



PERSONAL GROWTH AND PSYCHOTHERAPY IN RADIX[®] WORK¹

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Radix work is a service offered by the Radix Teacher for the benefit of the person receiving the service. Its objective is normally the personal growth and development of the recipient. Sometimes, however, teachers want to direct it toward treatment of damage or dysfunction rather than growth and development. When this secondary aspect of Radix is overemphasized, Radix work comes to be considered as a form of treatment of illness, disease, or dysfunction, i.e., of therapy rather than as a service promoting personal growth. For this secondary aspect of Radix to become primary is for the tail to wag the dog. It generates serious distortions in the practice and, eventually, in the theory and administration of the work.

Radix was developed consciously, deliberately, and specifically as a service for normal, functioning adults to help them move in the evolutionary direction toward greater aliveness, independence and autonomy. Education in feeling and purpose is designed to help them to become more effective simultaneously in the realm of feeling and emotion on the one hand and of thought and will on the other. The primary goal is not remediation but progression, not cure but development, not treatment of damage, but personal growth toward the realization of one's potential. Licensed Radix Teachers agreed to practice Radix work as education, personal growth or development. They agreed that Radix work should not be offered as therapy, treatment, or counseling for any physical or mental disease and that, as Radix Teachers, they would not diagnose or prescribe for any such disease or offer Radix work as a substitute for therapy or treatment.

In recent years there have been increasing numbers of Radix Teachers who are trained also as psychotherapists. With them has come a move to treat Radix as if it were psychotherapy, to call Radix Teachers "Practitioners," and Radix students "Clients," to overlook contractual and ethical rules forbidding diagnosis, treatment or therapy as part of Radix work, and to modify the Radix Teachers Code into one patterned after those of therapy organizations. I believe this to be a mistake with the most serious potential consequences for the Radix Teaching profession. I hold further that the reason this problem has developed is not because most teachers are disillusioned with the educational/personal growth model of Radix work and disagree with its philosophy, but rather that more and more teachers from the mental health professions can, by offering Radix work as therapy, receive third party payments for their Radix services. These payments require affidavits describing diagnosis and treatment in order to qualify the services for reimbursement. They are, after all, payments for medical services, for treatment therapy, remediation of disease and dysfunction.

Third party payments offer the Radix teacher who is qualified to do therapy more clients and a

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higher rate of payment than is possible in a practice in which students must themselves pay the costs of the services they receive. They solve, or the Radix students using this means of reimbursement, the problem of how to get someone else to pay for Radix services they obtain for their own benefit. However, this payment system requires the Radix teacher to look at the student in a different way, to think in terms of, to discern, diagnose and treat the student's illness, whether or not one exists.

Of course, some illnesses are real, some people need therapy for them, and Radix Teachers who are also therapists may well be qualified, legally, to offer such therapy and receive third party payments for it, and Radix work may legitimately play a role in the therapy. The requirement is to keep the therapy, which is licensed by the state and often paid for by insurance companies and other third parties, clearly separate from Radix personal growth work, which is not licensed by the state and does not qualify for third party payment. This is most problematic when a professional is qualified both to do therapy and Radix work, and Radix is a powerful adjunct to the therapy. There is no reason a therapist should not sometimes employ Radix techniques as an adjunct or supplement to therapy, but the two should not be confused. For example, one and the same session cannot be Radix work, credited toward a student's requirement for Radix experiential work for the Radix Teacher Training Program, and at the same time therapy, qualifying for third party payment. This practice either violates the Teacher's agreement not to offer Radix work as therapy, or defrauds the Insurance Company or the state (the "third parties" paying a major part of the bills) of funds authorized only to pay for medical treatment, or both. For the protection of the Radix Teaching profession, the difference between Radix work as an educational, personal growth service and Radix as an adjunct to therapy needs to be made more clear.

I myself offer Radix work as an adjunct, not just to psychotherapy but to the treatment of cancer, heart disease, and to serious eye disorders, and have from the first days of the profession. My work is not confused by my students with ophthalmology, cardiology or oncology, and only occasionally and by new students with psychotherapy. I do not diagnose nor treat, and do not receive third party payments for my Radix services. I have always conscientiously referred anyone coming to me in search of therapy to an appropriate therapist, and do not try to persuade them to take Radix work as a substitute. Prospective students are enormously confused over the issue of what is and what is not therapy, just as professionals are confused over these same issues, and I'm often called on to clarify them.

