PROCESSWORK AND FAMILY CONSTELLATIONS

Rivers of the same waters?
COMPARATIVE WIEW

DISSERTATION PROCESS WORK DIPLOMA

BLANCA FARIÑA PAGÈS, November 2020
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This drawing, made about 15 years ago identified with the state of the bearded man, represents for me key questions of the project, trying to see how they are answered from both methods: Besides being a woman named Blanca, am I also a bearded man who suffers? If so, am I only the bearded man or also the human eagle? What is the function of this hand and how do I relate to it? Is the eagle as terrifying as the man feels it? How do I connect with the wisdom of the eagle? Is it only his or is it mine? Does only the eagle have the capacity to influence the destiny of the man as he feels it? Is this experience only mine??

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1.- ACKNOWLEDGEMENTS

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2. BACKGROUND AND CONNECTION TO MY LIFE MYTH

Since I decided to study this subject I have been wondering and working out why I chose it, and although I'm still not totally clear why, I'm getting closer to possible answers. I'll begin by looking back at my path.

1.- Firstly, I'm connecting with the great **fears and paranoias that accompanied and defined my childhood and adolescence** - the internal voices that claimed to possess my body and mind, sensations of presences, or eternal nights submerged in parallel realities. My salvation was the thread that connected me to the present and to the ordinary life that continued in spite of everything: my sister's warm hand, or the possibility of hearing a car pass by.

2.- Secondly, going back **15 years,** a personal crisis that prompted me to start **therapeutic work,** which included punctual group sessions of *Family Constellations.*

Linked directly to the impact that the Constellations had on me, a new way of being in the world was progressively awakened in me. Although I will go deeper into these terms later, this idea would come to mean that "My subjective experiences of the world and of daily reality were intermingled as was the construction of the identity that defines me: the limits between who I am and who I am not were narrow, dynamic and changing[1].

At that time, these altered states "took hold" of me and although I didn't lose consciousness of who I was, my 'self' was changing in terms of identity.

My body also spoke to me through multiple signals such as involuntary muscle movements which increased my confusion of reality levels and identities.

It was scarey, and at the same time I needed to give myself space every day, where the energy went up, up and up, and often it went back down (in others I just reached a point and stayed there). I was very frightened, I felt that I had a secret that I couldn't tell, that I didn't want to ask a doctor for help, and that there was something important in what was happening to me. I felt like my most familiar identity was meaningless, and that it was unquestionably important to make room for other, much larger identities that transcended my body and personal consciousness.

These types of experiences increased in number and intensity, as did the fear and sense of vulnerability. It was becoming increasingly difficult to separate altered state experiences from everyday reality. Thoughts of "being possessed" or the sensation of identifying my body as a container of non-visible experiences became increasingly present.

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[1] In terms of Process Work, I would say that the "dream level" and "consensus reality" were more intertwined than ever, as were the "more primary" and "secondary" identities

3.- After almost two years of participating workshops and intensives of Process Work in Spain, I started to receive therapy on Process Work with Evelyn, and initiated a process of change that helped me to connect with my self confidence and with the idea of becoming boss of my own personal process.

So, over the years I was able to learn how that external thing that supposedly "took over" me was a part of me. I learned to take control, and to become aware of the different levels of reality experience[2] (consensual reality, dreams and essence). I began to practise the fluidity between them, seeing myself as the captain of the ship. My experiences were my own. That's all. And although at times the language of dreams was much more familiar to my conscience, it was just that: a language that in the end had a concrete translation into everyday life.

Later, and also with the support of other therapists, I also learnt that these experiences I was having weren't only mine, they are in the field, in the world. This helped bring adetachment from the experience of the moment and access to its usefulness and meaning. On occasions this idea has helped me to access a deeper sense of my experience, which can free me from the part that wants to understand and give it a logical meaning.

I extract some **elements from this progress that for me have been key in my personal process with the Process Work methodology, and what we will, therefore, study throughout this work:**

- "**The agent of the process**: who" controls"; "Is it outside? Like the eagle on the cover, the solution outside then?
- **The individual and his relationship with the field**, Do the other parts of the drawing that threaten me belong to me?
- **The levels of experience of reality** Where to put the focus according to the drawing on the cover: On my experience of anxiety as a pathological process? The expression of this experience identified with the bearded figure? The integration of the experience of the bearded man and the eagle?
- **The connection at a deep level with inner wisdom,** identified at that moment as that intangible thing that threatened me through the eagle.

4.- In parallel with my studies in Process Work and my personal work, the time has come to decide in which field, as a Process Work student, I will do my final paper. I connect with my personal journey and my previous experiences with **Family Constellations.** I'm very interested in what they have to offer and I get the feeling that there is something unfinished. So with this in mind I participate in various group constellations and I have meetings with different therapists with

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2 Iĺl discuss the concepts of PW in more depth later on

whom I do personal work of theis kind, and we exchange reflections. I begin on this path with the idea of continuing to work on it in depth for my final paper. Then I put forward the proposal to my mentors.

I realize how important it has been throughout my life to navigate between these different levels of experience and the importance of giving them structure and awareness.

These thoughts connect me directly to my **Life Myth**[3] **,** which I will explain below, so in the middle of this study I am dedicating a special session on this with my therapist to look at it more and to connect him more clearly with these experiences and interests:

My Life Myth that accompanies and explains my interest in this topic

To work on my life myth, accompanied by my therapist, I take a childhood dream that I had not yet fully processed and with which I started my PW studies:

I go up the stairs, which never end, to get to my grandmother's flat. Everything is dark. There's a threatening and powerful presence that follows me in order to take me over.

Personal work development in relation to the dream:

I become the threatening presence to find out more about her: I have a great desire to destroy the physical matter that surrounds us, and "Blanca's" body, to break it into a thousand pieces. I take a rubber band that represents Blanca, and feeling her energy, I break it into many pieces.
I continue to deepen this intention, and everything I destroy ends up becoming a golden dust that moves through the air. I want to turn all matter into this golden dust.
I become the golden dust that moves as if it's floating. Being golden dust I am beyond the physical space that I inhabited. The golden dust caresses and moves through landscapes, light and wind. I feel a change, and the relationship with my therapist (who is at that moment on her computer) becomes very present, and I feel a great love for her. I feel, from the quality of being this golden dust, the need to tell her not to worry, that "everything is fine".

Conclusions in relation to the childhood dream and contributions about my interest in Family Constellations

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3   http://www.maxfxx.net/bro/esalen06.pdf Max Schupbach, Ph.D."Our life myths also structure our relationships with the world at large, and contain the essence of our natural leadership talents. Discovering these inherent patterns helps us to use them consciously and develop them further. Through this process, we become more aligned with our core individual and with the natural power that can merge practical pragmatic thinking with native spiritual direction. (English translation)

I was particularly struck by the figure, its clear intention to destroy all physical matter. It connects me directly with my childhood fears that I've mentioned, with my need to be in contact with my senses (physical contact, sounds of everyday life...) with my continued fear of losing them as my source of connection with what I identify as "reality". Looking at it, that figure "wanted to destroy me and all matter. How could I not be afraid?

I also feel that somehow I have been and am still climbing the stairs of my life, trying to reach my grandmother's house where I seek the security and comfort of what I understand as "consensual reality": the warm experience of the senses, of everyday life, of the present.

But in this personal dream work I was able to go beyond the idea of this destructive figure that disturbed my familiar identity that was seeking security. And beyond that I was able to find an intention of transformation, (not destruction!); transformation into another type of almost intangible matter that was forming a golden cloud! This golden cloud had many important qualities too. And I realise at the same time, that somehow I have also been and am still looking for the qualities of that golden dust.

My personal work is about having more fluidity and consciousness, and putting more into the relationship between the Blanca who climbs the stairs, who needs to feel connected to what she understands as "real" for fear of "leaving this world", and the figure or presence: a way of inhabiting it from another level of experience, being the golden dust. If I am not conscious of it, the golden dust feels like a threatening and potentially destructive figure. This dance between the two, needing both experiences, corresponds with my Life Myth.

To conclude, I would like to add another element: both in this dream and in other experiences where I have been able to work with my Life Myth, there is a pattern that repeats itself: the moment when the experience of the golden dust returns to the most familiar dimension of reality of that moment, and communicates from there: as it did with my therapist, telling her that everything was fine: on the basis of the experience from consensual reality, we go to another level of experience of reality (being the golden dust), and from there we return to the idea of the initial reality (the relationship with my therapist) bringing a new way of looking at it.

From here, a pattern emerges by which, from other levels of experience, new information is accessed that provokes a more everyday context. In this sense, both Process Work and Family Constellations open up explicitly to levels of experience that have little place in the agreed reality, to later incorporate them from a place of change and openness to everyday life: we start from something that disturbs us, we relate to it from other levels of experience and we become open to new information that may arise, we end up incorporating it into our more familiar and everyday reality.

From here I can explain my initial interest in both themes: consciousness and the transit through different levels of experience of reality.

3.- . JUSTIFICATION AND METHODOLOGICAL APPROACH OF THE PROJECT

I remember a therapy session in which the client wanted to focus on the relationship with her mother with whom she had long since stopped having contact. We represented the relationship from the two roles (the client's and her mother's), occupied in this case by herself and me:

- Taking on the role of the mother I felt a great weight on my back, something was dragging me backwards and not allowing me to look at "my daughter". I let her (my client) know what was happening to me. I explained that I felt that from this position I could not look at her or listen to her because I had the feeling that there was something from the past that was stopping me.
- She (the daughter) "answered" (to her mother's role) that nothing she said was new to her, as if she had always lived with this sensation. She told the role of her mother that what she carried was hers, and that if at any time she wanted to approach her from another place and with an open heart, she would be there.

For my part, I was left with the concern that the work done that day was not entirely sufficient, since I was wondering what to do with all the information that I had been carrying on my back from the mother's "role". I wondered if I was missing something that seemed important.

Then I thought about other tools, such as Family Constellations, that directly address these transgenerational issues. **Is it necessary to go back generations to look at what needs to be looked at? Is it enough to work with the parts, levels, energies or roles that appear in the interaction of the moment** (like at the session)? Throughout this work I will try to resolve the question of whether what happened was enough for that moment.

1. So, one intention of this work is to find answers to these very concrete questions,
2. But also, and linked to the part I've mentioned about my life myth, it is to look more consciously at the experience from the role of facilitator, about the transit between different levels of reality present in the field; from the personal experience throughout the investigation process, and the foundations of Process Work in relation with other methods, specifically Family Constellations.

However I'd like to clarify that the intention of this research is not to make an exhaustive and in-depth analysis of both methods in order to reach conclusions that can be extrapolated to any other facilitator, but rather to find out how I relate to them, what moves me, what I can incorporate, and what I leave out in my own path as a process work facilitator.

So, the main objective of this project is based on analysing, from a theoretical, practical and experiential approach, the lines along which both therapeutic methods converge and diverge; with the principle idea of analysing the possible incorporation of elements of family constellations into therapy based on process oriented psychology.

This project had mainly **three main lines of work:**

- Analysis and study of material (bibliographic material, audiovisual, ...)
- Interviews with therapists in the field of Process Work and Family Constellation
- Experience in the application of both methodologies in my personal process and in relation to my role as a therapist

4. COMPARISON OF METHODOLOGICAL FOUNDATIONS AND BASIS: PROCESS WORK/VS/FAMILY RELATIONS

a. Frames of reference, related fields and roots.

What I have found, as I have immersed myself in the fundamentals of the tool of the Constellations, is that since its beginnings in the 80's until now they have gone through a considerable evolution,[4] so there is not only a great diversity in the styles in which each therapist works, but also, we find ourselves with:

- The *traditional* (classical) *constellations*, (80's- 90's). Work focused on the family system. No movement, the facilitator guides the process. Works on finding a new visualization of a new image of the system.
- The **constellations of movements of the soul** (year 2000), movement of the representatives is introduced. Opening the "soul" to what is there, expanding the system beyond the blood/family and including victims and perpetrators alike.
- Since 2006, New Constellations or *Constellations of the Spirit,* the constellation "isn't an autonomous tool and is at the service of the philosophy of the constellator" The forces of the field (cosmic power)[5]guide the process and the constellator puts herself at their service. The idea of good and evil disappears and one works in a framework outside of space and time. Healing goes beyond the limiting moral conscience.

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[4] This evolution doesn't change the fact that there are a multitude of facilitators who work with the classic method. Simply, this is the evolution brought on by B. Hellinger and followed by many therapists.
[5] Term coined by Sophie Hellinger (complete info...)

Depending on which approach we take, the answers, especially in terms of comparison with Process Work's evolution, may also be different, even though we can find, in this same evolution of the Constellations, a common thread and background.

i Framework and origin

In *Process Work* we speak of a *Multidisciplinary Method,* a way of seeing the world that draws from many other philosophical currents - scientific from psychology, or spiritual (Taoism, shamanism, Jungian psychotherapy, quantum physics, humanist school, systemic psychology...) that are in continuous evolution and change.
Its founder is Arnold Mindell, a quantum physicist from Jungian psychotherapy.

Family Constellations were developed as a concrete tool in the framework of psychotherapy working with family systems.
Its founder is Bert Hellinger, a former priest and missionary, theologian and teacher, who draws on and incorporates psychoanalytical practises, from humanistic, transactional and systemic psychology training, among others. In recent years, references to the quantum physics paradigm are also very present in its philosophical construction.

Ii The objective and the meaning:

Both methods define themselves in a *phenomenological* sense*,* although according to the information I have found so far, the each of them interpret it in a different way:

The Phenomenological Meaning of Process Work

The work in Process Work is directed at finding the meaning of what is happening in the moment, or of the issue that is presented, with the intention of answering the question *What's it for?*
Through this we understand that what happens to us, and which on many occasions distresses us or is painful, happens because something underlying needs to be acknowledged, explored, or find its place. In this sense, we can say that these processes help to complete the internal or external diversity in a given moment.[6]

Thus, in this sense, we can say that the ultimate goal of the work is to help unfold a process that needs to emerge. This need is expressed through signals and disturbances. Only by these signals can we find out what it is that needs to be unfolded, rather than starting from previous or preconceived ideas.

