third level", the ability to imagine, the decision as a reduplication/intensification, the decision as a reversal, the design/role of the therapist, from psychology to physics. This section helps us to understand how hypnotic induction can also be described as a "lack of anything to do", a non-worry, a nonconcern, a forgetting and an unlearning. We give up a way to relate to the world for another one; we access, after confusion and emptiness, lightness, mobility, and strength that are somehow the conditions of change. Léon Chertok mentioned that "blank hypnosis" is often the more efficient way to help the patient. Roustant also illustrates a deep modification of life through a quotation of the example of Betty, who was suicidal and disappeared for the good, in fact, --- she called Erickson sixteen years later---, after being hypnotised by Erickson (Peter Brown, The Hypnotic Brain, Hypnotherapy and Social Communication, p248) and shows how the therapist can be an active and very involved participant in the process.

The action section contains three angles: to live, to take shape, to let life live in us. What does hypnotherapy mean: answering to the patient that comes to us so he can be helped to modify his relation/connection to the world. Roustant explores here our fears of losing our control: control of thoughts, feelings, gestures in what he calls the paradoxical waking. In fact, this fear is the fear to live, to exist, to confront ourselves with new things, new experiences, novelties... We have to learn again to walk, how to be in our walking and get joy from it: "Learning again to walk with the attention that a child pays when he makes his first steps is not only a way to relax ourselves and to get rid of our worries. It gives us the opportunity to discover again the ground which doesn't miss us, to fully enjoy the movements." (page 168) As therapists, we have to get into this paradoxical waking in order to be able to welcome, to receive, to care for the patient in his whole life. We have to be well-acustomed/versed in hypnotic techniques, to overcome them so as to create the space in us to create new ones, to participate in the dialogue with ease and distance, to observe and to listen respectfully in the here and now. While we let go, we can access what Germans call "Gelassenheit", i.e. at the same time, calmness, composure and serenity. (...) Practicing paradoxical waking with patience means to go do long rides in the "gardens of longevity"." (page 181)

No need to say that this book is difficult to pass on, for it's so rich, so subtle, so vivid. The language and the style are also pleasant journeys and have delicate and elegant flavors. Here in France, François Roustang gained some kind of reputation as the nectar of Ericksonian Hypnosis. Qu'est-ce que l'hypnose? really deserves your attention, and to be read and read again to obtain a better understanding of the deepness of our practice as hypnotherapists.

If I were to add something with my poetical style: Accepter dirait la bonne morale, faire contre mauvaise fortune bon cœur. Jouer de soi dans cet aller et retour qui ouvre, qui offre de multiples visions du monde, de soi, tout en sachant que ce n'est qu'un jeu et que le jeu en vaut la chandelle. Allers et retours, détours, contours si nombreuses, si multiples, si irrépétibles, aveuglantes parfois que l'on finit par se laisser prendre au piège d'un seul reflet, d'une seule facette. Volonté de non-volonté, vouloir sans vouloir, se laisser effleurer, effleurer à l'intérieur de soi de ces multitudes de rives, d'abords, de débords.

Acceptance could say moral philosophy, putting on a brave face.

Playing with oneself in this trip to and from oneself opens and offers multiple visions of the world and of oneself. Yet, even though we know that it's only a game, one plays that game and knows that the game is worth the candle. It is worth the light.

There are so many, so multiple, so iridescent, so real journeys, return tickets, detours, bends, twists, turns, and facts. So blinding sometimes that one gets trapped in only one reflection, one only facet.
As time progresses hypnosis and the hypnotist even got a worse name “a creature so vile and menacing that he practically left a trail of slime in his wake.” (P.42) No direct improvement with Charcot, as you learn that he “also employed mystical machines, accompanied by exciting music in crowded assemblies, (p. 50)” Hope to get something different in the age of modern hypnosis, also was in vane as a new set of misconceptions set the stage. Impersonal approach by Liébault and his “suggestions” as criticised by Van Renterghem, and all together no advance was made at the Nancy school, as “hypnotists could control their subjects’ minds by authoritative suggestion (p.57)”. Enlightening comes from Dutch colleagues as Van Eeden “we must learn to suggest without commanding”( p. 58) But despite this interesting comment, when hypnotic therapy became regarded as “an assault on a patient’s dignity”( p. 59) we begin to understand why hypnosis could be discarded. Ground braking as he was for psychoanalysis, Freud gave up hypnosis because of not being successful in it, by his authoritarian approach, lack of sufficient knowledge, and training, not being able to admit his failure to hypnotise. Would we have a different history from that time if Freud had turned his genius to developing hypnosis? Is Karoly right by suggesting that the “world today would be a mentally healthier place”(p. 65). Unfortunately, hypnosis turned out to be defined in the 1950 Dictionary of Psychoanalysis as “only employed by laymen for the purposes of entertainment, (p. 65)”. In summary, striking examples of authoritarian technique by the so-called main hypnotists, wrong use of suggestions, confusion between stage and clinical applications, with misconceptions is seeding the next. Part I ends with the regret that “practitioners were going to continue using the same type of command and challenge technique that had been responsible for causing so many problems in the past.” Part II focuses on the “standardised approach”….. going to become universally regarded as world’s most scientifically advanced approach to the study of hypnosis”,( p71) Looking for more or less susceptibility to hypnosis the author collects citations from the past (long before the tests were developed) about personality characteristics, comparing nations, and even person’s physiognomy. He jumps from the standardised approach to earlier gadgets to measure hypnotisability.