Historically the trend fostered by third-party payments in psychotherapy goes counter to the long-term direction of development and progress in the psychotherapy field, which is to become less treatment and more growth oriented. Third party payments force psychotherapists to pattern their practice on complex patterns of diagnosis, treatments, and codes of professional conduct. Does anyone really think psychotherapy is improved by forcing therapists to classify clients according to complex systems of diagnosis (the DSM manuals) with the forms and paperwork based on them, patterned after medical systems of diagnosis? Is psychotherapy helped by being pushed into methods of treatment that emphasize abbreviated quick-fix methods on lots of patients with, in many psychotherapy environments, heavy emphasis on drugs? Is psychotherapy helped by long and cumbersome codes of professional behavior, enforced by Boards of Medical Practice, a principal reason for all of which is to protect the professional against medical malpractice lawsuits? Carl Rogers said: simplify psychotherapy, make the therapee into a person, call him a client, not a patient, and let your work with him consist of helping him develop and use his own resources. Maslow said that as human beings develop, and their lower order needs are taken care of (e.g., physical needs, basic security needs) they confront higher order needs, which call for the development of more advanced forms of living to fulfill their human potential. Jung (and many

others) bring a spiritual, transpersonal dimension into psychotherapy to balance its physical/medical overemphasis. Thomas Szasz points out the mischief and damage resulting from the medicalizing of our way of thinking about dealing with the problems and stresses of life, our falling into a whole incorrect medicalized system of thought based on mythical and metaphorical psychological "illnesses" and their medical treatment. These great men are the movers of psychotherapy. Following their leadership will make it less treatment oriented and more centered on education and training for personal growth. In the long run, psychotherapy must move in the direction Radix has held from its inception.

Radix has its own special contribution to make to the long-range direction pursued by Rogers, Maslow, Jung, and Szasz. How do Reich and Radix fit into the movement for the development of human potential?

The Technical Background of the Educational (Personal Growth) Model of Radix

Reich's discovery of the muscular armor was the turning point in the development of his professional work. The armor, together with the life force concept, enabled Reich to bridge the chasm separating mind and body, and to originate the first truly psychosomatic theory of man and the first truly psychosomatic therapy. This is the central meaning of Reich's achievement.

To Reich, the armor was a villain in human evolutionary history. It was the cause of blocked and distorted emotion and thought. It explained the mass irrationalities to which the human animal is subject. The unanswered question echoing through his years of work on the armor and its ramifications was "Why muscular armor?" *Why is man alone among the animal species armored? Why not the deer and the chipmunk?* said Reich. Why did something as enormously damaging as the muscular armor arise in the human race?

Radix work was born when I grasped the answer to Reich's question. It came to me, as I have related (Kelley, 1970; 1979/80) during a re-reading of Ribot's classic work, THE PSYCHOLOGY OF ATTENTION. It suddenly dawned on me that the muscular tensions and breathing changes that inevitably accompanied voluntary attention were part of the same process responsible for the armor. Produced through the central nervous system, these patterns were the means by which the life force was learning to control itself, to block and channel and shape life processes, including both feeling and thought. From that, the rest followed. The tensions were the mechanism of will and, by blocking and channeling the life force, they shaped thought and controlled voluntary behavior, as well as blocked feelings. They accounted for the difference between the spontaneous and the voluntary in thought and action. They were not "bad," then, as Reich thought, even though they formed muscular armor and created the misery and mischief he said they did. The misery, real and destructive as it often was, was a side effect of something positive and much greater: the unique human ability for choice, self-direction, control, discipline, purpose. Processes of thought and will make these possible. They are the basis of knowledge, technology, and morality. But they need to develop in balance with the earlier functions of feeling and emotional expression which remain an equally important part of human nature. The spontaneous and the voluntary, feeling and purpose and their balance, have been the essence of Radix work from its inception (see Kelley, 1970). The key insight was to grasp the origin and significance of the muscular armor.

