

THE SCIENCE OF SI:

GENERAL SEMANTICS AND THE FIVE EPISTEMOLOGICAL KEYS

Ben Hanawalt



Ben Hanawalt has proudly served the Structural Integration community as a Guild Certified Advanced Practitioner and an avid researcher into Dr. Rolf's method. During the past year, Ben served on the IASI Practice Analysis Committee, and has long been inspired by the Taoist tradition of internal martial arts as a method of self-actualization. He continues to use Dr. Rolf's method to search out the principles of integrated movement and to distill ancient wisdom into a practical modern context.

ABSTRACT

This paper examines the use of epistemology as a basic skill necessary for the safe and effective practice of Structural Integration. The neurolinguistic insights of General Semantics were specifically included by Dr. Rolf in her basic and advanced trainings. Demonstrating on students and models, and in her lectures and writings, she consistently emphasized how the structure of language affected both the structure and the function of the human organism. Methods for organizing information and awareness including the Five Epistemological Keys were taught by Dr. Rolf to foster clarity, both in the practitioners' ability to "see" and gather information from a holistic paradigm, and their ability to educate clients and the public. From audio files of her classes and lectures, Dr. Rolf's words are used as a guide to explore the application of epistemology in strengthening Structural Integration multi-dimensionally: as a profession and community as well as in our offices, classrooms, and scientific research.

INTRODUCTION

My quest to understand the foundational principles of Structural Integration has been fraught with dichotomy. There is much good work happening in the field; and simultaneously, there are areas which need more focus in order for us to move forward. Looking to the past, I have spent many hours listening to audio files of Dr. Rolf teaching, lecturing and striving to share her ideas with others. I have also spent a great deal of time comparing notes taken from classes taught in different decades. Looking to the future, I have served on several IASI (International Association of Structural Integrators®) committees brought together to create a common definition of Structural Integration that will insure the integrity of the profession. The most recent committee came together to refine the document which is used to define the basic skills necessary for the 'safe and effective practice' of SI and around which the Certification Exam for Structural IntegrationSM (BCSI) questions are formed.

Working side by side with professionals from different SI schools has given me a broad perspective on how SI is taught and practiced around the world. I am fascinated by what has been removed or altered in relation to Dr. Rolf's method and what remains of her essential teachings. What I have found challenges some of the assumptions which were passed on by her students, and for me personally, has opened a door to the depth of Dr. Rolf's vision.

Many believe that Structural Integration was based only on biomechanics and fascial manipulation, and these are certainly aspects within her trainings. However, based on my research, I believe the foundations of Structural Integration lie much deeper than manual therapy skills, and are instead rooted in epistemology: the study or a theory of the nature and grounds of knowledge especially with reference to its limits and validity.

As early as 1954, Dr. Rolf referenced the work of Alfred Korzybski and General Semantics as a method of the clear thinking, clear understanding, and clear communication that she believed was necessary for the safe and effective practice of Structural Integration. <Gentry 1954> Students of Dr. Rolf's method were first challenged to look at their own process of learning and organizing information:

You will find Structural Integration something that is difficult because nobody ever taught you to look at the experience. They taught you to look at the symbol of the experience. The abstract of an experience. Now somewhere down through this class, the day will come when I will start talking about General Semantics. Maybe I should talk about that right now... <Rolf 76Ad31:22>

What this means to me is that SI can not be defined as a technique or even as a set of techniques, but only as an open-ended inquiry into how human beings relate with their environment. To continue this tradition, I believe it is necessary to return General Semantics and the Five Epistemological Keys to the core curriculum of Structural Integration.

My intention in compiling this information is to reinvigorate an old teaching and to help clear some of the confusion around what Structural Integration is and what it does. Efforts to share General Semantics as a foundation for language skills in SI have been made by authors such as Kerrick Murrey, Kevin Frank, and Carol Agneessens. Their valuable papers will be noted in the resource section of this paper. While they describe the larger field of General Semantics and the effects of language on the nervous system and consciousness within the context of SI, I would like to explore a specific part of that tradition which Dr. Rolf took care to pass on: The Epistemological Profile (EP).