A cynical, critical approach sets the tone to prepare the reader to the presentation of the scales. As a reader I definitely feel stimulated to question “scales” and “standardised approach”. On the other hand I have the impression that the author over generalises his criticism: no clear distinction between research and the clinician; I wonder what type or kind of clinician he has in mind? I wonder if the lay-hypnotists are clearly distinguished from the professional, medical, psychologically trained hypnotherapists of today. I appreciate citations, stimulating the readers reflection as in Chapter 13 on the interpersonal factor in choosing a particular “hypnotist or mesmeriser” and the effect on hypnotisability, let the reader consider and realise the importance of it. Even going back to 1825, talking about “good chemistry” and other examples demonstrates the importance of that. Regret that this is underestimated by researchers is partly correct. Concluding that “if trade unions were to rate the practice of hypnosis, it would not rate higher than ‘semi-skilled’ labor” (p. 152) conclusion made for now rather looks based on obsolete citations to assess contemporary practices. In his criticism on tests the author refers to the SHSC and cites “the most prevalent hypnotic induction technique in use today, the postural sway…” mentioned to explain contemporary misconceptions. Since SHSC form B and C, revision this test has been omitted. Studies and experimental research designs clearly are different from clinical applications where since the widespread knowledge and training from Milton Erickson individual adaptation, utilization of client’s specific characteristics makes that many clients can benefit from (self)hypnosis, and are not excluded from therapy as tests of hypnotisability are not common in clinical practice. I wonder where to find clinicians in offices all over the world who stick on this.

Talking about misconceptions in chapter 15, naming them “pre-hypnotic suggestions” illustrates how powerful these can be and how important to correct them. In training clinicians an extensive list of misconceptions on p 176-173 is useful to increase awareness of what clients might have heard, or how they sometimes are referred by other clinicians, undermining their faith in the therapy. A lot of work to do if we believe that “the very mention of the word still manages to make most people grimace” (p. 179)
Talking about motivation a citation from Bakker, Wolthers and Hendriksz (1814) that “the degree of susceptibility to this type of treatment is in reverse correlation to the subject’s state of health” (p. 186) matches with current clinical experiences and gets support from many contemporary clinicians. We expect better results if people are really looking for relief than in experimentally designs with healthy volunteers.

Time and the aspect of learning to experience trance gets a worthwhile chapter on it’s own. It doesn’t make sense to refuse people treatment with hypnosis when they don’t respond to one test trial. Support already found in Townshend (1841) citation: “a mesmerised person may be considered as learning a new language in which he cannot express himself with eloquence or with ease until he has mastered its idioms …difficulty we all find in acting in any unusual way, we cannot but perceive that time must be requisite” (p. 193).

Next chapters 19 (instant hypnosis) and 20 (devices) deal with quick fix, and the search for it. I was amused by learning about some of the physical devices as rotating mirrors, ‘boule-hypnotique’, hypnotrons, hypnoscopes, hypnodi scs and even a BWS or Brain Wave Synthesiser, tested on 2500 subjects…..but being ‘incapable of bringing about a trance state without the aid of verbal suggestion…had been laid to rest (p 213-214), and human intervention been valued once again! And to continue the reading of this, you are redirected to note on p. 483, where you learn about “underground hypnosis”, more explosive than atomic bombs, real abuse, making any clinician feel indignant.

