

DDI Outlook Points 🏔

Welcome to the DDI outlook point journey!! This document gives an overview of the 7 different outlook areas, and some guidelines for your study + practice focus! Please bring your questions, concerns or clarifications to your coach and/or guiding team, or our whatsapp group string ! Love learning together! happy studies !
with love from your ddi team ❤️

We are using different terms than the traditional “exam” format. We replace “exam” with Outlook points – and we call the “examiner” the Viewer, and the “examinee” the “reviewer”

The analogy is meant to highlight that this is a point to look out with an overview (mountain top!) at where you are with your learning in each area, what you know, and areas to focus in the future. Your Viewer will assist in Re-viewing this, and finding your next steps forward. This is also then to work on with your coach + guiding team!!

Color Coding:

"main knowledge body" - "suggested" - "choice"

We have 7 Outlooks Areas 🎉

PW Theory + Practice – Bodywork – Relationship – Movement – Altered + Extreme States – Innerwork - Groupwork

Below you will find an outline of each area, and focus areas within each description for your study and practice!

Please note 😍! There is a lot of info in this document! Please don't let it psyche you out! You can discuss any concerns with your coach, and also with our team! The information here is also meant to highlight important aspects in each area to be kept in mind throughout your studies and long into your practice. Remember, it is a work in progress as we are 🌟!!

7 Areas

Process Work Theory and Practice 📚

Main concepts/skills: channel awareness, emphasis on visual and auditory channels - basic understanding of PW dream theory

a. Process Structure

The review process: Here is some possible way of working with this knowledge during

the "viewing" process -

- Viewer might ask re-viewer about an example of using x energy as a dreamdoor to a new experience, either in their own inner work practice, or one that they witnessed in someone else.
- Viewer or another participant might be the client, and re-viewer tries to find process structure (x + u) in the topic that is presented.

b. Unfolding:

- Following the first example above, re-viewer might describe signals and experiences that were followed in the process of unfolding...OR
- Find a dreamdoor (secondary signal) while working with the "client" and begin to unfold.

Concepts: identity, non-identity/me-not me/x+u, channels, dreaming, dreaming up, process and flow over time

***Metaskills may include a feeling approach to the whole person, openness to the unknown, patience, curiosity, beginner's mind**

c. Theoretical and Comparative Ideas:

Questions that could be discussed:

- What does it mean to follow the dreaming process?
- What are the theoretical ideas of Process Work - the dreaming process, the dreambody concept, fields, disavowed, background experiences, 3 levels of awareness?
- How do we use them in working with individuals?
- How do we differentiate a dreaming process from everyday identity? (also known as x+u or secondary + primary process)
- How are dreams understood in someone's process, and what is the relationship of dreams to signals and body experiences?

You might be asked to:

Discuss process theory, structure and dynamics (edges, signals, dreaming up) in terms of working with individuals; also to discuss Process Work in relation to other psychotherapeutic schools, philosophies, and traditions. This includes an ability to discuss the patterns, tools, and insights found in the antecedents of process theory: psychology, modern psychotherapy, Jung, Taoism, Buddhism, indigenous ideas and shamanism, dream work, physics, communication theory, and systems theory; and some ways these concepts and tools enrich and contribute to process theory. (basic knowledge of the roots of PW)

This review may address the following questions:

What does it mean to follow the dreaming process?

What are the theoretical ideas of Process Work—the dreaming process, the dreambody concept, fields, disavowed or background experiences—and how does a Process Worker identify the dreaming process—body signals, verbal statements or dreams?

How do we use awareness of verbal and nonverbal signals, edges and channels to distinguish momentary identity from disavowed experiences?

How are dreams understood in someone's process, and what is the relationship of dreams to signals and body experiences?

Why and how do we distinguish the dream from the dreaming process?

It will focus on ability to:

- **Talk about process theory, structure and dynamics (edges, signals, dreaming up, flow of information into primary and secondary) in terms of working with individuals, and in terms of the background philosophy of Process Work.**
- **Discuss your understanding of Process Work in your own lived experience, and in relation to other philosophies, traditions, and psychotherapies.**

Comparative theory in this area includes the following:

What patterns, tools, insights, and concepts are found in the antecedents of process theory: psychology and modern psychotherapy, Jung, Taoism, indigenous ideas and shamanism, dream work, physics, communication theory, Buddhism, system theory, non-linear dynamics, organizational development theories. How do these concepts and tools enrich and contribute to process theory? (please choose one of the above as your main area of focus or interest, in addition to process work)

Bodywork

a. Process Structure:

Possible scenarios:

- **The viewer presents a body experience or symptom; the re-viewer tries to discover the dreaming process through language, body signals, inner and outer experiences.**
- **The re-viewer presents a work with a body experience, either with themselves or someone else, and describes how the dreaming process unfolded.**

b. Unfolding:

How to find sensory grounded information, including: using hands-on skills, paying

attention to medical and causal factors, metaskills and ethics around touch, proprioceptive awareness, differentiating secondary aspects from primary description, the basics of accessing material following the client's description; using techniques which follow body signals and description of symptom.

c. Theoretical and Comparative Ideas:

For this learning area, it's important to have a basic understanding of Process Work theory with bodywork: dreambody theory, chronic and acute symptoms and the relationship of symptoms to one's life myth; experiences at the onset of illness; and physical abuse and trauma.

c. Comparative thinking includes a basic sense of the distinctive characteristics of allopathic, naturopathic, homeopathic, Ayurvedic and Chinese medical systems. Re-viewer also might have option to present a medical system that is unique to their culture.

In Short:

This review covers the basic theory of bodywork, including the dreambody concept and the relationship between symptoms, physical experiences, and process.

How does Process Work approach an individual's body experience? What are the different ways we understand symptoms—symptoms and edges, chronic and acute symptoms, symptoms and life myth, different levels of body experience (victim body, dreambody, myth body)?

You are asked to have comparative theoretical knowledge so you can reflect on and discuss some of the following questions:

What are the ideas that inform our understanding of Process Work with symptoms? What ideas, tools and philosophies from other medical and physical paradigms contribute to the dreambody concept? What other schools offer patterns of thought that parallel aspects of Process Work? Where do those ideas diverge?

Hands-on work with symptoms at this level should include:

Awareness about medical situation, awareness of touch, the basics of following sensory grounded information—ability to differentiate secondary elements of symptoms (i.e., dreambody experiences) from primary description (i.e., "victim body" descriptions), the ability to access material by following the client's description and channels, and the ability to use techniques that follow the body signals and description of the symptom.

The re-viewer should be aware of: information a therapist should ask before working with symptoms such as headaches, lightheadedness/dizziness, memory loss/mental confusion, numbness and tingling, back pain, chest pain, swelling and lumps, vision problems, weakness.

Relationship

a. Process Structure: Possible scenarios could be ☺

- Viewer might act out a brief interaction between 2 people. Based on this information, the re-viewer might then be asked to discuss the process structure of the relationship process in verbal and nonverbal signals, noticing the level of relationship, and also noticing her own reactions and tendency to take one side or the other. (***Metaskills in this area might include the ability to relate to the relationship as a whole and to be open to and respectful of the relationship culture)
- Viewer might ask reviewer to describe a relationship situation of their own, or a “case” they were involved with where they used process oriented relationship methods to work with it.

b. Unfolding:

Following a discussion of the relationship structure above, you and the viewer could discuss possible interventions according to the type of relationship issue, and how unfolding the process might begin.

You may be asked to comment on individual, system, and double-edge phenomena, and to consider how taking sides may be related to the couple's double edges.

c. Theoretical and Comparative Ideas to be familiar with:

The dreaming process in relationship; the goals and ideas of Process Work in relationship; the basics of understanding and working with the double edge dynamic including double signals, edges, accusations, third parties, rank, etc.

You may also be prepared to discuss some of the following: the paradigm of spiritual warrior-ship and following the Tao in relationship; process-oriented ideas about blame, conflict, projection, the identified patient; other traditions of couple and family therapy; other paradigms that enrich Process Work; spiritual or indigenous traditions of relationship that inform Process Work.

In summary, review covers the following:

What is the dreaming process in relationship? What are the goals and ideas of process in relationship? What is the paradigm of spiritual warriorship and Tao in relationship, and how does it manifest in our understanding of causality, blame, conflict and projection in relationship? How is relationship understood in other traditions of couple and family therapy? What are some concepts, patterns, insights and tools from other paradigms that enrich our work? What spiritual or indigenous traditions of relationship and interaction inform Process Work?

When working with relationship, you might try to be aware of: the individual's process

and the couple's process, the role of the field and the atmosphere, the different levels a couple's dreaming process can follow—individual, communication (double edge phenomenon), short- term (we) and long-term (mythical) aspects, moods, and rank.

Useful + important focus areas when working with relationship:

- notice edges and double edges
- high and low dreaming
- signals of rank
- notice accusations and the use of third parties

...and a familiarity with Process oriented skills to work with each of the above !

Altered and Extreme States of Consciousness

a. Process Structure:

The viewer might describe or present an example of someone in an altered or extreme state. The re-viewer notices from verbal and nonverbal information the degree of metacommunication present.

