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Gender Fluidity Embodied Over a Lifetime

Terry Marks-Tarlow, Ph.D.

During my early childhood in the 1960s, I was certain I wanted to be a boy. My first memory of this desire was in elementary school when I learned that boys were allowed to ask girls out on dates, but not the other way around. How utterly unfair! Already an active "doer" at this tender age, I didn't want to wait around to be asked out. I couldn't conceive of being at the whim of people's desires other than my own. Internally, I was already rebelling against gender stereotypes. As a child, I never liked dolls much. I had zero interest in ballet lessons. I didn't want to play dress-up. And I hated the idea of makeup. I preferred to play outside all the time. I wanted to get down and dirty to flirt with nature's mysteries. I loved climbing trees. I relished finding salamanders under rocks. Cruelly, at dusk, I sometimes collected fireflies in a jar, so I could shake them up to make my own light.

As I look back, I was practicing gender fluidity. Moving into young adulthood, I became even more male-identified. I adored my father, especially how he viewed the world as a highly rational and successful businessman. I addressed my father as "Dude" rather than "dad" and thought of him more like a coconspirator than a father. I would sneak into his study after my mother, a homemaker, went to sleep. We would talk about any and everything, but we especially loved analyzing people and their motives. This included all my friends and my parents' friends. But our favorite topic was my mother, especially her flaws. I followed my father's lead in holding disdain for my mother's values, priorities, and activities, which included shopping for clothes, buying jewelry, going to the hairdresser, getting her nails done, playing bridge, and playing golf. It all seemed so frivolous and irrelevant!

These conversations with my father solidified my impulses to relish thought over emotion; achievement over relationships; action over receptivity. More and more, as I hung out with guy friends, sometimes singly or in packs, I visualized myself as "playing with the boys." Over time, I joined them in high-risk sports plus the thrill of living on the edge. First, I got into backpacking – I loved to climb mountain trails and camp out in remote places where no one else could go. Then I became a serious rock climber, priding myself on following my highly experienced partner up any 5.10 and most 5.11 routes within a two-hour radius of Los Angeles. Finally, after climbing so many vertical walls, nothing on the ski slope appeared steep, which allowed me to delve into near-extreme skiing (definition: "you fall, you die").

During my undergraduate years at Stanford, I have a clear memory of identity fluidity within the persistent and distinct feeling of waking up as a different person each day. I'm struck as I write this that I wasn't more distressed about not having a clear sense of who I was. Yet, that was not how I felt. Instead, my ever-shifting sense of self was quite thrilling, an experience that gave me a sense of freedom – the illusion I could be whoever I wanted to be. This was the mid-1970s and a time when I was playing with psychedelics, kundalini yoga, and undergraduate classes on altered states of consciousness. Throughout these explorations in consciousness, I dwelled mostly on the intensity of the moment, rather than on the career I would choose or my future at large.

Beyond a couple of huge, theater-packed spectacles with Phil Zimbardo (Psychology 01) and Charles Dement (Sleep & Dreams), most of my undergraduate classes remain a blur. I distinctly remember a class I took on Androgyny with then-husband-and-wife, Daryl, and Sandra Bem. Sandra was at the height of her feminist agenda to challenge stereotyped sex roles (Golden & McHugh,

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2017). Along with her research, she accomplished this partly by insisting on a truly egalitarian marriage. I loved how this couple walked their talk through co-teaching. Meanwhile, the concept of androgyny resonated deeply with me. Everyone should enjoy the freedom to display traits from both sexes, depending upon interest and context. This felt like an important way to honor each person's individuality and unique expression, a precursor to my interest in clinical intuition. Meanwhile, research appeared to support the relational healthiness of androgyny. For example, for the highly regarded and validated MMPI, extremes of hyper-male identification are associated with more violence and psychopathology than more moderate scores (e.g., Eisler et al., 2000).

Following my undergraduate years, I attended graduate school at UCLA and subsequently became licensed as a clinical psychologist in California in 1985. While still a fledgling therapist, following my postdoc year I was immediately invited to serve as President of the Los Angeles Society of Clinical Psychologists (LASCP), the oldest clinical guild in the country. This happened not because I was so talented or ready to assume leadership, but because the LASCP Board had become desperate, as a majority of its members were dying of AIDS. The organization was in powerful need of fresh faces. As I honed my leadership skills in this position under the mentorship of remaining members, my exposure to the gay community felt extremely powerful. In my personal life, I was experimenting with bisexuality while continuing to seek my gender footing. Meanwhile, I remained highly male-identified and became so inspired by my new male colleagues and friends that I joined the men's movement, preferring its focus on connection and community to the women's movement's focus on indignation and anger at society's patriarchy and inequality. Perhaps I was naïve, or I was identifying with the oppressor, but I experienced myself as already free, without social restraints or restrictions. I felt little need for feminism.