We are talking about nothing less than the central process in human, as opposed to animal, evolution. It is that which is responsible for the progress of our species, -- as I have said, "from its animal origins towards the realization of its god-like potentiality for mastery of its own development through growth in the capacity for feeling and purpose." It is the turning inward of the

life force to control itself that is responsible for the incredible power that this newly developing process has for growth and for destruction, and which justifies calling its potentiality "god-like." Let me continue the passage as it describes developmentally the process which Radix Education in feeling and purpose deals with in the adult:

"The developmental sequence of feeling and purpose begins with the unarmored infant and very lightly armored young child. Motivation for them is from the feelings. The young child is a creature dominated by feeling, and the feelings tend to flow directly into action. Spontaneous, expressive, innocent, vulnerable, the young child is also a victim of his feelings. They control him, for he cannot block them. If hurt, he must cry, even if it is not in his self-interest, because he has not learned how not to. He has not yet developed the muscular armor to prevent it.

"In a few years it will be very different. The child will have lost the spontaneous innocent quality of the very young, as, with great effort, he learned to block feelings that once ruled him. With this learning has come a self-awareness, a self-scrutiny. It comes as part of the blocking process that made him turn inward to control his spontaneous feelings. His parents may view the loss of spontaneity and innocence with regret. Their child is no longer the open, guileless creature he was. He has become armored. No longer a victim of his feelings, he has, through the armor, achieved a degree of mastery over them. The price of this mastery is high.

"The armor first develops in large undifferentiated contractions that prevent the unwanted feeling from running its course. This is most evident in the young child still learning to hold back anger or tears. The breathing stops, muscles become massively rigid in specific patterns familiar to every Radix teacher. As months and years pass, the blocks become less massive and more selective. The breathing slows in a pattern reflecting the emotion blocked. The muscle tension forming the armor differentiates to a few contractions directed against specific feeling expressions. Attention is thus diverted by the armor from the feeling blocked. And, like other skilled patterns of behavior, this armoring process becomes habitual and automatic, no longer requiring conscious control. With this becoming automatic of the armoring process, the child who was once a victim of his feelings is their victim no longer. The price he has paid is to become a victim of his armor.

"The process is symbolized in the biblical myth of the eating of the apple by Adam and Eve in the Garden of Eden. They eat from the tree of knowledge and so become like God, knowing good and evil. Knowledge gives them the power to see future consequences of their acts. Thus they become, for the first time, capable of good and of evil. In the process they become self-aware, notice their own nakedness, and seek to cover it. Innocent no longer, they are cast out of the bliss of childhood, out of the garden, and into the world of work of personal responsibility, success and failure.

"And so Adam and Eve, the unarmored children of God, ate of the tree of knowledge and became armored in consequence. Every human being repeats the process as he or she learns to control the feelings that are, for the child, all-powerful. In so doing, each progresses from being a victim of the feelings to being a victim of blocks to feelings, or the armor.

"The boy who a few years earlier had to cry when hurt, can't cry, even when it is

safe and would make him feel better, after becoming a victim of his armor. The little girl who couldn't control her anger becomes the older girl who can't accept or express her anger, even when it's appropriate and would help her in leading her life." (Kelley, 1989a, pp. 36-38)

The Reichian therapist sees the armor as the problem, and the removal of the armor, the goal, so that insofar as possible the unarmored, open, spontaneous innocent state of the young child can be restored. Prevention of armor in the child through self-regulated upbringing and removal of armor of the adult through therapy is the hall-mark of the Reichian approach. In contrast, the Radix teacher helps the student progress towards a new level of functioning in which he is no longer a victim of his feelings, like the normal young child, nor of his blocks like the normal older child, but has progressed beyond both to a more advanced position able to feel and express feelings when they are appropriate, or to block them when they are not. It is clear that achieving this more advanced position is a matter of growth and development, and not of repair of illness or dysfunction.

This is the fundamental reason Radix is an educational, personal growth service rather than a therapeutic one.