By giving space to and unfolding those patterns and lesser known parts, we move closer to the diversity that forms us (as individuals or as a group). In this sense, we begin to

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[6] Although the work is oriented in "What's it for?" it is sometimes useful to understand the causes of our suffering (eg: consequences of traumatic processes), since it can help to explain our situation and provide us with relief.

see something new that appears from the interaction between all these parts that make up this diversity.

The Phenomenological Meaning of Family Constellations

Since its beginnings, the method of Family Constellations has been explained in phenomenological principles - the tools of the constellations being the result of the practice and the experience. So this experience based on observation builds the method without the need to find a logical cause that explains or justifies it.

However, an idea that seems to contradict this very phenomenological principle has to do with the ultimate goal of the constellations to "restore order" or "compensate", since the very failure of some members in the family system (of the current generation or previous generations) to comply with the laws or "conducts of love" is the main cause of painful events and discomfort.

Over the years and with the evolution of Constellations, this phenomenological principle has been gaining ground, in the sense that · there are "no protocols, no rules, the facilitator says wipe all previous knowledge from your mind to start working, and connect with something deeper to let the movement flow." In the New Constellations, the aim is no longer to "find the disorder to find the order", instead refering to healing movements which give access to "the spirit", which becomes the true guide of the work. The information needed is that which will appear through signs throughout the work without the need to look for it specifically.

Yet, despite this last idea, I believe that there is still a threat that if we don't function in a certain way, according to universal patterns based on the orders (or forces) of love, the fate of some members of the family system can be fatal and painful. In this sense, I would dare to say that the method does approach a phenomenological look, but the ultimate meaning is to re-establish a type of order in the system that is determined by specific rules from which are best not to move away from and which in a certain way the facilitator watches over.

 Some conclusions..

Summarizing, **on the one hand, we can find in both methods an ultimate sense of facilitating a process that at a deep level needs to be unfolded, given space** and explored (generating perturbations as signals). On the **other hand,** and in spite of the changes throughout the years, **there seems to be a fundamental difference with the essence of the work in Family Constellations linked to returning the system to an order that has been transgressed in relation to some universal laws (**that although it is deprived of moral conscience, it still sticks to these guidelines).

Iii On the conception of the human being

Process Work

Each human being is conceived as part of a larger whole, where each individuality has its own value. At the same time, each individuality contains the whole (inspired by the holographic principle of reality - quantum physics). Within this framework, and Jung's idea, the life of each individual has a meaning in itself and a direction of its own[7]

Another important concept in Processwork is "ProcessMind", a concept that we will deal with later in the chapter that connects to the levels of experience of reality.

Constellations

In the conception of the human being from the family constellations the idea of the full acceptance of life as it is and as it comes (with all its pains and sufferings) has great importance and it is only from this full acceptance that paradoxically destiny can take a "more harmonious" direction for the person.

So, unlike what is mentioned in the Process Work, it seems that the human being does not contain in herself the whole, but appears as something external with whom there is a permanent interaction and confluence.

Comparison of both conceptions and perspectives:

I can see a polarity between:

- That represented by ProcessWork: the very idea of a process in **itself,** with a vision more fixed on the **change** that comes given by the dialectic relation between the opposites (and whose roots come from Taoism[8])
- That represented by Family Constellations: the incorporation of the idea of ethics coming from a universal transcendence and which structures or determines a more or less harmonious destiny (and which seems to have similarities with the spirit of the philosophy of Confucianism[9]

Thus, in a very simplified way, I could speak of the polarity between the flow of the process versus the application of a more static norm. I think this polarity somehow underlies or is present throughout this project.

Although it is important the evolution of both methods from my point of view I intuit that especially the Constellations continue to be present (in the Constellations of Spirit), this idea of sacrifice (contradictory with the fluidity of the process) underlying a greater whole to be served.

b. Systemic view, field influence, polarities.

[7] Principle of Individualization (Jung), Pilot Wave Concept (Quantum Physics) (referencing)

[8] Taoism is a philosophical and religious tradition of Chinese origin that emphasizes living in harmony with the Tao. The Chinese word tao is usually translated as 'way' or 'path', although it has countless nuances in Chinese philosophy and folk religions.

[9] A philosophical system of Chinese origin that emphasizes ritual rules that determine how a person should act in order to be in harmony with the law of Heaven.

Both Process Work and Family Constellations share a systemic view of events and reality that guides the methodology itself.

In this sense, both methods understand the person in the context or system of which he or she is a part, and therefore it does not make sense to work with him or her as an isolated element. Understanding (or awareness) of diversity and the ways in which parts of the system and patterns interact with each other are also key to their methodologies.

Both can refer to more or less simple or complex systems. Although in the beginning Family Constellation work was fundamentally based on the family system as the main frame of reference, nowadays conceives the Universe as a system. This idea is also shared by Process Work, which works from the consciousness of the individual as a system in this last level of the Universe. One as a reflection or part of the other and vice versa.

I believe that we should add the **time-space** dimension*,* where both perspectives, although in different ways, consciously give space to the "memory" of that system:

In *Family Constellations:*
- There is special relevance to the *trans-generational perspective, in which* unresolved events that occurred within the system itself in the past have a direct effect on the present moment beyond the conscious knowledge of its members. Thus, especially in the more classical constellations, the work begins temporarily in the present (starting from the reality of the person who has asked to deal with a specific subject) and works in a linear way, connecting with past generations, until it finds the moment when the concrete disorder was generated.
- With the evolution of the Constellations, the concept of the *"morphic field" is* also refered to as a system, formed by the set of elements that share a concrete experience (beyond the physical space and the linear conception of time) and that also share a type of memory and field from the resonance: the greater the similarity, the greater the resonance (not only members of a family, but also in reference to social or ethnic groups, for example). In this way, we understand that an individual can not only be marked or influenced by an event that occurred in his family system in his past, but that his reality is also influenced by the connection to the collective memory of his species, to which he also contributes.

> *"When thousands of people, hundreds of thousands, have experienced the same emotion or belief or attitude, this experience creates what R. Sheldrake calls a morphic field of resonance. This means that it creates an irresistible attraction and the living are trapped by this resonance and can do nothing but instinctively imitate the experience of this huge group of people. As living people we are linked on the one hand to our whole family system (and other systems), and on the other hand to various morphic fields. The resonance of a field catches us as we have lived something at a certain moment, with a lot of intensity. So in this moment we resonate with this thing that thousands of other people experienced. But when what justified that something is over, we*

> *continue in spite of everything, because, now, we can't get out of that resonance[10]".*

- In recent years the Spirit Constellations, are explained *outside the space-time dimension,* where past, present and future are unified. The present is also the past, and the past is present. It is where past, present and future unite.

In *Process Work*

- There is special interest in the presence of family and collective memory, which has a direct impact on the present moment. The person herself may be supporting causes much greater than the specific and present reality. In this sense it is said that "a role is much more than a person and that a person is much more than a role", taking up again the idea of the morphic fields that I've mentioned.
- The PW method itself is not based on temporary regression at the trans-generational level, but works with the individual or group as the final result of individual and collective experiences. These ideas are also based on Jung's concept of the "collective unconscious[11]

In this sense, we can say that the understanding of the work beyond physical space and past-present coincide with the view of the Constellations of the Spirit (or New Constellations): the linear conception of time is broken.

Both PW and FC, talk about ***"Field"*** and ***"Duality",*** and I think it is important to explain them now, as we will use them to study this systemic perspective:

The idea of **"field"** used for both working methods says that the Field contains and represents all the information, energies and interactions of a system. The field itself goes beyond the parts that compose it, and as we shall see, it is dynamic and takes on an entity of its own. Some fields contain other fields, and all of them interact and influence each other.
From the perspective of PW, the individual is not understood as a part of the field, separated from it, but rather the field itself crosses it, shapes it and defines it (and vice versa). We will go deeper into this idea later on.

In both PW and the New Family Constellations, there is talk of the **duality** inherent in the field. This duality comes from the multiple polarities (ex: masculine/feminine, expansion/contention, etc...) that make up the system and by the tensions that are generated between them as principles of change and movement[12].

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10 Instituto Constelaciones Familiares. Briguitte Champetier de Ribes. Article"Fidelidad a campos" Insconsfa.com

11 Refers to the structures of the unconscious mind shared between members of the same species. According to Jung, the collective human unconscious is populated by instincts and archetypes

12 Throughout history this principle of duality has been the basis of cultures, religions and philosophies (for example, Taoism, represented with ying and yang: the duality that this philosophy attributes to

i.   Basic Principles of the Systems Theory

Next we will look at basic principles of Systems Theory, and study the way they also serve as a reference for both methodologies.
We can say that from both perspectives we into account:

I The principle of self-regulation (homeostasis) 13:

This principle says that the system itself seeks its own strategies to find its own equilibrium or regulation. We will see how PW and Family Constellations relate to this systemic principle

In *Process Work:*

- It is important to specify that in PW there is no view of the system itself as a subject with its own identity that has a particular intention. In this case, the place where the focus of the methodology is placed is on the transformation in the system itself.

- So tensions in a system appear when the parts or polarities of the system cannot be related to each other because of the limit If we relate to these limits following the feedback of the group, and therefore we do the same with polarities, this change will be generated.

> *"Fields form polarities and conflicts, creating diversity and differences in members' perspectives and ideas (…).Tension in a field is often created by these polarities, which often manifest as conflicts or disagreement within the group. These polarities press us to know ourselves and one another, and create both division between positions as well as a sense of community within a group. [14]"*

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In Family Constellations:

- This is a fundamental principle in understanding FC, this being the reason that it's often referred to in terms of "compensation of the system" in the sense that it is the system's own self-regulation (through the "*systemic implications*") that can determine the destiny

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everything existing in the universe. It describes the two opposing and complementary fundamental forces, which are found in all things.

13 General Systems Theory: Homeostasis is a mechanism that regulates the internal environment to maintain a condition that is stable and constant. Homeostasis is the characteristic of an open or closed system. Homeostasis allows one system to have the ability to adapt to another.

[14] Dr. Stephen Schuitevoerder, B.Com, B.A (Hons.) Psychology, Graduate Dipl. Education, Dipl. Process Work, M.A. (Clin. Psych.) Process Work General Theory.

of the person or his family system. This self-regulation works by reference to the Orders or The Forces of Love, which put the person above the order in the system. I would argue that this idea, even if it changes in the language and the way it is explained, is one of the conceptual bases on which the FC are based.

In my opinion, according to Process Work's view, the person does not cease to be an active part of the change. Despite the fact that not paying attention to her own internal diversity, or marginalizing aspects that may be important for her life may bring her great upset and unwanted situations (physical symptoms, accidents, depressive states, relationship problems...), these are read as signs or ways of drawing the attention to something important for her, and therefore she doesn't stop having some control over her life. In this sense, if it is important for the person, it is also important for the system.

But in Family Constellations, I can't help but notice a background of disconnection between the person and the system she is part of. The system decides over and above her, and unless the thing that generated the disorder in the system is "repaired", the person will be "prey to a destiny, probably fatal, that takes over her life.
 As we will see later on in the New Constellations, this idea is softened to the extent that the way of relating to it is no longer "to repair or order what happened in the past", since the person becomes "at the service of something greater". In this sense, I haven't found, at least for the moment, the subject's agency over her own life.

ii *The evolution of the system is not fully predictable* in the sense that similar origins may lead to different results. This means:

- on the one hand, that patterns or previous information about a system do not determine the ability to predict the shape the system will take in the future.
- on the other hand, that we cannot recognize or judge the causes or the situations that led directly to the present system.

From PW's point of view, we speak of "the beginner's mind" as the attitude of the facilitator when accompanying a person or a group. They attempt to erase previous knowledge without eing aware of the meaning or sense of what is happening in the moment until the person himself/herself unfolds it. This does not mean that one does not work with previous hypotheses that can help guide the path or the work. The main guide for the work is the client's feedback that will direct the initial hypotheses in one direction or another. Through this feedback we will be able to follow where more tension or energy appears (as we commented before, this would be assuming that dialogue is impossible between the different polarities) bringing more consciousness to these dynamics.

As I explained previously in the section that refers to the phenomenological essence in *FC,* in recent years they have been oriented in this direction. In **Spirit Constelations** it's

said that the facilitator opens herself completely to the process through the field, the only one who determines the evolution and possible resolutions of the process. Throughout this work I will develop this idea. Both styles evolve towards a shared point which we will look at later in the chapter on the role of facilitator.

This example that from PW can seem a priori a static and deterministic rule, shares also the idea (as we will study later in the chapter of the facilitator's role), that the facilitator is not an isolated and neutral subject, but that she interacts and forms a shared field with the client. In this sense, it is very important to train in one's own awareness of one's own levels of experience, transfers, countertransferences and projections.

Iii *Contemplating an intentionality*

As I commented in the previous section that talked about the concept of "fields", we see the idea that it has its own entity that is much greater than the sum of its parts, and that it involves an inherent intentionality of the system (self-regulation would be one of them, for example:

In *ProcessWork,* taking the term from quantum physics, we talk about the "intentional field" - "a mysterious field moves us like a magnetic field that organizes and guides us through life, a guide wave that is invisible and immeasurable". This intentionality also appears in the individual life of people, as a system within another, and this one, has a specific purpose that guides its deepest sense. On many occasions, in the work of PT it is useful to connect with this guide or deep sense as a kind of internal compass that can provide us with internal clarity, direction and meaning[15]. We could say that the field or Process Mind dreams us as individual beings in its totality.