My mother died when I was 29, and shortly thereafter I realized how skewed my identity had become. During my first round of serious psychotherapy, I struggled with gender issues and eventually birthed a clearer, steadier, stronger sense of self. I started to understand how much my male identification not only had benefitted my father but also had emerged at the expense of my mother. Unwittingly, I had been participating in a patriarchal mindset! As I gained perspective, I came to understand that my mother's high emotionality and apparent irrationality had existed for good reason. Her anger and gripes against my father had been well-founded, as he'd been having affairs with multiple women throughout their decades-long marriage – from call girls at business conventions to a 15-year affair with the mother of my best friend.

At this point in my early adulthood, my father toppled from his pedestal. I stopped idealizing him and men at large and began elevating my mother and her femininity to a new position. For the first time in my life, I grew interested in feminizing. I started caring about how I looked, about what I wore, about whether my clothes were well-coordinated, about whether I had a style. I developed my own hippie-like, flowing sense of fashion. I even started taking ballet lessons, which more than 30 years later, I continue to this day, 5 days a week. Initially, dancing on my toes felt like a less dangerous version of rock climbing; and then, it became a source of inspiration and embodied knowledge, especially given my interest and clinical specialty in creativity issues.

I became fascinated with what it meant to be graceful. I had been examining grace for at least a decade from the spiritual perspective of yoga. Now I sought grace through fluid movement. Perhaps because I began dance lessons as an adult or perhaps because I had a highly intellectualized style, the result was initially disastrous. I tried to think my way through the choreography. Yet, because my head was rather disconnected from my body, my movements were jerky. I couldn't stand to look at myself in the mirror for self-correction, and because I so often had my eye on the teacher, I became easily spatially disoriented and was continually bumping into fellow students.

Despite these setbacks, I stuck with ballet out of a yearning to become more connected to my body while practicing fluidity of mind as a therapist. At my advanced age currently, I am still growing as a dancer. In fact, during the last several years, I finally seem to have united my earlier sense of grace with this later pursuit. The more I learn to turn off the ruminations of my head, the more I can internalize the choreography with my body. This frees me to find the soulful expression

of my heart. I now consider ballet my ongoing therapy. I continue to open up to its spiritual edges as a moving meditation. I feel most creative when I have the experience of synesthesia – of my whole body as such an open channel to the live piano music that I can literally "sing" it.

Fluid movement from personal to professional levels

These days as an elder, I am proud to have become a Crone, hopefully able to impart some degree of wisdom to patients and psychology students at the graduate programs where I teach. I am no longer wholly male-identified; nor do I wish to go to the other extreme of hyper-femininity. Instead, I strive for the integration of male and female gender identifications. In my role as a teacher of PhD students in courses on clinical narrative writing and interpersonal neurobiology at Pacifica Graduate Institute and the California Institute of Integral Studies, I noticed the "return of the feminine" has become a hot topic for dissertation theses. Meanwhile, in papers for my courses, students often are openly exploring their own gender identifications. In my own writings of more than 10 books on clinical intuition, creativity, and nonlinear science, I have switched my concept from integration to interpenetration of male and female gender identifications.

In a recent monograph, *Mythic Imagination Today: The Interpenetration of Mythology and Science* (Marks-Tarlow, 2021), I have written about interpenetration in terms of the marriage of male and female gender identifications from a neurobiological perspective through my reinterpretation of the ancient Greek myth of Psyche and Eros. This myth, which lies at the origins not only of the word "psyche," but of the very discipline of psychology itself, has been traditionally interpreted by luminaries such as Erich Neumann and Harris Nadel (2017), Robert Johnson (1976), and Carol Gilligan (2002), as a story of feminine or feminist development. The myth begins with the lovely Psyche feeling lonely, pining for union with another. She finds a lover in Eros, only to lose him again after her jealous sisters trick her into looking at him directly (not looking at Eros directly was the only condition for Psyche as mortal to marry the God of love). Psyche heals the rupture by reuniting with Eros only after facing a series of daunting tasks set in place by Eros's mother, also insanely jealous of Psyche's beauty. Despite the cruelty and near impossibility of the challenges set before her, Psyche's ultimate ability to accomplish them helps this young lady mature by interpenetrating her inner feminine with inner masculine attributes.

Classic interpretations of the myth of Psyche and Eros detail the trials and tribulations women face, under the presumption that only by achieving this kind of inner union of faculties can women hope to achieve outer fulfillment through marriage. In general, psychological interpretations of myth, whether ancient or more contemporary, became possible only when Jungian psychologists and other comparative mythologists dropped literal understandings of myth to embrace more metaphorical and self-referential ones. This revolution in thought, which began a couple of hundred years ago, allows myths to go beyond concrete descriptions of outer world events by symbolically and self-referentially looping inwards (see Figure 1). Myths can now describe the terrain of inner worlds, recursively including the very minds and brains of the mythmakers themselves.