Adult Children, Parents and Peers

Was it Albert Camus who said, *'Do not walk ahead of me; I may not want to follow. Do not walk behind me, I may not want to lead. Just walk beside me and be my friend.'*

The discovery of the nature and meaning of Reich's muscular armor brought with it the realization that humankind was transitioning to a new step in its evolution. It can best be understood in terms of the three evolutionary stages of purpose (1970; 1974; 1983). The first stage was of the purposes built into the germ plasm through millions of years of evolutionary history, the biological stage, experienced as feelings and acted on through instinct. These weakened and became less specific over millennia as our pre-human ancestors became more human. The weakening hold of biologically programmed purposive behavior was necessary to make room for more plastic, quick changing processes of social evolution that typify homo sapiens and the next state in the evolution of purpose. The carriers of purpose in this second group stage of purpose are the traditional beliefs, values, rules and customs of stable human groups. Whereas genetic patterns governing purposive behavior required millennia to modify, social evolution permitted great change in values, rules and customs in a few generations. We are presently in this stage, and have been for a few tens of thousands of years. We are late in this stage, however. Group values, rules and customs are weakening, losing their power to limit, set, and enforce purposes, making way for the new individual stage of purpose that is in its infancy. The weakening of these carriers of second stage purpose is analogous to the weakening of instinctive behavior, the biological carriers of first stage purpose back in human prehistory. Only as group values, rules and customs lose their potency can the carriers of third stage purpose develop, a stage that, in another millennium or two – perhaps sooner – will function so as to allow each individual to develop and pursue his own values and purposes, subject only to rules that restrict him from interfering with the rights of other individuals to do the same.

The human race is poised on the brink of this new evolutionary step. Family organization, religion, social science and government, fight desperately against it. Their values, customs and rules are designed for the world we live in, where individuals subordinate themselves to groups, surrendering their individual power and potency to the group, and the goals and values that the group embodies. Children are taught that their lives belong to their family, the church, their country,

to a cause – to others, almost any others, and only secondarily to themselves. The love and the sense of belonging, security and protection that can be provided by the group is the inducement. All one needs to give up is the self!

The world around us at this stage of history is organized against allowing people to grow up, decide their own beliefs, make their own decisions, govern their own lives. The major part of the population is infantilized, their childhood extended by years of schooling and an army of parent figures out to take care of them. The other part of the population is the parent figures, groomed by education or required by law to play the parent role. From the minions of government legislating and enforcing legal rules and regulations, to lawyers, employers, landlords, ministers, doctors, social workers, counselors and therapists, the army of parent people is recruited to give parent service to the larger army of child people who are created to need and use the services. The paradigm of human relationship in this transitional stage of human evolution is parent-child, parent-parent or child-child. It is created through the struggles of those striving to preserve the group stage of purpose in the face of the disintegration of the beliefs, values, rules and customs that hold groups together. To those involved in this struggle for the group form of existence, the autonomous individual, who in his primary relationships neither takes care of or is taken care of by others, is unthinkable, a terrible and terrifying threat, an affront and a danger to be destroyed. Ayn Rand described the reaction in *THE FOUNDATION* through the flawed but heroic figure of Gail Wynand, speaking to Howard Roark:

“Notice how they’ll accept anything except a man who stands alone. They recognize him at once. By instinct. There’s a special insidious kind of hatred for him... Notice the malignant kind of resentment against any idea that propounds independence. Notice the malice toward an independent man.... They know. They’re afraid.” (Rand, 1943, p. 600)

The adult who does not want to lead and does not want to follow is a dangerous person indeed! He must be an enemy. How are those trained only to follow or to lead, to be the child or be the parent, to walk alongside such a man and be his friend?

Radix and Psychotherapy

Radix work is powerful. It is a highly effective adjunct to almost the entire spectrum of physical and mental disease. There is every reason that the experienced Radix Teacher should use it as an adjunct to the treatment of such diseases, both in cooperation with the physicians or therapists in charge of the treatment, and when the Radix Teacher is also a therapist, and carries on the Radix adjunct treatment along with the therapy. As long as the Radix Teacher understands the goals of Radix work and does not intermingle and confuse them with the goals of therapy, there need be no problem. As soon as the goals are confounded, as soon as Radix work becomes and is done as therapy rather than as an adjunct to therapy, problems such as those outlined at the start of this article arise, problems that pose a danger to Radix as a profession.

