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The World Dreaming Congress in Sydney, Australia, in August 2011

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World Dreaming. Greetings from Australia and Aotearoa-New Zealand

**Dr Anthony Korner, Australia ¹;
A. Roy Bowden, Aotearoa-New Zealand ²**

¹ Chairperson, World Dreaming, 2011; ² Co Chairperson

The World Dreaming Congress in Sydney, Australia, in August 2011, welcomes psychotherapists from around the globe. This is the first event of its kind in the South Pacific heralding the establishment of close relationships with colleagues from many countries and affirming important contributions from the World Council for Psychotherapy.

The interconnectedness of the modern world has resulted in an expansion of the horizon of awareness of individuals and communities. This has given rise to the phenomenon that has become known as "the global village". The world has moved beyond the colonial era and its false beliefs about the superiority of one group of humans over another. We are a long way, however, from appropriate recognition and communicative exchange across the many cultural and geographic divides that shape the richness and diversity of humanity.

We are at times overwhelmed by this diversity and wonder at the apparent incompatibilities and conflicts. Yet we are all simultaneously aware, however vaguely, of our common humanity and the commonalities we share in relation to our environment. At the individual level the intention of psychotherapy has always been to find forms of communication, expression and understanding that allow non-violent resolution of individual and interpersonal problems and the emergence of the individual human spirit.

As therapists we wonder whether these principles can be applied at a broad political level. Many Indigenous Australians say that the capacity to hold in mind a living connection with the environment that informs our day-to-day lives and actions, has been integral to their culture, one that has sustained itself for more than 40,000 years. Arguably this worldview, embodied in the concept of "the dreaming", reflects a form of human life in relative balance with its interpersonal and environmental surround. In contrast the cultures that have prevailed in the developed nations of modern times are seen to be out of balance with the environment.

The Indigenous vision is ancient but may speak to the needs of humanity in the new millennium. The oldest living culture in the world today may be in a special position to share knowledge about the continuity of human experience across the ages. In Australasia we see the pain of cultures struggling to adapt to the modern world. It is reasonable to expect that all peoples recognize this struggle as their own. The pain and struggle, for instance, of modern urban dwellers to be in touch with the emotional basis of life in themselves and the environment is evident in the widespread phenomenon of alienation in our communities.

The gift and the example of Oceania's indigenous people and their traditions are often seen as lacking relevance to the modern world and consequently dismissed. This might be seen as another form of "mental" displacement that continues in the present day. Psychotherapists are alert to the generational effects of trauma. Australia, New Zealand and the island cultures of the Pacific have acquired distinctive trauma systems.

There is a paradox in the "global" concept: while we see common problems we are made aware of the need for local understanding,

actions and solutions. In placing World Dreaming in this location, in Sydney on the Pacific Rim, we celebrate cultural diversity and acknowledge the necessity for intelligent repair to the sustaining fabric, emphasizing integration that retains and recognizes difference and identity. In the modern era psycho-analysis and psychotherapy have often given attention to dreaming as a road to the understanding of the self. The impact of interpersonal trauma upon our capacity to think and dream is profound. The overwhelming predilection to forget or deny history, or turn a blind eye to trauma, at both individual and collective levels leaves us in cycles of repetition. When we simply repeat we are stuck in habit rather than allowing ourselves to respond creatively to the present circumstance. Overcoming denial does not simply involve the recognition of brute facts: it involves the recognition and animation of human encounters through the imaginative elaboration, between people, of new ways of being together, of playing, and of working together. This is World Dreaming.

Australia and New Zealand are joint hosts of this congress. Both countries lie in the South Pacific region where Indigenous cultures have confronted the modern world only in the last two centuries or so. In both countries Indigenous voices are being heard in new ways. In Australia we may be finally beginning to overcome the level of denial that has so often negated Indigenous aspirations.

In New Zealand there has been a resurgence of the Maori language and the emergence of Tangata Whenua (people of the land) as a political force. Psychotherapy associations in New Zealand, in particular, have been striving to utilize traditional wisdom and knowledge in relation to healing practices and seek dialogue that enriches both cultures. In Australia similar efforts are being made and this conference is attended by practitioners with wisdom in this regard. New Zealand has 'Treaty of Waitangi' obligations which call for Maori and non Maori to act in partnership and this was highlighted in 2008 when Maori psychotherapists were allocated seats on the NZAP Council. There is a long way to go in both countries and the congress organisers in Sydney are pleased so many presentations will be made by indigenous psychotherapists and healers.

South Pacific Islands are under threat economically and geographically in the context of climate change and have a huge investment in finding solutions to this global challenge. Australia, placed as it is between Oceania and Asia, has one of the most multicultural societies on earth, where people from all parts of the world have made homes. Where better to bring voices together from all parts of the world to engage in the processes of speaking, listening, being moved and reflecting on our experience. We hope this congress will stimulate a creative process of "dreaming together". From such dreaming who knows what may come?

We acknowledge the support of the World Council for Psychotherapy, the vision of its founding president, Hon. Professor Dr Alfred Pritz, psychotherapists in Australia and New Zealand who committed themselves to this event and many organizations and individuals who gave time, wisdom and resources for Sydney 2011.



I hope you enjoy and get new insights!

Alfred Pritz

President of the WCP

Dear colleagues,

it is a pleasure to welcome you at the world congress of the World Council for Psychotherapy in Sidney, Australia!

The variety of presentations about most of the topics in the field of psychotherapy is impressive. There are presentations about the practice as well as about the research activities in our profession. This time, there will be a special emphasis on the transcultural aspects of psychotherapy. Not only because we meet at a melting pot of nations we are confronted in nearly all psychotherapy offices in the world with the changed needs, to understand more and more patients and clients within their cultural frame. That means, we have to learn from different cultures and question our own behaviour and technics in the light of these dramatic changes. In this respect, it is difficult to overestimate the importance of our World Congress meetings, when world's psychotherapeutic community has the opportunity to estimate present situation and develop a strategy of forthcoming progress. However, time moves faster, that's why the necessity to more frequently coordinate efforts and results of psychotherapists from different countries arises. As a tool of solving this task, the World Council for Psychotherapy would like to use World theoretical and practical journal «Psychotherapy». I am counting on our journal to become a secure bridge between different cultures and to be an opportune tribune for discussions about past, present and future of psychotherapy. I also hope for your active participation in mechanisms forming mechanisms of psychotherapy's evolution.

I hope you enjoy and get new insights!

Sincerely yours,

Alfred Pritz, President of the WCP

New horizons of psychotherapy

Professor V.V. Makarov, Russia

Editor-in-chief of World Journal "Psychotherapy", Vice-president of the World Council of psychotherapy,

Despite being youthful, scientific psychotherapy has carried a considerable contribution into the development of a contemporary man by now. Initially, specialists in hypnosis area displayed hidden possibilities of a person and person's suggestibility; thereupon psychoanalysts noticed the whole western world's attention to the unconscious depths of the inner world both of a single person and of the whole mankind. Furthermore, specialists in existential-humanistic approach showed outstanding possibilities that a positive, optimistic outlook on a person's life and on the life meaning can bring. Behavioral psychotherapists convincingly proved the effectiveness of learning, acquirement and imprinting of new habits. Integrative psychotherapy that unites best achievements of different psychotherapeutic modalities and methods with its own theoretical and practical advances has become the next big step in the development of psychotherapy.

Finally, psychotherapy has overcome the tiny frameworks of medicine in certain countries and limited scopes of psychology in other countries and now it is quickly becoming a cultural phenomenon. Moreover, the scientific psychotherapy itself has spread all over the continents and now enjoys wide popularity in most countries. This breakthrough has become possible mainly in thanks to the World Council for Psychotherapy. We have started to competently work not only with a single person, a single family, a single group; we have started to expertly treat the society in whole! it is important to note the fact that modern psychotherapists treat individuals and different groups, including families, teams, etc.; they also successfully work with society in whole. Our conscious efforts on progressive transformations of the society by the means of psychotherapy are lying in a very important yet new field of work. That's why it is of the utmost importance to publish the findings of researches in the above-mentioned areas in the World journal «Psychotherapy», anew found by World Council for Psychotherapy; in the Journal we also need to represent and embody the diverse variety of countries within which psychotherapy is advancing – we need to present as much countries in our Journal as possible. World Congress for Psychotherapy is showing us new opportunities, opening new prospect for the growth and consolidation of our profession! New horizons are opening up before us! And for now it is of big importance for the participants of the Congress to submit their papers for publishing in our World theoretical and practical journal «Psychotherapy» and thereby contribute to the further advances of our profession.

Professor V.V. Makarov, Russia, Editor-in-chief of World Journal "Psychotherapy",

President of the Russian Professional Psychotherapeutic League,

Vice-president of the World Council of psychotherapy,



Dreaming as Worldview

Dr Anthony Korner

Address for correspondence: Mental Health Sciences Centre, Locked Bag 7118, Parramatta BC 2124, Sydney, Australia
Email address: Anthony_korner@swahs.nsw.gov.au. **Telephone:** 02 98403335

Background: *The concept of “worldview” has been relatively neglected in modern psychiatric literature, especially in contributions from the English-speaking world. Yet it clearly has significance for mental well-being and, arguably, has some degree of malleability for each individual. Hence it is of interest in psychiatric practice.*

Objectives: *To consider the role of “worldview” in individual psychology, with particular reference to the Australian Indigenous perspective.*

Methods: *A selected literature is reviewed including the contributions of James, Jaspers, Jung and Meares. The traditional Australian Indigenous “worldview”, known in English as “The Dreaming” is also reviewed as an example of a “non-scientific” worldview that nevertheless has been functional and adaptive for a people over many millennia. The Dreaming is a broad perspective that can be seen as recognizing personal and communal subjectivities as well as a living relationship to the environment. The impact of technological change and the emergence of heterogeneous societies are discussed in terms of their implications for individuals struggling to develop a worldview. The possibility of sharing of knowledge drawn from different cultural traditions and from the scientific worldview will be considered as part of a potentially adaptive response to a complex global community. The process of modification of worldview is considered.*

Conclusions: *Conflicting worldviews can be a source of tension and distress at individual and communal levels. Working towards mutual understanding and respect for worldviews involves entering into appropriate conversations based upon a willingness to consider the need for change as a two-way street.*

Keywords: *worldview; dreaming; self; global; indigenous; reciprocity; connection*

Worldview

Australians today live in a multicultural modern society, not dissimilar to many other developed nations. We are usually thought of as a “young nation”. What often goes unrecognized is that, within this multicultural state, there is a contemporary Indigenous culture that is alive and has been actively engaged in adaptation and growth extending continuously back over about 50,000 years. Like any living culture this remains a present and contemporary reality. This is despite the misapprehension of European colonizers that the Aboriginal people in Australia were “primitive” and that they were “doomed to extinction”. This was the prevailing view amongst the colonizers until recent decades. It reflects a common human preference “not to see”. When one people have a worldview that is markedly different to that of newcomers this tendency to “blindness” is accentuated. When efforts are directed at domination rather than communication the outcome for many will be alienation. The extract below illustrates the situation for Indigenous children in outback (remote) Australia:

“A nation chants, but we know your story already. The bells peal everywhere. Church bells calling the faithful to the tabernacle where the gates of heaven will open, but not for the wicked. Calling innocent little black girls from a distant community where the white dove bearing an olive branch never lands. Little girls who come back home after church on Sunday, who look around themselves at the human fallout and announce matter-of-factly, Armageddon begins here.”¹

The human world is an interpenetrated mix-up of the physical world, the symbolic world and cultures that have become increasingly heterogeneous in the modern era. The symbolic world to which I refer is also a living, enacted and embodied world. The symbolic in the human world implies a communicating, languaged people but it does not automatically imply abstraction from the embodied environment.

We are living symbols to each other as we interact throughout our lives. Through this “mix-up” we all spend our lives trying to survive and make some sense of it all. This process of “making sense” broadly involves communication between people. There is neither sense nor meaning in an isolate. This begins in infancy before language is established. In this early phase, worldviews emerge as they inhere for the child from the environment that pertains. Acculturation is in the first place more unconsciously than consciously acquired.

The extract above from “Carpentaria” (Wright, 2006) is an expression of the plight of dispossessed and traumatized Indigenous Australians. The book is also, in my view, a modern expression of “The Dreaming” (as the Australian Indigenous tradition is known in English). It is directed at all people. It is a story of survival in extraordinary circumstances and an illustration of the importance of “living” a “worldview”. The starting point, as illustrated above, is one of traumatic helplessness: a nation blind to Indigenous reality; broken promises; children confronted with the “end of their world”. This is a bleak and overwhelming set of circumstances.

As the book develops intercultural and literal storms are ridden out and survived through a living, though uncertain, connection with the land, sea and community. The vulnerability of individuals at all points on this journey and the lack of any complete or even satisfactory resolution of the situation is clear as the book unfolds.

That is to say it is in many ways a realistic depiction. It is expressed in a way that has a basis in a worldview foreign to the nation of colonizers that says “but we know your story already”. It is all too clear that the nation does not “know” the Indigenous worldview and is blind to the extent that having to listen “again” is seen as an imposition that requires “effort” and is, therefore, unwelcome. The notion of “worldview” is dynamic and perhaps elusive, not often referred to in the English-speaking scientific literature. To say it is dynamic is to indicate that it develops in a dynamic relationship with the environment.

¹ Carpentaria, Alexis Wright



For the scientist there is a difficulty in that it is not possible to conceive of worldview in terms of measurement in a numerical sense.

Jaspers referred to "weltanschauung" ("world outlook") as "The total mental achievement". If this is the case it is surely a matter for considerable respect. In terms of understanding, "weltanschauung... under favorable circumstances an individual can become aware of his personal world in a systematic way... The methods for knowledge in this field are only acquired through training in the humanities." (Jaspers, K., 1963) Investigation of worldview implies concepts such as persons, personal worlds and self, each of which is also difficult to measure. Man's efforts at "making sense" of the suffering and joy of living have developed as the variety of reflective and expressive practices in which humans engage. Of these the most ancient is almost certainly religion. "Religion, whatever it is, is a man's total reaction upon life... to get at them (total attitudes)... you must reach down to that curious sense of the whole residual cosmos as an everlasting presence... that everyone possesses."²

Here we have an assertion that each individual has a "total reaction upon life" involving a relationship between self and the "whole residual cosmos" (James, W., 1902). Something like "worldview" may always be present whether it is consciously realized or not. It can't be avoided. In any given individual, in the modern era, this will involve a complex interplay between personality and (frequently) heterogeneous cultural influences. When confronted with an external reality that is blind to their world "innocent little black girls", confronted with "human fallout" see "Armageddon" as all that is left. "Human fallout" refers to the loss of spirit synonymous with the worldview that was central to the life of indigenous communities and individuals.