I wish to share Dr. Rolf's wisdom and convey the essence of her teachings, so I have paraphrased the original texts, transcriptions and writings throughout this paper. I hope to make these resources available in their entirety in the coming months. The words of Dr. Rolf are in italics with her emphasized words in bold. She had a dry sense of humor, and I am always surprised by how much laughter there was in class. I hope that comes through. Also, this was a woman who earned her PHD in biochemistry in a time when that was nearly unheard of for women and who co-authored nearly 20 papers in the field of biochemistry (all have nearly incomprehensible subjects such as, "The Glycerophosphoric Acid of Cephalin" <Levine, Rolf 1919>). So when she speaks of the scientific process, it is from the first hand perspective of an expert.

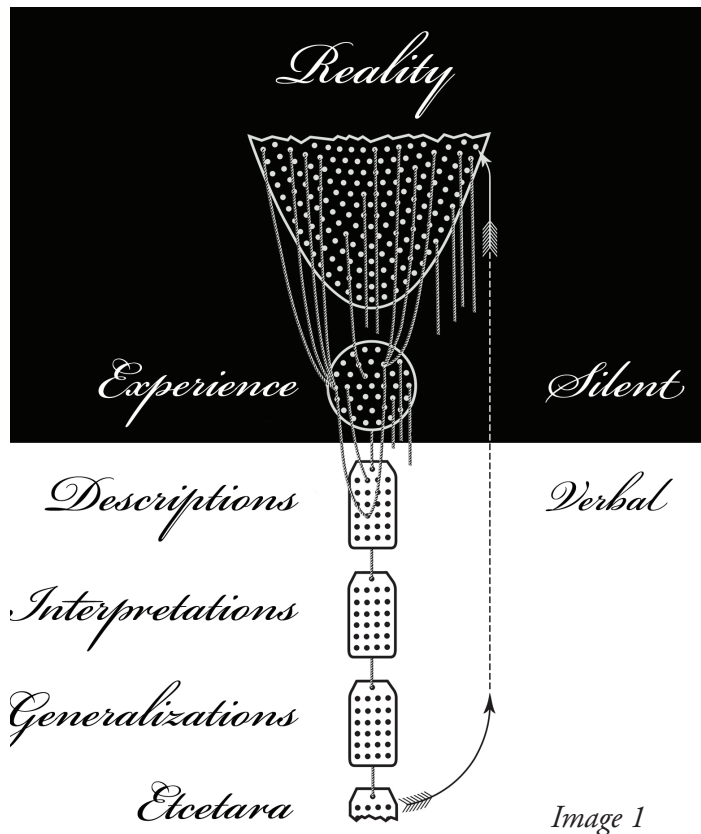
**"General Semantics,
thus, is a
'scientific orientation'
toward
language behavior
that encourages an efficient use
of the nervous system."
<Lahmen 2013>**



GENERAL SEMANTICS AND STRUCTURAL INTEGRATION

Kevin Frank, a Rolfing Movement teacher for the Rolf Institute, introduces us: “Alfred Korzybski’s book *Science and Sanity* (1933) offers the proposal that humankind’s woes are based on the way in which word use distorts

experience, and that word use alone can lead to tragic distortions in our relationships with each other. Our difficulties come primarily because of our belief in the way we describe our identity and our experience to ourselves and others. Our descriptions of life are afflicted with an abstraction process in which descriptors, conclusions, and judgments keep us separated from the living dimensions of life, keep us separate and polarized from each other because of naïve faith in an inaccurate descriptive process. Also, the descriptors we use are imprecise and often not grounded in fact. Korzybski called his work general semantics.” <Frank 2015>



Dr. Rolf continues:

Korzybski saw that the territory, the experience... was not the words which people used to describe the experience.

*He said that in communication there are many different levels and the level that keeps all you people going is the **Silent** Level. This is the level that goes on without **noise**; without **words**, **without interaction**.*

Where energy does its own thing in its own way. And

*then human beings being funny, they are not content, they have to make a **noise** about it. They begin making noises and finding **words** which they **think** are describing that silent level! (Chuckles)*

Can you describe your digestion? Can you describe your heart action? Can you describe when you love somebody? Can you describe when you hate somebody? Can you describe what you feel when you say, 'I just can't stand that person!'