I have done a great deal of Radix work in conjunction with psychotherapy practices. To help the psychotherapist whose clients I work with understand better the work I do, I supply them with the article, *Body Contact in Radix Work*, (Kelley, 1988) and with this statement describing Radix Personal Growth (Educational) Services:

“Radix is a personal growth discipline, not a form of psychotherapy. The development of body armor that Wilhelm Reich discovered, the chronic patterns of muscular tension blocking feelings, is a normal and necessary part of every child’s

process of maturation. The development of body armor makes it possible for the child to block feelings, the expression of which is imprudent or inappropriate, to delay gratification when called for, to moderate emotional responses through thought and will. The armor is the mechanism of the will. But armor becomes automatic, and feelings become blocked from expression whether or not they are appropriate and desirable. Children first learn to block so as not to be the victim of their feelings. In the developed countries, most of them become armored so that in a few years they are no longer victims of their feelings, but have become instead victims of their blocks. Although for some people the armoring process is carried to such an extreme that it becomes health or even life threatening, armoring is a necessary part of normal universal human development. It is not an illness or abnormality.

"Radix work was developed on, and for, the normal, not the pathologically armored person. Everyone is armored, and virtually everyone can learn to deal more effectively with their feelings by developing greater flexibility of the armoring process, and consequently a greater range of choice with respect to expressing or holding back their feelings. The Radix student does not shed the muscular armor; that would leave him like the young child, undefended and a victim of his feelings. Neither must he remain stuck in an over-rigid armor, a victim of his blocks. Radix work promotes a new option, a choice as to when and how much to block, when and how much to surrender to the feelings. This process of growth through Radix work can greatly facilitate psychotherapy, but is not psychotherapy, for therapy is a process of repair, of mending damage, healing of illness or dysfunction. I see my work as a service, offered in my own practice to autonomous functioning adults, whom I relate to professionally as teacher to student, and emotionally and socially as peers.

"This cannot be true in the same way when I am working through a psychotherapy practice. The personal growth goals of Radix work must be subordinated to the therapeutic goals of the treatment. Fortunately, the two sets of goals are normally consistent with each other. I do ask that clients referred to me be reasonably informed as to what I do, and have a chance to discuss it with me and ask any questions about it they wish before we proceed. They should understand that their therapist will feel free to discuss their problems and therapy with me, and I to discuss their Radix work with the therapist. Personal information about them will be kept in confidence. They are free to seek more information about Radix work, to buy publications and subscribe to my Radix Newsletter if they wish, but cannot take other Radix work with me (aside from that arranged through their therapy) except with their therapist's knowledge and consent. As a matter of policy, I enter no new professional, business or social relation of any kind with clients taking on-going Radix work with me through a psychotherapy practice while they work with me, and for a period of six months after, unless their therapist agrees that it is appropriate.

"I do conduct Radix work as an adjunct to certain special therapeutic practices, including the treatment of cancer, and to problems or dysfunctions of vision, and have had a continuing interest through the years in Radix work and the enhancement of sexuality. Publications are available to professionals with interests in these areas, which present quite special problems. I also offer supervision and advanced training to the established Radix teacher."

Included with the statement is a description of space requirements, equipment and clothes to wear in taking Radix work (Kelley, 1989b). I have never had difficulty keeping Radix work as I do it separate from psychotherapy, though both the clients and the psychotherapists do not all find it that easy. And it is easy to understand how Radix Teachers trained as psychotherapists and saturated with the parent-child medical/therapeutic model of the therapist-client relationship will often lose the personal growth perspective Radix work should have. I should add that in working in this way with a psychotherapy practice, I bill the psychotherapist or firm, not the client. (This is not third-party payment in the sense that the term is used in psychotherapy.)