In the search of shorter, time-saving approaches, chemical aids can’t be omitted. I consider this chapter as an eye-opener to what abuse is available.

In the summary and conclusion, chapter 22, he finds evidence for his hypothesis that “a considerable number of problems exist with regard to the standardised approach and its reliance on various hypnotic susceptibility scales” (p. 224) I can support the idea to call this approach “obsolete-a real dinosaur” (p. 239).

But it’s again showing that the author seems to be far away from trends, training and habits in contemporary clinical hypnosis practice. Removing fear, seeing the motivation behind the request for hypnosis, never giving the client the sense of failure, are standard prerequisites for good practice and the author only seems to force open doors by launching these ideas.

As a surprise, not expected part III highlights a third approach, Ericksonian approach, very contemporary and up to date, but not being part of the previous criticism on the ‘so-called modern hypnosis’. Old citations are used to support his current hypothesis.

What I appreciate in this book: the extended research, going back in history to earliest publications in different countries : the Netherlands, France, Belgium, Germany. It’s a real eye-opener to become aware of some of the abuse in the past and present.

I enjoyed nice illustrations of earlier hypnotists, how some subjects are responding, how the setting could be, what kind of gadgets and devices were used.

Appropriate criticism on shortcomings of some experimental research, accepting hypnotic susceptibility as a stable characteristic (p 198), without having studied effect of extensive training programs on initially refractory subjects (p. 199) and being curious about what happens when starting teaching hypnosis at a very early age. (p. 481) Even Erickson, and that’s often forgotten, took 4-8 or more hours in inducing trances and training subjects to function adequately before attempting hypnotic experimentation or therapy. (p 201)

What I dislike in this book: Too many citations, put one after the other and particularly to jump between the text and the ‘notes’, that are rather a continuation of the text, but take p. 253-521. Jumping from past to more recent comments and citations is confusing.

Flexibility, adaptation is asked from the reader to regularly scroll the book, backwards to find the title and forwards to find the notes, rather a continuation of the text. No clear distinction is made between “magnetism” and “hypnosis”. I don’t like the cynical tone, and what might be humorous, rather sounds like a disappointment from the author or blame. Even suggesting a “another kind of robbery: robbing people of the opportunity to utilise hypnosis” because of being branded as “unsusceptible”. (p 238)

Criticizing contemporary “researchers” and their methods, no clear distinction is made with the “clinicians”, who emphasise the importance of interpersonal relationship, omit tests, adapt hypnosis to their clients in a non-directive way, and who can be found between the professional clinicians, members of recognised hypnosis societies. No clear distinction between so-called “professional hypnotists associations’ like the “American association of Professional Hypnoterapists” and the “American Institute of Hypnosis” with their BEAR – Bryan Electronic Automated Robot hypnologist. (p. 168) that are considered as lay hypnotists, with different standards, professions in their members and the professional health care workers as psychologists, medical doctors, psychiatrists, nurses who work with hypnosis as well. No single properly trained clinician will deny or underestimate the value of individually tailored approaches or just rely on “standardised approach, with lost potential” (p. 172). Citations from leading scientists and clinicians are taken out of the context to give proof to one of the hypotheses. Gilligan (p.24) “many trained clinicians implicitly adhere to this view, which involves some powerful and charismatic operator…..”

I miss an up to date view, about contemporary clinicians and professional hypnosis societies, and I regret the overgeneralisation of standardised and research approaches to the clinical field, as it’s practiced since Erickson and the new hypnosis.

Magnetism, hypnotism, mesmerisms, Braidism - all seem to be part of the same pot, concepts being used one for the other.

To find the title of the subject of each chapter, you have to go back to the index, instead of having it as a heading.

In blaming hypnotic susceptibility tests, he takes old versions, and items that are no longer part of the tests that are still used.

Dr. Nicole Ruysschaert


La “Rivista Italiana di Ipnosi Clinica e Sperimentale” fornisce ogni sei mesi, attraverso le sue rubriche, un ampio e attuale panorama sulla ricerca e sulle applicazioni cliniche di questo tipo d’ipnosi in Italia e nel mondo.