From *FC*, and as we commented before, the term "field" is widely used, in reference to morphic fields[16] (a term coming from the field of biology), as an explanation of its own method, and referred to "fields of information that influence the way in which certain systems self-organize, modifying the probability of occurrence of events in principle random". This definition also implies a cumulative memory, in which the more often particular patterns of activity are repeated, the more common they tend to be.

In this way it "explains" how through generations of a family system the memory of the system itself is part of the present, as well as patterns, trends, and what needs to be "solved" appear again and again. Thus, the term morphic resonances is also used, as the way information is transmitted between members of a system, not necesarily family, but also, for example, between all those who share culture, history, ethnic origin, etc. In CF, the work is oriented to gain an understanding about this information in the field that we are using as one of the main motors of change

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[15]This idea is based on the roots of Taoism, Jungian Psychology (principle of individuation) and also on quantum physics (idea of pilot wave)

[16] term coming from the field of biology, and not yet scientifically recognized at the official and level

Both methodologies share common and significant elements, such as the idea of the intentionality of the field, and of the information contained in it, which goes beyond space and the linear concept of time.[17]

Finally, I would also add another element common to both methods, which has to do with awareness or **conscious connection with** the **field as a motor for change.**

So to close this section on the systemic view, we will study the **idea of "change"**, which in principle is one of the things we pursue when we talk about therapeutic processes.

From a systemic point of view, every system needs external interactions to maintain or grow in energy (open systems), otherwise it ends up stagnating or losing energy. In this sense, I understand that **both methods seek to generate communication in the system itself as a way to generate change and transformation.** Primarily, as we have just commented, through the awareness of the system itself and its field; but also through the connection with a wider and more complex system that contains it on a deeper level. (New Constellations) We will deal with this question in more depth in the following section.

It is also in the New Constellations that special emphasis is placed on the intentionality of the system for the creation of the new, explained in two tendencies: one towards the belonging and continuity of what already exists, and another towards the independence of the previous for the creation of the new:

> *Life in groups is influenced by a force of cohesion in each and a force of atomization or individualization*[18] *(...)*
> *As a system: each adult creates a new system made up of their family, their work, and their network of relationships. Their parents as a system have to withdraw. The new system is the strongest and the old system has to retire: we must continually make way for the new systems and see how the great systems that existed before have already been put at our service.*

At the same time, a difference appears between the two methods from my point of view. Beyond the principles of regulation of the theory of systems, in FC there are other principles that function as "regulators" of the system itself and that have to do with the "orders or forces of love"[19]. We will analyze in a simplified way if these specific principles go in the same direction as the principles of systems theory as it is also understood from the point of view of ProcessWork.

- *Hierarchy and order of arrival: From FC* a time dimension is introduced by which there is an inherent order in the system where the last ones to arrive are placed hierarchically below those who were there previously. If this order is not respected by its members, an imbalance is produced in the system that will try to be reestablished. When we talk about complex systems, this hierarchy changes, and it is the newest system that takes the hierarchy; in this case, in

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17 In Process Work, the Jungian idea is taken from archetypes like these repeated patterns

18 Video transcript (in Spanish) by Briguitte Charppentier What to do after a constellation? (2018)

19 Base reference: Orders of love: selected courses by Bert Hellinger. Herder Ed

favour of the movement and change that the new brings (for example, if we talk about a family system, the new system created by a new generation family unit) Beyond the specificity of this "order", **here we seem to be talking about the importance of each member of the system assuming the role that corresponds to them and not that of another member**. **In this more general sense, in PW *and* especially in its more collective viewpoint, it is important to respect the role that corresponds to each member**. **At a more specific level, PW does not take into account this temporal hierarchy criterion in any direction.**

In the theory of systems, the principle of *hierarchical arrangement (depending on the structure and function of each system) is* considered in open systems, which applies to both the members of the system and the determined behaviours. It consists of some elements and functions having more weight than others, following a vertical logic.

- ***Balance between giving and receiving:*** *In PW we* explain this principle as from a new concrete position appears its opposite. The system tends to look for the balance between one and the other.   Once again, although PW doesn't specify this as a methodological framework, we could talk of the importance of the dialogue between both polarities, and how one polarity affects the other.

- ***Belonging: FC*** explains that the importance of this principle lies in the very survival of the system. Thus, the sense of belonging of the members makes them focus on the system they are part of (at the same time the consequent sense of exclusion towards other systems is pointed out here) In this sense the exclusion and the invisibility of some members of the system is considered one of the most frequent and impacting "disorders".

  In PW, and also in a wider framework, we can say that we work on (both at an intrapersonal, relational or global level) giving space and visibility to that which is marginalized and excluded, being one of the causes that can generate more tension in a system.

  Both in reference to the "balance between giving and receiving" and to "belonging", elements come into play that in PW are fundamental in the work with relationships and in global and world issues, such as the awareness of the use of power and privilege, majority and minority influence, that which we marginalize, and the limits to relate to all this.

c. Dimensions of reality, dimensions of consciousness.

Next, I will explain how both methods organise the levels or dimensions of reality and consciousness. I think it is especially useful to carry out this exercise as it provides a structure that facilitates understanding and comparative analysis.

IN FAMILY CONSTELATION:

In the most practical period of my relationship with *Family Constellations* (as a client and in my internship with other therapists), I heard about two "dimensions" of reality:

- *the level of relationships:* the level where the difficulties and problems that the people come to solve in the constellation are presented: it is within the field of consciousness, can be explained, and is presented in the person's life with concrete facts (relationship difficulties, body symptoms, blockages...)
- a deeper level: that would include everything that is in the person's fields and that in a non conscious way intervenes and interferes in her life.

It is a differentiation of dimensions that simplifies and makes the method understandable. As I have deepened the analysis, I have found more complex classifications that have been very useful for elaborating on the fundamentals and bases of Familiar Constelations. B. Hellinger,[20] in the last stage of the constellations, speaks of three levels of consciousness [21]:

- **Personal Conscience:** a literal reference reads: "is narrow and has a limited range. Through its differentiation between good and evil it recognizes the belongs only to some, excluding the others". Personal consciousness ensures our survival alongside the people and groups that are important to us. In the context of what is good or bad, we can observe that the differentiations we make are those from this consciousness. These differentiations establish to what extent something ensures our belonging and to what extent it endangers it. Hellinger says that whether we feel "good" or "bad" conscience depends on whether or not we are in tune with what makes us belong to the group.

  > "*People who come from different families or groups have different consciences, because conscience demands from each one that which binds him to his group and serves that group, and forbids him that which separates him from his group and harms that group. But also the individual obeys his conscience in a different way in each group (...)"* [22]

- **Collective conscience:** *"*is broader and also defends the interests of those who were excluded by personal conscience. That is why it is often in conflict with personal conscience. Meanwhile, this conscience also has a limit because it encompasses only the members of the groups that depend on it". It has in its field of vision the family[23] and the group as a whole. It is at the service of the survival of the whole group, even if some need to be sacrificed for that. It is at

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20 Article de B.Helliinger del 10/10/2007

21 Although I have not found a specific definition of consciousness, it does explain that each consciousness has its own field, and its own intentionality.

22 Orders of Love: selected courses by Bert Hellinger. Herder Editorial

23 We speak of "family" not only in terms of consanguinity, but also those members who may have generated systemic implications (e.g. perpetrators, victims of violence by a family member, previous partners and family members, ...)

the service of that group as a whole and the orders that ensure its survival in the best possible way."

- [24]**Spiritual conscience:** "overcomes the limits that other consciousnesses establish through the differentiation between good and evil, and between belonging and exclusion." "It responds to a movement of the spirit, the spirit that moves everything, that is in movement and that moves everything in a creative way. Everything is subject to this movement whether it is our desire or not (...)" "If we experience being in tune with the movements of the spirit we feel good, above all we feel calm and carefree. We know what our next step will be and we have the strength to take it. That would be, so to speak, to have a good spiritual conscience"

In summary, we can understand that in **personal conscience,** *there is a "intuition", and it is guided by the member's sense of belonging to the group*. Actions from this level of consciousness can be highly contradictory to the **collective conscience** that *watches over the system or group, and that according to "orders" and through "systemic implications" can "sacrifice" its members[25]*

> [26]*"Each of these functions of the conscience is controlled and imposed by feelings of innocence and guilt, yet the greatest difference it showed was the distinction between the conscience we feel and the hidden conscience. Thus, precisely because we follow the conscience that we feel, we threaten the hidden conscience and, although we believe ourselves to be innocent because of the conscience that we feel, the hidden conscience punishes this act as a fault. The contrast between these two consciences is the basis of all tragedy, which in the end means nothing more than family tragedy".*

As I understand it, I visualize an example where the desire of death - unconscious - of a mother (surely for reasons that have their origin also in disorders in previous generations), can provoke from the *personal conscience of* the child a "I'll do it for you" (that the child sacrifices itself for her given the sense of belonging to the group in name of "a misunderstood love"). This incident generates a violation of a system order, as this child is "transgressing" the order of the hierarchy by assuming issues that correspond to his mother. Hellinger explains that the "consequences" of that transgression are failure, in this case, with death.

In this context, from a more traditional constellation, I imagine that it would be a matter of "re-establishing that order" by making the observer and the system see how that child

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24 Article by Wilfried Nelles, 2007: "In this description the spirit appears as a subject, it even has a will, an intention: the spirit "wants" the movement, it pushes it, and "gives it face". This spirit is no longer inside the forms, it is not inside the world, but it is outside it as something unique. For me this is a leap from phenomenology to metaphysics"

25 Hellinger speaks of collective conscious as "a group instinct that wants only one thing: to save and restore the whole. That's why it's blind to the choice of its means.

26 Orders of Love: selected courses by Bert Hellinger. Herder Edtorial. I interpret that at that time Hellinger had not coined the terms "personal" and "collective" conscious and spoke in terms of the conscious we feel and the hidden conscious"

has acted "for love" of the system from the personal conscience, and how a systemic movement begins to be generated when that child "makes his mother see" that his subjects do not correspond to him but to her[27].

Coming from a connection with calmness and with the knowledge and strength to take our steps, Hellinger says that "one enters in tune with the **movements of the spirit"** *(generated by the spiritual conscience**)***
In this sense, in a new constellation, the objective would not be to "re-establish order" over the specific event, but rather, once what we want to treat has been brought to the field, it remains open to what the system may need at the time. Thus, taking the previous example, the constellation, and previously working of being "centered", it would be a matter of representing two key elements of the system (perhaps the child and a possible illness he has) and letting the necessary movements emerge with no other purpose on the part of the facilitator than to sustain and support what is emerging without the need to be explained or understood in a cognitive way. (We will go into these questions in more detail later in the analysis of "method")

> *"Here each person is directly facing that spiritual power which directs his life. It leads each of us, **if entrusted to it, to another freedom beyond the limits of our conscience and, step by step, frees us from our systemic implications.** This requires the constellator to be on that path and to keep walking on it[28].*

Thus, in relation to the previous example of the child and his mother, the meaning of this new constellation in the framework of *Spiritual Consciousness* would be to enter into "the level in that movements that seek to settle a debt cease to exist. For example, through an atonement, since "they are movements towards death". Atonement always means: I provoke something to myself and I also do something to others. When we leave these movements behind we can move to that other wide level in which everything that is, is fine for us (...)".

In PROCESS WORK we talk about three levels of experience of reality[29]:

- **Consensual Reality:** Objective experiences that are accepted or agreed upon as "real" based on the dominant discourses. In consequence, consensual reality is always changing over time (data, facts, background, chronological time.) Perception from the ordinary conscience

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[27] In this framework, the connection with the origin "of the disorder" in previous generations that provoked that desire of death in the mother (perhaps, for example, as a result of a systemic implication of atonement) is another line of work (atonement would appear with the will to try to balance, for example, a situation of abuse. In this case, the facilitator's intervention would be aimed at bringing in the perpetrator and the victim)
[28] Bert Hellinger, FAMILY SPIRIT CONSTELLATIONS - A REVIEW
[29] Inspired by the text of L. Mendoza Abascal. Process-"Crecimiento centrado en procesos". Process Work, Mexico.

- **Dream level:** a more subjective area of experience: intuitions, fantasies, dreams, emotions, longings. What lies behind everyday reality and is experienced internally or externally as more irrational or unconscious.
  The experience of dream reality has an individual expression (experience of a symptom, emotions, night dreams...) , and also an important collective component (historical memory, collective traumas, culture). Both are intrinsically related.
- **Essence Level:** connection to the energy that underlies the experiences and its unifying pattern. Interconnection with the whole, and everything is interconnected. The idea of self is lost, and belongs to the realm of experience in the sense that it is difficult to express in words. A sense of experience beyond polarities.

These three levels of experience are present and in confluence. It depends on our level of attention whether we are more connected to one or the other.
The degree of identification and awareness has nothing to do with levels of experience. Thus, I can be very identified with a dream level experience (jealousy, for example) or I can not be (I do not identify with them even though they may be part of my experience)

SOME REFLECTIONS…

I deduce that **both *personal* and *collective conscious* would be located at this level of experience of reality (dreams),** as fields **with their own polarities** that affect the experience and reality of people and their groups (or systems).

The last point of this important section has to do with the **correlation I have found between "spiritual consciousness" and the essence level,** where we also talk about "Big U" or "quantum mind" and where polarities do not take place.

In relation to this personal interpretation where I intend to reflect on Levels of Experience (ProcessWork) and Levels of Consciousness (Family Constelations) in the same scenario, I would like to go a little deeper into the level in which each method focuses.
Both methods have been undergoing an evolution where, at a general level we can say that
- Initially the methodology focused more on the framework of levels of *Consensual Reality* (for example: corporal symptoms, problems in relationships, diagnoses...) and *Dreams (disturbing sensations, difficult emotional states...)* : from a concrete fact of the consensual reality or at dream level (emotional states difficult to support, addictions...) the work was directed with more depth into the dream level, relating with not only conscious information, especially at individual level, but also in a collective frame.
- Over the years both methods have made room for the essence level - spiritual awareness, the field which in increasingly we find the main agent of change.