The point is, words do not describe the experience. If you have already had the experience they can remind you of that experience. I am going to be emphasizing this over and over and over again. If I don't, I will never make Structural Integrators out of you. Because Integrators deal with the experience, not with the words they think describe the experience. See, in these higher level orders of abstraction, you are taking words, and talking about words! <Rolf76Adv31:24>

This brings up an important point. Not only is it possible, but likely, that as human beings we often confuse how we feel, with how we *describe* how we feel. We mistake our reality for how we *describe* our reality. This is the power of the 'silent level' of primary experience: Since so much information is filtered out by our nervous systems through the process of abstraction, the primary (non-verbal experience) is at the core of *what is going on*.

Kevin Frank explains how this is relevant, “Skills for speaking out of primary experience, using words but not



losing contact with the ongoing sensory experience – these skills are as central to deepening the SI process, as they appear to be to General Semantics.”
<Frank 2015>

Differentiating words from the experience they are meant to describe is a powerful tool for uncovering unconscious assumptions and limiting perceptual biases. As Dr. Rolf stated to a room full of osteopaths and chiropractors in one of her first classes: From a given assumption, one conclusion is possible (or one conclusion and related ideas). Now, if you don't like the conclusion, what can you do about it? There is only one thing you can do about it: you have to look for a different set of premises. <Gentry 1954> If you don't like where your map is taking you, it is time to find a new one. Only when we are aware of our own primary experiences are we able to test our assumptions and make the course corrections needed to move away from destructive patterns of thought and action.

The structural differential shown above <Image 1>, and the methods associated with it have very real implications within the field of Structural Integration. With practice, there are many opportunities to learn and practice how to speak and listen in conscious and productive ways. High levels of abstraction can be very useful for creating models and communicating complex ideas, but without being aware of the layers of abstractions and

referencing them to our primary experience, we can easily find ourselves trapped in 'using words to talk about words' instead of the living, breathing reality that is life.

Bodies can become fixated by the words used to describe them. How many clients do we see who have been told their shoulder is frozen and, as if in a self fulfilling prophecy, resists every attempt at mobility. Or the client who has been told their posture is poor and that they need to 'stand up straight', so unconsciously hold their bodies in a rigid state of contraction. When we realize that words and their attendant unconscious assumptions can have very real physical effects we gain the ability effect positive changes. Frank goes on to share "Images are powerful, and they last...Labels lodge in people's mind and work their mischief, spawning new patterns of effort and fixation. These are gross examples but sadly, not uncommon...SI is, in part, a response to the body/mind confusion that occurs as descriptive processes blur natural body architecture, wisdom, and function." <Frank 2015>

The function of [the] scientific method is to construct pictures which will be closer and closer in their predictions to that which we empirically observe... You never need a reference for a first order fact. It's there before you begin to talk about it. <Chisholm 1945 Italics added>

AN EXAMPLE OF UNCONSCIOUS ASSUMPTIONS

Let us consider what Dr. Rolf said: "Now, part of the confusion that we are in is that we never look at our language. And it is this little word, 'is' that is throwing us off..." For many of us who were trained in Structural Integration, these maxims were shared in our basic training: "Words are not the experience they are used to describe," or, "The map is not the territory." However, words are still the most accessible form of communication we have to share our ideas and experiences. So how can communication become more precise, more accurate, more mature? Dr. Rolf

believed that we must first look at our unconscious assumptions:

(32:08) Now these are the problems of our language, and they are involved in the confusion in which we are in as a profession. And the more of these things, the more of these confusions you really have looked at and understood, the more life begins to take on a pattern such that you can deal with it and change them. <RolfA5Side1>



Example: The apple *is* red.

(32:43) You say the thing is red, and practically everybody in this room realizes that what you're saying is not "the thing is red", but that certain light rays of certain length are falling on my eyes, and I am calling them red; that these are the wavelengths that are being refracted back from this substance and I am calling it red. But this is an understanding that is on a different level of understanding.