As soon as Radix Teachers start thinking of their work as therapy, their focus will inevitably change from potentialities to problems, from understanding the student's structure to diagnosing their illness, from teaching and training to treating and therapizing, from walking beside them and being their friend to leading them, like a conscientious parent. This trap is easy to fall into, because our culture so encourages it. It has to be resisted consciously by the Radix Teachers who understand the basic education, personal growth nature of Radix services, or that nature will continue to be distorted and, in time, be destroyed.

The Radix Teacher who does not understand the educational, personal growth nature of Radix services gets caught up in the model of Radix as therapy, or as some other variety of the parent-child relationship. When this happens, the relationship is distorted. A leader behaves differently toward a child/follower/therapy client than toward a student who is personally and emotionally a peer. This is nowhere more evident than in the sexual/romantic area, which illustrates the broader problem. I wrote about this in the first issue of the *Radix Journal* (1978) and can say it no better today:

“Radix work is education, not therapy. In the best of worlds Radix Teachers and students would meet as adults, the students learning from the special skills of the teachers during session, while outside of session students and teachers would relate or not relate to each other socially, emotionally, economically, sexually, as they mutually chose. The adult decides for him or herself whether a relationship (and I'm thinking especially of a romantic or sexual relationship) is wanted. One shows respect for another adult by *not* trying to judge if the other is ready, is “mature enough,” ought to, is in a position to relate in the way desired. That judgment should be the prerogative of the other person, and to pre-empt it is presumptuous and a putdown for an autonomous person. It is for each adult to decide if he or she is ready, in a position to, and wants to relate to another person. There is hardly a more personal decision.” (pp. 6-7)

When I wrote the Radix Teachers Code, I included the item prohibiting Radix Teachers from sex with their ongoing students, because some Radix Teachers had gotten into inappropriate sexual involvement with their students. All students wishing to stay associated with me and call their work Radix were required to agree that they would not get sexually involved with their students. The key word here with respect to such involvement is “inappropriate.” It is not sinful, not wicked, not a prison offense to initiate a sexual relationship with a peer taking Radix work from you, but it shows self-centeredness and poor judgment. It interferes with the Radix teaching process the student has engaged the teacher for, and this justifies the rule against it. But notice how different the attitude is than the parent-child psychotherapist-client way of thinking. To someone caught up in the parent-child view of the Radix Teacher-student relationship, sex with a Radix student is much worse than inappropriate; it is wicked, sinful, even depraved in their mind, because to them it is

incestuous, violating that universal taboo. One does not become involved sexually with one's children, ever.

Legal Aspects of Radix Work²

Last month a psychologist called me who was being sued by a client and investigated by the Board of Medical Practice of her state because of the use she made of touching in her psychotherapy practice. She knew of Radix, had read my article, *Body Contact in Radix Work*, and was contacting other psychologists who used touch in their practices in order to get help for her defense. I told her that while I am trained as a psychologist and am a Fellow in both the American Psychological Association and the American Psychological Society, I did not practice and had never practiced psychotherapy, and that my Radix professional practice did not fall under the jurisdiction of State Boards of Medical Practice or other legal bodies governing psychotherapy. I could not help her much.

Psychotherapists practicing both Radix work and psychotherapy place themselves at legal risk when they mix and confound their psychotherapy practice with Radix work. Psychotherapy codes of ethics can have specific prohibitions against touching of clients by psychotherapists, and Boards made up of traditional conservative psychotherapists can be expected to look askance at psychotherapists whose practice involves handling the bodies of clients who have been asked to wear very little clothing, and who employ techniques that were not learned in accredited graduate programs in psychotherapy. The protection a combined psychotherapist and Radix Teacher has from such Boards is to keep the two professional services offered in the practice separate and distinct. Boards of control of psychotherapy should then not pass judgment on the Radix teaching part of the practice. This should be governed by the Radix Teaching profession.

A few months before, it was a senior Radix Teacher who called me over a disgruntled client who had triggered investigation of her practice by a State Board of Medical Control. The Teacher was not a psychotherapist. I brought together materials, as I have for other Radix Teachers I have trained in the past who had been accused of practicing psychotherapy in doing their Radix work. And, as in the past, investigation could only confirm that Radix work was not psychotherapy. No legal action was, or to my knowledge, has ever been, taken against any Radix Teacher practicing the profession consistently and conscientiously as an educational personal growth service. It is as such a service that Radix work is the safest from legal attack, whether by government Boards or by litigious clients.