We will go into more detail on how this work is carried out in the section on "method".

*I have talked about the **confluence between the levels of experience** recognised in PW. Thus, **from the methodology of ProcessWork, in spite of the fact** that all the levels are always present, it is important to keep in mind the level in which the experiences are taking place, as well as the degree of consciousness , as a way of orienting and structuring the work on the part of the facilitator. Through "signals" (we will talk about these terms later) and according to the levels of attention, we will be able to connect with both the dream level and the essence level of the experience. The client's feedback is the main working guide that appears through her intentional and unintentional signals.*

*Similarly, in **Family Constelation we** speak of the fact that the levels of consciousness **overlap each other and complement each other,** "so we need to see a problem and its solution related to the different consciences and finally with all of them at the same time. Trying to see the consciousnesses that are involved in the problem that a client brings and what they offer as a solution[30]".*

d.- The method and the idea of healing

d.1 Family constellations

Apart from the different stages and evolution of the constellations, the variants of the methodology and styles depending on each facilitator is very broad, and that is why I will try to work with the information I have so far, looking for common denominators or naming the variants between some styles and others.

Nowadays, although in constant evolution, I would dare to say that even now the most widespread way of working has to do with this stage 2 called "Constellations of the Soul", with no clear dividing line between stages, since there is a whole grey scale, which in some way also has to do with the facilitator's own evolution, experience and personal journey.

d.1.1. General framework

From what has been explained so far, I will propose an initial framework or general model (more represented by stage 2 "constellations of the soul" which I believe to be the most shared denominator), and will later analyze each aspect, variants and evolutions in greater depth:

General objectives:

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30 Article by Bert Hellinger. The difference of consciences. Review: Wilma Costa G. Oliveira. Adapted according to the article sent by Bert Hellinger on 10/10/2007.

- Reaching a new understanding about the system itself (the unconscious dynamics, implications and obligations that are passed on from generation to generation and that perpetuate conflict)

- Initiate solution movements, "that make love flow for the well-being of all involved[31]"

    All the tragic processes in families are due to a postponed member attacking the family of origin, that is to say, assuming a right that would be of a preceding member (...), this would be the case, for example, of a child who tries to atone for a fault in place of his parents. (...) In the arrogant position he finds himself alienated from himself and his center. In family therapy, therefore, the focus is mainly on discovering where the person assumes a right that is not his own. This is the first thing to be fixed[32]".

- Connection with something deeper as a healing guide of the process (new Constellations)

General steps in the development of the constellation

- The client explains a personal situation that is troubling him (health, relationship, a failing project...)
- Representation in the physical space of the client's system in the centre of the room (constellation) by representatives or extras:
- In general, the client begins by placing the representatives in the space following his own intuition and then becomes an observer of the scene that takes place. The representatives go with the emotions and movements they feel in that moment. Depending on the evolution of the events, the therapist can bring new figures into the space or change the position of those who are already represented.
- Through different interventions (as we will see later on in "healing phrases", placement in space...), and in connection with the client's field represented there, the restoration of order and harmony takes place, having as a referential framework the order of love (e.g.: taking each member's place according to his or her hierarchy in the system – the order of hierarchy -, including in the system those who have been excluded or made invisible – the order of belonging -, or generating encounters between victims and perpetrators – and the order of balance between giving and receiving)
- Sometimes the client's representative is replaced by the client himself to anchor the experience and complete the process.

"Therapy is done in a group. A person proposes to free himself from a bad experience and briefly describes the history of his family and the painful events suffered more or less up to the grandparent's generation. The therapist then tells him to choose people from those present to

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31 Text from M.Àngels Herrero's blog. SchoolFamily Constellations

32 Orders of Love: selected courses by Bert Hellinger. 1994 (Spanish edition Ed.Herder 2011)

represent various members of his family and to distribute them in the space. From that moment on, the representatives only listen to their sensations, and the internal dynamics of the family emerge, in silence, through the displacements and sensations of the representatives. The therapist then directs the evolution of the family constellation by restoring love and respect step by step, until the blocked energy of the person is released[33]".

These steps we have described will be explained in more detail below:

d.1.2 A more detailed look at the methodological development of the constellation

Preliminary to the constellation

A common question in all constellations is the importance that the **themes to be constellated and brought by the client, belong to the present moment, to the here and now**. The subject to be worked on represents the entrance door or the frame of the constellation that will take place, and at no time is it to work with any other purpose than the generic exploration of the family system itself.

The method of the Constellation refers to an intervention at a given time, with a beginning and an end. The previous information required or sought by the therapist differs greatly. Possible variations are that the constellation is carried out as a punctual action in a longer term therapeutic process with the therapist himself, or that an interview is carried out, or that the client is asked concrete questions about his family system before starting, or that no type of information is asked of him beyond what he wants to work on.

Development of the constellation:

- *The representatives*

In general, the participants represent members of the client's family, but sometimes they also represent the problem they bring (an illness, an addiction...), or they could also represent non-family members who have generated disharmony within the[34] family system.

In principle, any person can act as a representative, and they can be chosen by both the client and the facilitator. In general, at the beginning the client does it, and throughout the constellation the facilitator does it. Over the years, and in line with the evolution of the constellations themselves, Hellinger has tended to choose representatives at the beginning of the constellation.

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[33]   Brigitte Champetier de Ribes, Published in the magazine Espacio Humano in March 2014

[34] that where we are involved within the family system but are not aware of it. (Luz Rodriguez. Orders of Love.org)

Also, especially in the Constellations of the Spirit, increasingly more relevance is given to the "centered" attitude of the representatives, in the sense that they have to participate in a totally open way to the process, without fear, judgment or previous intention:

"*These movements are perceived only when the representatives remain unintentional. The moment a representative intends to accomplish something, he is no longer in resonance with the movement of the spirit. Then the concentration drops immediately, as it does in the group.*

In general it begins with figures that represent the present, and then goes on to access previous generations until the moment of disorder takes place that generates systemic implications.

"*You start in the foreground, with the present. Only then do you delve into the past. (...) There is a hierarchy among the problems. That is, the immediate has priority over the previous; the current family over the family of origin (...)*[35]"

An important element to emphasize in relation to the evolution of the constellations, and as I have already mentioned, has to do with the tendency to bring to the center a smaller number of representatives, without the need to complete the system through the generations, and as we see, the linear conception of time represented through the constellations gradually becomes more flexible:

[36]"*First, the client no longer constellates himself, that is, he no longer places the representatives in a certain place and in a relationship between them that changes according to each case. Rather, Hellinger normally tells the representatives where they should stand (or lie down). Hellinger generally starts the process with one, or occasionally with two people whom he asks to position themselves. When there are two people, he gets them to stand in front of each other. Often he doesn't use a representative for the client, but asks the client to position himself. Then he waits. If there is no spontaneous movement, he normally interferes by placing another person standing*" (in this part of this text, the author refers to the Hellinger stage of New Constellations or Constellations of the Spirit).

▪ *The structure and signals that guide the facilitator's work*

Although with very different degrees and types of intervention on the part of the facilitator, we can speak of a very general method of functioning which starts from some initial hypotheses that determine one type of intervention or another, and that according to the type of response or feedback in the constellation, the hypothesis varies or is consolidated until the next moment.

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[35]Orders of Love: selected courses by Bert Hellinger. 1994 (Spanish edition updated Ed.Herder 2011)
[36]Article : Classic family constellations, movements of the soul, movements of the spirit - where is the work of constellations heading? Wilfried Nelles (2008)

These hypotheses are configured from:

- *o* *The information provided by the client in relation to events in his life and/or his family system.*

As we have already explained, the main objective of this information has to do with finding "clues" about possible systemic implications that may be present in the life of the client. In this sense, this information can be useful to develop hypotheses and guide facilitation.

Although most therapists work with more or less information depending on the circumstances, I would say there is a general tendency to ask for less information and even none at all. Hence, in the last stages, Hellinger talks about the excess of information as a possible source of confusion that can make the process difficult to emerge.

"Through the Hellinger Sciencia[37] constellations we enter levels where the client does not have to formulate his problem verbally. In the field, many, many problems that remain unsolved to this day are shown and opened up simultaneously. In the constellation, it may be that the representatives permanently change the person they represent. We never know who we are dealing with[38].

- *o* *The signals that the facilitator gives from the observation to the representatives.*

Following the Process Work language, to help make a comparison between both methods, I will talk about the *signals* defined as "bits or pieces of information that appear through a *channel[39]*".

In terms of Process Work, we talk about consensual *signals* and *non-consensual signals.[40] The latter, although present in different channels, we will talk about* in the *following points:*

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[37] Concept that refers to the new constellations of the Spirit.

[38] Excerpt from an interview with Sophie Hellinger

[39] Channels: "They are vehicles of signals, modes of perception, which transport intentional and unintentional communication". *A path made by walking* (Julie Diamond, 2004)

[40] "Consensus signals can be observed and talked about; they can be captured on video or measurements in an office and most people can agree or consent to them. They are "real" according to a certain culture. The body gestures that can be seen and talked about are aspects of this type of signal, as well as the symptoms and body experiences that can also be measured and observed. Non-consensual signs include the dreamy aspect of our experiences that lasts long enough to be mentioned and described, even if others do not accept it as "real". Such signs include dreamy images: the subjective feeling of someone punching me in the stomach, the inner voice of the critic, etc." Translated from http://www.aamindell.net/evolution-of-process-theory.htm-of-process-theory.htm

Auditory (verbal communication, thoughts...):

The verbal expression of the state of the representatives has gone from being one of the main sources of information for the facilitator to no longer having such a presence. In spite of this, even today many facilitators ask the representatives how they feel (proprioceptive), especially to verify their hypotheses in relation to other signs of non-verbal communication (as we shall see)

"Hellinger tells in his first writings that once the representatives were placed in the space, the client was asked about the initial image he had formed and how he felt when observing it (...) Then the representatives were asked how they felt (...). Then they were relocated to find the best place for each one, until in the end they all felt good. This was in itself the methodological objective, to find that final image that would give more balance and conciliation in relation to the conflict.

Although the main source of information has to do with the verbal expression of the participants, they do so in relation to their emotions (proprioceptive channel). Here I interpret, from the perspective of Process Work, that we can find a certain "distortion" of the information, which in a certain way seems also to have been experienced as a impediment in the constellations, since instead of trying to communicate directly with those emotions, we do so by changing channels through the auditory channel.

"[41] With Hellinger, we speak increasingly less in the constellations. (...) "The problem with using the spoken word is that we are usually much more superficial in our speech and much closer to our ideas than to our soul. ""(…)

Visual Channel (internal images – through dreams, fantasies.. , external images):

The gaze and how the representatives use their eyes can be a great source of information for the facilitators. In this sense, it is usual for the facilitator to generate hypotheses from the gaze of the representatives:

"If you look at the floor, it is usually said that you are looking at a dead person, so you take out a new representative who can be stretched out on the floor (...) to find out their reaction on seeing him [42].

[41] Classical Family Constellations, Movements of the Soul, Movements of the Spirit - where is the work of constellations headed? Wilfried Nelles 2008

[42] Psychology Barcelona. Non-verbal communication in the constellations. Isabel Morillo "How do we move within a Family Constellation?"

I have not known occasions when the representative is asked what he or she is looking at or seeing at that moment, and the facilitator's own interpretation seems to be very established.

As we will see later in the point about intuition, sometimes the facilitator will have an internal visual image that can help guide his work.

Relational Channel (Composite Channel)

It could be said that *the relational channel is transversal in the constellations, in the* sense that the constellation itself comes to represent the interaction between the different parts that make up a system. I make this assumption, understanding that a representative can represent not only a person or a combination of people, but also emotions, painful events, attitudes or substances, which disturb or challenge us. Thus a representative will interact with all of them as part of the system and symbolically represented by other people with whom he or she is in relation.

In this sense, through the other channels we are also bringing up the relational channel: looking or not looking, moving away or closer, or expressing emotions verbally or not.

"[43]Hellinger chooses a representative for the daughter and lets her place herself. The daughter moves her fingers restlessly and rubs her hands together. Then she looks down at the floor. Hellinger makes her sit down again for a moment. He chooses a representative for the girl's mother. This representative turns her head. Then she looks at the floor and makes a fist. She squats down and rubs the floor with one hand as if she wants to remove something by washing it. She makes a fist. (…)
Hellinger To the woman (client) : Is it clear to you why your daughter wants to stay at home? The woman (client) : She protects me, she wants to help me. (…)
In this example the information through the representatives appears through the movement, the visual channel, and both are linked to the relational one.

Movement Channel

This channel appears as fundamental in the framework of the constellations, and has been gaining increasingly more relevance.
It is important to differentiate when we speak of movement as a channel in terms of Process Work, from when we speak of Soul Movement, which has little to do with physical movement and more to do with a state of inner openness.

[43] Hellinger Magazine, March 2006. Translation by Patricia Sanchez. Family Constellation Institute

"That's why every therapist pays attention to a client's non-verbal cues, since they reveal more about the state of his soul than his words. And that is why one also reaches the soul dimension faster, when one asks the representatives to follow their impulses of movement, than if one asks them about their perceptions or even just lets them talk. However, this does not free the facilitator from checking the congruence of the movement[44]".

In relation to the method in the constellations, the incorporation of the representative's own movements came to suppose one of the most important changes in the passage of the traditional constellations to the so called Constellations of the Soul (year 2000)

[45]*"Once the client has been interviewed, the representatives who will participate are chosen (...). Then, the therapist begins to analyze any movement, no matter how slight, that is produced in the placed image. When a representative makes a movement, he is sending a signal to be taken into account, which must be interpreted and acted upon with other techniques. For example: starting to swing back and forth. The rocking continues. You can keep waiting to see if it stops or accentuates, but you can also ask why they are doing it or what they are feeling. Questions will help because non-verbal behaviors are ambiguous. They do not clearly show their meaning or significance.*

Movement will be an intricate channel to the relational channel, especially in relation to placement in space – where and with what distance a representative has placed himself in in relation to the others to finish creating the photograph of the system.