La rubrica “Articoli”, riservata ai contributi di psicoterapeuti e ricercatori, propone sistematicamente un’approfondita riflessione sulle ricerche mente-corpo del Professor Marco Margnelli. La rubrica “Letteratura e Ipnosi” sposta l’ottica su come, cercando di tracciare confini teoretici alla realtà dinamica e in evoluzione propria della psicoterapia ericksoniana, siano possibili studi e metodi per approfondire i correlati biologici, neurofisiologici e psicofisiologici, affronta le Teorie della Mente e la ricerca di topografia cerebrale per arrivare ad una comprensione autonoma e non ridotta, come spesso è stato in passato, a un insieme di strumenti terapeutici aggiuntivi ad altre forme di psicoterapia. Lanzini, Psicoterapeuta e Docente Amisi, porta le sue riflessioni relative a “Relazione, comunicazione, immaginazione: sull’ordine della psicoterapia ipnotica” cercando di tracciare confini teorici alla realtà dinamica e in evoluzione propria della psicoterapia ericksoniana.

Special topics: A struggle against stage hypnosis in Sweden.

2009-03-11 - Susanna Carolusson

I have chosen to inform you about our struggle against lay hypnosis and our growing good reputation that we receive from ordinary people. SSCH has gained a good position in the media and on the internet sites, in competition with all the hypnotherapists with dubious qualifications, who advertise themselves and promise successful results. Although hypnotherapy and stage hypnosis is fairly well protected in Swedish law, the contemporary right wing government is, according to the governmental judge I have spoken to, against banning stage hypnosis and this explains why they gave special allowance to an event in Stockholm, some years ago, unfortunately accepted by our newly installed professor in Lund, who probably wasn’t aware of the fact that our law makes it possible, not to give any permission. So, as most of you know, some years ago I wrote a 30 page document to the Swedish Government, with a plea, not to soften the law, but rather strengthen it. And I received so much support! 15 Swedish and 15 international experts in ESH and ISH supported SSCH in this! Then the SSCH Board decided to use our and in particular my energy more for proactive information and PR about SSCH. We did, and I now edit a Q & A mailing service for the SSCH and the public. I suppose I will have no problems on how to use the liberated time after the presidency: I will continue the editorial work in HypnosNytt and also on our website. (In Swedish language, but if you are curious: www.hypnosforeningen.se)

In the Vienna Congress 2008, I was asked by some of you who supported our letter to the Swedish Government, what has happened. The answer is: Nothing, on the surface. But the letter is there, The Government has to deal with it sooner or later and meanwhile the ordinary people seem to react in our favour more than before. SSCH received some complaints last year, on the lay hypnotists. And we were asked to react. So, one Sunday evening when the family watched a movie, probably a western, I started editing a complaint regarding one of the first lay hypnotherapists who openly and proudly ignored the law. I sent my complaint to the Governmental office “National Board of Health” and since they only are responsible for registered clinicians (in Sweden i.e. "licensed") they could have returned and ignored the complaint, as they used to do some years ago. But they sent it to the Police in the town where this lay hypnotist works!

And the Police naturally respect a complaint that is sent from the Government. The police woman interviewed me and became really engaged and took the whole question very seriously. I do not know what will happen, but since the hypnotists' advertising text beyond doubt promises treatment for psychological illness and diagnoses are mentioned, there is a crime. Well, I hope at least that this case can settle a precedent.

Then as a serendipity, someone sent me an add, inviting studio audience to a TV production with a hypnosis show called “I know what you did last Friday”. I contacted the producer, asked if they had received permission to make an exception to the law. No, but they would not show the hypnotising process and they would not be on the streets. I informed him that it was still illegal (after having made some research and consulted the Governments new lawyer at the NBHW, who had consulted the National Police Board, so I knew) and I got no response. So, I made a report to the Police, who called me !!! 15 years ago our president was met with nonchalant reactions from the Police. This policeman spent a long time interviewing me, took the report very seriously and will continue investigating the consequences of the crime. They had no experience with this kind of report he told me, but was stimulated by the challenge and our ethical aspects.

An abbreviated translation from the Swedish report will be presented below:

Reporting society: SSCH 4 mars 2009
Reporting person: president SSCH, psykolog Susanna Carolusson
Date of crime: 20 February and 21 February.
Reported: TV-production Company Eyeworks and/or TV5

Background: When the production company eyeworks invited people for an audience in a TV studio, to record a hypnosis show, Susanna Carolusson contacted the responsible producer with the question if they had received permission for this from NBHW. The producer responded that they knew the law, and there would be no public show out in the streets and no hypnosis induction on TV. Susanna Carolusson contacted the NBHW lawyer who checked with the National Police Board how to deal with this.

They concluded that it is a crime to show (for fun) hypnotised persons before a live audience. That is what happened in a TV studio at the 20 and 21 February in Gothenburg...