For this learning area, you should develop ability to: identify two states (everyday reality, extreme state or dreaming process); scan yourself, your own signals and inner reactions, and how these link to process structure. Metaskills include: openness to altered and extreme states and awareness of cultural biases.

b. Unfolding:

You might be asked to discuss possible interventions depending on the degree of metacommunication and the client's relationship to extreme states.

c. Theoretical and Comparative Ideas:

You may be asked to discuss traditional and alternative theories, such as the biomedical model, psychiatry, DSM-V, the spiritual emergence paradigm, shamanism. Possible points of discussion include: how does traditional psychiatry and the bio-medical model approach and work with altered states? How does it complement Process Work? What is the usefulness and the limitation of the bio-medical model and psychiatric diagnosis. What are indigenous, non-Western ideas of extreme states? How do these ideas add to our understanding of states of consciousness?

Aspects of process theory come up here, including the city shadow concept, the concept of two-state ethics, and Process Work views on addiction and substance abuse. The re-viewer may be asked about working with an individual in extreme and altered states in which the metacommunicator is reduced or absent: How do we approach these states? What are the signals, experiences, and process concepts involved in an extreme state (process structure and reversals, unoccupied channels, role of metacommunicator)?

This includes:

- knowing about methods that can help someone complete an experience in different types of altered and extreme states.
- a basic understanding of working with an individual in an extreme or altered state, how do we approach an individual process in which there is an extreme state, altered state, coma, or an addiction?
- ability to identify the signals, experiences, and process concepts involved in an extreme state, including process structure and reversals, unoccupied channels, and the role of the metacommunicator.

In short, theoretical familiarity with:

- How to work with extreme or altered states in which the metacommunicator is reduced or absent.
- Awareness about how to follow someone's process when there is little or no metacommunicator.
- Methods for helping someone complete an experience in different types of altered and extreme states: partial trance, moods, extreme states, addictions.

Comparative knowledge in this area includes:

How do traditional psychiatry and the biomedical model approach work with altered states? How does these models complement Process Work? How does DSM-V diagnose extreme and unusual states of consciousness? What is useful and what is limiting about the biomedical model and psychiatric diagnosis? What are indigenous, non-Western ideas of extreme states? How do these ideas add to our understanding of states of consciousness? Also includes an understanding of the politics of psychiatry and the marginalization of a certain group of people.

Process-oriented Movement and Non-verbal Communication

a. Process Structure and Metaskills:

The viewer might present examples of movement and nonverbal communication, and you might be asked to notice: movements and their relationship to statements of identity; ways in which movements and other non-verbal experiences seem incomplete; the re-viewers inner experiences, including shyness around touch and movement.

*Metaskills to be cultivated include sensitivity towards nonverbal states, being able to support nonlinear, unknown experiences in unoccupied channels.

b. Unfolding:

You might be encouraged to discuss and try: interventions related to types of incomplete movement or nonverbal process, including those found in coma and withdrawn states; deep body work interventions; ways of amplifying movement and other nonverbal communication.

Basics of movement work reviewed here include the ability to:

Distinguish occupied from unoccupied movement in both language and body signals;

know qualities of unoccupied movement; have a beginning ability to unfold unoccupied movement, watching for unoccupied aspects of movement and edges as it unfolds. A knowledge of different movement interventions is needed, including ideas about matching interventions to different types of movement processes. You should also have a beginning understanding of working with non-verbal states, pacing breathing, looking for minimal cues and forwarding someone's experience without necessarily talking.

c. Theoretical and Comparative Ideas:

You should be prepared to discuss the following questions:

What is the importance of working with someone non-verbally? What are some reasons for working with following body experiences non-verbally, using movement?

How are non-verbal expression, movement and feeling states viewed by other cultures, other therapeutic traditions, dance therapies?

This review covers the following:

What is the importance of working with someone non-verbally? What are the philosophies, concepts and reasons for following body experiences nonverbally, using movement?

What are the implications of body/mind approaches for psychotherapy and for the facilitator working with movement? How are nonverbal expressions, movement, movement patterns and proprioceptive states viewed from the perspective of other cultures, other therapeutic traditions, body work systems and dance therapies.

Knowledge + Skills

- Self awareness about your own movement tendencies, gifts and edges.
- Basic practical applications of movement work include being able to identify occupied and unoccupied movement in both language and body signals. I
- Recognizing the qualities of unoccupied movement and the ability to demonstrate a beginning ability to unfold unoccupied movement as a process, watching for unoccupied aspects of movement and movement edges as the movement unfolds.
- Awareness about different movement interventions, and idea of how to match interventions with different types of movement processes.
- Beginning understanding of working with nonverbal states, pacing breathing, looking for minimal cues, and forwarding someone's experience without talking (i.e., by using one's own body).

6 - Inner Work

a. Process Structure:

You will most likely be asked to work on yourself out loud, in front of your viewer. This review shows your ability to work with your own dreams, body symptoms, and relationship issues using inner work skills and metaskills at a beginning level.