When a worldview is devalued people are degraded. On many occasions they not only suffer indignity but are also blamed by the dominating culture that maintains its denial. "Total reaction upon life" and "total mental achievement" are similar statements and in a sense give credit for the effort towards adaptation that has formed each person. The basis for this development is, on the one hand, an infant whose experience begins in feeling and the expression of feeling, and, on the other, an environment that communicates with that infant. Feeling is the index of "being-here" and is in that sense "located". As mentioned we need to think of feeling as receptive and expressive and part of what connects the infant to the surrounds. Communication from its earliest manifestation in the "cry" ("separation call") of the infant is irreducibly social and interpersonal. It is from this basis in feeling and communication that "self" will grow. Whether the child will develop a "worldview" that includes the capacity to reflect, to remember and learn from the past and to imagine and work towards a future is uncertain. The actuality of life that takes hold will relate to the customs, language and behaviors of the peopled environment into which the infant is born. This is, of course, an active process both on behalf of the child and the community both in the sense of people "getting on with life" and also in the sense that the community promotes the integration of each individual realizing that survival requires common understandings and some measure of unity.

We continue to have these needs for shared understanding and a measure of unity in the modern world. These needs are a matter for "persons" and "subjectivities" rather than "objects" or "organisms". This involves "hearts and minds". In the age of globalization the need for unity takes on a broader dimension than it has done in the past. The question, in our time, is whether "the innocent little black girls"

will be heard and whether their world will be sufficiently validated to be "worth living in". When we look at history, man's inhumanity to man is only too apparent: there is litany of violence, conflict, domination and cultural blindness. Dominating cultures assert a version of "truth" that "trumps" the world of the subjugated. Public rhetoric is often merely a screen for a brutal reality. All cultures have rules that allow for inclusion and exclusion. The inclusion of different worldviews involves psychological work and psychological work involves attentive listening and responding as well as mutual respect. It also involves a willingness to be changed in the process. What do we have in common in this modern, mixed-up era? What would be a possible source of unity? We have human bodies that have a lot in common yet historically the perception of our material manifestations seems to heighten the sense of difference and division rather than bring cohesion and unity.

We share languages with many others but languages easily become a source of misunderstanding as illustrated in the story of Babel. Behavioral variability and diversity in patterns of emotional expression are considerable and often reflect disparity in cultural tradition and belief. We might be left with the conclusion that there is no area of commonality and yet we all have the sense that this, also, is "not true": we do all get sick and die; our bodies bleed when they are cut; there is enough commonality in human patterns of interaction that communication is possible; languages can be translated between cultures and common understanding can be reached. We all feel. In the global era there is more than ever the potential for diverse peoples to be "moved as one" by some global event, or striking image, or speech. This should perhaps be qualified: if one takes "9/11" as an example it would be more or less true to say that most people were aware of, and affected by, this terrible event. Clearly people would have been affected, or moved, in different ways. Nevertheless it was significant to those (i.e. most of the world) that were witness to it. As it has become part of the greater semantic network that each person has access to – perhaps this resource, the "world of meaning" is what binds the world in a human sense, what we now have "in common".

To some extent what creates unity is what moves people. In a recent book, Phillips quotes Nietzsche as saying that,

"Priests have shown almost inexhaustible ingenuity in exploring the implications of this one question: how is an excess of emotion to be obtained?"

He goes on to show, using the example of suicide bombers, how such ingenuity can be put to uses that are intended to manipulate others (Phillips, A., 2010). This would be a common criticism not only of priests but also of many politicians in today's world. However the fact that persuasion may be directed at coercion or the induction of fear doesn't mean that engendering emotion is necessarily destructive. All ideologies, religions and political philosophies will have some idea of the "good" and will seek to inspire or move people in the direction of cohesive and constructive efforts. Freud wrote that Eros has the "task... of uniting separate individuals into a community bound together by libidinal ties" (Freud, S. 1929). This is, one might say, the challenge both for individuals and communities: the mobilizing of the capacity for love. Although there may have been many cynical and corrupt priests over the years it would be a mistake to assume that there were not also many who used "inexhaustible ingenuity" in the service of mobilizing strong emotions that gave people and communities a sense of togetherness and cohesion. In this context, however, the expression is inappropriate as it implies manipulation. When we consider figures in our world who move and inspire us we think of their integrity, conviction and courage rather than the capacity to manipulate.

2 The Varieties of Religious Experience, William James



Self and World

You do look, my son, in a mov'd sort,
 As if you were dismayed; be cheerful sir.
 Our revels now are ended. These our actors,
 As I foretold you, were all spirits, and
 Are melted into air, into thin air;
 And, like the baseless fabric of this vision,
 The cloud-capp'd towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherit, shall dissolve,
 And, like this insubstantial pageant faded,
 Leave not a rack behind. We are such stuff
 As dreams are made on; and our little life
 Is rounded with a sleep.³

Shakespeare's vision of life as dream speaks directly to human experience and subjectivity. The materiality of life, in the final analysis, fades as "insubstantial pageant". And yet Prospero enjoins Ferdinand to "be cheerful", life will go on in its wandering way. The interaction of cultures and environment goes on its way and we are caught in its stream.

A relatively new tradition has emerged in Australia over the last 2 decades or so: it has become customary at meetings and public events to have a "welcome to country" as part of the opening. This highlights and pays respect to the land on which the event is being held and the connection it has to the original inhabitants of Australia with reference to the particular tribal group that has historically occupied that area. It is relevant to use the present tense here because the traditional sense of the situation is that the connection with both land and ancestors is living: that is present.

"If you are someone who visits old cemeteries, wait awhile if you visit the water people. The Old Gulf country men and women who took our besieged memories to the grave might just climb out of the mud and tell you the real story of what happened here"⁴

There is a real story that has occurred even if it can never be entirely captured by historians. If human beings are to be understood as historical, contextual, relational beings there is something real in this traditional worldview that is relevant both within and beyond its cultural context. It is not possible for humans to be understood except as historical, contextual, relational beings because without these elements there is no meaning, mind or significance.

There is a sense in which this is very much an acknowledgment of a deeper reality. Time, for the mind, has synchronic as well as diachronic dimensions. We are not only aware of "one thing happening after another" but also that others have been here before and many will come after, leaving imprints on the land that have also shaped the inhabitants and created possibilities for the future.

We hold a sense of our past within us (the synchronic dimension) as well as responding to each new moment that arises (the diachronic dimension) (Meares, 2003). Much of this story is unconscious of course. We have to consider not only what is manifest, what we can "see" to be here, but also what is not manifest. This is one form of the duality of human consciousness. It's in the "not here" that so many possibilities and experienced actualities exist.

History is not literally present but is known, although always only partially. It is more mysterious to outsiders, yet in some way is

essential to what is here. Beyond history we encounter imagination and the almost infinite wealth of metaphorical and imaginative expression that emerges in our languages and thought. Psychologically we consider memory, imagination and the symbolic attitude aspects that are essential to mental life and to the development of self.

Welcome to Country is an important acknowledgment for all Australians (something of this kind may be important, potentially, for all people throughout the world) but will clearly have varying levels of felt significance. For many non-Indigenous Australians it will be seen as a gesture, token or otherwise. For Indigenous Australians it will certainly have greater significance and may, for many, highlight the present reality of The Dreaming: the public acknowledgment of the many lives and events that have created the world of "now" which is not immutable but part of a larger trajectory.

Just as the world cannot be understood without reference to history and the trajectory of time, people cannot be understood without reference to the "narrative self" and the stories that have made up a life. These are the stories of a person, sometimes an "actor" (grammatical subject) and sometimes a "patient" (grammatical object) who is caught in a flux of happenings as a "self-in-the-world". While it can seem almost audacious to have a "worldview", the nature of personal reality is that we all begin as little people in a big world.

When the infant first utters a cry upon birth there will be a living relationship with the environment whether it be healthy or traumatic. The infant's cry is often sensed as a "signal of distress" and tends to be interpreted as indicating need or a "demand" from the baby. However it can also be seen as the beginning of communication and an invitation to intimate contact that is as much "giving" as "demanding". The infant is, after all, "giving all" in terms of effort towards another. The system of "call and response" that gets set up early in life will be an interactive pattern that will eventually shape the form of the mental life and mind of the person.

In modern urban societies many live in isolation with a sense of alienation or "anomie" (Durkheim, E., 1951). There is great uncertainty about what to believe and how to act (Kagan, J., 2007). At a time when improved medical care means lower infant mortality and, in that sense, a more certain "place in the world", it is ironic that many people feel they do not belong. To belong is to have a sense of fitting into the larger world. It is at the core of The Dreaming. Here, according to Indigenous tradition, all people "belong to the land" and each member of a people "belongs to the mob". Perhaps "belonging" needs to be considered a fundamental human right.

When there were no competing worldviews, there was no doubt where each child born to "The Dreaming" belonged to the land of birth. A living being in a living world who would be inducted at the right time into the roles and secrets that were held by others in the tribe. The living world required respect if the group was to survive. "Belonging to the land" expresses this respect: something more than the perception of an "inanimate environment to be exploited" that dominates the modern materialistic worldview.

A number of other traditions also have views in stark contrast to Indigenous Australian view: humans are exhorted to exert dominion over the land and the creatures in it. In the oral Indigenous Australian culture we see a genuine intimacy in relation to the land that implies not only utility but love.

Everything we see today is descended from Walya Ngamardiki. She turned into a rock, and if you speak to her in a special way that rock will move as she speaks back to you. From a Western Arnhem land Creation story ('Songman', Bob Randall)

3 The Tempest Act IV Sc. 1, William Shakespeare

4 Carpentaria, Alexis Wright

“Come with me to the point and we’ll look at the country. We’ll look across the rocks. Look, rain is coming! It falls on my sweetheart.”⁵

In this global age it is very easy to lose sight of such connections, even though there is an increasing recognition of the influence of geography on culture and individual experience. The reversal of the perception of “land belonging to humans” to “humans belonging to the land” involves a radical shift from an expansionary, acquisitive and possessive worldview, to one based upon balance, connection and sustainability.

The modern maxim, “think globally, act locally” works as well the other way around. Indeed we need always, in a social world, to be thinking in terms of reciprocal relationships. We may not like to “think locally, act globally” because it seems too daunting. Yet perhaps that is what the world requires of us. To rise to the many challenges we face. There is a question of balance involved. Each of us, it can be said, occupies our own world and yet we also all belong to the same world. So a balance between self and world is required. Jung described a western culture “out of balance” (Jung, C.G., 1954):

“..the much needed broadening of the mind by science has only replaced medieval one sidednessby a new one sidedness – the overvaluation of “scientifically” attested views. These each and all relate to knowledge of the external object and in a chronically one sided way, so that nowadays the backwardness of psychic development in general and of self-knowledge in particular has become one of the most pressing problems.”⁶

While this critique may in some ways be valid, it is also important to remember the many benefits of the scientific attitude of “critical analysis” in terms of the discoveries and exploration that have so profoundly benefited humans in so many ways. We have truly learned to make use of the environment in ways previously undreamt of. This is not, of course, to say that there have not been costs and dangers in these developments.

Jung also saw strength in Eastern cultural practices in terms of the development of the psyche (Jung, C.G., 1954). Van Der Kolk has highlighted the limitations of western methods (largely pharmacological) of pain and stress management when applied in eastern cultural settings. Eastern cultures, on the whole, seem to value acceptance and interdependence to a greater extent than has been typical in the West. Van Der Kolk attributed this to a necessity born of situations where large numbers of people had learned to live in close proximity to each other (Van Der Kolk, B., 2008).

The style of communication amongst Australian Aborigines has been described as a “culture of assent” by Stanner, a prominent anthropologist (Stanner, W.E.H., 1953). Stanner was also a friend and advocate to the Australian Indigenous people at a time when the dominant attitude was nihilistic, as described earlier. The value of a culture of assent may be that it is good for the growth of a sense of self and community. Another cultural characteristic that he emphasizes is the capacity to use humour in the face of extreme adversity (Stanner, W.E.H., 1956). This capacity may have had considerable survival significance in the face of prolonged trauma. In contrast to the conditions in other parts of the “East”, the conditions in Australia have historically been of a large proportion of land unsuitable for cultivation, and of consequent sparsity of population.

Perhaps the word “assent” goes a little further than “acceptance” in a therapeutic sense. It suggests that it is possible to have a culture than involves a positive recognition between people as having both

individual and communal value. The comments in the preceding paragraphs should not be seen as indicative of a “competitive comparison” between cultures.

Rather, when we live in a time when intercultural understanding is more possible, we can see that all cultures have strengths and that they can be involved in productive “conversations” that are enhancing rather than threatening to cultural integrity.

As psychotherapists we are in a privileged position in relation to self – knowledge, both of our own selves and of the worlds of the many other ‘selves’ that we encounter. We are in a position analogous to the awareness of historical context of place referred to earlier. For psychotherapy it is not so much the built and peopled environment but rather the embodied relationship with a person who, one might say, presents as a partially documented or expressed text. The personal story is an embodied reality that goes beyond the “now”.

We seek to help “one person at a time”. This is the stock-in-trade of the therapist: by acting personally we are thinking communally because helping one person will have a ripple effect. Since there is also a responsibility to share the knowledge gained in this way, we also express our understanding to the community, acting communally while thinking personally. In Australian Indigenous tradition after “belonging to the land”, people “belong to the mob”. Nowadays, in the global village, we might say the “mob” increasingly means “everyone”. One form of psychotherapy in Australia that has emerged in the last thirty years is the “Conversational Model”, developed in Australia by Meares and colleagues (Meares, R., 2000, 2005). In this approach the enhancement of the sense of self is a primary therapeutic focus. This is seen to allow the conditions required for resolution of trauma to emerge. Although few of its practitioners would recognize a link to Australian Indigenous traditions, it can be seen as a therapeutic “culture of assent” between persons. Indigenous practitioners in Australia have also seen parallels between Indigenous healing practices and a variety of modern psychotherapeutic approaches (e.g. Atkinson, J., 2002). In Australia and many so-called “developed” countries most people see engagement with indigenous peoples in terms of “helping them adapt to the modern world”.

This inevitably leads to an impoverished form of interaction that fails to recognize the mutual and reciprocal possibilities for learning from each other. This is analogous to a psychotherapist adopting a purely paternalistic position in relation to a patient. In the traditional value system of the Australian hunter-gatherer communities flexibility was prioritized: values of “mobility-intimacy-immediacy” allowed for ready adaptability to environmental circumstances (Musharbash, Y., 2008). The modern value system based upon land ownership and permanence of the built environment demands a different set of values: “stability-privacy-future orientation” that may tend to promote fixity and rigidity (Musharbash, Y., 2008). On the one hand we have a system that emphasizes interconnection, interdependency and communality and on the other hand a system where separation, competition and individuality are in the ascendancy. Perhaps the increasingly globalized and rapidly changing world of our time might lead us to question which system is more suited to the actual needs of people in this millennium.