Those people who say "It is this way," always forget to say, "It is this way to me." <A5Side1>

What does this mean in the context of Structural Integration? I believe it is fair to estimate that most people who discover SI, do so because they are in pain and they heard that Structural Integration would alleviate their pain. I can easily imagine someone walking into my office and saying, "My back hurts and my friend said that after seeing you, her back no longer hurts. Can you fix mine too?"

Leaving aside the unconscious assumptions around 'getting fixed', the statement, "My back hurts" tells me almost nothing about what is going on. I can assume that somewhere in the person's upper half they are experiencing an unpleasant sensation, but that is rather vague. However, if I am not discerning my mind immediately jumps to conclusions. Even as I write, I am aware that my imagination moves immediately to the lumbar region when I hear "My back hurts," and I have to remind myself that the spine is made up of 33 bones, and that there are only 5 lumbar! Where in the spine? I know that science has discovered that spinal pathologies can remain pain free, so maybe there is nothing really wrong, but they are experiencing pain anyway, so maybe I should...? <Brinjiki 2015> And then I think to myself, "Wait! What if they are talking about the muscles beside the spine, or even the ribs? So maybe I should..." And wait a minute, now that I reflect for a moment, I must ask of all the countless sensations that register in our awareness, which of these is being called 'pain'?

I am certain the list of possible assumptions could go on and on, and the confusion only grow around

what is going on, if I were not conscious of how far I was getting from the actual experience unfolding around me. Referencing the neurolinguistic principles of General Semantics (Words are not the thing), I know that the antidote is to re-orient the process of inquiry from the words back to the experience. This is the meaning of the arrow in the image of the Structural Differential that returns from verbal level of 'generalizations etc' to the silent process level of 'experience'.

Now, having uncovered my own unconscious assumptions, I can assist in clarifying others'. I might ask, "Can you point to where it hurts?" I pause and listen. "Oh, I see, so between your right scapula and your spine is that correct?" I pause and listen. Then to clarify further I might ask, "If you used a word to describe what you felt there, what would that be?" I pause and listen, and if this question is so novel it leaves them speechless, I might utilize this opportunity for education and coach them into the realm of sensation words. "Okay. Is it focused or diffuse?" Pause. "Does it feel achy? Or zingy? Or sharp?..."

I have found that this method of open ended inquiry to be incredibly useful, not only in clinical scenarios but in any moment where clear thinking and communication skills are needed. I share Dr. Rolf's view that countless conflicts and confusions arise from simple misunderstandings that are fostered by our use of language.

Next, we will look at the five keys of epistemology that Dr. Rolf shared to further refine her students ability to accurately organize incoming information and limit unconscious assumptions.

"The words are maps, and the map is not the territory. The map is static; the territory constantly flows. Words are always about the past or the unborn future, never about the living present. The present is ever too quick for them; by the time words are out, it is gone." <Weinberg 1973>



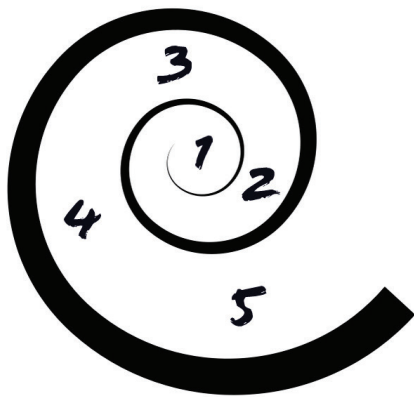
THE FIVE EPISTEMOLOGICAL KEYS

1. Sensation
2. Measurement
3. Cause & Effect
4. Relationship
5. Synchronicity

Maturity is the ability to make finer and finer discriminations. Rolf <Melchior, Auditing Notes 1991>

Referencing the work of her teacher in General Semantics, J. Samuel Bois, Dr. Rolf would share with her students the Epistemological Profile as a method for organizing information; a map, if you will, for herself and her students. This method, created by Gaston Bachelard and further developed by Bois, can be used by individuals to organize information, and as a map of the maturation process.