Specifically, you will be expected to: notice and work with unknown material; notice inner figures; notice inner criticism. Metaskills to be cultivated include a curiosity about one's own process and openness to experiences at the margins of perception.

b. Unfolding:

You should be able to notice, follow and unfold material in an unoccupied channel; to notice edges, discover what happens at the edge; metacommunicate about what is happening.

c. Theoretical and Comparative Ideas:

You might be asked to discuss the uses and application of inner work in working with clients and groups. You may be asked for basic knowledge of meditation tradition of your choice - which may include yoga, Vipassana, Taoist alchemy, Zen, Jungian active imagination, Christian meditation practices and Eastern martial arts; a spiritual tradition of your choice - the goals and basic methods of these traditions and their relevance to Process Work.

In this review, you can demonstrate basic knowledge of how to work on yourself alone in a process-oriented way.

You might be asked to work on your own process in front of the viewer. The following questions will guide evaluation: Can you pick up, follow and amplify unknown material? Are you aware of what channel you are working in and in which channel unknown material is more likely to appear? How well are you able to work with your own dreams, body symptoms, relationship conflicts? Do you realize when you come to an edge and are able to work at the edge, and to discover what keeps you from going over the edge? Do you have basic curiosity about your own process, and love for the mystery of your inner life? Can you meta-communicate about what is going on inside of you?

Competency areas to work with:

- developing familiarity with your own process around innerwork
- developing the practice to notice disturbances
- finding courage to work on disturbances
- developing awareness about "who is working" (your inner critic, your inner mother, your inner coach, etc)
- noticing your own edges as you work
- noticing when you leave your innerwork practice, and when you go back to it
- developing awareness about how you at times avoid innerwork, and prefer outerwork

Group Work 

The format of the review will vary, depending on context and circumstances. It might be similar to a class situation. One or Two viewers might be present, and all re-viewers

participating in the midpoint outlook review, plus observers, might take part in a group process class. This can take a number of forms. For instance, there could be an hour of group process, followed by discussion of structure, inner work exercises or dyads, and then a second group process. The group of re-viewers will be participant-facilitators, all responsible for facilitation.

a. Process Structure and Meta-skills:

Depending on the format, there may or may not be a designated facilitator. Reviewing focus is on ability to participate with awareness. There are many different styles of participating -- quiet styles, verbal styles, emotional styles and cognitive styles. No one style is superior to any other and all are valuable at different moments. During the group process and follow-up discussion of structure and theory, the viewers will check re-viewers on the ability to notice roles, ranks, ghosts, atmosphere, tendencies to mainstream and to marginalize in the group and in oneself, noticing edges and hotspots.

Meta-skills to check include: teamwork; being able to notice one's own reactions, feelings and attachment to a role; eldership or interest in the whole.

b. Unfolding:

Reviewers/diplomats will look for your beginning ability to: take and switch roles; step into and out of roles; notice and reflect on what role she is in and the rank attached to that role; focus on the hotspot; help both sides at the edge.

c. Theoretical and Comparative Ideas:

You might be asked to bring to this review a general understanding of time spirits, role theory, deep democracy, rank and privilege, and the importance of inner work in group work. Would be great to have a familiarity with ways in which the new physics, Taoist, Jungian and mythological ideas influence worldwork theory; and to compare Process Work ideas with other types of group theory and conflict resolution – this could also be a conflict resolution methodology from your own culture.

Some skills to be aware of and practice:

- **Sort:** ability to lead the sorting process to find a topic
- **Negotiate consensus**
- **Structure:** recognize roles and ghostroles, and help to make them explicit
- **Facilitate polarity:** helping bring out polarity and process conflict
- **Facilitate resolution:** ability to assist with role switch, and notice and frame resolution
- **Notice and address hotspots and coolspots:** recognizing hotspots and coolspots, and the ability to frame them and do something creative with them
- **Make your experience useful:** consider how your experience might belong to the group, and discover the usefulness for the whole
- **Feedback:** ability to notice and follow positive and negative feedback
- **Awareness of group time**

- **World issues and rank in groups:** Awareness about rank issues between marginalized and centralized groups, "competing" isms, how these shift according to context, and how these processes manifest throughout the stages of the group process

Important skills to work with and practice over time!

- Understand group issues in terms of roles and timespirits, be able to bring yourself in as a role
- notice and show interest in hot-spots and edge
- awareness of your own and others' rank in group process
- beginning eldership skills—such as noticing newcomers, being minimally aware of mainstream and marginalized communication styles and experiences in groups, and noticing scapegoating
- work on yourself in a group—as evidenced by bringing in roles, noticing hot-spots and edges and bringing in personal experience by picking up your own double signals.