Transformations: “Modern Dreaming”

We all wonder how the world changes and we all have an interest in “change for the better”. We hear frequently about the harms done to the environment by man. We hear less about how humans might be involved in processes of change for the better. In this section I

5 Song from the Oenpelli ranges (from Helen Milroy)

6 On the Nature of the Psyche, CG Jung



will consider how this occurs through dreams, involving a person's relation to him or her – self; through transformative conversations where each person is open to, and interested in, the world view of each party; and thirdly through adaptation to technological change where new possibilities for connection and growth may be realized. Within a worldview that respects human subjectivity and interconnection all of these developments would be understood as occurring within personal and interpersonal “dreaming”, and as part of the larger human world “dreaming”.

i) The Dreamer

There is a dream described by Martin Buber: a dream that kept recurring throughout his life in various forms. He is in a “primitive world, meagrely equipped” he says. The dream begins with some frantic terrible event like having an arm torn off by an animal. Then the pace abates and “I stand there and cry out.” It can be a cry of joy or pain or both although there is a certain rhythm, a rise and fall that is always present. It swells to a fullness that couldn't be endured when awake and the cry becomes a song (Buber, M., 1947).

“When it ends my heart stops beating. But then, somewhere, far away, another cry moves towards me, another which is the same, the same cry uttered or sung by another voice. Yet it is not the same cry, certainly no “echo” of my cry but rather its true rejoinder, tone for tone not repeating mine, not even in a weakened form, but corresponding to mine, answering its tones....” (He then has the sense that) “Now it has happened.” Between Man and Man, Martin Buber

This call of the other to which we find a response that is not a repetition but a true answering is what underlies the “I-thou” philosophy of Buber and perhaps what defines the truly human response. This kind of dreaming is a source of knowledge that goes beyond the facts of the world and to which we can all belong. In Buber we see someone for whom the “dreaming” source of knowledge is articulated and shared communally, in a manner consistent with the intersubjectively-based “dreaming” tradition.

ii) Sharing vision

In Australia there is a particular need for conversations and connections to be made between Indigenous Australians and those of our “whole mob” who have a diversity of other origins. An example is presented here in the form of a conversation between Craig and Trevor. Craig has been working in a psychotherapeutic way with Indigenous Australians for decades. He relates a conversation with a man named Trevor who he met near his home on the Hawkesbury River, not far from Sydney.

Trevor has mixed aboriginal and European ancestry and “reckons he's a bit of a mongrel”. Craig gets him to read a book about the stolen generation. He wasn't sure about ‘all the psychoanalysis’ in it. “It was a bit deep”, he said. Craig replies that “Freud said a case history should read like a story and psychoanalysis was only about listening to family stories that people have forgotten and helping them to remember again.... It's not that deep”...

Trevor was a bit quiet. Craig said he thought we'd all “forgotten a lot and... the book was about the feelings that had been lost or stolen away... History... is not just about the facts”. Trevor knew a lot of stories about the Hawkesbury people and “knew some of it was muddled up”. There were facts of “who shot who and who burned whose house... maybe what really got in the guts of people were the feelings about those facts.” A bit later Trevor added, “Some people used to reckon that

blacks didn't feel pain, that blacks didn't have feelings. The people in the trauma book had feelings”... Craig told Trevor, “some blackfellas I know reckon that whitefellas don't have feelings, but in truth Europeans had had a lot of pain in their history too”. He reckoned Freud and that mob “had been trying to sort out their own trouble and history in a German/Jewish kind of way... Judy Atkinson was trying to do the same thing in Murri country, in a mongrel sort of way.” Both Trevor and Craig reckoned “mongrel is good”. (San Roque, C., 2004)

With the emergence of greater respect for Australian Indigenous culture it is possible such conversations may become more frequent. They involve recognition on both sides and an effort at understanding. If Australia (and the world) is to become a more tolerant place it will be built upon such interactions.

“A lasting tolerance builds slowly out of accretions of delicate accommodations made through time; and it comes, if it comes at all, as slow as honey.” Dancing with Strangers, Inge Glendinnen

iii) Adapting to Change

In the technological area we are increasingly involved in “virtual interactions”.

A virtual world does not provide the embodied intimacy of the “I-thou” space. Many become addicted in a passive way to reception of electronic images and have difficulty acquiring the sense of “self as agent” that would allow of active engagement with a real interpersonal world. Yet the possibilities of a rich and diverse range of real contacts through all sorts of modalities grow at an exponential rate. We have little choice but to “enter into” the streaming plethora of actual and virtual events and relationships to which we are exposed. As we are exposed to new technologies, particularly in the communicative domain, our worlds of experience and meaning are forever changed.

Norman Doidge alerts us to the implications of “cultural plasticity” of our era (Doidge, N., 2007).

“The written word moved preliterate man from a world of sound to a visual world, by switching from speech to reading: type and the printing press hastened that process. Now the electronic media are bringing sound back and in some ways, restoring the original balance. Each new medium creates a unique form of awareness in which some senses are “stepped up” and others “stepped down.”⁷

This “alteration in the ratio of our senses” may bring us closer, paradoxically, to a more traditional orientation where sound is restored to the communicative primacy that it has possessed for most of our evolutionary history. We may come to live a little less in our “heads” and re-connect with our hearts if we rely a little more on sound exchange rather than a primarily visual exchange. This may involve connecting with each other in various ways including mediums such as song that are not always thought of as therapeutic.

In a somewhat similar vein Doidge refers to a process whereby the “analytic” left hemisphere tends to “bully” the more “intuitive” emotionally responsive right hemisphere (Doidge, N., 2007). Western philosophy has sought to give priority to logical, goal-directed thought since Descartes' assertion that “I think therefore I am”.

Yet there is more to being than thinking. Similarly there is more to psychotherapy than content and interpretation. We need to recognize that our way of interacting and the tone and feel of our therapeutic interactions are as important as what we say. A process of re-balancing through the development of an internal relation that allows for the “sensing” of our emotional life and aspects of our being

⁷ The Brain that changes itself, Norman Doidge

beyond thought is implied. The development of such an internal relation requires a “good-enough” relation with another, whether in a decent parent-child relationship, a formal therapeutic relationship or a social relationship.

As therapists we come across many people who feel misunderstood. In many cases misunderstanding relates to differing worldviews, even when people belong to the same culture. This is a primary source of distress for all of us: we feel anxiety and pain when we don't understand ourselves and when we don't feel there is anyone that understands us. Perhaps this needs to be considered a primary “fact” when it comes to studying and working with people in the field of psychotherapy. In this way we are all, paradoxically the same in our predicament while unique in our particularity.

Conclusion: multiplicity, humanity and psychotherapy

It is common in the scientific literature of psychotherapy to hear of the “Dodo-bird argument”. This refers to the difficulty in being sure that one approach is really better than any other. Some of those that consider themselves “hard scientists” are from the camp that feels that the principle task is to be able to make these discriminations. The “dodo-bird argument” (that states “everybody has won, and all must have prizes”) is seen as a soft option, comfortable for everyone but of little value scientifically. When looked at more closely, however, perhaps the story from Alice in Wonderland (Carroll, L., 1865) tells us something more about the human condition.

In the Chapter entitled “A Caucus Race and a Long Tale”, the characters are faced with a predicament: they are all cold and wet. Alice listens to the mouse, who speaks with the voice of authority, without finding much help. An answer comes from an unexpected source the (extinct) Dodo. Alice is a child with imagination, so the Dodo can be just as alive for her as anything else. A brief extract from the Chapter is reproduced below:

‘What I was going to say,’ said the Dodo in an offended tone, ‘was, that the best thing to get us dry would be a Caucus-race.’

‘What is a Caucus-race?’ said Alice; not that she wanted much to know, but the Dodo had paused as if it thought that somebody ought to speak, and no one else seemed inclined to say anything.

‘Why,’ said the Dodo, ‘the best way to explain it is to do it.’ (And, as you might like to try the thing yourself, some winter day, I will tell you how the Dodo managed it.)

First it marked out a race-course, in a sort of circle, (‘the exact shape doesn't matter,’ it said,) and then all the party were placed along the course, here and there. There was no ‘One, two, three, and away;’ but they began running when they liked, and left off when they liked, so that it was not easy to know when the race was over. However, when they had been running half an hour or so, and were quite dry again, the Dodo suddenly called out ‘The race is over!’ and they all crowded round it, panting, and asking, ‘But who has won?’

This question the Dodo could not answer without a great deal of thought, and it sat for a long time with one finger pressed upon its forehead... while the rest waited in silence. At last the Dodo said, ‘everybody has won, and all must have prizes.’

‘But who is to give the prizes?’ quite a chorus of voices asked.

‘Why, she, of course,’ said the Dodo, pointing to Alice with one finger; and the whole party at once crowded round her, calling out in a confused way, ‘Prizes! Prizes!’⁸

The “prizes” are found from what is already there: in Alice's pocket. No one has won. Although in a real sense everyone has won. They are all dry and happy. This fortunate outcome is the result of utilization both of inherent bodily capacities (everyone can move about and get dry) and the sharing of existing resources. Alice is both generous enough, and creative enough, to understand that “prizes” are symbolic in nature and can be “represented” in a multitude of ways provided the emotional gesture is appropriate.

Surely this is the great human dream. Dreams of dominance and nightmares of disaster are in the end empty when it comes to the real challenge of living together cooperatively. The great dream is of unity in our humanity and diversity and freedom in our particularity. Dreaming as worldview restores balance by recognizing the uniquely human contribution to a world and cosmos that seemingly belittle us in their enormity.

There is only one human being and we find it in the dream.

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⁸ Alice in Wonderland, Lewis Carroll



New waves break around Psychotherapy in the Pacific

A. Roy Bowden

MSW MNZAP WCPC, Former President, New Zealand Association of Psychotherapists; New Zealand Representative, Board of the World Council for Psychotherapy; Consultant therapist, trainer and mentor. Web Site: www.relationshipsnz.com; E Mail: manaconsultancy@paradise.net.nz

Psychotherapy is well established in the dominant cultures in Australia and New Zealand. It has yet to establish a strong base in indigenous cultures within Australasia and the South Pacific. In the Pacific region traditional psychotherapeutic theory needs expansion and enhanced practice skills. Modalities and methods need review as healing concepts within different cultures are acknowledged. In order to study culturally based healing practices in the Pacific region new research methods need to be developed. It will be important to listen to narratives that suggest different ways of working and rely on wisdom from culturally informed practitioners and clients. By acknowledging the importance of concepts which challenge us to revise our current practice we will enhance psychotherapy as a discipline making it accessible to a wider consumer population, especially those who have a different understanding of the word 'psychotherapy'.

Key Words: Reviewed theory, Enhanced practice, Cultural focus, New narratives

Psychotherapy in New Zealand is changing as culturally based practitioners encourage Pakeha therapists to review traditional psychotherapeutic theory and skills. The New Zealand Association of Psychotherapists is building a partnership with Waka Oranga, the Rununga, (national collective) of Maori therapists and is faced with two important questions: "What words can we use to describe psychotherapy practices within culturally based settings?" and, "How can we retain traditional psychotherapeutic theory and methods and add new perspectives from Maori and Pacific therapists?" We need a new focus for our region now that we have come of age. In Australasia people contribute new cultural beliefs from the South Pacific, Asia and other regions. People in these settings have profound philosophical approaches to hardship, despair and suffering quite different from the belief systems which produced psychodynamics or psychoanalysis. The tendency has been to separate spirit from matter, meaning from analysis and abstraction from reality. The Pacific way is more like a fine mat, full of colour, threads and interconnection. Maori and Pacific based approaches to healing have separate differences which challenge many of the principles built into psychotherapy practice. Psychotherapy has developed in New Zealand by importing ideas from research carried out in other countries and most of the psychodynamic principles that are relied on place the individual at the centre of therapeutic process. I am suggesting we consider traditional psychodynamics as one way of approaching clients and expand our practice to include more dimensions.

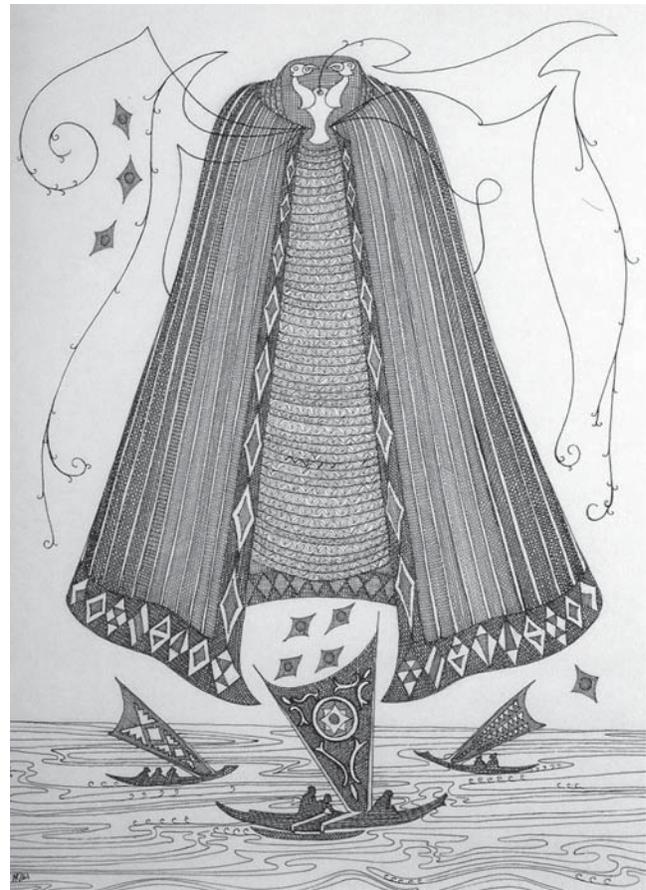
It will be important to ensure Maori and Pacific therapists retain ownership over their cultural practices.

In New Zealand, Te Ao Maori, the world of Maori, enshrines history and meanings we should not borrow in order to support Pakeha environments. I write as a Pakeha New Zealander fully aware that I am moving from my own understandings into a different world, the world of those who allow me to walk on land which is Papatuanuku, mother earth. When I attempt to align traditional psychotherapeutic theory with information my cultural partners share with me I must keep checking with them in order to review my understandings.

Makere Stewart-Harawira writes, "For Maori...sound has deep metaphysical and creative connotations that go beyond its use as the practical instrument of ordinary communication. The cadences of ancient songs, of ritual calls, of sacred chants, through which the world is sung into existence, the flesh is sung onto the bones, and

the relationships are sung which bind all together within the Cosmos, express what Knudston and Suzuki refer to as 'bringing a measure of harmony to the Cosmos' and breathing 'life into the network of subtle connections between human beings and the entire natural world.'" (Stewart-Harawira, M. 2005) (i)

The dimensions Makere Stewart-Harawira brings to our attention can be woven into psychotherapy practice if we think beyond



Nga Tohunga Waka, John Bevan Ford (viii)

accepted psychodynamic concepts and listen to voices within cultural environments. Those of us who have lived around Pacific shores sometimes know what to listen for. When people withdraw into themselves in Aotearoa we know the causes may not be the same as classical symptoms of depression described in psychological theory. We know to listen for damage to the spirit, failure of family systems, loss of identity and no place to call home. We are likely to listen for songs that need to be sung, poverty that cripples family life, prejudice that ignores potential and aroha withheld during important moments. We listen for sounds of anger at not belonging and words from those who feel marginalised. We know there is huge emotional turmoil but instead of structuring therapy we try to approach it with a combination of improvised understanding and challenge. If we listen for shifts of register in the moment we are likely to listen for longer. The unhurried tempo of the Pacific has much to offer clients who have not been heard. The natural environment is one of ebb and flow, seasonal energies and close connections.