Historically, the myth of Psyche has been readily conceived to portray feminine development, both because the tale centers around a woman as a heroine and because the story arc contrasts sharply with Western hero myths, such as articulated by Joseph Campbell (1949/2008). Male protagonists typically call forth active, thrusting stances when facing obstacles. Whether slaying dragons or rescuing damsels in distress, Sun/Son Heroes like Oedipus, and Perseus, flex their muscles and charge directly into battle (see Figure 2).

Psyche, by contrast, neither bravely fights nor even faces her obstacles directly. Instead, she gives up again and again, becoming confused, discouraged, and even suicidal in response to seemingly hopeless, helpless circumstances. Psyche only succeeds in fulfilling her tasks indirectly with the assistance of helpers – ants, reeds, an eagle, and even a talking tower. While reliance on others could be interpreted negatively in terms of women's powerlessness, it could also be interpreted more positively to align with Shelley Taylor's (2006) "tend and Befriend" form of coping. This state of

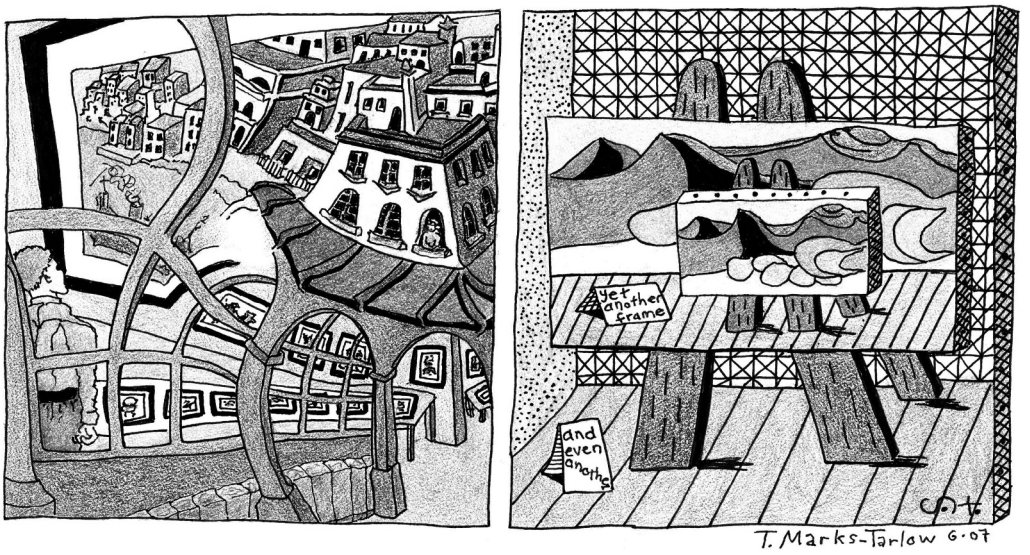

Figure 1. Self-reference (recursive looping) in the work of two different artists. The left-hand frame contains the author's rendition of M.C. Escher's famous drawing, *the art gallery*. an observer looks at a picture of a gallery that includes the observer himself. Notice the blind spot in the center, where all order breaks down and the image recursively dissolves into internal contradiction. The right-hand frame was inspired by a David Hockney drawing that appeared in a short-lived, Los Angeles based magazine MAIN (vol. 2, No. 6, DEC/JAN/FEB, 1987–88). Here, self-reference appears as a canvas within a canvas. This implies a discontinuous relationship between external observation and the embedded nature of the self who does the observing.

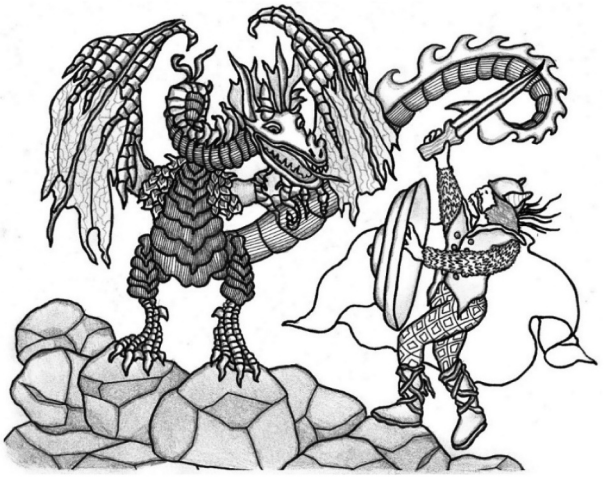

Figure 2. Traditional western hero myth.

affairs also represents a woman's need to fertilize herself, tapping into intuitive wisdom by being still and receptive to inner resources that emerge from the deep, dark womb of her unconscious.