Attached: Expertise statements and support against stage hypnosis as it is expressed in a letter to the Swedish Government; Ministry of Health and Social Affairs, in which we suggest that the possibility to get permission should be eliminated from the wording of this Act, so that the Act becomes as strict as in Norway, Israel and South Africa.

In this case no permission has been applied for, so the crime is obvious.

Susanna Carolusson
president
SSCH

You may believe that I am an aggressive character, but believe me, I do not enjoy this. But I believe that we all
need to inform ordinary people and those in power positions that hypnosis is a strong tool, that can harm people, and therefore shall not be played around with, by lay hypnotists who enjoy the power of using strong tools not really understanding the psychology of change and the dynamics of defences or entertainers who don't care about the few people who suffer after participating in a stage hypnosis.

**Personal News**

**Eulogy to Elizabeth Moore Erickson who died 2008, December 26th**

Written by Betty Alice Erickson.

Elizabeth Moore Erickson, born 22 April 1915, widow of Milton H. Erickson and mother of eight, died peacefully in her home on 26 December 2008. She is survived by all eight of her children, numerous grandchildren, great-grand and nine great-great grandchildren.

My mother was an integral part of Erickson's work in hypnosis and psychotherapy in countless ways. Professionally, she collaborated with his early writing and research into hypnosis from the late 1930's until his death in 1980. Mom co-authored and edited all Dad's work including the ten years he wrote prolifically as founding editor of the Journal of the American Society of Clinical Hypnosis (ASCH). She was his partner in promoting hypnosis. Not only did she give birth to five children using hypnosis, but she was a demonstration subject for countless students, for the early Seminars on Hypnosis from which ASCH was formed and for ASCH itself. She was proud to be named as the first honorary member of that organisation.

As Erickson's fame grew, she became ever more central to his contributions. While he was always heavily involved in teaching, students began flocking to our home in the late 1950's. She welcomed them all, adding her perspectives to his work and making it more easily understood for many. A great number of the students dedicated books they later wrote to her. Literally hundreds wrote her notes, sent her Christmas cards and never forgot the warm reception and accepting atmosphere she always provided.

When the Erickson Foundation was founded by Jeffrey Zeig, in 1979, Mom was on the Board of Directors. She remained there until just a few years before her death. She never ceased to be humbly amazed at the impact Dad had made on the world. She never really comprehended how much a part she played in that.

Her professional work is less important, to me certainly, than her personal life. When she eloped with my father the day of her college graduation, it was only the beginning of her remarkable journey through life. She became mother of three small children on her wedding day and our family eventually expanded to eight children. Mom mothered us all, read us stories, baked birthday cakes, made jelly from the strawberries my older brothers picked, sewed our clothes, took us camping, attended our school programs, made sure we did our homework, and was genuinely interested in our lives.

Mom taught us differently than Dad did - sometimes more usefully. If we had a teacher who annoyed us Mom's solution was to turn it into a game-keep notes about what bothered us. We paid total attention as we kept notes to discuss with Mom later. Surprisingly to us, the teacher always liked us and we got good grades - probably because we were paying such close attention. As I got older, she told me to listen and punctuate what the instructor was saying. Suddenly I became fascinated rather than irritated. I learned a lot about the way people speak and coincidentally, a lot about whatever the topic was. That habit lives on in me.

While she was doing this, she was also welcoming patients into our home in Phoenix where Dad began his private practice. Mom did the bookkeeping and scheduling, and made sure visiting patients, students and colleagues were comfortable. She kept the ever-present dog from climbing on the furniture or on the patient, answered the door and the phone, kept the front room, which was the waiting room, tidy and took care of us all.

When Dad became confined to his wheelchair, they moved to an even smaller house with a separate office in what the family called "the little house." Then she had two homes to maintain. She was happy about that because then she could invite some of the students who came from far-away or who were spending a great of time there to be a guest.

Looking back, Dad never would have been able to achieve what he did without her. He always gave Mom full credit, always included her and told people of her contributions. But our household arrangements were normal for those of us living in it. I am pretty sure none of us children recognised the enormity of her contributions—it was just the way it was "supposed to be" - Mom and Dad were simply Mom and Dad and a team in what they did.

Looking back, this gives even more to Mom. She was focused on outcomes. She also knew her children; her family were really the most important things.

Looking back, I'm sure many of the colleagues and students recognised it. Maybe that's one of the reasons so many books are dedicated to her.