A letter is reproduced in the pages following here that I wrote in December 1984 on behalf of several Radix teachers in Germany who, as a result of their Radix practices, had been accused of practicing therapy without a license. In the recent statement on behalf of the Teacher in California, I said what I could still truthfully say of the material in this letter. I suggest that Radix Teachers read this letter carefully. Because I developed and practice Radix work as an educational, personal growth service, I taught it as such in the Training Program and built it into every facet of the development of the profession. The second page of the letter lists ten points that show this. As long as these points are true, they provide the Radix Teacher protection against the charge that their work is therapy. But how many of these points are true today? How many have been changed? How many are presently under pressure for change within the profession? Why were these changes made

² See also *The Radix Teaching Profession and the Law* (Kelley 1985) which provides additional historical background.

and why are they being made today? Are the changes improving the quality of Radix work?

THE RADIX INSTITUTE

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December 20, 1984

TO WHOM IT MAY CONCERN:

FROM: Charles R. Kelley
Founder and Director
The Radix Institute

SUBJECT: Radix Teaching and Its Relation to Therapy (Healing)

Radix work is not and has never been a form of therapy or healing. I developed Radix work as a program of personal growth involving mind and body, not as a method of treatment of any mental or physical disease. The Radix Institute is an educational and scientific organization, not a healing or therapeutic organization. The Radix Institute has been in existence since 1960. In 1963 it was exempted from taxation by the United States Government as a non-profit educational and scientific corporation. Its local business permit in California, its headquarters, is to operate as a school, not as a healing Center or Clinic.

Since 1972 the Radix Institute has offered a professional Training Program to those wishing to become Radix Teachers. The training requires a preliminary year of work as a student of Radix Education, and 2 years of professional teacher training. The Training Program includes 100 sessions of training workshops and seminars and a systematic program of practice teaching. The practice teaching can be done by trainees in their own location. Our Training Program does not teach them to do healing or therapy. More than 100 Radix teachers have been trained. There are Radix teachers in Canada, Mexico, Australia, England, France, Belgium, Holland, Switzerland and Germany as well as the United States.

Radix Teaching compares with teaching Yoga, Kung Fu, gymnastics, Alexander work, or Feldenkrais work, not with medicine, psychotherapy, or psychoanalysis. Radix teachers do give their students special breathing and movement exercises, and may, in the course of their work, touch the body. So do Teachers of Alexander work, Yoga, gymnastics, etc. So, for that matter, does a barber or a manicurist. This does not make any of these into "healers."

Radix teachers have never in their history been anything but teachers, and their clients have always come to them as Radix students. This is not pretence or subterfuge, but the reality of their relationship. The difference is that the physician, therapist, or healer deals with the diagnosis, treatment, and mitigation of illness or mental illness, while the teacher deals with the development of skill, ability, or potential. Radix Teaching is in the second category. It is a form of education, training, or personal development work, as both our professional and popular publications make abundantly clear.

A non-profit, tax exempt, educational and scientific organization.

Let me list some of the points that show that Radix is a form of education:

- It is taught by Teachers.
- It is taught to students.
- It is designed primarily for the well and not the sick.
- Radix Teachers inform each student that they do not offer diagnosis, treatment, therapy, or counseling for any physical or mental disease.
- Radix work is offered purely as education or personal growth work, even in cases when it is done as an adjunct to healing work in a medical, therapeutic or counseling practice.
- The concepts and techniques of Radix Education are not part of the curriculum of any school of medicine, chiropractic, osteopathy, psychoanalysis, counseling, or other recognized Professional School for healers.
- Radix Teachers do not collect medical insurance for doing Radix work.
- The agreement with Radix Institute signed by every licensed Radix Teacher contains this statement:

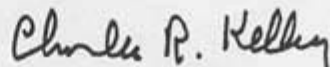
"Radix Work shall be offered as education, personal growth, or development, and not as therapy, treatment, or counseling for any physical or mental disease, and the Radix Teacher shall not diagnose or prescribe for any such disease, or offer Radix work as a substitute for treatment, therapy, or counseling. When it is offered in addition to or as an adjunct to medical treatment, it shall be made clear to the student that Radix work should be participated in only under their personal physician's supervision."
- The Code of Ethics signed by every Radix Teacher includes this statement:

"I agree to offer Radix work purely as education and personal growth work, which includes no diagnosis, treatment, counseling, or therapy for any physical or mental disease."
- Radix Teachers found in violation of the above statements are subject to loss of membership in their professional organization, The Radix Teachers Association, and loss of the Radix Teaching license they are given by the Radix Institute.