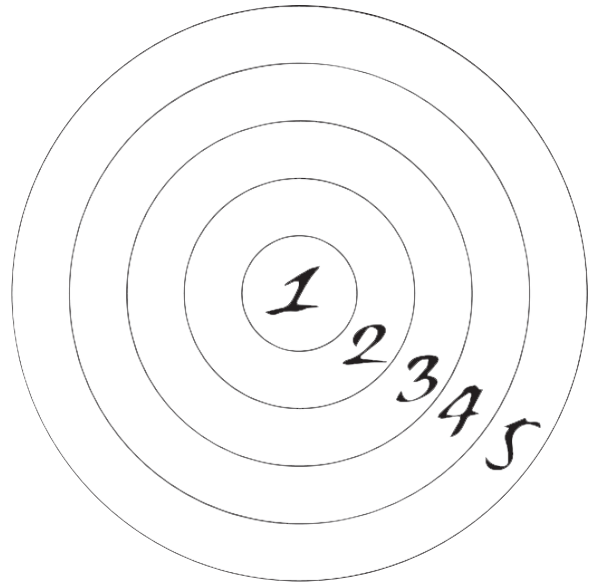
<Murray IASI 2010>



To quote Bois, "Mental activity is part of the process of life. So the aim should not be to suppress it but to assign it *a different method of functioning* which shall be in keeping with the

profound nature of things." <Bois 1961 Italics original> These five epistemological keys are tools for accessing different methods of functioning.

(23:50) Now, what Bachelard saw was this: people look at the world - at their incoming sensations - and try to organize them into knowledge, and say, "This is so." (44:05) And what he came up with was the recognition of the open-ended process which is thinking, which is analysis, which is evaluation, which is an attempt to



*get the **meaning** of something you are seeing or you are experiencing, and this he called the Epistemological Profile. And it's a very useful tool for looking at what you are thinking about and making up your mind as to what level of thinking you are doing about it. <Rolf B4Side1>*

In many ways our personal journeys follow the same road as our evolving cultural understandings. We stand on the shoulders of those who came before us. Yet we all begin at the most subject level of sensation when we are babies feeling the qualities of our own bodies and our stimulus response to the world around us. I can imagine our ancestors in the distant past in this stage awareness before even the first cave paintings and other symbolic languages were created.

In this 1st stage of subjective experience, we can have intense feelings and needs which, when unmet, often result in tears or cries of frustration as we struggle to meet them. Language is limited by what we can communicate with gestures, facial expressions, and body language. *The ruling assumption is that things are how we **perceive** them to be and they can be experienced.*

As our mental development allows for it, and we are taught the names of things in our cultural context we



enter the word of objective experience. As we learn how to measure and label things so that they can be classified by shape or by color, by size, and many other attributes or combinations of attributes we are given the 2nd epistemological key. We finally have access to verbal language; a series of symbols based on cultural definitions and we are able to communicate and classify some of our subjective experience. The assumption becomes: *Things are what they are **labeled** to be, and they can be measured.*

As we mature, we are able to utilize these tools to access higher levels of abstraction about both ourselves and the world around us. During our years in school, we learn to use instruments such as thermometers, rulers and other forms of measurement. With our newly found objective reality, there are inevitable conflicts.

*(45:40) The 1st level, the very primitive level, represents feelings about a situation. And the metaphor, the simile, that I usually use is the little girl goes down to the water, and she sticks her toe in, and then she decides that this is a beautiful place for drama and she says, "Oh! **It's cold!**" She doesn't mean it's cold. She means it is cold **to her**. This has never occurred to her. (46:13) But big brother, who's in the 6th grade, comes along and says, "Ah, you sissy. I'll get a thermometer. I'll measure it." So that is the 2nd level of sophistication in terms of evaluating external phenomena. <RolfB4Side1> He measures it and now this is science compared to the 1st area. <RolfA5Side1:24>*

"The key to remember is that words are an abstraction of reality."
<Agneessens 2013>

Later, in 3rd level areas such as algebra and physics, we are taught to make predictions based on those measurements.