Psychotherapists whose training is based on foundation theorists with cultural roots in other parts of the world have been trained to honour the soul of the individual. I am a Pakeha psychotherapeutic healing practitioner who was originally taught to explore the individual psyche. The history of psychotherapy highlights pathways in the mind, layers of feelings and complicated desires embedded in the body of one person, one separate soul. The pursuit of knowledge about the person of each individual has often been the sole focus of traditional psychotherapies and, in Aotearoa, New Zealand, I have been part of an emerging movement which challenges this view. Over the years in New Zealand, therapists have broadened their vision to include systemic influences which surround each person. Movements such as family therapy have made some inroads but many therapists remain intensely fascinated by what happens inside the skin and inside the mind and heart of a single human being.

Insights from within Aotearoa

When I cross the bridge from my culture to the indigenous Maori culture in New Zealand I need to honour something different from my own experience. I am encouraged to honour a belief system which sees each person not only as an individual but as someone who is interwoven with the natural world, ancestors who are still alive in the community of the living and unseen influences often named as spiritual. Maori have taught me that Tangata Whenua, the people of the land, place importance on relationship, interconnection and interdependence. While there is individuality, personal identity is taken from the land, the iwi, the hapu and the whanau, which are names for the tribe extended family groups and the family unit. Identity is interwoven with the cultural grouping. When I begin to cross the cultural bridge I am about to encounter an atmosphere in indigenous culture that is a huge challenge to the way I see my 'self'. Accordingly, I am increasingly impatient with the view that psychotherapy only heal individuals.

When consulting therapists for my own therapy I have been encouraged to view my 'self' as a separate identity which no other person has a right to touch without permission, intrude upon or manipulate by ignoring my personal preferences and boundaries. That kind of therapy satisfies my need to understand the complicated pathways set within my own skin but fails to acknowledge the way I merge with every other important influence. The challenge to think differently comes not only from indigenous people. The idea that the

skin is a permeable membrane is found in philosophical, psychological and spiritual writings. It is an insight which moves me away from isolated individualism and helps me move traditional psychotherapy closer to healing paradigms based on interdependence. Ken Wilber's words have had a lasting influence on me: "The most common boundary line that individuals draw up or accept as valid is that of the skin boundary surrounding the total organism. Everything on the inside of that skin boundary is in some sense 'me', while everything outside that boundary is 'not me'". And later, "Any sort of boundary is a mere abstraction from the seamless coat of the universe, and hence all boundaries are pure illusions in the sense that they create separation (and ultimately conflict) where there is none." (Wilber, K 1979) (ii). My thesis is that when we draw boundaries between individualism and interdependence the bridge between traditional psychotherapy and indigenous people is very difficult to cross.

An ever changing sea of meanings

What lies between the emphasis on the internal psyche which underpins most psychotherapeutic modalities and the indigenous culture which surrounds me in Aotearoa is an ever changing sea of meanings. To cross from one to the other I will cross as it were, by sea, and not through the sky or over land. If I cross by air I will not experience ocean currents that teach me to carry my 'self' with me. If I travel over land I will be comparing the landscape with what I know already. If I move through the waters of meaning I must be content to allow them to come and go, for they are fluid and defy definition. The shores of the culture I reach will also be changing as the sea of meanings works away at the boundaries of the land.

In New Zealand Pakeha have often asked the question, "How should psychotherapists who are non-Maori work with Maori?" It is a question that ignores an important insight. The insight is that there is no such phenomenon as a static set of cultural meanings. To decide that there is a static Pakeha culture and a static Maori culture is to make the same error as psychotherapeutic theorists have made throughout history. Theorists have decided there is 'an individual' and 'a group' as if there is a time to be an individual and a time to be psychically connected to a group or culture. Of course there are meanings which arise when a person is alone and different meanings when a person meets with a group but they exist within a sea of meanings and one framework ought not to be at the expense of the other. The divisions in traditional psychotherapy emphasise separateness. Each modality chooses an aspect of human development to highlight. Some highlight an aspect of mind, others emotions, and the body is, of course, another choice. Many offer behavioural formulations. The fascinating array includes methods based on the work of historical figures while others centre around living legends whose work is copied by practitioners. The anomaly is that these separatist paradigms exist in a profession that purports to be focused on the whole person in a connected universe surrounded by multiple cultures, belief systems, and values.

Crossing the bridge in Aotearoa

The bridge from Pakeha culture to Maori culture in New Zealand cannot be crossed if I am already a convert to a particular approach to psychotherapy. Singular belief systems perpetuate the myth that client persons can be successfully approached using a premise first and relationship as a secondary consideration. In New Zealand this separatist process sits uneasily alongside the indigenous culture



which has the notion of interconnection as fundamental. Nothing stands alone in Maoritanga, no one part of the person can exist without every aspect of existence cooperating to provide impetus for the life force. While the mind (hinengaro), the body (tinana) spirit (wairua) and the family (whanau) are named separately one cannot be highlighted or studied without reference to the other three. Maori have a concept called Whanaungatanga. The idea that one is an individual is complicated by the fact that "...the basic responsibility is that one must be prepared to sacrifice one's individual interests and gratifications to those of the whanau, and, "the place of the family in Polynesian society is difficult for Pakeha to understand when the measuring rod is the concept of individualism". (Jackson, M. 1988) (iii) Whenever human development is discussed the focus is on weaving threads together. Almost without exception the symbols in Maori art and carvings are based on ideas woven together, there is no stark separation of body mind and spirit and no separation of the individual from community or history. One cannot be a psychotherapist in this cultural setting and work towards health by focusing on parts of the personality or by using separate concepts such as behavioural change, emotional catharsis or body centred therapy. Therapists who decide that Jungian therapy has links with Maoritanga or assume that Gestalt, Hakomi or Transactional Analysis have ideas in common with the way Maori see the world are moving quickly down the path of colonisation. It is important I move towards indigenous people in my country with an open mind. My mind needs to be so open that I am ready, if necessary, to change my mind about some of the basic tenets of psychotherapeutic process.

To work with an overall model promoting the idea that human beings have separate parts which function independently and can be treated independently of each other is often culturally inappropriate. I am not suggesting we abandon focused research into the human brain, the body or emotional chemistry. Nor am I suggesting we abandon theoretical paradigms. I am suggesting we begin to imagine psychotherapy as a process which reflects the interdependence of human knowledge. The knowledge we are privileged to own in this millennium highlights the point that meaning and health are embedded in connections that may be indefinable. Psychotherapy modalities choose defined portions of human systems and expect adherence to methods which are definitive about human systems. To move away from definition and structured premise is to move into uncertainty. An un-certain approach leads to creativity and challenges therapists to work without pre determined ideas.

No prescribed agenda

As I step off the cross cultural bridge I can retain the person and the therapist I am but I must greet the other culture knowing I might have to question all I know. There cannot be an agenda, there cannot be certainty or evangelism. The challenge is to allow meanings to merge and resist analysing. Many traditional approaches to psychotherapy depend on an analytical framework focusing on taking wholeness to pieces in an attempt to understand intra psychic, inter personal or systemic connections. If I am to make good connections with my cultural partners I will need to suspend analysis and define therapy as the contemplation of multiple insights. These multiple insights are different in each place in the world. A single modality cannot propose a way to connect with the diversity of insight which is first formed within culture. Modalities assume insight is first formed emotionally, physically, intellectually or spiritually. Now that we have a global awareness the truth is that insight can be grounded in culture.

The facets of the diamond I contemplate with clients in New Zealand are flash points filled with cultural meanings. There are a number of cultural truths in our multi cultural society which capture insights. Insights are mirrored in ancient stories, rituals watched by children, experiences in peer groups, adolescent transitions, marriage and family observances. The multi faceted diamond which beckons in the moment of insight is affected by ancient ancestors who are living in the present. Any attempt to introduce a designed intervention method while an ancestor is speaking to the heart of the client may be overly intrusive. Maori clients, like people in many other cultures, know their mountains, rivers and land forms are speaking, acting, reminding and calling while the therapist joins them in contemplation. Psychotherapy can be made out of a tradition stretching back to the beginning of time, to Te Kore, the void. In this cultural environment it is also possible that historical events are being replayed in the present. Psychotherapy is made within the context of cultural moments. If it is pre designed and pre formatted, it will ignore the sea of meanings which are always changing. To make psychotherapy in moments when myth and legend are being relived is a process I cannot design and must not surround with theory. There is something much more exciting to do. I can establish cross cultural therapeutic moments when I suspend definition.

We need psychotherapists in different cultural settings around the globe to believe in their own creative ideas as they learn from cultures different from their own. These ideas will change as each client appreciates a therapeutic connection initiated by the therapist without being gleaned from a textbook. These connections arise out of an appreciation of each moment, permission for the client to discover their own world of meanings and a willingness to work with what Maori insight has called 'the nothing and the not nothing'.

Psychotherapeutic formulations will always exist in world class libraries, digital environments and teaching rooms. It is good to read them but it is important to close the door of the library before we meet our clients. Clients have a world wide web in their hearts and minds and pages filled with surprises which are worth downloading in the moment. They should never be saved to a file. A culturally based psychotherapy will rely on description rather than analysis. Once an analysis is made the cultural truths have been colonised. Throughout the history of psychotherapy we have done little to investigate the therapeutic power of description. The descriptive therapist will be curious and reflective without relying on formulations. Attempts at understanding are born of the desire to capture and to possess. A culturally sensitive psychotherapy reflects the world it senses and describes what it observes. Imagine the power of allowing description to be sufficient. In our communities we have the opportunity to meet with people from a variety of cultures. If we met in psychotherapeutic moments with no pre-designed parameters, no assumptions about who we each happen to be and no attempts to capture meanings we might discover merged edges of understanding.

The future of a psychotherapy which creates good cultural connection lies in the willingness to describe psychic and social associations rather than analyse them. "There is no progressively refined story to tell about the human condition which leads to a single view of the nature of reality. There is, instead a concept of truth as a mobile army of metaphors that capture our minds so we see the world in certain ways. The increasingly rational view of the world trumpeted by scientific realism is characterised as an illusion, and particularly when we try to understand human beings, a much more fluid formation is suggested." (Gillett, G. 1999) (iv)

Making it work

How might this work in the New Zealand situation? I have been taught to imagine each person with an individualised psyche holding personal historical information best released (or integrated) through some form of psychologically based therapy. My training leads me to focus on client emotions, thoughts and physical responses to their relationships. I also look for causal relationships thinking that one historical event or trauma causes another to occur later in life. In addition, I have been trained into an expectation that unhappy, disturbed or unsettled people can be 'helped' or 'treated successfully' by meeting with a sensitive therapist. I will have a very narrow experience and learn little if I cling to those injunctions.

The psychological view of mind is often presented as a definitive reality. This is however, capable of a wider vision as instanced in the connections between two worlds, one psychoanalytic and the other transpersonal. Before offering the gift of psychological knowledge it is important to establish relationship, to test the meaning of the meeting about to take place and to accept that what will be given in return is just as powerful as any insights fashioned in my culture. It is tempting to build a bridge between psychotherapy and cultural concepts. Pakeha have no right to build the bridge without first entering the sea of meanings and risking not knowing. The connections I have made already are part of my slow movement across the sea from the culture of psychotherapy to my experiences with Maori. I do not have a need to be definitive and that helps me stay curious. I am strongly of the view that psychotherapy will progress further in a mixed cultural environment only by relinquishing the drive to define moments, develop fixed theories and establish modalities. There is no openness to culture when definition is the goal. Ideas need to flow like the sea.

How then might we proceed? I draw your attention to a belief which is centuries old in the indigenous culture of Aotearoa New Zealand. "The Maori traditional belief is that the whole of creation is a dynamic movement *I te kore, ki te poo, ki te ao maarama*, 'out of the nothingness, into the night, into the world of light'. (Patterson, J. 2000) (v)

It is, in a less profound way, a description of the way I work. It involves the desire to focus on 'the nothing and the not nothing'. What is the nothing and the not nothing? I have been told by people willing to share with me that it can be described as 'the void', 'potential', or 'energy' in Maori understandings. It can be represented as 'the void in which nothing is possessed', 'the void with nothing in union', 'the space without boundaries'. It can also be 'the void in which nothing is felt'. If I establish a relationship with people from another culture psychotherapy is created in moments. The moments must begin as if there were nothing apart from the light and perhaps the darkness we both bring. As I hold the sum total of who I am in my being and wait for my 'self' to be met by 'the other' we make psychotherapy for that spontaneous meeting. The psyche is merging with therapeutic process, the soul is surprised by relationship. Within that relationship moment every strand of knowledge I have absorbed, each conditioned aspect of my existence, every cultural icon and intangible spirit affects the foundation of my being. I dare not allow my mind to conjure a theory of personality or a therapeutic method. If I search for explanation or method I will stifle my own creativity, I will lose my 'self'. Recall a theory and connection is lost. Apply a method and the other person will be imprisoned.

Skills beyond method

Psychotherapy may offer something to cultures which is beyond method. Perhaps we offer the innate skill that forms in the heart of every therapist; the ability to be present and vulnerable. Therapists practice different rituals to maintain vulnerability. They are more important than rituals which maintain certainty. Therapy is, after all, an art form. Artistic endeavours create magnificent bridges across cultural divides. Therapy as an art form makes way for 'not knowing' from which arise creative moments that produce understanding. Another gift is, perhaps, our awareness of word meanings. Earlier I mentioned that words have been the main focus of psychotherapy and suggested a wider perspective to include other channels for expression. Our gift is perhaps the ability to teach the importance of nuance and the tracking of pathways called associations. We know how to listen for meanings beneath the surface of the mind which are not only important in the psyche but may be important in cultural formation. "The skill of the therapist lies in the ability to expect the universe to speak. The spiritual formation that is occurring will leave both therapist and client speechless. The silent therapist has already made a difference". (Bowden, A. R. 2001) (vi)

What we are trained to listen for is what Gillett calls discursive narrative. This is story that cannot be defined only in scientific terms. He says "The human psyche is a remarkable creation born of the impingement of word on flesh, or, if you prefer, discourse on the body. This soul or psyche is a unique metaphysical species which, in itself, has given birth to both metaphysics and epistemology. Unfortunately the psyche has a tendency to become bewitched by the beauty of its own creation. The light of reason can, however, allow us to take an ironic or even gay (in Nietzsche's sense) attitude towards our epistemic offspring—philosophy, psychiatry and psychology—and it is in that attitude that this (Gillett's) book has been conceived" (Gillett, G. 1999) (vii)

The psychological meanings of words in their cultural contexts may therefore take us into realms we participate in by being content with the way the stories are told. This is an area where we need to tread with caution as theorists often claim ownership of meanings and take them away from cultural contexts. The process is more important than the ownership of meaning. The skill lies in being able to describe and let lie, highlight and listen for response. It involves giving up the desire to capture words and allow them to fill moments in time. The gift from the trained psychotherapist ought to be offered unwrapped. It might mean suspending knowledge. In Aotearoa-New Zealand 'Maori have kete or baskets of knowledge which are highly valued. My challenge to psychotherapists is to keep our baskets of knowledge open beside us instead of using them as shields.