In relation to this placement, we can also speak of a series of reference codes of what can mean a more or less harmonious structure, also representing a greater "order" or "disorder"; as for example, in relation to the hierarchy, who is in front and who is behind, or who is placed on the left or on the right. This type of previous structure or frame of reference has also been losing strength with the evolution of the constellations.

" Order means to me that everyone has their rightful place. This depends on many factors, so in many constellations it is different. I refrain from establishing general laws, although I do see certain orders that I initially follow; but I abandon them when I see that something different is shown".

The movement can also give great information about the degree of energy there is, or even about the level of depth with which one is working.

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[44] Classical Family Constellations, Movements of the Soul, Movements of the Spirit - where is the work of constellations headed? Wilfried Nelles 2008

[45] Psychology Barcelona. Non-verbal communication in the constellations. Isabel Morillo "How do we move within a Family Constellation?"

"When the movement has started you have done your job. If there is no energy, you incorporate someone else. To the question of how do you know if the point you have reached is enough for the person? The point of maximum energy is where you stop, so the client leaves with all that energy. Once the force has appeared (even if it is anger), it will guide the therapist and the client (if you want to give an explanation, you make the force go away). It's not a question of giving an answer to find a solution but of something that has been set in motion[46]"

If we refer to the newest constellations, practiced by Hellinger:

The movements of the spirit are very slow. When someone moves quickly you know that they are no longer in resonance with a movement of the spirit. (...) Just as the representatives can only move in a certain way, I too can only say and do in a way that directs me from outside of myself, from the resonance with a movement of the spirit[47].

Proprioceptive Channel:

The sensations and emotions of the representatives are very useful signals for the work of the facilitators. As we said before, the facilitators can interpret through non-verbal signals, or they can ask directly.

Emotions, often with great intensity, are usually very present in the room, giving rise to painful or tragic moments that could generate implications in the system (guilt, abuse, exclusion, loss...)

"Through the gestures you can get a very approximate idea of the different feelings of both the representatives and the client. There are different types of feelings from which one must distinguish:
Primary feelings, secondary feelings, acquired feelings and meta-feelings.
The primary feelings (also called genuine) are produced in the context of the present, in the here and now of the process. It is quite easy to observe this characteristic: The representative who experiences an emotion of this kind looks at someone, keeps his eyes open, and his feelings are clearly consistent with his movements and with the movements and feelings of his interlocutors. At other times the feelings of a representative do not show that coherence with what is happening around them. For example, other representatives look at him, but he doesn't look at any of them, but you can't see where he looks either (...)[48]".

I interpret that the emotions of the representatives are directly linked to the personal consciousness that suffers the impact of the collective one. In the New Constellations or Constellations of the Spirit it seems that this type of scene of

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46 Hellinger's interview transcript. 2005 for Attillio Piazza.
47 ECOS-Newsletter No 16, March 2008 Bert Hellinger: THE FAMILY CONSTELLATIONS OF THE SPIRIT
48 Psychology Barcelona. Non-verbal communication in the constellations. Isabel Morillo "How do we move within a Family Constellation?"

emotional intensity has less presence, where it is explained as "the spirit goes beyond all conscience and connects with something bigger"

World Channel (composite)

I have only found one reference, and in the framework of the signals in the constellations, to what in PW we call "world channel".

"These are important moments of emptiness when we don't know what to do as facilitators. It can come to us intuitively because we are also represented ... or by external factors: e.g. a mobile phone can suddenly help you, or a chair can fall down suddenly ... there is an essence that allows you, if you pick up on it, to keep moving forward in what needs to be worked on"[49].

- o *The facilitator's own intuitions and feelings in his or her connection with the field of the moment.*

The constellations have had their own evolution in relation to the role that is given to the internal experience of the facilitator (we could speak of non consensual signals), where initially, and based on a conception of the phenomenological principle of observation and experience, the constellator intervened, in my opinion, in a more external way in the field, depending on the signals that were being found.
Over the years, the constellator has been increasingly conceived as a receiver of the field and an active part of it.

[50]*"I see another strange image (Hellinger): the difficulties that Spain is going through at the moment, come from the fact that we are still waiting for the dead ones. Who is it that has them above all in his own heart? I won't say, but I take them in my soul, and when I look here now, all of them are present, addressing the participants of the constellation: Good. Thank you all very much."*

With the evolution towards the Constellations of Spirit, there has been a significant change, mainly in relation to the role of the facilitator. Until then, and as the phenomenological sense was understood, the generating causes of the movement of the representatives in the constellations were unknown, and their explanation came from the experience and the repetition without the need to go much beyond the concept of field (of which we have already spoken).

In the new constellations, Hellinger speaks of the role of the therapist as a channel, as well as the representatives, who must be "centered" so as

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49 José Miguel Burguete Rodríguez (transcript) Espacioaquiyahora.com
50 February 2016.Avila (Spain) Authorized transcripts of Hellinger seminars and shared from the Institute of Family Constellations (Brigitte Carpentier)

not to intervene with their own projections in the movements of the Spirit.

"He no longer wondered about feelings. No questions about expectations and fears. The constellation was not directed towards a goal that was set by the client and to which the constellator was put to serve. Everything was left to the movements, the way the representative was taken by them. It went far beyond the idea of problem and solution and beyond psychotherapy in its usual sense. Suddenly it came to light, what was really happening with the representatives, when they were perceived to be moved by another force. They perceived themselves as a "medium", moved and taken over by the power of another force. The constellator also followed these movements. He also let himself be taken and guided by them" (...) "Obviously the representatives and the constellator are guided and possessed by a force in the spiritual family constellations. Where are they guided? Above all separations, those who were previously disconnected and separated will be brought together. That force is the force of love, which revokes all separations. What does this mean in detail? The distinctions between "good" and "bad" or between "belonging and exclusion" that we often had in the foreground are already valid for us. What we expected from the current psychotherapy loses importance and with this everything we wanted to achieve with our good conscience and will"[51].

Another quote..

-"Are we choosing someone because we're thinking, or because someone has raised their hand?
-No, he or she comes over and then finds herself with us. We don't know anything about the person, we don't ask. He or she then next to me, often I don't even look at them, I don't ask. I wait for a sign from somewhere else.
- Does the reason still matter? No, everything comes from somewhere else And then, how is the next step revealed to us?
While we wait, the decisive thing is given to us. If I stay focused, suddenly a word or a phrase comes to mind. For if I say it to the person it has an effect far beyond that person. It has an effect on all of us[52].

Different authors also talk about these variations:

"But the representatives play a much more active role there than in Hellinger's new work, above all they visibly serve correction. This is almost completely eliminated in the constellations of Hellinger's spirit. Thus, not only does the process become less comprehensible, but the danger that it is guided by the imaginations and projections of the constellationist who attributes the effect to the spirit, is not to be dismissed. So the constellation with the spirit requires a deep inner cleansing and spiritual purification that may occur in one or the other (for example in Bert Hellinger himself), but cannot be presupposed. Hellinger writes: "The movement of the spirit is a creative movement that incites

51 Bert Hellinger. Family Constellations of the Spirit. A review. 2010
52 Extract from the Hellinger Mexico workshop. August 2014.

movement and keeps in motion everything that moves and how it moves. Therefore every movement, as it is, is wanted by this spirit. This spirit is behind every movement, as it is and faces it, as it is." **In this description the spirit appears as a subject, it even has a will, an intention: the spirit "wants" the movement, it pushes it, and it "faces" it. This spirit is no longer inside the forms, it is not inside the world, but it is outside it as something unique. For me this is a leap from phenomenology to metaphysics"[53].**

This last point is a key element for this project which I will return to later.

Some thoughts...

The information that I have been accessing for this project so far leads me to think that with the very evolution and the passing of the years, the information about the client (point 1) has been losing relevance, just as in some sectors the amount of information that can be deployed from the participation of the representatives (point 2) has been losing relevance. It also seems that the role of the facilitator's internal expertise as part of the information present in the field has been gaining ground. In this sense, **it is very important to differentiate between intuitive signals aimed at being contrasted by the feedback, or those that could be taken as certainties.**

I also interpret from these reflections how in its early stages the constellation method focused more on the alignment between personal and collective consciousness, and to evolve towards an alignment between collective consciousness and Spiritual Consciousness in the New Constellations or Constellations of the Spirit.

"The important insights that made the Constellations a success were about the implications and their solutions. Those insights had to do with consciousness as we experience it through our feelings of guilt and innocence. Moreover, these feelings were related to the insights about the effects of a collective consciousness that remains largely unconscious (...) In the new way of doing this work, we leave those distinctions behind with far-reaching consequences for us personally and for those we intend to help[54]".

About the facilitator's intervention

We have seen so far how the facilitator collects signals that guide them in their process (feedback). In this section we will study the typology and the degree of intervention that they carry out also based on the feedback and their hypotheses.

I have found different **lines of intervention** by the facilitator in **order to: confirm or not the previous hypotheses, to reach those points where there may have been**

[53] Classical family constellations, movements of the soul, movements of the spirit - where is the work of constellations headed? Wilfried Nelles 2008
[54] Bert Hellinger on 10/10/2007. Article "The difference of the consciences"

implications in the client's system, or to bring more energy or generate movement in the system:

- *Incorporating new representatives throughout the* constellation. As we have already explained, although we can find a great variety of styles, the tendency has evolved towards minimizing information and also the number of representatives.
- *Changing the spatial configuration of the system* from the changes in position of the figurants; base intervention in the more classical constellations. Nowadays it is a utilized resource, and in many constellations one can observe how the changes in space also generate important changes in the energy and state of the representatives.
- *Making them relate to each other or cutting off the relationship* (looking at each other, stopping looking at each other, turning their backs...) are resources of great mobilization.
- Sometimes, to establish hypotheses or generate some kind of movement, the facilitator intervenes by asking the representatives how they feel (we have already talked about this in the previous point) or encouraging them to say some specific phrase.

    "You can use (the phrases) to check allegiances or to test how the representative feels, you can confirm that the phrase is felt in his heart
- There is another big section as far as interventions are concerned and it has to do with **the idea of healing.** I think that this is a particularly interesting topic for this project, and thus merits special attention:

The role of the facilitator and the idea of healing

In this section I will look at intervention focused on the idea of healing. What is understood by healing, how can we contribute to it in family constellations, and therefore what type of interventions are carried out in order to "heal"?

We can recover as a framework the phenomenological sense of the constellations, to which we have already referred throughout the project, as well as starting from the objectives that we defined at the beginning of this section on the method:

Objective 1: On reaching a new understanding

    The search for the best systemic image that could give greater peace and reconciliation to the conflict posed, from the point of view of all the members represented and involved, has been and is an important part of the methodology of the constellations. In this sense, the client's understanding of this image as the main source of healing becomes crucial.

In the more traditional constellations, this was the objective sought by the facilitator, who by changing the position in the space of the representatives, sought the best location for each of them and for all as a whole.

"Inside you had a disturbed image of your family, in the literal sense of the word (..) Then we modified it and set up an order, so that now you have the possibility to let this new image come inside you (...)[55]"

"According to the general idea of the Family Constellation, each member of a family must occupy a certain position with respect to the others, in which she feels accepted and respected, and assumes the responsibilities and functions that are proper to her (but no more). In the course of a Family Constellation, the physical places occupied by the representatives are considered a metaphor of this family order, or to be exact, of the image that the client has of that order. Thus, the basic therapeutic assumption holds that through FC, this image will change for the better, that is, in the direction of relieving tensions and distortions and thus providing a healing effect"[56].

Phrases are an important resource for achieving this goal, when the client himself realizes how "he is being led by a blind love and by identifying with another member of the system, without favoring anyone".

"The solution begins the moment the harmful phrase is discovered and the patient utters it and affirms it before the loved one, with all the strength of love that drives him" I'd prefer to disappear before you!" At this point it is important that the phrase be repeated until the loved one truly appears as a person, and in spite of all the love, is perceived and recognized as separate from one's own self (...) The phrase obliges the person to see not only his own love, but also the love of the loved one and forces him to realize that what he intends to do in the place of the loved one is a burden rather than a help".

*Another prominent resource for different **constellators is to culminate the constellation by replacing the figure of the representative by the client himself**, as a way of bringing a greater integration to the new systemic image:*

"the represented one enters and can express some contained feeling.. or cry about what has been uncovered.. it helps to integrate the work done.(...)
It facilitates the integration of the work done and the possibility of deciding on a good solution for him, (reconverting toxic emotions into healing ones such as grief for respect or dignity) (...) Ask him what has had an impact on him, accompany him in with each figure, and let him feel the emotions with each one of them[57]".

55 Orders of Love: selected courses by Bert Hellinger. 1994 (Spanish edition updated Ed.Herder 2011)
56 International Journal of Psychology and Psychological Therapy 2005, Vol. 5, No 1, págs. 85 a 96
Yolanda Aloso "Las constelaciones familiares de Bert Hellinger"
57 José Miguel Burguete Rodríguez (transcription) Espacioaquiyahora.com

Objective 2: Interventions aimed at initiating settlement movements

According to my interpretation, we would be talking here about movements in which the convergence between this personal consciousness and collective consciousness would be facilitated.

For this purpose, the ***phrases*** proposed by the facilitator to the representatives are also an important resource. For example:

- *Dear (father/mother) even if you leave I remain" (to a deceased parent)*
- *"I have life at the price it has cost you" (for example a brother born after an abortion from the samemother).*
- *To a deceased mother: "In your name I will keep on with life, I won't follow you" "in your name I will live longer"*

Thus, in many of these cases, through the act of honoring, the feeling of guilt disappears, and therefore that of atonement (personal conscience), and at the same time the order of hierarchy is restored (collective conscience).