We can now speak

the language of mathematics. We can measure causes and calculate effects. The assumption becomes: Reality is based in mathematics and can be predicted.

*[Culturally, in the 3rd level], Mr. Newton gets hit on the head with an apple. He then begins to formulate laws of gravitation. There is a **cause** and there is an **effect**. (27:00) And this is classical science. There's nothing wrong with it, not a **thing** wrong with it. It leads you further along the road of knowledge. (27:14) But that is **still** not enough. It is not explaining what you **see**. And along comes Mr. Einstein, and he puts his foot very firmly into an area which lies beyond this. He says, there is not one cause and one effect, there is a **relationship**. <RolfA5Side1>*

As we step into the 4th level, we realize things 'are' *only in relationship!* We become aware that there is a gestalt that is more than the sum of its parts. This is our first inkling that the world doesn't fit into the streamlined and predictive models of the world we were previously shown. The map is not the territory it was used to describe. This is the position in which Einstein found himself when he began to describe the 'relativity' of the universe. He realized that just because time and space are separate words, does not in fact, separate the reality of space and time. He was not the first, and surely not the last, to cross the bridge to territory where we bump into the limits imposed by our language. In the words of Dr. Rolf's teacher, J. Samuel Bois:

[In reaching the 4th level] we have at last understood that our mental constructs, linguistic or mathematical, are not images of an "objective" world, they are mirrors of ourselves looking at the world. Objectivity, as we took it to be, has now disappeared. Rational absolutes are crumbling. We are actually in the throes of a rebirth to a new form of human life the like of which history has never seen. Reason and rationality have reached their limits, and we are aware of this; proud dogmatism has to make room for humble uncertainty; predictability becomes possibility with an unmeasurable margin of unknowns. <Bois 1971>



Dr. Rolf continues:

(53:50) However, this is not the last way in which you can look at and get more information about your environment. (54:10) The final level is the way of intuitive perception or psychic perception; the 'synchronicity' phenomenon of Carl Jung.

(54:34) Now, this way is not as yet available to most people. Most - even the top level of this generation - cannot control this area, so that they can go into it at will and get information from it. Some people think they can. Most of them are nuts. (What I mean to say is, they're the 'far-out' people.) They're the people who are not regarded by scientists as reliable sources of information. And we don't regard this area as contributing to our scientific information, as of 1970.

(55:28) But you see, what the epistemological profile is doing is beginning to swing the line all the way around on the spiral, ready to come into the 1st area on a higher level. Because this 5th area is "I am perceiving." When you say, "Intuitively, I know," there is nothing there except a perception. "It seems to me..." (and it seems to me so vividly that I know that I know that this is so), but you can't go and tell another

guy that and have him believe it. (And that fifth level is an area that I know very little about, and if I do I'm not talking....)<RolfA5Side1:29>

(56:14) So the thing is going around in this spiral situation, and as you come out from your 5th area you are now in a brand-new area. It is to me. And I don't know what goes after that. Maybe I'll come back in 200 years from now and tell you, but maybe I won't. (RolfB4Side1)

To review the five epistemological keys: In the first level, we feel and express our subjective experience. In the second level we label and measure things objectively. In the third level, we use a linear system of calculations using labels and measurements to make predictions about the nature of reality. In the fourth level, we see that a hidden, circular web of relationships *between* things is creating our reality. And finally, in the fifth level, duality breaks down and psychic/intuitive phenomena occur. As Dr. Rolf admonished her students: *(25:38) Now, until you've isolated this out this way you're still in kind of a major confusion yourself, because all of this stuff is just kind of dumped on your head and you don't know which bureau drawer to put it in. <RolfA5Side1>*

EPISTEMOLOGY AND THE FUTURE OF STRUCTURAL INTEGRATION

(33:40) Now, you also have to look at, in terms of your own professional work, what level are you operating on? What level are you thinking in? What level are you talking in? What level are you understanding in?