As our cultural partners lift their taonga or treasures from their kete it is a sign of trust. Psychotherapists know that the moment of trust is the moment to release profound truths for only in those moments will therapist and client be united.

Relationship can function only if both people are being themselves in the moment. I return to the word 'moment'. It is the creative moment, the moment when two people trust themselves and the universe so well that old paradigms are reborn and ancient myths have new meanings. Cultural understandings begin, and may end, with not knowing. If we are to spread the influence of psychotherapy in the Pacific region we need to gather what we have already learnt and experienced and build new libraries of knowledge. New collections of knowledge will include that which has gone before and we will slowly gather that which is yet to come.



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- Note: Cultural understandings in the paper were initially reviewed by John Bevan Ford.

Glossary:

Aotearoa: Whole of New Zealand (Wairua: Spirit, Soul).
 Aroha: Love, Sympathise (Whakapapa: Genealogy, Cultural identity).

Hapu: Sub tribe, Pregnant (Whanau: Extended Family).
 Hinengaro: Mind, Intellect (Whanaungatanga: Relationship).
 Iwi: Tribe, People (Note: Definitions were sourced from).
 Kete: Carrier, bag (Ryan, P.M. The Dictionary of Modern Maori).
 Mana: Prestige, respect (1999, Heinemann Education, Reed Publishing).
 Maori: People of the Land (Meanings vary and are approximate).
 Maoritanga: Maori culture, Maori perspective.
 Pakeha: Non-Maori, European, Caucasian.
 Papatuanuku: Mother earth, the land which sustains.
 Rununga: Group.
 Taonga: Traditions, Treasure.
 Tangata Whenua: Local people, Aborigine, Native.
 Te Ao Maori: The World of Maori.
 Tohunga: Specialist in ancient Maori lore, traditions, religions and rituals.
 Te Kore: The Void.
 Wairua: Spirit, Soul, Attitude.
 Whakapapa: Genealogy, Cultural identity.
 Whanua: Extended Family, Delivery, give Birth.
 Whanaungatanga: Relationship.

Source: Ryan, P.M. Dictionary of modern Maori 1999. Heinemann Education, Reed Publishing, NZ.

Psychotherapy, an Independent Profession: European Colloquium on Psychotherapy

Serge Ginger

Clinical psychologist; Psychotherapist, trained in Psychoanalysis, Gestalt and EMDR; Founder of the International Federation of Gestalt Training Organizations; Professor of Neurosciences at the Sigmund Freud University (Paris); Pre President of the Training Accreditation Committee (TAC) for Training Institutes in Psychotherapy, of the European Association for Psychotherapy (EAP); Registrar of the EAP

Autonomy of Psychotherapy: Strasbourg Declaration

The day usually arrives when children will leave home in order to acquire their autonomy. They normally move to a different location. This is also what happens regarding certain social groups.

Thus — in most countries — Psychology has progressively detached itself from its «mother» Philosophy. In France, for example, this happened in the 1950's. At the same time, a special department was created in the French universities for the “Social or Human Sciences”; so it was no longer taught in the school of “Arts”. Today there exist about 45 000 books on the subject of Psychology, published throughout the world¹... and Psychology is no longer considered to be just a simple branch of Philosophy.

In the same way, in our country, after the ideological revolution of 1968, Psychiatry separated from Neurology, and thus created a place for non-organic mental disorders.

And then, in 1990, Psychotherapy took its turn, its flight, and distinguished itself from Psychology and Psychiatry. It did this through the “Strasbourg Declaration” — which gave birth to the European Association for Psychotherapy (EAP). This manifesto, signed on October 1990 by the representatives of 14 countries — and since, signed by all 40 National Awarding Organizations — remains the cornerstone of the EAP. It states:

1. Psychotherapy is an independent scientific discipline, the practice of which represents an independent and free profession.
 2. Training in psychotherapy takes place at an advanced, qualified and scientific level.
 3. The multiplicity of psychotherapeutic methods is assured and guaranteed.
 4. A full psychotherapeutic training covers theory, self-experience, and practice under supervision. Adequate knowledge of various psychotherapeutic processes is acquired.
 5. Access to training is through various preliminary qualifications, in particular in human and social sciences.
- (Strasbourg, October 21st, 1990)

The European Certificate of Psychotherapy (ECP)

Concretely, this fundamental step led to the establishment of the European Certificate of Psychotherapy (ECP) and a European Register for certified Psychotherapists (ERP). The existing Austrian law concerning Psychotherapy largely inspired it.

The ECP was established 13 years ago, in 1997, during a European Congress in Rome. It specifies the conditions for training: 3,200 hours over a minimum of 7 years, including a prior university-level

degree of 3 years in the social sciences or equivalent, followed by an in-depth training in a scientifically validated method, for a minimum of 4 years, including 2 years of supervised practice.

The criteria for the attribution of the ECP were negotiated during many international meetings of experts (in Vienna, London, Rome, Paris, Amsterdam, Frankfurt, Moscow) by delegates elected from thirty countries in Europe, and are validated today by representatives from 40 countries. In the first instance, a “grandparenting procedure” was applied for psychotherapists who had been practicing for at least 3 years, and who were recognized by a National commission of colleagues from their country.

Each individual candidate for the ECP is successively examined by 3 different National and European bodies:

1. The National Awarding Organization (NAO), a national federation of psychotherapists, formed by qualified professionals practicing diverse modalities;
2. The appropriate European Wide Accrediting Organization (EWAO), the official European Association that represents the specific modality practiced. These European modality associations must be officially recognized as being based on scientific research, the object of publications in several professional journals, and need to be taught in at least six European countries.
3. The Registration Committee of the EAP — which I have chaired since 2001 — and which regulates the whole procedure.

Today, around 6,000 ECPs have been awarded in 51 countries — both within Europe and the entire world (including people from Mexico, Lebanon, USA, Kazakhstan, Japan, etc.).

Two thirds of these ECPs have been awarded to professionals in the following dozen countries (rounded numbers in numerical order):

Each person who has been awarded an ECP must have also accomplished personal work (individual or group psychotherapy, or the equivalent) of at least 250 hours, and commits to the Statement of Ethical Principles of the Association.

In a second stage, those who had attained a certificate from a school or institute, which had been officially recognized as an EAPTI (European

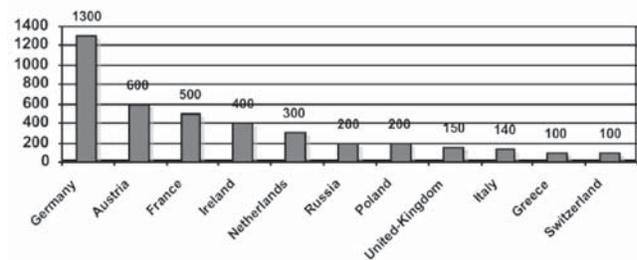


Figure 1. ECPs Awarded

¹ About 45 % on psychopathology or psychology of health; 10 % on neuroscience; 2 % on psychoanalysis.



Accredited Psychotherapy Training Institute) could apply directly. The EAP's Training Accreditation Committee (TAC) awarded the recognition of such institutes after an in-depth study of their application, followed by a detailed on-site inspection by two independent international experts, and a vote in the EAP's Governing Board.

To date, 52 psychotherapy training institutes; teaching 14 different modalities; in 20 European countries, have received such an EAPTI accreditation. The European Parliament is considering the main points of the ECP program for a "common platform" which is in the process of elaboration by the European Commission in Brussels. The WCP (World Council for Psychotherapy) has used the same model, to establish a Worldwide Certificate of Psychotherapy. Thus, the level of competence of professional psychotherapists has been increased and has become comparable from one country to another: corresponding at the least to the level of a Master's degree. Exchanges amongst different professionals therefore become much more possible.

European Legislation

The legislation that governs psychotherapy varies greatly amongst the different countries of the European Union. Today, about ten countries — out of 27 — have established a specific law relating to psychotherapy. Some of them (Germany, Italy, Sweden, Netherlands) have limited access to the profession to psychologists and medical doctors, whereas others (Austria, Finland, etc.) have opened their training to candidates from a variety of backgrounds — and even to young people who have just finished their secondary studies. Thus, instead of being only a "second career" or "adjunct" to another profession, psychotherapy is becoming, little by little, a specific profession of its own, like medical doctor, psychologist or lawyer.

A European ruling that enforces this high level of specific training (different from the training of a clinical psychologist or psychiatrist) is becoming an urgent necessity at a time when the demand for psychotherapy continues to increase from year to year.

Psychotherapy has developed rapidly within a hundred countries on all continents. It is diversified into a great number of practices — each one of which benefits from specific training institutions and specialized scientific journals. (For example, Gestalt Therapy is taught today in nearly 200 institutes, in around fifty different countries. There are more than 25 specialized journals and 6,000 Gestalt publications in various languages).

Psychotherapy today is found at the crossroads between several disciplines: medical, psychological and social. It would therefore be unrealistic to restrict the training and practice to one or another specific profession, like medical doctor, psychologist, social worker, etc.

To illustrate this, I will briefly describe three different situations:

- 1st example: it is clear that a profound depression is accompanied by a neurological dysfunction and imbalance of neurotransmitters (serotonin, dopamine, etc.). A medical treatment is thus often necessary, paralleled by a psychotherapeutic approach;

- 2nd example: sexual impotence with one's usual partner, when the erectile activity remains normal with a young mistress, shows that the problem is not organic, but rather, psychological;

- 3rd example: a social phobia, maintained by repeated racist attacks in a low-income neighbourhood, is an example of a sociological problem, and not only medical or psychological.

This would also apply to psychosocial problems induced by unemployment. Any reductionist approach to psychotherapy is thus destined to be inefficient or inadequate: and a bio-psycho-social model is appropriate.

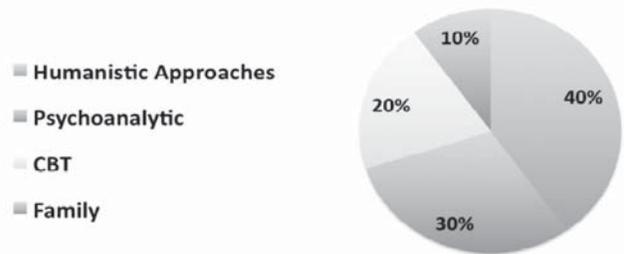


Figure 2. The Prevalence of Psychic Difficulties. Some statistics

The Prevalence of Psychic Difficulties. Some statistics

According to various international studies, the percentage of people suffering, at one time or another in their life, from psychosocial troubles that require an external assistance, varies between 7 % and 15 % of the general population — thus representing for the 500 million residents of the European Union (EU), between 35 to 75 million people with psychosocial difficulties!

We are therefore being confronted with an important social problem... coming at a time when depression has been called "the sickness of the century" (Frankl, 1997).

But few of these people with problems will seek help from psychotherapy — whether for cultural or economic reasons: in some countries, seeking help seems to be reserved for very serious cases of mental illness; in other countries, the limitations are due to the high cost of treatment, as well as the drastic lack of specialists.

We have recently conducted two large national surveys in France with independent organizations², which have indicated that 8 % of the adult population have undertaken — or are still in the process of — psychotherapy (or psychoanalysis).

The main motivations were: depression, anxiety, a psychological trauma, family or social conflicts.

In rounded-off numbers:

- 40 % were engaged in a Humanistic Psychotherapy: Gestalt Therapy, Transactional Analysis, Person-Centered Approach, Psycho-Organic Analysis, Psychosynthesis, Psychodrama, etc.
- 30 % in a Psychodynamic therapy (inspired by Psychoanalysis);
- 20 % in a Cognitive-Behavioural therapy (CBT);
- 10 % in a Family therapy.

These psychotherapies lasted — on the average — one year, at the frequency of one 50-minute session, per week; 87 % of the clients expressed that they were "satisfied" or "very satisfied", and only 4 % "unsatisfied". (9 % did not respond).

The Need for Psychotherapy is steadily Increasing

In fact, the offer of, as well as the demand, for psychotherapy is on the rise in all developed countries. Why is there a need for so many consultations — preventative or curative? A good number of hypotheses have been suggested: it appears, in any case, that the causes are not only individual (thus "medical"), but, even more, sociological and cultural.

² Surveys initiated by S. Ginger, in 2001 and 2006, in the name of the FF2P, with the help of the magazine "Psychologies" and national survey institutions: BVA and CSA.

For, in addition to the traditional needs of psychological help for sick, upset or lonely individuals, numerous problems have been recently identified that are linked to the severe crisis of the “post-industrial” society:

- the drawing on the right is the Chinese version of the word “crisis” 危机

- which has two parts (wei-ji): “danger” and “opportunity”
- with a positive connotation

- economic crisis and technological changes, within the context of a global economy, migration of populations, unemployment and exclusion, poverty, and solitude... But also, the need for support for managers, under stress by competition and the accelerated evolution of technology (thus the development of counselling, coaching and techniques for stress management...);

- sociological crisis and rapid evolution of lifestyles, with its context of travel, transcultural shocks, racism, identity crises, with an increase in poor housing developments and lower class suburbs, and with its conflicts between generations;

- informational crisis, with the permanent irruption of the medias into our private lives: internet, television and its daily menu of ecological catastrophes, pollution, political and financial scandals, moral issues — a day-to-day disruption of everyone’s serenity — caught up into an insane “zapping”, alternating between murders, explosions, rapes and torture. (Summary of an ordinary week on the six basic television channels in France: 670 murders, 420 gun battles, 15 rapes, 27 scenes of torture, 850 fights, 9 suicides, 13 strangulation, 18 drug scenes...) — and in parallel: love songs and embraces, gorgeous starlets and sunny dreams. (The rapid alteration of this type of behavior — extreme and uncoordinated — is characteristic of a borderline personality).

- political crisis, with the slow and delicate construction of Europe: ideological conflicts, displaced populations or refugees, linguistic conflicts, insecurity, violence, terrorist attacks, genocides...

Thus, society is becoming more and more complex and “depersonalized”. With the global economy, we no longer know who decides what; we have neither guide... nor enemy identified; we often feel lost and impotent. This socio-cultural context may explain — in part — the growing role of psychotherapy in our contemporary society.

In fact, anxiety is the corollary of progress, according to the universal law of “hypertelia”³. Technology produces garbage: not only visible waste — often toxic — but it also produces collateral damage, both psychological and social⁴.

Medical progress and the development of physical cures are not sufficient to assure man’s equilibrium: a global approach is necessary, to integrate the personal psychological problems with social adaptation to a changing and often stressful milieu, with the spiritual questioning about the meaning of existence itself. In other words, we must consider the interrelationship between the five main dimensions of the human being: physical, emotional, intellectual, social and spiritual.