By going beyond subjective and intersubjective elements to include material and neurobiological ones, my interpretation of the Psyche and Eros myth takes the additional step of addressing not just minds and bodies, but also brains. I adopt a neurobiological perspective to discuss the importance of the interpenetration of the masculine (left hemisphere) and feminine (right hemisphere) sides of the brain as necessary for a harmonious existence. Among other differences, whereas the left hemisphere uses top-down (head-to-body)? information processing to treat the

world instrumentally, the right hemisphere uses bottom-up (body to head) information processing to treat the world relationally.

By including fractal geometry in my interpretation of myth, I can model the fuzzy and fluid nature of gender concepts. The fuzziness of fractal boundaries echoes how observer- and culturally dependent the notions of feminine and masculine are. By mixing levels in this monograph, the result is a non-gendered, nonlinear, perspective (Marks-Tarlow, 2013, 2022). By non-gendered I offer an interpretation of myth that applies equally well to men as to women. Meanwhile, the nonlinear, fractal conceptual framework allows me to unite patterns found within humankind with Nature at large based on properties of fractal geometry.

Fractal geometry (Mandelbrot, 1982) is a new branch of mathematics discovered/invented in the 1970s, though its precursors extend back to ancient times in the form of sacred geometry. Hints of fractal geometry also appear in the work of 19th century mathematicians such as Peano and Weierstrass, whose continuous and nondifferentiable curves were considered "pathological," "monster," and completely irrelevant to the real world (see Figure 3).

Ironically, fractals are everywhere in Nature, but because their patterns are nonlinear, they were not easily tamed by the linear, reductive conceptual framework in place in Western scientific culture since Greek antiquity. Fractal geometry could only be fully visualized with the invention of computers able to recursively run equations millions and millions of times (by continually reentering the equation's output as the next round of input). Unlike previous forms of geometry, fractals model irregular, discontinuous, and nonreducible natural patterns found previously believed too complex to capture scientifically. In contrast to linear reductionist science, fractal geometry embodies nonlinear, holistic science.

The hallmark of a fractal, called self-similarity, means that the pattern of the whole is reflected in the pattern of the parts as recurs on multiple sizes and/or time scales (see Figure 4).

Fractal patterns are ubiquitous at all levels of nature, from the cosmic level of how galaxies cluster to our everyday world. Organic fractal shapes like clouds, coastlines, and mountainscapes, emerge holistically and unpredictably out of chaotic systems. While nature abhors vacuums, straight lines, and clean boundaries, she loves the recursively enfolded shapes of a fractal. The very same V shape of a tree branch serves as a fractal seed shape for how rivers wind, how the heart circulates blood, how lungs distribute oxygen, and how neurons interconnect within the brain. No wonder so many cultures place the tree of life at the center of the universe.

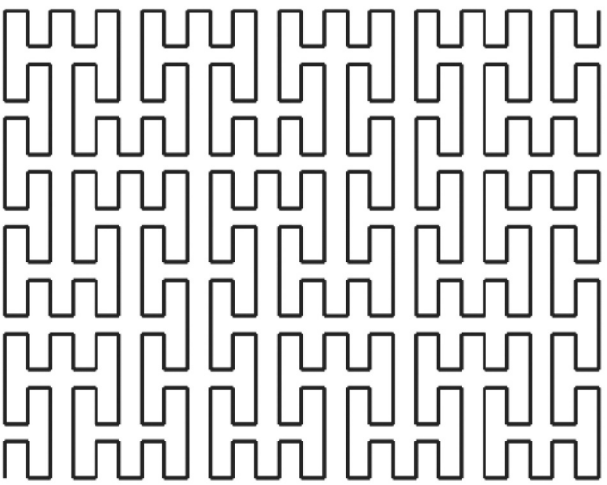

Figure 3. Peano space filling curve.

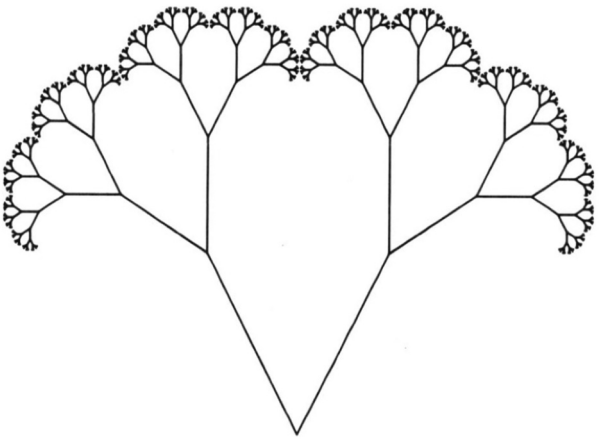

Figure 4. Self-similarity in branching patterns. The same v at the base of the figure is repeated on ever smaller size scales in the branches.