This becomes a very major consideration, for this reason (which you have all experienced): the guy that lives in the first area cannot even talk sensibly to the guy that lives in the second area, let alone the third area. The guy that lives in the second area who figures the absolute peak of science is the measuring of how many doctors recommend menthol cigarettes versus other cigarettes, he can't talk to the man who is very proud of his third area science, because to the third area man, the statistics are the important thing.

*What I'm trying to say to you is that this area separation is a way of making you conscious of how you are dealing with your reality, and how the other guys are dealing with their reality. Instead of trying to change the other guy's way of dealing with reality by sort of fitting your **hat** over **their** head and saying, "Here, it's cute. Wear it." (chuckles)*

*See, it's not a way of looking at life, it's a way of looking at the **way** you look at life. The meaning of meaning. It's the epistemological profile. And it's lot's of fun as a subject for meditation. It's lots of fun for explaining to yourself why you are so bloody irritated because you can't make people **see**! Of course you can't make them see; they have never stood where you're standing!*



(38:46) *I do feel that this sermon today, is very rich in order to help you on your way, as well as to clarify some more of the material that is going to happen in this class. <RolfA5Side1>*

(54:31) *Like all explanations, it's probably wrong, but at least it gives you some words which you can convey to other people something of what you are thinking. <RolfA5Side2>*

As this paper draws to a close, my hope is that you as the reader experienced not only Dr. Rolf's wisdom, but also her charm and humor, all of which I believe is useful to students and practitioners of Structural Integration. Currently, IASI is being challenged to create cohesion within the professional community. Our work last summer to update the basic skills necessary for Structural Integration to be practiced in a safe and effective manner was only a very small part of that effort. During the time I have spent working on various committees for IASI, I have often felt myself confronted by the question: How can there be the necessary cohesion, when not even a roomful of practitioners can agree upon what Structural Integration *is*, much less **how it is done**? How do we communicate our individual ideas about the field without making another practitioner or school wrong? I am extremely grateful to all the practitioners who came to the table willing to learn from and 'try on' others' experience of Structural Integration.

As a scientist, healer, educator and philosopher, Dr. Rolf had feet in different worlds, which she found a way to integrate so that they were not mutually exclusive, but mutually supportive. I believe that if we are to successfully navigate the challenges in the years ahead as an organization, we face the same challenges in personal and professional spheres of influence. We need experts on all levels to inform our understanding and interplay between them before their knowledge can be successfully integrated into the field. The relationships created between internal experience and external knowledge are powerful indeed, yet there can be many obstacles. Many misunderstandings occur when we try and communicate with someone who is living on a different level. Unconscious assumptions create

further confusion. Conflict is inevitable when we try to change another's way of 'dealing with reality.' I remember Dr. Rolf's wisdom: *Those who say, "It is this way", always forget to say, "It is this way to me."*

When talking about Structural Integration with a client's family

doctor, it will be a very different conversation, using very different words than when sharing SI with a young child. Is one true and the other false? Certainly not, for the truth, 'the way it is', always depends on the relationship, or context in which it occurs. As Dr. Rolf noted:

*Every demonstration you give, some bright boy says to you, "Now, can you tell me just what you're doing? What muscle is your third finger on?" And you say, "Well, I can't say, because they are not on muscles." And they aren't! The energy of your fingers is being distributed through the fascia. But you can't tell that to those guys in the audience. Particularly you can't tell it to them if they are MDs; 'cause then they **know** you're crazy... <RolfB4Side1:60>*

In this manner, creating a story to fit the situation is not distorting the truth of 'what is', but the story can never remain static. Each 'how?' or 'why?' comes from a different perspective, and requires a different response. The trick, I believe, is in not getting attached to any particular story. Dr. Rolf elaborates:

*"Why?" is a dirty word because it conveys misinformation! You say to me "Why?" and to shut you up, I give you an answer. You go out and you say, "She said...", and it now becomes dogma; it now becomes a 'cause'. And it is nothing of the sort! It is an **opinion**! (And the more you 'see', the more trouble you're in...)*

"Language use is an opportunity to evoke plasticity...
Sensory language evokes empathy and anchors what we do with our hands"
<Frank 2015>