3 Hypertelia: from hyper, extreme, and telos, goal = going beyond the prescribed goal. A classic example is the excessive development of the defenses of the mammoth: their tusks curved back inwards, finally perforating their jaws.

4 For example, the increased use of telephone answering machines has the perverse effect of creating the non-response to calls, by filtering. The « magic » communication of internet has produced an avalanche of parasite information (SPAMS).

Three Professions relating to Psychosocial Help

To face these problems, three main professions have developed in parallel — which the public often confuses: Psychology, Psychiatry and Psychotherapy (without mentioning various counsellors: religious, social or technical, and others, such as life coaches).

1) Psychologists have received an official university diploma (after 5 to 7 years of studies and various fieldwork). They have a good level of competence on a theoretical level.

They can conduct tests, expert assessments, and often coordinate work meetings within institutions. There are several specialities: however, even the Clinical Psychologists — who have been trained in psychopathology — have still not been trained much in psychotherapy within the universities. The European Federation of Professional Psychologists (EFPPA) requires that psychologists — after their diplomas — continue to take 3 more years of a specific complementary training, 2 years minimum of supervised practice, and a personal psychotherapy.

So, one finds here a complementary and optional psychotherapy training.

2) Psychiatrists are medical doctors specializing in mental illnesses and psychic disturbances. They have completed many years of studies (usually about 10) and internships in psychiatric hospitals. As medical doctors, they are allowed to prescribe psychotropic drugs: tranquilizers, antidepressants, antipsychotics... Such drugs are absolutely necessary in severe cases (such as depression with risk of suicide, hallucinations, delirium, etc.). In less severe cases, the drugs may be combined with a psychotherapy treatment, and can thus render it more efficient. Besides drugs, the psychiatrists may possibly conduct a few interviews with the patient — more or less long, and more or less regular.

However, it must be noted that all psychiatrists are not necessarily psychotherapists: that is a complementary specialization, generally not taught in the public universities, but acquired afterwards by certain psychiatrists from private institutions. The Italian law, for example, demands 4 years of additional studies — that is 2,000 hours — for a psychiatrist (or for a psychologist) before they may use the title of “Psychotherapist.”

3) Psychotherapists have first themselves undergone a psychoanalysis or psychotherapy; then they have been trained, in specialized institutes, in one of the specifically recognized modalities of psychotherapy. Psychotherapy students are often recruited after a selection process — which focuses not only on the level of education achieved (basically, 3 years of first degree university studies), but especially on the equilibrium and maturity of their personality. The training is theoretical, methodological, and practical:

- theoretical: studies in psychology, psychopathology, anthropology, philosophy, law, ethics, etc.;
- methodological: principles and techniques of interventions, process, goals and closure, specific to each method;
- practical: concrete training to lead individual or group sessions, and supervision.

Psychotherapists are therefore not necessarily medical doctors or psychologists. In many countries, more than half come from other professions: social workers, special educators, nurses, physical therapists, teachers, sociologists, philosophers, priests or ministers, etc. They have all undergone a personal psychotherapy, a long, specific, theoretical and practical training in psychotherapy, and are committed to continue with ongoing supervision of their work, throughout their career (Continuous Professional Development — CPD, as well as to



follow a Code of professional Ethics, and increasingly be a member of a professional association. The EAP requires an average of 250 hours of ongoing training every five years: classes, supervision, colloquiums, publications, involvement in professional organizations...

Many Modalities, grouped into 4 to 6 Mainstreams

Some people criticize the abundance of methods of the different psychotherapies. There are at least... 365 — which would allow one to change methods each day of the year! But after all, this also represents a wealth and freedom of choice. Do we complain about the great variety of medicines (drugs), fruits, cheeses or wines? In truth, we may name hardly 20 or so psychotherapies that are commonly practiced in Europe, and which are represented by a recognized professional European association (EWAQ). The others are mostly variants of those.

In addition, these twenty methods may be grouped into 4 to 6 mainstreams: 1. Psychodynamic (10 to 30 %); 2. CBT (10 to 30%); 3. Family Therapy (10 to 15 %); 4. Humanistic (20 to 40 %); 5. Transpersonal (5 to 10 %); 6. Integrative (10 to 20 %).

1 • Psychodynamic Therapies, inspired by Psychoanalysis (Freud, Lacan, Jung, Adler, Melanie Klein, etc). In psychoanalysis, the treatment is founded on free association, the importance of the unconscious and especially sexual drives, the determining effect of childhood experiences and transference. The psychoanalysis often last many years (3 to 15), at a rhythm of several sessions per week, and they aim for a possible restructuring of the whole personality. Psychodynamic psychotherapy is more or less common, representing between 10 to 30 % of psychotherapies, depending on the country.

2 • Cognitive-Behavioural Therapies (CBTs) aim to de-condition the patients from certain mental blocks, phobias or depressing thoughts, to change dysfunctional patterns of behaviour, and to go beyond their obsessions or post-traumatic problems. These therapies are generally short-term (10 to 20 sessions within a few months) and centred especially on the healing of symptoms. The various forms of CBT today represent, depending on the country, between 10 to 30 % of all psychotherapies.

3 • Systemic Family Therapies: here there is no longer a “designated patient” who analyses his or her problems, but the whole family at the same time. These therapists help to clarify the present relationship and the communication system within the family, considered in its totality. One variation on this is couple’s therapy. These therapies are generally brief (several months, with one session per month — often co-led by two therapists). Their incidence is estimated to be around 10 to 15 %.

4 • Humanistic or Existential Therapies — such as Gestalt Therapy (GT), Transactional Analysis (TA), Ericksonian Hypnosis, and various Client-centred (or Person-centred) methods (PCA), Psychodrama, Psychosynthesis — as well as Body Psychotherapies. The Humanistic Therapies are not limited to a verbal exchange, but also take into consideration the body, the past history and the environment, often focusing on the expression of emotions, and looking at the behaviour, relationships and feelings of the client, as well as his or her relationship to the therapist. These Humanistic Therapies aim for a creative adjustment of the entire personality to the current conditions of life — integrating, of course, the client’s personal history and his projects for the future. They are usually of a medium range (from 1 to 3 years, at a rhythm of one session per week) and take place either in individual or small group sessions. They represent today a total of about 40 % of all psychotherapies.

5 • There is also a category of Transpersonal methods (holotropic breathing, oriental approaches, enneagramm, art-therapies, etc., which emphasize the spiritual and energy dimensions; one may also place here the Trans-generational methods (total of 5 to 10 %, depending on the country).

6 • Finally, Eclectic or Integrative Methods combine together techniques from the different branches listed above, or attempt to synthesize their theories and practice (10 % to 20% of psychotherapies).

Not all countries recognise all of these methods, but most recognise the first four, and then the other two groups often fit themselves within the Humanistic category.

The Law and the Need for Qualified Professionals

The regulations for psychotherapy are quite different from one country to another. In some countries, they concern only the training and procedures for attaining the title of “Psychotherapist”; in others, they also involve the professional practice itself, and its definition.

A law presently exists in 8 European countries [and several others are in the process of discussion]. In some countries, this profession implies a specific training that is open to a number of original professions. In other countries, training is only accessible to medical doctors and psychologists, and is added on to their basic university training. In no country in the world is it reserved only for medical doctors; and everywhere, psychotherapy is mainly taught in private schools or institutes. This is due mainly to the fact that a personal therapy and a selection based on the maturity of the personality would be difficult to set up in the public universities.

It is estimated that approximately 150,000 qualified professional psychotherapists are presently in activity in Europe... but there is still an insufficient number of them in almost all the countries.

In reality, the professional density of psychotherapists varies enormously from one country to another: from 65 to 85 (per 100,000 inhabitants) in Austria, Italy, Switzerland or Belgium; to 10 — even 5 or less — in several countries in Eastern Europe.

Conclusions and Prospective

If we estimate that around 10 % of the population might need psychotherapy, and that a psychotherapist can care for around a hundred clients per year, on the average (in therapy, short- or middle-term, individual or group), that would imply an optimal density of 100 qualified psychotherapists per 100,000 inhabitants (or 1 psychotherapist for 1,000 inhabitants) — which means, for the entire European Union, around 500,000 qualified psychotherapists — that is, about three times the estimated number today.

If we consider that a psychotherapist will exercise his/her professional activity during approximately 30 to 35 years, this would imply a training each year of 3 new professionals per 100,000 inhabitants, thus representing, for the entire EU: approximately 15,000 psychotherapy students — trained in around 500 specialized training institutes of average size (20 to 40 students per class). This would seem to correspond to the estimated number of institutes of training currently in operation in Europe.

It would be sufficient therefore for them to meet all the quality criteria defined by the TAC (Training Accreditation Committee) to be officially recognized as “EAPTIs.”

These objectives are not unrealistic, and could be attained rather quickly, after a European directive that would prescribe uniform requirements for the recognition of this new profession — which is

Countries	Professional Density per 100,000 inhab.	Estimated number of qualified Psychotherapists	Population in millions
Austria	86	7,000	8,1
Italy	67	40,000	60,0
Switzerland	66	5,000	7,6
Belgium	65	7,000	10,7
Sweden	55	5,000	9,1
Serbia	40	3,000	7,4
Netherlands	37	6,000	16,2
Germany	33	28,000	85,5
Ireland	31	1,200	3,9
Hungary	26	2,600	10,0
Finland	23	1,200	5,2
France	20	13,000	64,0
United Kingdom	17	10,000	60,0
Kosovo	16	300	1,9
Denmark	15	800	5,4
Portugal	14	1,500	10,7
Malta	12	50	0,4
Norway	12	600	4,8
Spain	10	4,500	43,0
Slovenia	10	200	2,0
Poland	8	3,000	38,5
Latvia	8	180	2,3
Slovakia	8	430	5,5
Croatia	7	300	4,5
Romania	5	1,200	22,2
Russia	4	5,000	142,0
Lithuania	4	120	3,4
Macedonia	2	40	2,0
Ukraine	1	330	46,1
TOTAUX	22	147,550	682,4

Figure 3. Estimation of the professional density of qualified psychotherapists (per 100,000 inhabitants)

much more than a simple specialization of neighbouring professions. And isn't that the reason we are united together, here in this Colloquium today?

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Integrative movement in Psychotherapy: methodology, achievements, prospects

Katkov A.L.¹, Makarov V.V.²

¹ MD, professor. Republican scientifically practical center of medical-social problems of a narcomania, Pavlodar, Kazakhstan;
² MD, professor. The Russian academy of post degree education, Moscow, Russian Federation

The basic mechanisms of professional psychotherapy development are analyzed, the necessity of integrative movement in psychotherapy is proved. The authors describe in details the methodological principles of integrative movement and considered strategy of professional psychotherapy development. The main results of realization of this strategy in Russian Federation and the Republic Kazakhstan are given.

Key words: integrative psychotherapy, methodology, development

1. Contexts and previous achievements

1.1 The World psychotherapy, being one of the most demanded and mass professions, develops basically at the expense of progress of traditional psychotherapeutic schools and at the expense of formations of a new directions, new modalities and methods (A.Pritz, 1998, S.Ginger, 2002), but also because of joining them into eclectic, synthetic and integrative systems which reflect a new substantial reality of psychotherapy (V.V.Makarov, 2001).

In the end of the last century Norkross and Newman are formulate ten conditions, promoting integrative processes in psychotherapy:

1) spreading of a numerous forms and methods of psychotherapy complicating their choice, investigation and application; 2) inadequacy one of psychotherapeutic directions for all categories of patients; 3) none of the given theories cannot adequately explain or predict occurrence of the pathology or behavioral changes; 4) communications improvement between clinical physicians and researchers, what tend to increasing of possibilities for experimentation in the field of psychotherapy; 5) searching for the general basic processes typical for all forms of psychotherapy, and gradual recognition that different methods in fact can have more similarities, than differences; 6) approximately equal effectiveness of treatment, independently of psychotherapeutic forms; 7) accent on an essential role of mutual relations between psychotherapist and patient in any forms of psychotherapy; 8) increasing of a role of short-term and symptomatic therapy;

9) social and economic processes in a society, lending more unifying, than separating influence on professional psychotherapy; 10) development of the professional organizations, establishing the quality standards for training of psychotherapists and quality of psychotherapeutic services assistance (Norcross, Newman, 1992).

Meanwhile, certainly, the basic stimulus of interactive movements and thesis realizations: «from spontaneous psychotherapy to professional psychotherapy» (V.V.Makarov, 2000) are financial and economic. Corresponding funds or the government-financed organization refuse to finance practice of any doubtful, not properly approved and not unified interventions. That is, here is a question about necessity of strict enough scientific justification, conclusive and predictable effectiveness of produced remedial measures.

Meanwhile, we obliged to state a fact that this basic tool of the applied scientific methodology, allowing to lead adequate selection and unification of the approved psychotherapeutic methods, as originally scientific basis of psychotherapy, - till now has not been

developed. So, according to Jeffrey Zeig – organizer of well-known international conferences in the psychotherapeutic world «The Evolution of psychotherapy» - leaders of world psychotherapy of last decades have only formulated questions, on which it still necessary to find irrefragable answers. Does it exist any unity in parti-colored variety of psychotherapeutic theories and practices? Is it possible to reach understanding between representatives of different psychotherapeutic orientations? If it possible, what kind of language better to use, which can be capable to provide this understanding? What about methodology which will allow to comprehend of psychotherapy in its unity and integrity? Does it exist? (J. Zeig, 2000).

Even more definitely express their opinions leaders of the Soviet and Post-Soviet psychotherapy and psychology: «The psychotherapy as a scientific discipline should have her own theory and methodology, proper categorical apparatus, terminology etc., in a word, everything what characterizes independent scientific discipline. However a variety of directions and currents, schools and concrete methods of psychotherapy based on various theoretical approaches, leads to that at the present time doesn't exist even a unique definition of psychotherapy» (B.D.Karvasarsky, 2000); «The stage of psychotherapy formation as an independent science is still to come» (V.V.Makarov, 2001); «We should to admit that today it is difficult to speak about unique, joint psychotherapy as about the generated scientific discipline ... now is quite obviously we see the crisis of psychotherapeutic knowledge» (V.N.Tsapkin, 1992).

It is necessary to admit also that fact that forthcoming «transfer» of unjustified pluralism of modalities and methods of professional psychotherapy into a framework of enough rigid requirements of an objective science (for example, such requirements, as «to solve problems of mentality on a natural-scientific basis» (M.Rozin, 2002), meets serious and argued objections. The essence of such oppositional judgments leading to that that a modern science (in sense of philosophy-methodological appearance and maintenance of natural-scientific approaches), in particular, the psychological science staying in a condition of a deep and a long crisis, are not ready to adequately solve the most complicated problems of personality making and human's mutual relations, and it is the main «stumbling-block» in development of psychotherapy as originally scientific discipline: «the theories («scientific tunnel vision») divide holistic personality of the human being on a composite «parts», on the separate processes, on the separate appearances, and consequently, interrupt the main aim of psychotherapy - to maintain integrity of client's personality »(V.J. Zavjalov, 2002); «Any physical



picture of the world doesn't leave a space to all phenomena which are interested for psychology» (F.T. Mikhailov, 2001). That is, dominating approaches in the field of an objective science wash away and removed the only thing, on which it is still possible to lean – the world of the items, objects and subjects in which we exist.