My edited book, *A Fractal Epistemology to a Scientific Psychology: Bridging the Personal with the Transpersonal* (Marks-Tarlow et al., 2020) uses the principles of fractal geometry to establish a conceptual framework that stands in sharp contrast with traditional, reductionist, Western science. Traditional bivalent logic, in place for thousands of years since Greek antiquity, has solidified dualistic thinking in the Western world. According to this logic, which provides the underpinning for sequential left-brain, rational thought, things are considered *either* true or false, right or wrong, up or down, male or female, yet never at once. Clean boundaries between these poles establish clean binaries, eliminating the possibility of holding opposites simultaneously. Yet, any effective psychotherapist understands that mental health depends upon accepting and even embracing conflicting emotions, thoughts, and impulses.

Whether found in nature or rendered by a computer, fractal boundaries are neither smooth nor neatly defined (see Figure 5). While most of Nature is nonlinear, the humanmade corner is the exception, leading to the straight lines and clean boundaries that surround us in our manufactured objects and highly engineered homes. A humanmade object such as a glass can only hold water because it effectively separates inside from outside components. By contrast, fractal boundaries are fuzzy because they intermix inside and outside elements. They are also infinitely deep when rendered by computer.

Not only are fractal boundaries fuzzy, but they are also observer-dependent – what one sees depends upon how one looks, including the size or time scale of observation (see Figure 6). Psychological qualities like masculine and feminine are also observer-dependent due to their relativity to a whole series of embedded contexts, including culture, historical era, family upbringing, peer group, genetics, personality, etc. Observer dependence does not make the femininity/masculinity divide irrelevant but instead helps us to appreciate the subtle boundaries and interplay between the two.

In conjunction with the rest of Western culture, early psychoanalysts assumed that the reductionist science associated with classical, linear science was the hallmark of *all* science. The difficulty of such science captures the natural complexity that psychotherapists face each and every day naturally resulted in the impulse to exclude all science from the pro-hermeneutic approach that many early psychoanalysts adopted. By contrast, a more contemporary, nonlinear, fractal conceptual system is complex enough to embrace important qualities of human experience, such as paradox, ambiguity, and uniqueness. The principles of such a framework fit beautifully within contemporary relational psychoanalysis which does away with the illusion of an authority

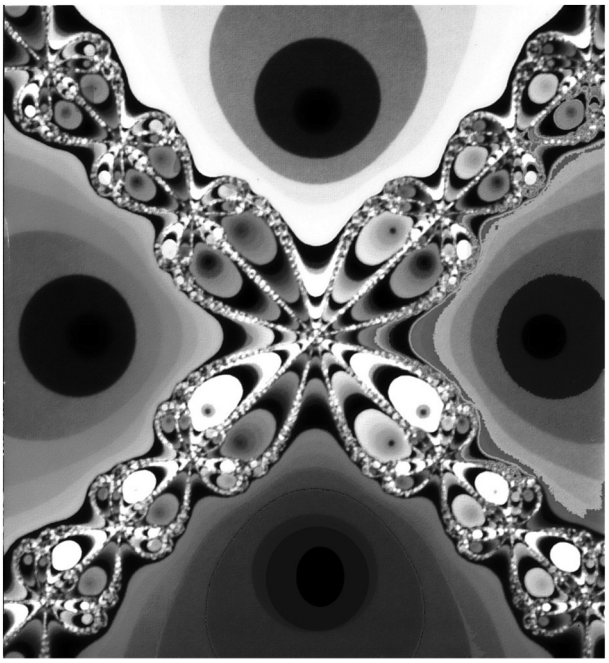

Figure 5. Fuzzy, fractal boundaries as revealed by a computer rendering of Newton's method of approximation. There are 4 solutions to this quartic equation as indicated by the black circles. These 4 solutions are separated by crisscrossing fractal boundaries that reveal the never-ending journey down a rabbit hole when one approaches the equation with a poor "guess." notice how the fractal boundaries contain the whole of the solution space.

able to tap into objective truth. Instead, the result of each clinical observation is subjective and depends intimately upon the very personhood of the observer, not to mention the intimate details of the clinical context.

Fractals combine art with science, qualitative with quantitative elements, in that they can treat the same objectively rendered, mathematical pattern completely differently, depending upon how the pattern elements are colored (see Figure 6). What a beautiful way to model how different subjectivities can look at the very same objective picture (or person, in the case of psychotherapy) yet see something completely different.