Other types of interventions, have to do with ***non-verbal communication,*** with interventions similar to those already mentioned above. For example, a resource often used by Hellinger and many constellationists, is to encourage the representative to bend his body to the floor in order to honor and thus "restore" the hierarchy. It is a very mobilizing gesture at the systemic level when it is done coherently.

Objective 3: In this section I add a third objective specific to the *constellations of the spirit:* the connection in itself with the force of the spirit as a form of global healing beyond a specific intentionality.
With the idea of transcending individual and collective consciousness, the movements go beyond the specific implications in the system, and go on to guide what is needed in the moment, generating more integral changes.

> *"The movements of the spirit, on the contrary, are dedicated to all equally. (...) This love knows no boundaries, it overcomes the differences between better and worse, and between good and bad. For this reason it surpasses the limits of personal conscience and the limits of collective conscience. It is equally dedicated to each and every one of its members and to all within its family and the other groups of which it is a part"[58].*
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> *"Precisely, change is like a mutation in those fields of memory. New information comes in that allows changes to be introduced from outside, sometimes, very*

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[58] Bert Hellinger on 10/10/2007. Article "The difference of the consciences"

often from the awareness that is recorded in the collective-genetic unconscious that transforms realities[59].

This does not mean that the facilitator stops intervening, she continues to do so, but not so much on the basis of signals and intuitions that facilitate the elaboration of hypotheses, and the monitoring of feedback through the representatives as we have seen so far, but through a more active role guided by her internal images:

> *"The difference with the above is that the interventions are no longer based on verbal expressions of the representatives, but on internal images of Bert Hellinger. This seems to me to be the fundamental methodological difference. What was previously visible on the outside, now happens largely in front of Hellinger's mental eye" (...) "The phenomenological constellation is always a mental or spiritual process. But the representatives play there a much more active role than in Hellinger's new work, above all they serve visibly to the correction. This is almost completely eliminated in the constellations of Hellinger's spirit. Thus, not only does the process become less comprehensible, but the danger that it is guided by the imaginations and projections of the constellation that attributes the effect to the spirit, is not to be dismissed[60].*

With these new ideas an important change occurs, in the sense that the initial objective of reaching a new idea of understanding on the part of the client seems to lose importance, at least from the level of conscious understanding.
He or she opens up to movements, considered to be healing in themselves, that go beyond their own understanding.
This is a controversial element among different facilitators who consider the understanding of experience as an important part of "healing" and their own integration.

d. 2 PROCESS WORK

Given the framework and the object of study of this project, I will talk about the method in Process Work at the level of individual accompaniment, since the areas of intervention are also of an intrapersonal, group and global dimension. Having said this, I will simply comment that the methodological structure is shared from all these levels, since they are all closely interconnected and the information found at one level is also found at another.[61]

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59 Family Constellations: Where are you going?" Brigitte Champetier full interview (transcript)
60 Classical family constellations, movements of the soul, movements of the spirit - where is the work of constellations headed? Wilfried Nelles 2008
61 As we saw earlier in the section on the systemic perspective.

We will try to follow a similar structure to the one used in the section on family constellations, despite a fundamental difference, in the sense that in family constellation method, as we have already mentioned, we speak of a specific intervention with a beginning and an end. On the other hand, in Process Work the intervention is prolonged in time more or less according to multiple circumstances and casuistry.

d. 2.1 General framework

There are also multiple styles and ways of applying the Process Work method, and its evolution from the beginning is also valuable. In this sense, we can talk about Process Work as a way of looking at and relating to the world, and that it is in constant evolution and movement.

Overall Objectives

- *BE AWARE of the* diversity of experiences: of those that are best known and with which we identify, and of those that are most marginalized and that may be alien and/or disturbing to us (in the drawing on the cover: to relate to the figure of the eagle and to bring awareness to it).
- To generate NEW PATTERNS from the interaction and integration of this diversity of experiences (between the bearded man and the eagle on the front cover)
- Facilitate change and *OPENNESS TO NEW PROCESSES* THAT ARE *BEGINNING TO EMERGE in our lives and* that show themselves through disturbances or conflicts.
- Facilitating *ACCESS TO INTERNAL WISDOM* connected to the "Universal Self" or "Process Mind (the disturbing energy of the eagle identified at the moment as the universal creative force)

General steps

In very general terms and with a lot of simplification, we can talk about some steps that can serve as a framework for the work:

- *The disturbance as a starting point*: what does the person want to focus on, what is it that disturbs them, or what makes them feel uneasy?
- *Generate hypotheses about the structure of the person's process*: primary identity, secondary identity, belief systems and limits and gain awareness of agency and intentions
- Amplification: Following this structure, the feedback and the signals of the client, specify and find in more detail what is disturbing as an expression of the marginalized processes in the person and connect with the specific qualities of this disturbance. Unfold, help the signals evolve and then dialogue between parts following information and energetic feedback .
- *Integration and anchoring:* Specify what parts of these qualities can be useful in the person's current moment and relate to them from their most everyday identity, thus integrating them and opening up the possibility of generating new patterns.

We could talk about a continuum where disturbances, new information and new patterns to incorporate constantly appear. It is a constant process that ends up incorporating a way of being and perceiving different experiences.

d.2.2 More detailed look at methodological development in process work

The disturbance as a starting point:

Disturbances are understood as the gateway to that which has been marginalized and which needs to take its place or have its space as an experience. Disturbance can be, as in family constellations of any typology and of a great variety: body symptoms, relational conflicts, dreams, disturbing emotional states, altered states, projects that are not fulfilled... and any state or situation that the person is concerned about or where they feel restlessness to generate a change or an evolution.
Process Work also works from the "here and now" with what the person brings, but it's understood that what is brought from the past or future is also present in the moment.

Structure and signals that guide the facilitator's work

To continue with the process of facilitation and the steps mentioned above, we take up again the general guiding framework as we already did in relation to Family Constellations by which the **intervention of the facilitator is guided by the elaboration of hypotheses that are constantly being verified or not according to the feedback of the client.** This point is fundamental since it is the feedback and the client's own experience that finally guide the steps to be taken.

Thus, to **develop the hypotheses, the facilitator can get a preliminary idea of what** the client mostly identifies with, or where the client experiences the process's agency - internal or external to him- (which in process work is called Primary Process or Y), what she does not identify with (Secondary Process or X), and what appears in both verbal and non-verbal communication with the client .

Thus, to elaborate this structure that guides the work, and as the feedback updates help to expand on the information, we can talk about different moments that in practice are not sequential, but often interspersed with each other and that help the facilitator to recognize the secondary processes as well[62]:

- **Listen to** what the client says: a *oniric* or *dream63 process* is initially experienced as "other". It is found in phrases that describe what "I don't", like other people, data, events or symptoms..

[62] Information inspired by the book "A Way Made by Walking" Julie Diamond, Lee Spark Jones, 2004,2012.
[63] The oniric or dream process refers to the Dream Reality Experience Level explained above (from which the therapist may receive much unconscious information through signals

- **Look:** observe the non-verbal signals. The body is a particularly rich source of dream information
- **Feeling:** The facilitator can access this information by acknowledging their own feelings, experiences or moods, and exploring their body posture, facial expression and other signs, understanding that it is information present in the field. The facilitator can also be attentive to phenomena in the field such as interruptions, alterations, or strange events that may be related to the client's process depending on when they occur.
- **Linking**: the process of grouping all the information gathered by listening, looking and feeling is the final step in getting an overview of the structure of the process. It involves finding groups of signals that share an energetic quality, information or description.

All this information that we are talking about, coming from the client and the field at the time, appears through **signals** (of which we have already mentioned) that are transmitted through **channels,** which in Process Work are structured as: *visual, auditory, proprioceptive and movement*. Other channels, such as the *relational channel*, and the *world* are a mixture of the above-mentioned basics. All the channels are dependent on the moment, and in a given moment a new channel can be the main stage of consciousness.

As we will see later on, recognizing the channel the client is connected to at the moment is a very important part of specifying the possible way to intervene.

In relation to the signs, these can be both "introverted" and "extroverted", in the sense that they can have to do with how the client is experiencing the information (if in a more internal, and therefore more personal, way, or as something external and easily shared with other people.) For example, at an introverted level: in the auditory it would be internal dialogues, voices from the past, sounds.. On a proprioceptive level, awareness of internal body experiences and functioning according to them, or in the movement channel: experience of movement without having done anything with the body. Conversely, an example of an extroverted signal in the Auditory channel would be when the client puts the focus on what other people are saying.[64] I highlight this information, as it is important for the facilitator to be aware of other types of signals that give information about the possibility that the client is having some kind of experience through a channel (for example, if she closes her eyes she may be feeling something, (proprioceptive) if she seems to be looking somewhere, (visual channel) or if she opens them wide she may be having an experience through the ear canal.

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[64] Article: Process Work Mexico. Process Centered Growth. Leticia Mendoza Abascal.

To finish this section I'll mention that around these two processes (primary -u- and secondary -x-) and helping to give structure to the information, are [65]the belief systems and the limits: "the information or behavior that we marginalize arises when we are in an edge (or limit), so that we can know it and integrate it in a conscious way.[SEP][SEP]We feel the edge as something that "disturbs" or "throws us off balance" and manifests itself in sensory signals such as: "giggling", blushing, abruptly changing the subject, hesitating, letting out a cry, sending incongruous messages, etc ".[66][SEP][SEP]

> *"To allow the structure of a process to emerge, the facilitator acts on what her client says about the experience and on the ways in which the experience is revealed through the non-verbal channel. (...)"[67]"Building the structure of a process is something that is reiterative. It occurs not once, but many times, and in cycles that build upon each other.*

About the facilitator's intervention

As we have already explained, the facilitator continuously follows the signals and feedback, making interventions that have as their final objective the broadening of awareness of internal diversity and of one's own belief systems and limits. By generating new interactions between the different parts of this diversity, the arrival of new patterns, greater fluidity and a broadening of one's identity is facilitated.

To do this, it is key to take up again the idea of the three levels of experience of reality (Consensual Reality, Dreams and Essence), since by going through them, from following the signals that the facilitator receives from the consultant, we will be able to access new and transforming information for her (*insights*).

In this sense, and from the idea of promoting transformation and change, the key is the experiential process of the client who, leaving at times cognitive processes more linked to *consensual reality,* connects with the *level of dreams* through focusing on signals from their own body, dreams, sensations, fantasies ... or with *essence level* where from detachment and a feeling of connection with the whole they access a different state and find a new way of looking at their familiar experience.
In this sense, we can establish a certain parallelism with *shamanism,* where the spiritual guide accesses states of consciousness that provide important information at the time and then returns to the more ordinary and habitual consciousness;

Thus, the facilitator will be attentive to signals from the client that may be a gateway to other levels of experience of reality (somatic or non-verbal responses to questions, unintentional movements, deep desires or longings) to accompany her on her journey, while helping her train her levels of attention and gain fluency.

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[65] We talk about belief systems as the set of conscious or unconscious values that result from culture and history, family values and life experience)
[66] Article. Process Work Mexico. Process Centered Growth. Leticia Mendoza Abascal.
[67] "A path made by walking. Julie Diamond, Lee Spark Jones. Translation by Leticia Mendoza Abascal. Ed: Julie Diamond, 2012

With the intention of establishing a comparison with what has been explained previously in the Family Constellations, I would like to emphasize especially two questions, in relation to what has been explained in this section until now:

- The facilitator's intuition, insofar as he or she is also being a part of interacting with the field, has a very important role, but is always aimed at helping to configure hypotheses and give clues about possible interventions, with the consultant being the one who ultimately guides the process through feedback.
- Although the facilitator may at certain times focus more or less on various levels of experience of reality to accompany the consultant or access information from the field, the idea is that it is the latter who, from his or her own experience, accesses the knowledge and wisdom necessary for change. Each experience is unique and unrepeatable and can only be explained and understood by those who live it in the moment and therefore, the facilitator has to expose himself or herself to it as if it were the first time (beginner's mind)

In relation to the types of intervention, it often has to do with **helping the client to amplify[68] or globalize their usually marginalized experience in** order to reach the information that may be new and useful to them. Sometimes, and from a systemic perspective, the most known or primary experiences can also be amplified, thus facilitating the emergence of the more secondary or unknown experiences once the previous ones have been "exhausted"; for example, a person may be very identified with lack of hope and inactivity and sees motivated or active people as foreign to her. If we give ample space to these qualities of inactivity and lack of interest without putting limits on them of any kind and therefore transmitting that we can stay in them eternally, at any given moment the secondary (or more unknown) process of the person can begin to emerge. If, on the contrary, we take the qualities of those third persons - from the secondary process - with which the consultant does not identify at all (motivated and active) and we give them full space by entering them, she will probably find in her this energy that represents them and will be able to relate to them, probably generating a new pattern.

These examples answer the question of *for what amplify? ,* but I will try to deal with some elementary aspects of *how to* do it next:

- *On the limits and belief systems of the client*
  Using signals that can serve as a gateway to enter the secondary process of the client requires much caution guided by the feedback and its limit signals. As we said before, the edge marks the limit between the primary and secondary processes and "safeguards" the belief system. In this sense, it is very important to give space to that which the edge protects, and which may be vital at a given moment for the person. Thus, it can be very useful simply for the client to gain awareness of their own belief

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[68] Amplify or unfold is a key term in the process work methodology, and talks about dilating the information of the signals to reach a quality that is in its essence

systems, their own edges, and what is important for them to safeguard. On other occasions, the signs of edges may also respond to voices of internal critics (of the belief system); in these cases, it is also important, for example, to open a space for dialogue with these voices before trying to overcome this edge.