The apotheosis of deeply experienced and comprehend protest on such kind of representation of the reality is given in Martin Heidegger's well-known essay:

«For what such a questions on business concerning which everyone fairly agrees that it is supposedly clear as a day to everybody over the world –we are on the earth, in the given selected example are stand opposite the tree. But will not be too hasty with such assumptions, will not accept this clearness too easily. We are ready to refuse everything at once, only if such kind of sciences as physics, physiology or psychology with scientific philosophy shows to us, with all their examples equipments and evidentiary requirement explain, that we, actually, doesn't see any tree, and that in fact we just perceive a certain emptiness in which the electric charges rushing with a great speed hither and thither ... Where take these sciences such kind of a authority for making such judgments? Where take these sciences the rights to define a place of the human being and put itself into position of the measure of this definition?.. But we are more likely ready to tumble down today a blossoming tree, than to refuse ours ostensibly more valuable physical and physiological knowledge» (M. Heidegger, 1970).

In the presence of so deep contradictions in the systems of a natural-scientific and humanitarian knowledge's and approaches, real advancement by the way of integration into the general field of professional psychotherapy is realized, basically, by means of sensible searching of so-called general therapeutic factors, or by means of «internal» eclecticism and exarticulation of those factors and circumstances which promote of increasing of effectiveness of any psychotherapeutic action.

Meanwhile made analysis of corresponding publications by the given topic (in total was investigated all about 200 sources) has shown that almost all group of factors indicated as «general therapeutic», by closer examination are only a functional context, or the basic maintenance of recognized psychotherapeutic methods, and that mechanical integration of factors named above in the general list (quite useful concerning identification of the unified requirements to corresponding metaskills formation of professional psychotherapists), have not caused occurrence of universal therapeutic idea, by the depth and effectiveness obviously surpassing numerous of «schools» primogenitors.

One more important circumstance occasionally has cleared up: each established psychotherapeutic school is more or less successful attempt of integration of representations about suffering mechanisms («initial condition», «defect», etc.) psychotherapeutic intervention, technological approaches and ways of following of results of such influence. And also by means of original psychotherapeutic eclecticism which is presented by a special direction of multimodal psychotherapy (A.Lazarus, 1984) and which is a system of a thought over preconditions of a choice of those or that receptions of psychotherapeutic work for the concrete patient with a concrete problem (V.J.Zavjalov, 1988). However devotion to psychotherapeutic eclecticism in itself which, probably, also is a display of necessitive common sense in contradictory ideological space of the existing methods and approaches, does not fill shortage of an original backbone core of psychotherapy and does not provide necessitive rates of development of a profession.

So only original methodological breakthrough, bringing indisputable dividends to each of representing modalities of a modern psychotherapy can make a competition to existing levels of integrity of profession. In the absence of this backbone impulse integrative movement has no particular advantages in front of the process of development of the operating psychotherapeutic directions and methods, hidden or obviously applying for a role of a basic integrative concepts in the general field of professional psychotherapy (A.L. Katkov, V.V. Makarov, 2009).

As a given methodological breakthroughs variants of special psycho-technical theories are offered, in which: distinctions between a natural-scientific, a theoretical approach and the general methodology of psychological practice realization are underlined and systematized (F.E. Vasiljuk, 1992); the organized and thought over system of conception, based on philosophical and logic schemes, which can describes in details dialoguistic psychotherapy process is used (V.J. Zavjalov, 2002); the special technological paradigm of development of such directions as practical psychology and the psychotherapy distinct from scientific, making rigid demands to scientific basis is proved (A.V. Jurevich, 2008).

That is, in itself psycho-technical theories named above with a verified general methodology of construction of psychotherapeutic process (unconditional testifying to the progress in sphere of integrative movements), once again shows presence of a deep contradictions between a natural-scientific and humanitarian approaches, but they do not offer any essential ideas by overcoming of this given situation.

Moreover, authors of the given theories, apparently, consider any movement in the given direction excessive and not reasonable. The same it's possible to tell about the attempts of elevation of existing theories and psychotherapeutic metatheories in the status of post-modernistic, post-nonclassical scientific approaches, with the justification of their's «separatism».

The profound analysis shows that apologists of post-nonclassical approaches in psychology and psychotherapy is adopted and used, basically, only ordinary lexicon and some theses taken out of the context, with ignoring of fundamental principles of considered approaches do not denying at all achievements of a positivistic science (E.E. Sokolova, 2008; A.L. Katkov, V.V. Makarov, 2009).

The shutdown in the development of integrative movement in psychotherapy on the given boundaries, by our opinion, will means actual preservation of professional psychotherapy in «the craft» status, in «special communicative art» status, in which now it, generally, is.

1.2 Professional psychotherapy in the former Soviet Union and in the Soviet and in Post-Soviet republics - in Russian Federation and Kazakhstan – had and continues to have the specificity of development which is necessary to take into consideration during the making the analysis of an integrative processes:

- the medical model (pathogenetic psychotherapy by V.N. Mjasishchev), dominating in the given region, in her the best standards represent an eclectic, used interdisciplinary resources of biological disciplines, anthropology, psychology, personology (V.N. Mjasishchev, 1973). The initially quite limited technical repertoire of practicing psychotherapists in recent years was enriched at the expense of the borrowed techniques of a short-term psychotherapy of «a new wave». That is, in the general field of legal psychotherapy up to date both as «internal» - theoretical, and «external» - technological eclecticism are exist.

The psychological model on the field of Post-Soviet space is presented, basically, by theory and practice of psychological consultation because people with psychological education have not legal access to professional psychotherapy. In these conditions of a «schools» tradition of psychotherapy demanding persistent long-term preparation, are reduced till short-term (2-3 weeks) or till intermediate term (2-4 months) courses, which are «collected» by practicing psychologists. Thus under realization of psychological model of a psychotherapy basically only eclectic approaches are used, which after have a tendency to form into a stature of a independent methods;

- in the conditions of total deficiency of the professional psychotherapeutic and consultative-psychological assistance this niche within a last decades is occupied paraprofessionals of all other «colours» professionals - extrasensors, healers, wizards, magicians and so on, a total amount of which in hundreds times surpasses a quantity of an operating psychotherapists.

Actually this large crew of paraprofessionals forms such features of a mentality of CIS inhabitants, as: expectation of superfast changes or miracle; mythological thinking with belief in supernatural forces, «cosmic intellect», etc.; a passive role in the course of therapy; low interest into the real results of therapy and readiness to accept ersatz, such, for example, as «love to the healer»; directions on sacrament of transformation, instead of on understanding techniques of the change; readiness for any, even for experiments dangerous to the health only for achievement of ideal aim; tendency to publicity, inability to separate out concrete aims and goals and their adequate achievement (V.J. Zavjalov, 2002).

That is, to provide a successful competition to paraprofessionals, the psychotherapeutic theory and practice should concentrate on a substantiation and working out of techniques of a short-term and the express psychotherapy, obviously surpassing by the effectiveness (we are not mention a long-term ecological effects) widely used by magic and mystical paraexperts;

- the same total deficit and hand-made complexities to the access to professional psychotherapy have generated also and other wave – rising cluster more simple and demanded technologies (consultative, mediative, training and others), and as it has been already told before, tending to isolation and rigid upholding of their identification borders. At this conjuncture, for effective integration of these new professional clusters, only offers of the simplified access to the field of professional psychotherapy will be already insufficient – more essential dividends are necessary, motivation and distinct model of interaction of professionals of a developing profile in the general context of social psychotherapy are necessary;

- it is necessary to take into account that if in countries with developed institutes of professional psychotherapy the basic stimulus to integrative movement are economic, and borders of prospective integration are not beyond the general field of professional psychotherapy, in CIS on the opposite side the basic stimulus to formation corresponding integrative movements - social, and frameworks of integration with necessity assumed effective interaction psychotherapeutic, consultative, training and other established institutes in the general field of the worked out in detail metamodel of social psychotherapy.

Thus, specific features of psychotherapy development named above in considered region, on the one hand, promote success of integrative movements (first of all, due to established professional eclecticism), and from another – make essentially more rigid demands to the final result of the given process – demands to degree

of euristic of a new theory of integrative psychotherapy and to amount of practical dividends. Certainly, there are rigid time limits of forwarding of the basic stages of integrative movements because general situation for this integrative processes become worse promptly enough.

Successful advancement in working out of a new theories and methodological appearance of integrative psychotherapy practice, taking into account all specific conditions named above, by our opinion is possible only in the framework of the special, large-scale project realized with attraction the most capable and interested institutes of professional psychotherapy.

2 Methodological and organizational bases of integrative psychotherapy

2.1 In the framework of joint research project realization (see the final fragments of the present section of the article) had been developed the following methodological and organizational principles promoting the intensification of integrative movement in psychotherapy in Russian Federation and Republic Kazakhstan.

Basic assumptions:

- the integrative processes in psychotherapy farthest satisfy external (social) and internal (professional) requirements concerning essential increase of amount and effectiveness of provided to the population assistance;

- the psychotherapy can be and should be presented as an independent (integrated) scientifically-practical direction with adequate natural-scientific and applied basis;

- in the general field of professional psychotherapy of Post-Soviet republics there are favorable initial conditions, the scientific and organizational potential purposeful use of which can promote success of integrative movements in psychotherapy.

The essential characteristics of integrative process

In our variant integrative process is presented by four successive subprocesses:

1) identification of adequate natural-scientific and applied characteristics of professional psychotherapy;

2) differentiation of independent discipline – psychotherapy – in the general continuum of helping and developing practice on the basis of the received identification criterions;

3) joining of the functioning psychotherapeutic modalities into the integral scientifically-practical direction – psychotherapy;

4) integration of professional psychotherapy with other psychological and social practices on the principle bases of a metamodel social psychotherapy.

Substantial characteristics of integrative process are presented by three functional blocks:

1) analytical (research and analytical activity by formulation of natural-scientific and applied bases of professional psychiatry here are joins);

2) semantic (activity by adequate informing and motivation of representatives of a separate directions and psychotherapy modalities to valuable functional and organizational association here is presented);

3) institutional (here is presented the most volumetrical and problem block of normative and organizational-technological activity by formation of the updated, capable institutes of professional psychotherapy, metamodel of social psychotherapy).

The level characteristics of integrative process

From all told above follows that integrative process should be presented, at least, by three levels:

- 1) level of integration with the conventional scientific basis, in particular, with a natural-scientific paradigmatic pole of a modern knowledge (the given level as it has been shown in the first part of the present message, is a basic «stumbling-block» in formatting of psychotherapy into independent scientifically - practical discipline);
- 2) level of internal integration – valuable unification of various modalities and directions related to the general field of professional psychotherapy;
- 3) level of external integration of updated institute of professional psychotherapy, institutes psychological and social practice in the general metamodel of social psychotherapy.

The basic stages of integrative process

We have separate out following necessative stages of integration process in psychotherapy:

- 1) a preliminary, organizational-methodological stage (at the given stage the basic contexts and sense of integrative movements in the general field of professional psychotherapy are identified, the methodology of research and organizational process is developed, the maintenance and the formulation of the basic concepts and characteristics of integrative psychotherapy is confirmed);
- 2) the stage of realization of necessative basic and applied researches (it is the most difficult and crucial stage puts an adequate theoretical and technological basis of psychotherapy as an independent scientifically-practical direction);
- 3) the stage of approbation and institutionalization of developed innovative approaches, achievement of compliance with criteria of model of integrative psychotherapy.

Working definition of integrative psychotherapy the following: under the integrative psychotherapy it is necessary to understand the independent scientifically-practical direction characterized: 1) general and adequate scientific basis for disciplinary specificity; 2) integrity and consistency of the general methodology; 3) functional (in sense of adherence to the general disciplinary adjustments) and organizational (in sense of co-ordinate duration) unity of the basic institutes representing a professional psychotherapy. Thus under the general methodology of realization of psychotherapeutic practice we understand the system of general therapeutic factors recognized by majority of working professionals, but not private methodology (used technicians and techniques) professional psychotherapy.

Disciplinary matrix of integrative psychotherapy it is the basic tool of maintenance of methodological integrity of any independent scientifically-practical direction and psychotherapy in particular. The complete definition of a disciplinary matrix are the following: under the disciplinary matrix is understood a set of certain knowledge and methodology of their practical use for which can be characteristic as: 1) specificity (direction to certain area of social requirements); 2) system; 3) integrity; 4) methodological readiness of the basic information and functional blocks; 5) presence of the operating information (actual knowledge) and functional (actual practice) basis and the worked mechanisms of their updating; 6) the presence of the capable institutional models, i.e., variants of presented concrete scientifically-practical directions in the system of working or updated social institutes.

The structural framework of a disciplinary matrix is represents the tool of the system organization of an independent scientifically-practical direction. Thus allocated next following levels:

- level of fundamental assumptions (the given level, as a rule, defines an belongings of the concrete discipline to any identified pole of scientific knowledge – to a natural-scientific, or to humanitarian);
- level of the basic theories and concepts (the given level represents a block of scientific theories with help of which is possible to reach a rigorous transformation of the systematized experience in an independent scientifically-practical direction);
- level of the applied theories and concepts (at the given level possibility of pragmatism and effective using of available system of knowledge in the practical purposes is proved);
- level of the actual professional field (the given level is presented by a set of actual knowledge, abilities, skills and professional specifications which are most claimed in existing conditions, and can be provided by the general disciplinary potential);
- level of the professional standards (the system of professional standards is the general methodology of the organization and maintenance of the quality of a practical activity which are carried out within the limits of a certain scientifically-practical direction; and here in interesting for us sector allocate following groups of professional standards: monitoring standards; standards of a services (the technological standard); standards of the professional specification and qualification; standards of the professional preparation; organizational standard).

The functional structure of a disciplinary matrix includes:

- definition of the social requirements specificity, satisfied by means of developed scientifically-practical direction;
- definition of specificity of the basic object covered by sphere of functional activity of a concrete direction;
- definitions of specificity of a subject – the basic «point of application» of research and functional blocks of scientifically-practical discipline;
- presence of the formulated purposes which is necessary to achieve at the expense of corresponding professional activity;
- presence of the developed tasks which should be solved during the achievement of the goals;
- presence of the developed methodology for solution the all complex of problems standing in front of professional community;
- presence of the developed methodology of effectiveness estimation in achievement of planned results.

The basic criterion of success of integrative process – presence of the worked through disciplinary matrix of an independent scientifically-practical direction – psychotherapy, including all levels of structural and components functional structures of the given tool.

2.2 Structures of research problems and characteristic of the resources involved for their salvation within the framework of the joint project, were the following.