Meanwhile, fractals also embrace contrasting and paradoxical elements, including the strange experience that all effective psychotherapists take for granted – how the closer one looks at the psyche, whether within ourselves or within others, the more one potentially sees (see Figure 7). This is very unlike traditional linear measurements, which converge upon objects with certainty and precision.

Because fractal boundaries are highly complex and interpenetrating, they afford life forms in nature the possibility to be structurally open but functionally closed (Marks-Tarlow et al., 2002). Whether between people or between inner and outer worlds, boundaries in Nature often function like sieves, letting through some elements, but not others. This affords the paradoxical condition of simultaneously separating while connecting what is inside from what is outside. Especially within individualistic cultures, an intact psychological sense of self easily leaves us with the impression of being cleanly separated from others and all else in our surroundings. Yet however much our bodies appear to encase our organs cleanly to separate our insides from the outside world, physiologically we remain open to the environment. We take in oxygen through the nose and food through the mouth, we breathe through our skin while expelling waste products through multiple channels. And of course, relationally, we begin life interdependently entwined with the bodies and psyches of our

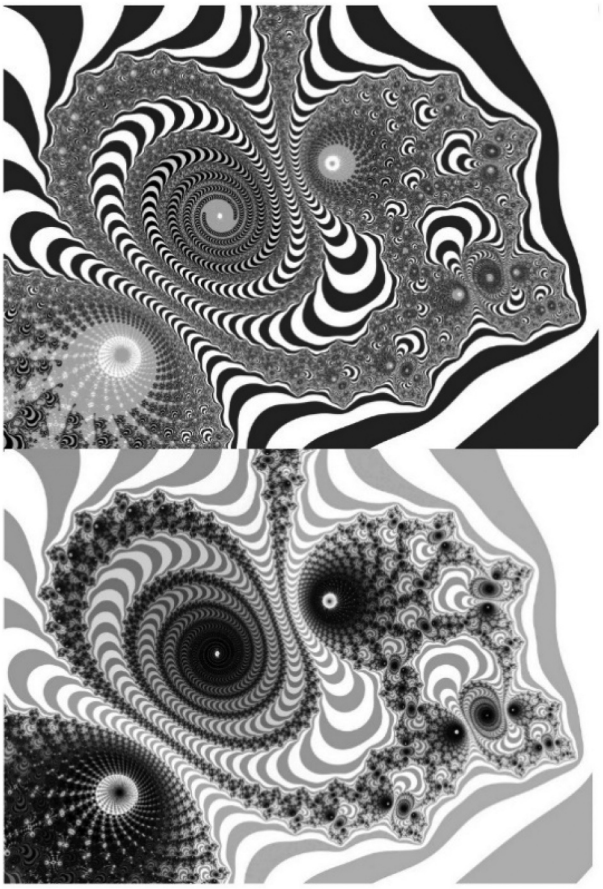

Figure 6. The art within the science of fractals. The top and bottom half of this image demonstrate how the same fractal structure can look very different depending **on** how it is colored. The combination of objective (underlying fractal structure) and subjective (different coloring schemes) models how different subjectivities can look out at the same world (or person) and see very different things.

mothers, while remaining interdependent throughout life. No one in any culture can develop a clear, conscious sense of self without first having internalized the selves and perspectives of others (see Figure 8). Fractal epistemology is broad enough to hold and model this kind of complexity.

One significant advantage of this conceptual system is its utility in addressing the issue of gender fluidity (Marks-Tarlow et al., 2020; Wolf, 2020). Not only do people interpenetrate intersubjectively (I am in you while you are in me), but gender concepts themselves also interpenetrate. Here is a clinical example of interpenetration of gender identities: after taking some psilocybin, a single mother who had fully provided financially for her two children pictured herself in a previous lifetime as a male African warrior tasked with rescuing his whole village from a raging fire. What better symbol for the male, an active element tucked away inside the female caretaking role? This kind of understanding has been embraced by indigenous and Asian cultures for centuries and is reflected, for example, in the Chinese yin/yang symbol (see Figure 9), by which feminine and masculine principals, e.g., receptivity/activity, dark/light, moist/dry, are not only considered characteristic of human beings but also of the whole of Nature at large.