What an incredible example she provided for us all.

Important to me, and I think to so many others, was how much she loved life. No matter what the circumstance, she could find something joyful. She drove alone across the United States, through the hot Arizona desert in July when we moved to Phoenix. She had four young children in a car with no air-conditioning, free-ways didn't exist so the trip took several days. Dad had gone earlier by train to a hospital in Phoenix. She had four young children in a car with no air-conditioning, free-ways didn't exist so the trip took several days. Dad had gone earlier by train to a hospital in Phoenix. She had four young children in a car with no air-conditioning, free-ways didn't exist so the trip took several days.

When she talked about that trip, she always remarked what good travellers we children were and helped us remember the really interesting things we saw.

When my children were young adults, they sent her some very hot peppers with a warning they were far too hot to eat. Then they waited with glee—how was Grandma going to find something good to say! She did.
Too hot to eat, she agreed. But they were the most beautiful green colour she'd ever seen.

In her late 60’s, she visited Brazil where my family was then living. She was excited it was Carnival time. We went to Rio and she could hardly wait to see the parades in the street. One passed by and she didn't wait at all to join a conga-line.

In her 70’s while camping in the Australian outback on a tour with my brother, there was more rain then ever before in recorded history. The flooding was so severe that the group’s campfire floated away. Mom thought it was great - she was one of the very few people privileged to see such enormous flooding in the outback.

In her late 80’s, as one of her last professional tasks, she wrote the preface to Milton H. Erickson, M.D., An American Healer that I co-edited with Bradford Keeney. She took a lot of time making sure her contribution contained respect for the scientific underpinnings of Dad’s work, as well as stories of how they had planned and lived their lives together.

Maybe that's really about her too. Multi-faceted, all parts of life valued, respected and cherished.

We will all miss her very much for a very long time.

Warmest regards from Betty Alice Erickson.

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**Calendar – Upcoming Congresses and Activities**

**2009 – September 11-13.**
15th DGZH Congress, Berlin, Germany
www.dgzh.de
Dr. Albrecht Schmierer

**2009 – September 24th –26th**
International Society of Hypnosis.
XVIII International Congress.
Roma. Italy.


**2009 – November 12-15th**
Hypnotherapie: Ressourcen - Trance – Therapie.
Deutsche Gesellschaft für Hypnose und Hypnotherapie E.V. Bad Lippspringe.
http://www.hypnose-dgh.de

**2010 February 4-6th**

Preliminary International Faculty:

Dr Albina Tamalonis (USA), Dr Danie Beaulieu (Canada), Bernhard Trenkle (Germany), Dr Gunther Schmidt (Germany), Dr Louise Reddemann (Germany), Dr Burkhard Peter (Germany), Susy Signer-Fisher (Switzerland), Dr Claire Frederick (USA), Dr Maggie Phillips (USA).

Venue: Sun City International Convention Centre.
North West Province.
Organisation MEISA Milton Erickson Institute of South Africa.
Contact Hanlé or Louise at +27 12 991-1472 / meisa@vodamail.co.za

**2010 February 9th – 10th**
The Cape of Good Hope Congress.
Ericksonian Hypnosis Congress.
Changing faces of Psychotherapy. Post Congress Workshops February 11th.

Preliminary International Faculty:

Dr Albina Tamalonis (USA), Dr Danie Beaulieu (Canada), Bernhard Trenkle (Germany), Dr Gunther Schmidt (Germany), Dr Louise Reddemann (Germany), Dr Burkhard Peter (Germany), Susy Signer-Fisher (Switzerland), Dr Claire Frederick (USA), Dr Maggie Phillips (USA).

Venue: Protea Hotel, Stellenbosch, Western Cape.
Organisation MEISA Milton Erickson Institute of South Africa.
Contact Hanlé or Louise at +27 12 991-1472/ meisa@vodamail.co.za

**2010 March 4th-7th**
“Hypnotherapy & Bodywork Therapy” “Hypnosis and Medicine” “Symposium on Suggestion”.

Annual Meeting Milton Erickson Society, Germany
Congress language: German
More information www.meg-tagung.de

**2011 August 17-21.**
12th European Society of Hypnosis Congress

Keep this date free, so that you can participate.

We hope that you have enjoyed reading this edition of the Newsletter.  May we remind you to let us have your articles, society news etc. for the next Edition by 30th November, please?

We wish you a very pleasant summer and enjoyable holidays!

ESH Newsletter Editors