- *The channels in the amplification*
  In the technique of amplification it becomes fundamental to know the channel through which the signals arrive. Thus, we can say that we can speak the same language as the consultant, in the sense that if a signal arrives to us through a channel, we will take it out of the experience if we ask a question or give an indication from another channel. For example, if a person is very connected at the time with an internal image, which could be a beach for example, it would be wrong to ask what you feel when you see that beach (proprioceptive), and it would be more accurate to ask what you see and what are the qualities of what you are seeing (eg colour, size, etc ...) In this case, we could say that this person has the visual channel "busy".
  Specific ways of amplifying can also be through "becoming" the dream figure, by identifying yourself in the moment fully with what you were initially so alienated from, or through the exchange of roles with the facilitator, for example.
  Signals have a tendency to self-amplify when they are treated in their own language. Globalization is the next step in this process of self-amplification, where signals change from being local experiences (small signals in a specific channel) to being diversified (in multiple channels). Adding or changing channels are ways to expand an experience. It emerges spontaneously through the process of amplification[69].

The role of the facilitator and the idea of "healing

The idea of "healing" seems to contradict the perspective of Process Work, in the sense that there is not something to be solved or cured, but it speaks of a **path of growth and awareness that helps to complete our identity and give space or voice to its different parts**.

From what has been explained so far, it can be deduced that the **role of the facilitator is mainly to actively help the experience of the consultant through the use of additional awareness and techniques such as** following the signals and the feedback, and also using her own internal experience as another part of the *field* that contains all the information.

I think it is important to recover here the idea that the field contains all personal information as well as part of something bigger and collective, its own history, and also cultural and social limits.
The field is made up of what we could call "*the little me", which* has to do with what we identify with in the moment, but also the "*universal I"* (Big U) which is in a way all our possibilities, the sum of all our potentialities, our potential I.

[69] Ideas taken from the reading of "A Way Made by Walking". Julie Diamond, Lee Spark Jones. Translated by Leticia Mendoza Abascal. Ed: Julie Diamond, 2012

In Process Work the connection with the universal self helps us to connect with our inner wisdom and with the "process mind", which we define as "*the palpable, intelligent and organizing force field present behind our personal processes and those of large groups and, like other deep quantum patterns, behind the processes of the universe[70]*", thus taking up again the idea of the *intentionality of the* process itself that goes beyond the personal goals we can set.

This connection can not only be important and transforming for the consultant's process, but can be enormously useful for the facilitator, when accompanying personal processes and thus helping to generate confidence that the very nature of the process shows us the way.

5. CONFLUENCES, CONTRADICTIONS, REFLECTIONS and INITIAL CONCLUSIONS

My applied intention for this project has not been to introduce the family constellation method itself into my practice as a facilitator, but rather to **integrate new understandings** that can enrich and broaden my outlook, as well as **expand my creativity and resources** in the area of facilitation.

Within this framework, I present my main reflections and conclusions at two different levels; on the one hand, from the more methodological side, and on the other, from the more personal and subjective side.

5.1 The methodological approach, main conclusions

This table is a comparative summary of both methods, resulting from the previous work. In relation to the Constellations, it is important to specify that I have used applications of the more common method as a framework (as I have done in other syntheses, identifying myself especially with the "Constellations of the Soul") and that is why I will later complete the analysis with a more general vision.

Thus, in the subsequent analysis of this chart, I will include a broader look at the method by incorporating aspects of the more evolved constellations (New Constellations or

[70] Processsmind: A User's Guide to Connecting with the Mind of God (edición en inglés)Ed: Quest Books, 2012. Arnold Mindell

Spirit Constellations) and by analysing convergences and divergences between the Family Constellation method and Process Work and their evolutions.

5.1.1. Table 1 of synthesis and comparison between the most common applications of Family Constellations and Process Work

	PROCESS WORK	FAMILY CONSTELLATIONS
1.-Meaning or purpose	Awareness of the diversity that shapes a person, generating new patterns and greater fluidity with what happens to them.	**Awareness of the person's own family system, thus generating movement within it and greater harmony and fluidity.
2.-Access to INDIVIDUAL ESSENCE	Dreaming of the individual being as a whole	Sense and acceptance of the individual being as part of a larger whole.
3.-IDEA OF DISTURBANCE	Sample of information that is being marginalized, that is wanting to emerge in the person's life and that is presented as a disturbance. Deep Democracy Principle behind it.	It shows the involvement or imbalance in the person's family system and appears through generations in the form of a disturbance until it is dealt with.
4.-FIELD and individual	Representation of information, energies and interactions that influence and shape the person. "Processmind" like the field's background.	Representation of information, energies and interactions that influence the person. Three levels of conscoiusness in the background of the field
5.-PROCESS	Continuous and dialectic relationship between opposites as a generator of change	Dynamics in the system aimed at establishing order or harmony according to universal laws (orders of love)

6- MEANING OF THE PROCESS	Making the connection with the whole as the sum of all patterns and possibilities	Making the connection with the whole as an expression of the structure of order that facilitates love
7.-TIME IDEA	Present, past and future unified in the moment	Present as continuity of the past and seed of the future.
8.-LIMIT	Delimitation between the familiar and conscious, and the most marginalized and unconscious in the client. Expressed through feedback . Determines the rhythm of the therapeutic process.	Moving the boundary from the most conscious to the least conscious and marginalized, through the participation of representatives in the room.
9.-LEVEL OF EXPERIENCE OF REALITY	*Consensual Reality, Dreams, Essence* These three levels of experience are always present, what varies is which one has the focus in the moment.	*Personal Consciousness Collective Consciousness Spiritual Consciousness.* These levels generate different fields of influence from each other.
10.-UNDERSTANDING as an engine of change	The client's integration and experience of previously unconscious energies and information and access to their universal inner wisdom as sources of transformation	New internal image of the person's family system as a gateway to a new transformative pattern.
11.-ROLE OF FACILITATOR	To actively help facilitate the clients experience by: the internal experience of the facilitator in the moment (connected with the field) , and the use of additional knowledge and techniques.	To actively help facilitate a new observation and understanding of the client's system: through the facilitator's current internal experience (connected with the field), the experience of the representatives, and the use of additional knowledge and techniques,

5.1.2 Analysis of Table 1 incorporating the view of the New Constellations or Constellations of the Spirit

a) About Points 1: "Meaning and purpose", 3: "Idea of disturbance", and 4: Field

In points 1, 3 and 4 of the table, we see that the main difference between the two methods refers to the framework on which each of them works. Throughout the project I have referred to family constellations, whose framework in which we work is the Family System that I define as: the more or less harmonious "structure" (depending on its greater or lesser concordance with the "orders of love") on which "life" is based and from there, its translation into events. Thus, it is through the work of Constellations that this structure is "adjusted" towards greater harmony as we have seen.

In Constellations, this method is replicated in other systems with other "structures", where the roles change but the dynamics that explain them and the way of relating to them are the same. It can be made more complex, (~~for~~ example *in Organisational Constellations*), using their own roles and relationships between them, and where the family systems of each of the people who represent them continue to be present in the field.

We can add to the extention of this frame of reference the concept of *resonance* fields and morphic fields[71]. Here, for example, as well as being influenced by the fields of personal and collective consciousness in relation to his family system, an individual would also act according to the conditions related to his social class, cultural origin or gender identity, shared by others in the same field of resonance generating patterns.

This view that goes beyond the family system as the only frame of reference and that opens up to other spheres of information, reconciles me in part with some aspects of the constellations and is aligned with the definition of fields in Process Work, where all the possibilities are part of the field that shapes us and that we are made up of.

To conclude my reflections on these points, I would like to comment that in relation to Process Work, this look at the fields of resonance makes me think of the idea of "role" which represents a series of qualities and visions of the world, and in turn shaping the field and helping to explain the idea of Deep Democracy, so fundamental in Process Work.

In short, these reflections are significant for me, as they help me to ***reconcile certain issues that I*** might initially consider almost contradictory between the two models ***towards perspectives where the individual, group, social and global converge and interact with each other, and this is the view from which we work.***

b) Point 5.- Process

In relation to this point I would like to refer to the section *on systems[72]* , where new systems have priority over older ones and how this fact brings with it the idea of transformation and change.

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71 See section on the ***Intentionality of the field***

72 See section (final part) on ***intentionality of the field***

Especially with the New Constellations, the priority of the new system to "become independent" from previous systems is recognized, and therefore, I believe, generating new patterns and new fields of resonance according to the evolution of the history itself aimed at change.

The incorporation of this idea of movement and evolution spurring the New Constellations, could bring, from my point of view, its methodology closer to the idea of the process that is characteristic of Process Work, despite the fact that in the synthesis represented in the table (Point 5), it is not reflected in this way. In this sense, I interpret that the idea of fluidity and openness to change gains strength beyond the search for balance according to a single fixed and stable framework or pattern.

c) *Points 2.- Access to the essence of the individual, 4.- Field and individual[73] and 6.- Sense of the process;*

In this study I have referred to the holographic principle of reality[74] where I conclude about the difference of vision between both methods which is mainly based on the idea that in Process Work the person connects with their own identity which is given by the sense of totality in themselves. Thus, this totality is present both on an internal and an external level; in this way the person is in themselves a totality but at the same time is also a part of it.

In the Constellations, as we have seen, we talk of tuning in to something bigger and more universal that somehow knows what is needed, and that we converge with this on the basis of "accepting things as they are" and detaching ourselves from any personal purpose or intention. It is then, from this acceptance that we will converge with these higher forces which will enable us to enter into a greater state of wholeness and harmony.

From my point of view, this difference between the two methods remains present, and for me it is fundamental in this study if I connect with the idea of "Control" (Which I understand NOT in terms opposed to the idea of "letting go", but in terms of taking responsibility for what happens and being able to decide how we relate to it). *Thus, in Process Work, the internal access to the idea of wholeness also allows access to the internal wisdom that brings and supports what we need to know in the moment, as opposed to the "acceptance" of something external that is bigger than us. From this comes the idea of control: what we need to solve a situation is within us!*

Finally, in spite of these questions, I want to retrieve the increasing relevance as a methodological foundation of both methods, of what in Family Constellations is refered to as "Forces of Love" or "Consciousness of Spirit", or what the Process

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[73] **See "idea of field" in the section on: "a. Systemic view, Influence of the field, polarities"**
[74] *See point "iii. On the conception of the human being*

Work refers to as "Big U", "Universal Self", and "Process Mind"[75] .[2] I refer to the "totality" as the word that can be shared by both methods, where duality does not exist and where all possibilities are included, beyond the dimension of space and time. It is from here that the idea of "acceptance" could be shared, in the sense that there is no duality or polarity, nor is there an intentional and polarised positioning.

The connection with this totality *is an important guide of the process that, differing from the synthesis represented in the table (point 6.- Sense of Process),* ***in the New Constellations acts beyond systemic implications. It is a view that unites both methodologies and has a greater presence and relevance in both.***

d) About Points 9.- Role of the Facilitator, and 11 - Levels of Experience of Reality

From here I would like to return to the idea of Control discussed in the previous point, in terms of working for the "training" of the client as part of their own process. Because... who takes the role of entering into the experience? This experience is difficult to explain in words, and is, from less ordinary levels of consciousness, connected with a broader perspective of totality that generates changes in perspectives and openness to new possibilities.

In my opinion, from the Process Work point of view, and as we can deduce by reviewing the section of the Method in PW, the role between the facilitator and the client can change, with the idea that the facilitator supports the client in the relationship with his or her limits and with reaching this experience of change. This process also implies a path of empowerment and broadening of perspective that goes beyond the therapeutic space and is included as a personal resource for everyday life.
In Family Constellations I interpret that until now in numerous occasions the role of the client has been a key part of the observation, and it is from here that they connect with the experience (as they are part of the field). In spite of this, as I have commented, in numerous occasions, the representatives are substituted in moments of resolution by the clients with the intention of settling and anchoring this experience.

In Constellations however, the role of facilitator has a marked character of chanelling the field[76]. Thus, as far as I understand until now, the client can only access these deeper levels of experience present in the field under the presence of the facilitation role. In this context, and especially when we talk about processes where the constellation is not accompanied by another therapeutic process (since constellations are interventions of a punctual nature, as we have already mentioned), *I interpret that there is a greater risk of falling into*

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[75] *See section "Reality experience levels"*
[76] *Review The Method and the role of the facilitator section*

undesirable situations, where the client feels the need to search (ie, wanting to do many constellations or other types of work) with the idea that the solution is outside them, and not also "inside" (as we have already mentioned in the previous point).

Although it may seem contradictory with the previous information, I would like to complete what has been said above by stating that as the Constellations have evolved, and as we have seen in the section referring to the idea of "healing", it is understood that healing processes do not open only in the person who brings a problem to work on, but in all the people present and even those not present but who share systemic "resonances" with this person. In this sense, ***it unites both methods with the idea that the experience is accessible to all people who are present in the field at that moment, while at the same time, despite the constellation being a punctual intervention, it initiates new processes of change and transformation that in turn, lead to others. It is a powerful idea stating that when a person works on a personal issue, he or she is also working on it for many others at the same time, thus generating change and new patterns for all from the collective point of view already mentioned.***

Finally, in relation to the "levels of experience" in Constellations, I recover the idea of how the more classical constellations have worked for the alignment between the Personal and the Collective Consciousness, and how with the evolution towards the Constellations of Spirit, the centre becomes the Consciousness of Spirit, acting beyond specific systemic implications generated from the two previous ones.

e) *Point 8.- The Edge*

To complete these assessments and conclusions, I would like to highlight the idea of the Edge, because of its importance in PW, setting the pace of the process[77]. In *Family Constellation,* an important role of the representatives has to do with overcoming the limits and biases of the client in relation to their own belief systems and life history. I wonder about possible *backlash* on the constellation experience and this question remains open for me to resolve at other times following this study.

f) *Points 10: "Understanding as an Engine of Change" and 11: "Role of the Facilitator".*

Beyond what we see reflected in the picture, we can find other views according to the evolution of methods [78]. In some constellations the very idea of

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[77] See i. principle of self-regulation, Method: structure and signals that guide the facilitator's work (in Process Work)

[78] as we have seen in the section "The role of the Facilitator and the idea of senating. Obj 1: on reaching a new understanding

understanding evolves towards a more experiential and less cognitive sense. Thus, in the Constellations of the Spirit we speak of movements at a deep level which go beyond our understanding. The understanding of the cause or the origin of the problem also becomes less important to achieve the solution.