Critical to the holism of the field of Structural Integration is the maturity to speak and understand on all of these epistemological levels and to be able to differentiate between layers of abstraction without being disoriented by unconscious assumptions. By compassionately speaking on the level of the person or group with which we wish to communicate, and honoring that what we say is only our opinion (no matter how informed that might be), we are able to share and connect in a more meaningful manner with others. Even current research into the placebo response indicates that healing occurs in *relationship*. <Hanawalt 2015>

CONCLUSION

In conclusion, I see how the many points of view within the field of Structural Integration contribute to its growth and evolution of the profession. There are some aspects of the life process that we can be measured and analyzed. However, there is much more that can only be experienced. Continued scientific research into the human organism is informative, even essential to further progress but limited by what can be labeled, measured and predicted. Unfortunately, words and numbers do not in themselves heal a person. Only a life process is capable of healing, and this occurs at the silent level of sensation. As a philosopher once said, “You can measure temperature with a thermometer, but you cannot feel it there.”

I believe the true challenge we face as Integrators is not in figuring out who or what is ‘right’, but in drawing awareness, insight and strength from the many relationships involved. As Dr. Rolf said in the chapter of her book entitled, “Function as a Relationship;”

AUTHOR’S NOTE:

The quotations of Dr. Rolf that I have included are a compilation that I believe represents as closely as possible what she meant to convey. What this means is that I have combined multiple classes where she might have expanded her example in one class, but not another and removed student questions etc. (In one such instance during a dialogue on the EP, a bird hit the window, and that got woven into the examples of relationship which yielded useful insights that were not present in other classes.) I have also clarified some indefinite pronouns such as ‘they’ in the context of the class. In all instances “Rolfing™” was changed to “Structural Integration” to facilitate cohesion within the field. I believe she would have wanted it that way. I hope you feel inspired to look into these class recordings for yourself.

General Semantics and the Five Epistemological Keys can help to illuminate many situations whether we are training new practitioners, educating the public, working with clients or creating guidelines within IASI, and other professional organizations. As Dr. Rolf said:

(55:39) The only way we're ever going to get out of this mess is to get more of us talking from the same level, from the same area; talking to each other from within these various areas and being conscious of what we're doing as we're looking at things from this particular area. <Rolf A5Side1:55>

**“Life is a process.
Structural Integration is a Process.
Living is a Process.”**

<Rolf76Adv61:28>

Something more than an aggregate of discrete parts is needed to see function, to see meaning. Nevertheless, individual constituent parts must first be known and appreciated. One important clue to this riddle of synthesis is available [in the] five epistemological keys by which a gradient universe of phenomena may be understood. Each of these yields meaning in accordance with the mental sophistication of the observer. In an expanding universe of understanding, the classical linear world explored by Aristotle (the linear world of cause linked to an effect) gives way to a more subtle spiral universe; here, all parts relate multi-dimensionally. It is the universe of Einstein, of modern physics. It is the world of biology and physiology. It is a process world, the world of life. The central reality of this universe is relationship. This is the world in which Structural Integration has its place. <Rolf 1989>



DEDICATION:

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RESOURCES FOR CONTINUED EXPLORATION

THE GENERAL SEMANTICS WEBSITE

[HTTP://WWW.GENERALSEMANTICS.ORG](http://www.generalsemantics.org)

KEVIN FRANK'S WEBSITE AND ARTICLE

[HTTP://RESOURCESINMOVEMENT.COM/ARTICLES-ARCHIVE/ARTICLES-GENERAL-SEMANTICS/](http://resourcesinmovement.com/articles-archive/articles-general-semantic/)

CAROL AGNEESSEN'S WEBSITE AND ARTICLE

[HTTP://WWW.HOLOGRAPHICTOUCH.COM/MI.HTML](http://www.holographictouch.com/MI.html)

THE IDA P. ROLF LIBRARY

[HTTP://WWW.PEDROPRADO.COM.BR](http://www.pedroprado.com.br)

BEN HANAWALT'S WEBSITE

[HTTP://WWW.ALIFEOFGRACE.ORG/EPISTEMOLOGY.HTM](http://www.alifeofgrace.org/epistemology.htm)

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