The professional publications of the Radix Institute support this point of view.

If there are questions about this letter, or about the nature and practice of Radix Education, please send them to the Radix Institute at the above address.

FOR THE RADIX INSTITUTE



Charles R. Kelley, Ph.D.
Director and Founder

Are they making the Radix teaching profession safer from legal attack? Or are they foolish changes that are distorting the understanding of Radix work as a service promoting personal growth,

confusing it with therapy, threatening to burden it with the worst aspects of therapy practices – DSM's, insurance forms, control of payments by insurance companies including the government, and State Boards of Medical Control, exposing Radix Teachers to the danger of medical-type malpractice actions, and the rest of the bureaucratic and legalistic maze that surrounds medical services in society today?

The Radix Teacher who is not a psychotherapist and who is committed to offering Radix work strictly as an educational service is in the strongest legal position for doing this work. The legal task for the teacher is to stay consistent in their position in every aspect of their practice. Their application and waiver of risk form which should be completed by all students, should make it clear that Radix is an educational personal growth service, that it includes no medical or psychotherapeutic treatment or procedures, and no diagnosis, prescription or treatment for any physical or mental disease. I include on the back of my application forms, and recommend all teachers include, a statement describing my Radix work and the risks involved in taking it. The student is required to read and understand the risk assumed and waived in taking the work. Such waivers are not absolute protection against lawsuits, but it is difficult for a student to obtain a judgment later for problems related to the work that were described and discussed at the outset. At the same time, there should be literature available to the new student further describing the nature, objectives and conduct of Radix work. Belonging to a professional organization supporting Radix work as a personal growth service is also a great plus to the Teacher. I recommend that teachers make their Association membership known to their prospective students along with the fact that their work is governed by the ethical principles of the Radix Teachers Code, a copy of which should be made available to any student or prospective student on request.

The dual-specialty professional combining Radix work and psychotherapy is in a more delicate position legally than the practitioner doing either one alone. The two practices can be combined so that they greatly enhance each other, or can be confused and intermingled. I recommend that an application and waiver form be developed for the combined practice. It might include, in addition to what has been described above, a statement such as this:

"I am both a psychotherapist licensed by the State of _____ and a Certified Radix Teacher, licensed by _____ to do Radix personal growth work. Radix work adds a body dimension to my psychotherapy exercises, when I have you standing against a mat on the wall or lying on the floor while I work with you, when I have you making eye contact and sounds, you are doing Radix work. Radix work can deepen or intensify feelings or otherwise facilitate your therapy.

"Psychotherapy does not in and of itself include body exercises and touching. The Radix body work done in this practice is governed by the ethical rules of the Radix Teachers Code, enforced by the professional Radix Teachers organization to which I belong. A copy of these rules and of publications describing Radix work will be made available to you on request.

"Many Radix Teachers are not psychotherapists, and Radix work is not, and does not in and of itself include, psychotherapy. Accredited Radix sessions can include no diagnosis, treatment or therapy, and cannot be covered by medical insurance. If you wish to take straight Radix work with me (especially if you want it credited for professional Radix training), I must be notified in advance, so that appropriate sessions can be planned and records kept for you."

It is work for the Radix teacher to take these precautions, but the work is mostly in preparation and learning to use the forms, and in the intake session with a prospective student. It pays off in

many ways. The student should appreciate the care and professionalism that go into these procedures. The questions asked by each new student help the teacher to understand the student's anxiety level and way of relating to authority. And it is reassuring to know that one is properly taking care of legal and administrative procedures that can otherwise bring so much future grief.

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