Viewed through nonlinear, neurobiological, and developmental lenses, Psyche symbolizes the implicit (unconscious, bottom-up, from body to mind) processing of the right brain, while Eros represents the explicit (conscious, top-down, from mind to body) processing of the left brain (see

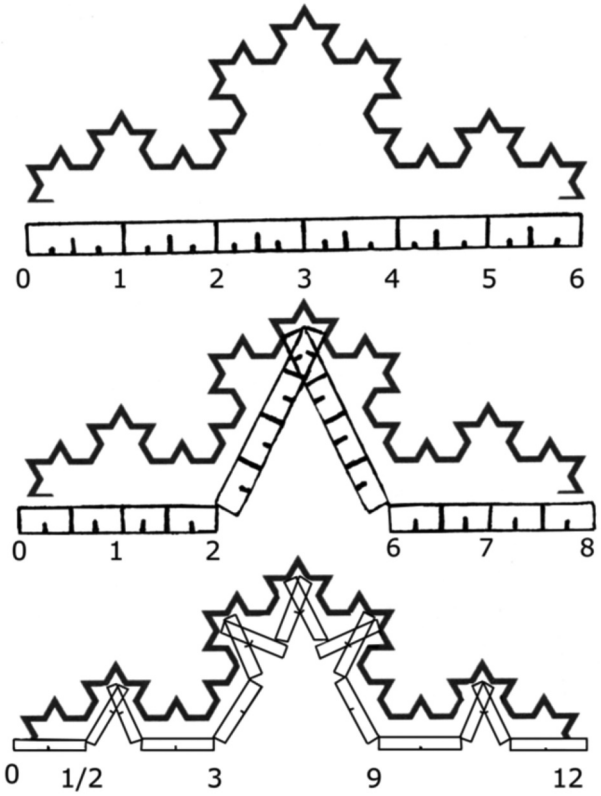

Figure 7. Fractal, observer-dependent, relativity of measurement. When the ruler is 6 units long, it is too crude to capture any detail of the koch curve. When the ruler is 2 units long, it is short enough to capture more detail, and the length measured extends to 8 units. As the ruler shrinks to half a unit, the measurement captures yet more detail and extends to 12 units. Paradoxically, when the ruler is infinitely small, the length of this koch curve is infinitely long!.

Figure 10). We each have different degrees of brain lateralization (specialization of the hemispheres), and each of us habitually leans toward either a left or right tilt in the world. Yet we all use both hemispheres continually while retaining the capacity to tap into the different world perspectives afforded by each side (McGilchrist, 2019, 2021).

Psyche enters the myth first, corresponding to right-brain development during the first two years of life before the more verbal, consciously willful operation of the left brain fires up. The later separation between Psyche and Eros represents dissociation between thinking and feeling, mind and body, so characteristic of my youth as well as traumatized states in general. The ultimate reunion and marriage of Psyche and Eros, as well as the subsequent birth of their daughter Joy symbolizes the integration and interpenetration of these modes of experience necessary for a healthy and balanced existence.

From the perspective of intuition (Marks-Tarlow, 2012, 2014), this understanding of myth serves to link the contemporary, scientific field of interpersonal neurobiology with ancient spiritual traditions, such as the Tao, which unites the dark, passive, receptive aspect of the feminine principle in the Universe with the light, active assertive element associated with the masculine pole throughout nature.

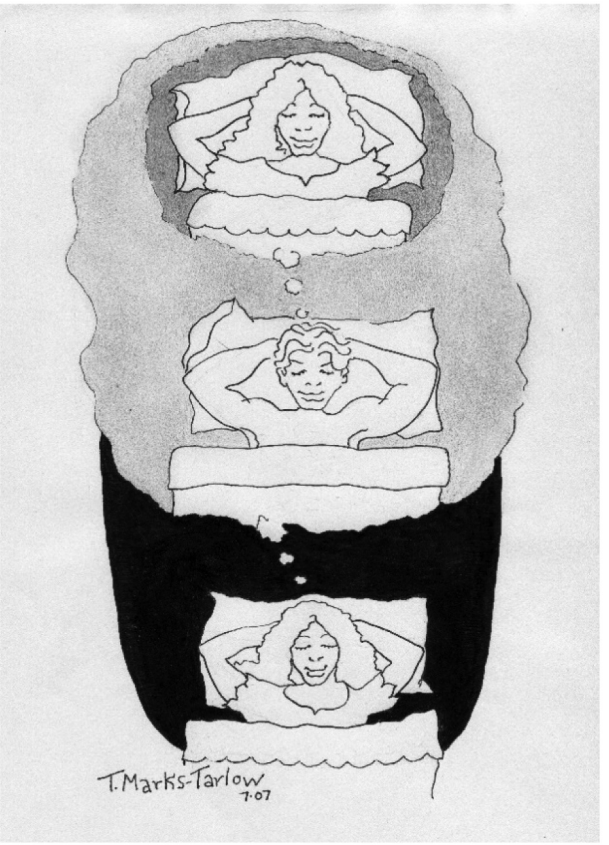

Figure 8. After sempré, in the new Yorker magazine, 1985. This cartoon, which illustrates a girl dreaming about a boy who is dreaming of her, reveals the natural entanglement between self and other during self-referential musings. We become so accustomed to this kind of recursive internal looping in social awareness that it is easy to overlook the complexity of interpenetrating dynamics.