Likewise, in the practice of Process Work [79] we see how priority is given to the more experiential part that facilitates access to new patterns and that embraces the whole, but at the same time the application and understanding of this new experience in daily life can also be fundamental. Not so much from the point of view of why? (as we explained earlier in the chapter of phenomenologia), but from "how to ground" the new information and "how" it can be useful to us.

And here comes my question: Can access to this new concrete information - systemic implications of trans-generational origin - help a client to resolve or relate differently to his or her painful circumstances? Is it something that the method has to pay attention to, or, to avoid diverting attention or losing energy, not at all? In this direction, I take up again the question I asked at the beginning of this project:[80] Would it have been useful if in that session with the client; I, occupying the role of the mother, had access to information about those specific events of the past that seemed to trap her?
- *On one hand I believe that having information in advance is not in itself negative, and can help frame what happens.*
- *On the other hand, insofar as my client expressed "to her mother" that her ties were just hers, encouraging her to free herself from them, I could deduce from this view that she was not looking for a direct relationship from the origin or causes, and therefore, it could be a sufficiently useful intervention.*

In Process Work the figure represented by the role of the mother (or a third person) is also understood as an internal figure. In this particular case it was liberating for the daughter to disidentify herself fully from the mother in order to build her own path.

I understand that there is no single answer to this question, and I sense that it has more to do with, not so much the information itself, but with the **intentionality with which** it is sought, thus connecting me with great questions such as *curiosity as an* objective of the work (for which constellations have always put a clear limit) or the respect and honour of those questions that have until now been unknown to the client and to the group. These issues, which remain open to further investigation, are, I believe, some of the key questions in the evolution of constellations, generating with them a diversity of positions and processes[81] .

[79] The method in Process Work. Point: about the intervention of the facilitator
[80] See " 2: Project approach and general objective".
[81] "*What does all this mean now for classical psychotherapeutic practice? Well, above all, that the old ways of proceeding are changing. It is no longer valid to try to know the involvement from the curiosity about who is involved with whom within the system. It is no longer necessary to know more names,*

*Leaving behind these questions that open up great debates, **I think that the point where both methods converge is the work in relation to : over-identification or, on the contrary, the lack of identification and/or rejection on the part of the client of different roles in their system, thus determining their life without being aware of it, and therefore limiting their freedom and plenitude.***

With the intention of summarizing these conclusions and reflections that complete the previous table, and clarifying that beyond the information that appears in the table with a certain forcefulness, with this desire to simplify there is a whole scale of grey. So, I incorporate below some first conclusions using the aspects that I find most contemporary and prominant in the New Constellations and that bring both methods closer together (New Constellations and Process Work at present)

5.1.3 Table 2 Summary and comparison between New Constellations and Process Work

● FAMILY SYSTEM FRAMEWORK
Convergence: Expansion towards an idea of a universal field as the great container of many other fields and of which we are all a part. *Divergence:* In *Process Work,* there is no clear line between continent and content. The information in the fields converge with each other.
● IDEA OF CHANGE and process
Convergence: An evolving process and constant movement towards change. There are no fixed and stable patterns. *Divergence:* In *Constellations,* the idea of the ultimate end and the intentionality of the process seems to continue to be present, linked to the framework of the Orders of Love and the idea of one destiny or another according to how one relates to them, as a universal ethic.
● TOTALITY as a guide and source of knowledge
Convergence: Connecting with another level of experience that guides the process *Divergence:* In Constellations, this "guidance" is represented as something external rather than also inherent in the person (PW).
● Channels and bridges of connection to the whole
Convergence: Every person in one way or another is "moved" by the field to the extent that he or she also shapes it.

relationships and events that have occurred in the family. Anamnesis does not take place in the new constellations, it is not a priority, not even psychogenealogy or the development of the family tree. Hellinger demonstrates with this new type of procedure that we never have control or truth from the realm of subjective thought, however analytical, academic and coherent it may be. True healing is therefore at the expense of unconscious and spiritual forces which are beyond us as individuals and which we can only nod to with humility and benevolence if we are to achieve satisfactory results. Marcos Lezo, 2007. Inspiratualma.com

Divergence: Role of the facilitator as a channel of connection with the whole (Constellations), as opposed to Process Work, where their role also supports the client's connection with the whole and her inner wisdom
●   Incorporation of the idea of the COLLECTIVE.
Convergence: The individual comes from, is result of, and is product of her history and collective memory.   Gaining awareness of this and of the different roles that interact helps us to gain freedom and generate change.
●   EXPERIENCE BASED Change and evolution
Convergence: The experience goes beyond the cognitive and is lived at a deep level sometimes difficult to explain, and promoting new patterns.   *Divergence:* Emphasis on PW to integrate and anchor the experience by promoting understanding at a deep level but also at the most ordinary level of experience. ***We still need to deepen the space that opens up in the new constellations at the level of understanding and anchoring of experience.***

5.2 Personal view, main conclusions and reflections

5.2.1. My process with the research and my Life Myth

In this section which is more linked to my personal experience, I would like to return to the first chapter where I explain the significance of this study for me and the connection with my Life Myth. From here, I would like to connect with my current moment of closing the project and review some reflections, sensations and lessons learned so far, to find the meaning of this journey and some inicial conclusions.

I examine my **Life Myth**, expressed from the dialectic between a familar level of experience -primary process- (Blanca persuing a concrete idea of consensual reality, represented by her grandmother's house in the dream) and another lesser one -secondary process- (the quality of the golden dust in the childhood dream), which is perceived in everyday reality as powerfully destructive, and presenting itself in multiple occasions at the dream level with varied and threatening forms, as I previously explained.

So, it is from this same long-term dialectic that I now review the path taken in my relationship with this project and the chosen theme:

- Family Constellations, on a dream level, can represent for me part of my secondary process, whose qualities I also seek and pursue, although in a less conscious way. They appeared in my life in a disruptive and abrupt way, and provoked in my personal experience the amplification of these disturbances and symptoms mentioned above. I interpret that by opening processes without resolution at that time, placed me in a state of limit between this dialectic. My primary identity felt threatened, blocked and disempowered.

What was going on was external to me, and although it was going on in my life, I felt that I had no control over it. Despite this, I was left with the intuition that there was something important for me in the Constellations, as I have already explained, and I had the opportunity to explore what was important through my practices and further research.

- In this initial (training) period, my most primary process (Blanca climbing the stairs) opted for a relatively traditional framework: where the role of the constellator was crucial in framing what could happen and what was happening at the time. In these facilitations it was sustained and worked especially through movement and phrases, and gave space also to the emotional state of the clients and representatives. Understanding on a cognitive level was a resource to give security. My experience in this framework was very different from previous years. Internally I consciously shifted and flowed between my different levels of experience of reality and felt comfortable, interested and with a sense of learning.

- Initially, this would also be the "safety framework" where I had decided to move in my subsequent final investigation as well. In the middle of the research process, and going deeper into this framework, and especially in relation to the more classical constellations, I began to feel that this was not what I was deeply looking for, and it made me enter into strong doubts and contradictions from my perspective as a process facilitator, as we have been seeing, in relation to

    o the more or less interventionist role of the facilitator. its first phases more clearly interventionist, and in the later ones as a "channel" of the field, and therefore equally without connecting with the power of the consultant herself as the main active subject of change.
    o the process of empowerment/disempowerment of the client (connection with own wisdom...)
    o the idea of understanding,
    o being careful of the limits, the hand of the drawing on the cover, also has an important function.
    o or the previous structure according to orders that determine the process.

These questions and others, from a more "methodical" point of view appear throughout the project, but I realize that they also have a lot to do with my own experience in making contact with the constellations, and the resources or tools that in my therapy with Process Work have been so useful and necessary to me (as I also listed at the beginning of the project)

- So as I progress in my research, I see an increasing interest in the more evolved constellations, ranging from the "Orders of Help[82]" where the more traditional role of facilitation in constellations is questioned, to the "Constellations of Spirit", which I have unintentionally focused my attention and interest on.
And it is from here that I feel like I am also opening up to what I found most disturbing in the constellations. Thus, I leave that *framework of* initial *comfort* that ended up becoming *discomfort,* and I open myself to the "golden dust", my guide or "pilot wave" that has also been present in my path as a student of Process Work.

In spite of this, in my study of Family Constellations, I continue to find multiple points of divergence and edges that take me out of this sensation of connection with this new vision, and that I have also explained in the document. At the same time I feel that I am sailing in an ocean shared by multiple seas that are intermingled and that I have merely started a long journey full of new learning that goes beyond the cognitive alone.

In line with this last idea, I want to refer to one of the last sessions carried out with the support of Andy, my supervisor, where I was able to constellate (in terms of representing the different roles of the field in physical space) my relationship with my project: once I was able to give space to my desire to put an end to the work, (the part of me that wanted to leave the room), another part emerged with which I was much less identified at the time, represented by a salt lamp. This lamp that represented my identity in that moment was placed right next to a red devil that represented the research project. There was some meaning and depth in this union, both objects shared a life path hand in hand. Going deeper into it, I was able to connect with my heartbeat that, going to its essence, became the expression of universal creative energy. This would be the deepest meaning of my work.

Family dreams in Process Work

Apart from my childhood dream I'd like to share another experience that was important for me in relation to Family Constellations, during the process of writing this project: I had an intense dream that I was able to work through with Andy, my supervisor:

> *My grandmother was standing in the same physical space as me, as if in an empty room. As if there were a definite time line on the floor that separated us, I went towards her, in the past. Then, we walked together towards the present. There was a very strong feeling of union. We finally reached the present, and thanks to that path that we had both walked, my grandmother told me that she could now let go of life fully and allow herself to die.*

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[82] With the idea of delimiting this work, I have not entered into this particularly interesting moment and taking as a reference the book "The Orders of Help" by Bert Hellinger (2006)

When I woke up, quite upset, I felt that there was something incomplete, and that perhaps (from the constellation's point of view) it was unresolved and being projected onto the legacy of my grandmother's figure.

I was able to carry out a later work (with my supervisor) from the Process Work's viewpoint in relation to the dream. It led me to feel the great difference between the initial association or projection I made about what my grandmother's figure represented for me (critical of my way of life and representing conservative values) and the later connection with the dream figure represented in my grandmother, moved by compassion towards the Blanca of now (me), who takes responsibility for what she is living in the present moment. There was a message of full acceptance towards this modern-day Blanca: she was telling me that the way to live life was now very different, but that now was my time, and it was perfect like that. She supported me.

At the same time I also realized how there is a part of me that turns its back on this part of the family, which unwittingly accuses this part of the family for it's historical relationship with privilege. In the dream work I could feel a deep and healing understanding for the other side, and something new could emerge freely. It was with this work that I was able to access a level of experience that led me to an unexpected connection and that connects me to arguments of the New Constellations where healing goes beyond systemic implications and concrete facts.

In this direction, by way of example, and as a result of the work I have been doing, I feel more aligned with the idea of the individual in the moment as a result of family, individual and collective experiences, past and present, and which are therefore somehow also present in her in her different roles, beyond a vision of temporal linearity, as part of this but also of the field.

The individual as part of the collective and its history, and the collective and its history as part of the individual. This is the view explained from Process Work, and it also seems to me that it has increasingly more relevance in the view taken by Constellations.

5.1.2 Myself, as an observer, participant, and as part of a temporal context

As I have already commented, the New Constellations and Process Work are based to a large extent on the paradigm of quantum physics (A.Mindell, founder and referent of PW, is also a quantum physicist, as I have already explained), to which I consider that I have not paid the attention that I should, given its relevance, also because of a question of limiting the work and of complexity.

I comment on this with the idea of putting a framework on my reflections, interests and thoughts, since I realise how I am part of and inevitably belong to a certain social moment that is also experiencing the social and cultural changes that come with new paradigms, in this case that of quantum physics. That is why, not surprisingly, I feel more comfortable in the more current frames and visions than with the more classic ones, which are absolutely necessary to place us in this moment.

I have pending a deeper look into the more evolved New Constellations in an experiential way, and more in depth contact with direct references.

I would also like to mention my deep respect and gratitude for the courage I have found through Constellations and Process Work, and more specifically in their founders, for opening up to languages and levels of experience that in their time were out of the ordinary and unconventional, against the current of our western and contemporary society, and that have come to be incorporated in a widely diverse and ordinary public.

5.1.3 Final reflections

With Process Work I was able to recognise myself in the bearded man, who helped me to explain and understand myself. With Process Work I also learnt to recognise myself in the eagle.
And I learned to do so by listening to the hand that separated the two figures.
The eagle was not frightening, on the contrary, it was part of me. I had marginalised it.
From here I was able to connect with the capacity to influence my own destiny.
With process work I have been able to understand how my seemingly unique experiences are linked to many others that are equally unique and equally interconnected in a single experience.

I have not yet come to understand how from the constellations one learns to be an eagle as well. I have yet to understand how this method relates to the hand that protects from what paralyses us. I have not yet been able to visualise how they help to overcome the fear of what is experienced as alien and threatening.
I am moved by ideas that have spoken to me of the importance of change, of the new, and of people who, having shared a destiny, also share a field, beyond consanguinity, time and space.
I have been inspired by the openness to experience itself, to the unknown, to pain, to taking responsibility, and the deep connection to history that we are and to which we give continuity.

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