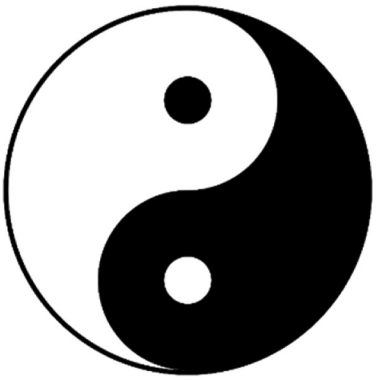

Figure 9. Yin/Yang symbol with interpenetrating elements—a touch of the yin (feminine) can be found in the yang (masculine) and vice versa.

Figure 10. Psyche and Eros against the two hemispheres of the brain.

Conclusion

Looking back at my life through gender lenses, I have come full circle at multiple levels. At the level of introspection within my own psyche, I have gone from knowing I am physiologically a girl yet identifying primarily with my father's focus on intelligence (he once quipped no one was allowed to be a member of our family without writing a book) – to identifying equally, if not more, with my mother's focus on emotionality (I am a currently a big fan of affective neuroscience, which I emphasize in my teaching). I continually strive for marriage between the two faculties. At the level of outer marriage, my husband and I have been in a gendered reversed relationship for over thirty years. While both of us have to a degree occupied all roles, I have been the primary wage earner while he has been the primary stay-at-home parent. At the level of theory, my analysis of the myth of Psyche and Eros as well as the fractal epistemology represents the marriage between reason and emotion, plus the evolution away from classic stereotypes of what is masculine and what is feminine.

A fractal epistemology speaks the language of the unconscious and the right brain using principles that I believe signal the highest level of complex perception, capable of taking into consideration both context and the big picture. Just as we need both sides of our brain for all tasks, we also need masculine and feminine elements, as well as thought and emotion for a more complete picture and processing of both our physical and social worlds. We also benefit from an understanding of the interpenetration of masculine and feminine elements, such that the whole of each exists within the other. To me, this is the key to the fullest, most mature self-expression.

During the first half of my life, the mosaic of my initial gender identification reorganized through different activities and relationships. I use the metaphor of a mosaic because, within my psyche, these early gender elements were discrete and cleanly encapsulated. As I moved into adulthood, following Harris' (2012) nonlinear notion of gender as "soft assembly," the mosaic pieces of my

gender identifications were reorganized and even switched places after I lost my mother and discovered the infidelities of my father. Yet, even within this reorganization, my mosaic pieces of gender identification nonetheless remained static and non-interacting.

As I moved into the second half of life, I strove for the fluidity of the body through dance and fluidity of mind through clinical interactions and other creative endeavors. I have achieved greater self-awareness of the internal interactions of gender elements and the importance of the concept of interpenetration for describing the full embodiment of each element within the others. Over time, as I gain greater ease of accessing this type of interpenetration, my internal landscape feels more like an ever-morphing, multidimensional mandala than a kaleidoscope of shifting, discrete, mosaic pieces. I have become more self-aware and experience greater ease of engaged participation with the dancing surfaces of life. Having discovered and developed an effective explanatory and naturalistic framework in my work, I find it easier to participate with both conscious intention and spontaneous intuition in the varieties of internal and external experiences that bless my everyday life.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Notes on contributor

Terry Marks-Tarlow, Ph.D received her B.A. in psychology from Stanford University and her Ph.D. in clinical psychology from UCLA. During graduate school, she was trained primarily in cognitive-behavioral work and sought additional training at the Gestalt Therapy Institute of Los Angeles (GTILA), eventually becoming President. She received training in hypnosis from Jean Holroyd and Michael Diamond at UCLA's Neuropsychiatric Institute, plus studied guided imagery with Muriel Fuller. She pursued analytic self-psychology from Lynne Jacobs. For many decades, she studied nonlinear dynamics, and especially fractal geometry as well as interpersonal neurobiology and regulation theory with Allan Schore. She is currently an Adjunct Professor at Pacifica Graduate Institute and at California Institute for Integral Studies, where she teaches courses in developmental neurobiology, clinical intuition, and creativity studies. She also teaches at the Hypnosis Motivational Institute and online at Embodied Philosophy and is Core Teaching Faculty at the Insight Center in Los Angeles where she regularly conducts continuing education workshops and classes.

Patient anonymization statement

Potentially personally identifying information presented in this article that relates directly or indirectly to an individual, or individuals, has been changed to disguise and safeguard the confidentiality, privacy and data protection rights of those concerned, in accordance with the journal's anonymization policy.

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