The basic research aims:

- updating of the actual social contexts and the inquiries which are the basic stimulus for the development of an integrative movement and formation of a metamodel of social psychotherapy; definition of the general contours and scales of functional activity of professional psychotherapy, and working out of other positions of a functional framework of a disciplinary matrix (in particular, the universal purposes and problems of integrative psychotherapy);



- development of conceptual synthesis of a natural-scientific and humanitarian paradigms in the sphere of the general methodology of scientific knowledge, with possibilities of adequate realization of the thesis about necessity of studying of mentality on a natural-scientific basis, a satisfactory explanation of phenomenology of mentality as a whole, and in particular – paradoxical essence and resource potential of extraconscious mental instances, objectification of scientific knowledge and the results received in sphere of professional psychotherapy;

- development of the general theory and methodology of integrative psychotherapy with following basic concepts: 1) justification the most important phenomenon of psychotherapy – possibilities of achievement of the meaningful, steady and proceeding constructive clients changes during the limited period of time; 2) selection of universal components of psychotherapeutic communications; 3) reasoning of the universal mechanisms in the psychotherapy, providing possibility of achievement of the main results of psychotherapeutic process; 4) justification of the metafactors system, the possibilities of technical synthesis essentially raising efficiency of used psychotherapeutic technologies, and possibilities of their translation into psychotherapeutic modalities; 5) development and justification of the differentiated system of the metafactors essentially raising effectivenesses of humanitarian developing practices, and possibilities of their translation into formats of consultative, trending, educational and other technologies; 6) development of the system of intermediate and final indicators, the general and particular methodology of estimation of effectivenesses of psychotherapy and others consultative and developing practices, presented into metamodels of social psychotherapy; 7) development of the unified system of the basic concepts, categories and the general thesaurus of integrative psychotherapy;

- creation and realizations of the special research program providing finding of a valuable demonstrative base and argumentation concerning the validity and high degree of heuristics of fundamental theoretical positions, competence of the basic concepts of the applied theory of integrative psychotherapy and efficiency of the offered technological innovations. So here we talk about adequate examination and creation of the first four levels of a disciplinary matrix rising of integrative psychotherapy into the status of independent scientifically-practical discipline.

Involved resources

Project realization by development of an independent scientifically-practical direction of integrative psychotherapy was realized by the department of psychotherapy, narcology, medical and consultative psychology; by scientific block of the Republican scientifically-practical medico-social centre of drug addictions problems (РНЦПМСЦПН), the project manager – professor A.L.Katkov (Kazakhstan); and by department of psychotherapy, medical psychology with a course of sexology and sexual pathology of the Russian Academy of postgraduate education (РАПО), the project manager – professor V.V. Makarov (Russian Federation). The total project realization period – since 2001 till 2010 with prolongation till 2012 year.

For the last period by scientific block of РНЦПМСЦПН has been realized three scientific and technical programs with a prioritized direction in sphere of integrative psychotherapy. In the framework of realization of the planned fourth program (2011-2013) finish of the project is supposed.

Specially, it is necessary to notice that capacity and effectiveness of developed approaches in the sphere of integrative psychotherapy was approved, first of all, among the contingent with a heaviest forms of chemical dependence.

That is, the general advantages and technological dividends of used approaches should find a reflexion in the most objective criterion value of which only raises eventually in the course of time, – an indicator of duration and quality of remission. Besides, admittedly, patients with a drug dependence are the most difficult for practicing psychotherapists.

Achievement of intermediate and long-term therapeutic results with such kind of a clients testifies to doubtless effectiveness of used psychotherapeutic approaches and technologies.

At last, the model of the use of psychoactive substances for the purpose of overcoming of adaptable crisis, achievement of comprehensible quality of life – is substantially competitive and antagonistic in relation to technologies of development of high levels of individual and social psychological health (to technologies of integrative and social psychotherapy).

Thereupon, about success or unsuccess of the last one can be judged on intensity of display and scales of distribution of chemical dependence, as it has been used in corresponding research fragments.

2.3 Structure of institutional tasks and the characteristic of resources involved for their solvaton are the following.

The basic institutional tasks:

- development and approbation of the professional standards system in the sphere of professional psychotherapy;
- development and approbation of the professional standards system in sphere of social psychotherapy;
- development of the updated organizational model of the system of psychotherapeutic help to the population, development of the institutional models of professional psychotherapy;
- development of organizational-structural characteristics of a metamodel of a social psychotherapy;
- development of the normative base (laws, interdepartmental and departmental orders, other normative acts, disposition, instructions), regulating professional psychotherapeutic activity and promoting of realization of a metamodel of social psychotherapy;
- formation of the institutional setting adequately representing interests of the experts – psychotherapists, the experts of a humanitarian-developing profile operating in a metamodel of a social psychotherapy, and also co-ordinating activity on psychotherapy development as independent scientifically-practical direction;
- development and realization of adequate mechanisms of updating of a functional basis of professional psychotherapy.

That is, it concerns the development of the fourth and, mainly, about the fifth levels of a disciplinary matrix of the psychotherapy, providing adequate introduction and institutionalization of the general ideology and practice of integrative psychotherapy, the effective realization of a metamodel of social psychotherapy.

The involved resources

The performance of the institutional tasks named above was fulfilled at the expense of resources of Professional Psychotherapeutic League, its Central Board, Committee of modalities and Committee of the legislation (president of PPL – professor V.V. Makarov).

3. Some intermediate results of the joint project

3.1 According to the methodology developed at a preliminary stage and the basic research tasks, we spent profound studying of the social contexts forming the basic inquiry on activation of the integrative movement in the general field of professional psychotherapy and realization of a metamodel of a social psychotherapy. In particular, has been shown that following actual contexts have the greatest value:

- essential increasing of the aggression degree of the life activity of the person - informational, biological, social – with simultaneous partial or full loss of natural sanogenic mechanisms;
- promptly increasing level of distribution of a subclinical and boundary forms of the mental and behavioral frustrations, the hypertrophied psychological reactions connected with the adaptable infringements;
- unprecedented rates and scales of distribution of the basic social epidemics – dependences on psychoactive substances, sectarianism, extremism, involving in the terrorist organizations, criminal communities;
- crisis of existing doctrinal approaches and time lag of a rates of updated mechanisms formation of the effective self-organizing, and also – in sphere of social health.

By our own epidemiological research actions has been shown that true the level of distribution of the boundary mental and behavioral frustration connected with a infringement of adaptation, has amount since 15 to 20 percent. Spreading of the risks and facts of the involving into mental and psychological dependence vary from 17 to 22 percent. Thus, it has been specified that the basic object of social psychotherapy are from 35 to 40 percent of the population which are in a zone of growth of an adaptable crisis.

In the given situation our special attention has been focused on the factors of psychological stability, allowing to support a high level of adaptation and quality of a life in the same hostile environment, effectively interfering development of adaptable frustration, involving in chemical and psychological dependence.

During the realization of applied scientific and technical programs of РНЦП МСПН, in particular, the epidemiological, clinical and socially-psychological researches conducted since 2001 year, we had been identified accurately outlined psychological properties which high levels of development had expressed, statistically authentic antagonistic interdependence, and low – expressed positive interdependence with indicative criterions of adaptable frustration of boundary level, high risks and evidences of involving in chemical and psychological dependence.

That fact that levels of development of the identified psychological properties could be precisely diagnosed by existing experimentally-psychological techniques is essentially important, and also that circumstance that such properties have been defined for each age category (since 7-year-old age till 32th years and further, in total 5 age categories).

Thus, it has been shown that the basic universal subject for psychotherapeutic and other developing interventions are the low levels of development of certain set of psychological properties, and, accordingly, low levels of individual and social resistance to aggressive influence of the environment. At the same time, the basic universal aim of a psychotherapeutic and other technologies representing a metamodel of social psychotherapy is an achievement of a high levels of the psychological health understood as individual and social resistance to unfavorable factors of environment.

As about special psychotherapeutic targets and aims they are built according to an actual problematic, according to character of produced problems and specificity of a used technological arsenal. The optimum combination and possibility of a parallel achievement of the universal and special purposes is a specific feature of integrative psychotherapy.

On the assumption of the actual social contexts, characteristics of the basic object, subject and the universal purposes, the basic directions of functional activity of professional psychotherapy have been formulated:

- therapeutic, helping function of professional psychotherapy addressed to persons with boundary, subclinical and more heavier manifestations of a mental and behavioral disorders, including chemical and psychological dependences, with various infringements of adaptation, with personal, interpersonal and another kind of problems;
- developing function is addressed to the basic subject and to the universal purposes of integrative psychotherapy – it is addressed to properties of psychological resistance to aggressive influences of the environment;
- selforganized and sanogenic function providing the possibility of formation of a high levels of individual and social health, quality of life in the conditions of partial or full degradation of natural mechanisms of sanogenesis;
- socially-stabilising function realised in a metamodel of a social psychotherapy.

The analysis of possible variants of development of psychotherapy in Post-Soviet republics made by us has shown that direction to the actual social contexts and realization of the full volume of a functional activity will promote following constructive tendencies in development of professional psychotherapy:

- dynamics into the status of the most important, unique by the possibilities, scientifically-practical direction with the general professional basis;
- benefits in the competitive environment and the organization of mutually advantageous partnership with the institutes representing consultative, training, educational, foundational and other developing practices;
- creation of a metamodel of a social psychotherapy successfully solving the most complicated psychological, biological and social problems of the present.

Thus, the most reasonable and attractive mission of psychotherapy is the adequate answer to the basic problems of the present, and not just rendering assistance to exclusive group of neurotic patients.

3.2 In parallel with a substantiation of the status of professional psychotherapy and the basic functional positions of a disciplinary matrix, we investigated possibilities of using natural-scientific approach for formation of theoretical basis of integrative psychotherapy, i.e., development of the first (fundamental assumptions) and the second (basic theories and concepts) structural levels of a disciplinary matrix was spent. The results theses of a made research are following:

- the essential reasons of the methodological deadlock interfering to an adequate development and use of a natural-scientific approach in humanitarian experts (see corresponding citations in 1st section of the present message) consists in ignoring of a temporal principle of organization and representation of the realities, and necessity of an effective presence of a category of a psychic in any actual plans of a reality;

- a starting point in a validity of a temporal principle of the organization of the reality is Albert Einstein's statement as regards that the world picture (i.e., parameters of the actual plan of a reality) depends on the speed of nervous processes. Further has been shown by us that under the speed of nervous processes it is necessary to understand the volume, substantial characteristics and timing data of the moment of the present, formed by rhythmic impulses of awoken consciousness (ФИАС). And also has been shown extremely important circumstance that actual plans of a reality (i.e., all that is designated as «an objective» reality) represented only in the field of the mental activity, always «delayed» at the moment of the present from the undifferentiated pole of a reality, and anywhere more likely because for this undifferentiated pole such characteristics as time and space are inadequate. The last fundamental characteristics – basic coordinate systems – are generated exclusively at the expense of mental activity;

- the basic function of a psyche, in the light of everything what has been told above, consists in presentation of everything in categories of a real time and spaces (that, apparently, removes all questions concerning any parallelism – psychophysical, psychophysiological, and, the main thing, fundamentally updates and enriches the natural-scientific approach, making its suitable for studying and classification of volumetrical and integral phenomenology of the psyche);

- the key position for understanding of interdependence of categories of an «objective» and «subjective» reality in a context of the updated natural-scientific approach is a clearing of a functional spectrum of the impulsive activity of a psychic (usually labeled as a phenomenon of impulsive activity of a psychic – ФИАС). To the most important functions of ФИАС we reckon among the following: generation of the primary quanta of a reality – consciousness-time-memory; generation of the general phenomenological field of time and space, with simultaneous unidentification of undifferentiated field of a reality on the objects, subjects and undeveloped potential of a reality; possibility of a valid manifestations of undifferentiated field of a reality in other actual plans with a flexible spatio-temporal characteristics that assumes using of a mobile, instead of stationary format of ФИАС; possibility (in development of the last functional characteristic of a key phenomenon of an impulsive activity of consciousness) formations of dialogueish cognitive style – the extremely important tool in the updated concept of the natural-scientific approach. That is, we suggest to use all potential of unique «tool» of ФИАС, and not just its «tightly» preserved part inadequately represented as a certain unshakeable picture of an «objective» reality where human presence, as well as an phenomenon of a life in itself, are absolutely unessential;

- the general algorithm of «forming» of a volumetrical reality, taking into account principles of the updated natural-scientific approach, looks as follows: 1) the rhythmical impulse of a psychical activity – ФИАС, - unidentifying the undifferentiated field of a reality on the object and subject, it is an initial building material of the both substatus of a reality. Thus as an original «bricks» of a such building equivalents of an instant memory are act the quantas of the primary information; 2) further the processes of an instant identification of the received primary information by epiphenomenon «the pressed» memory of the subject – it's its work (given process in psychophysiology is identified as simultaneous, or as a synchronous identification), and instant formatting of primary structure of the space with allocation of an objects, environments, characteristics of their interaction – events; 3) process of «building» of a reality in a continuous chain of events, so-called «objectively-time»

characteristics of a reality, is fulfilled because substantial volumes of the present moment, first of all duration of the given episode, as well as a «sizes» of discrete mnemonic unit, are not realized at all, but process of fixation and utilization of instantaneous memory, mobilized by the impulsive activity of psyche, is interpreted as continuous perception of «objectively-independent» reality with such inseparable characteristic as «objectively-linear time». Thus, roots of epochal illusion of «objective» categories of space and time are in that that the temporal distance between the shown undifferentiated potential and «fact» of the actual plan of the reality, formed by ФИАС, actually, never was realised or comprehended before and represents the basic miscalculation in fundamental assumptions of the is natural-scientific approach. Accordingly, elimination of this inaccuracy («unnaturalness») is radically changes the system of fundamental assumptions and does it's suitable for using in the humanitarian sphere;

- sum up everything, we can say, that the psyche representing the enormous mechanism of representation of actual plans of living (and, we can add, structured at the expense of the tool dialogueish thinking, the unique plans of unshown, «unexistence» as a substatus of reality), is differentiated on two basic instances which correspond to the two poles of a volumetrical reality – information, i.e., to the actual, «objective» plan of a reality, and also potential, not shown in categories of time and spaces. The main destination of the first instance right consists in representation and direct interaction with actual plans of a reality. To the given, realised instance of psychical, are inherent «entropic» (by definition of L.M.Vekker) characteristics – bearing on experience, logic, orientation on the expose of appropriateness etc. which have their own indisputable dividends in procurement of civilized progress, but also their own problem areas, well-known to practising psychotherapists – extremity of the «entropic» metapositions presented by rigidity, dependence, stereotypic, essentially complicating the dynamics of adaptable processes. The second instance of a psychical, unstructured by standard time (in it there is a basic complexity of research of the given phenomenon), and marked as a «extraconscious», it is characterised by a set of «intyentropic» properties, such as creativity, flexibility, freedom and a distance from linear appropriateness of objective-information pole. No doubt that extraconscious instances, first, are compensate «entropic» restrictions of a realized pole of a psychical activity, being the basic tool of creation of a new information essences of a volumetrical reality. And secondly, - they have a direct relation to a «longitudinal», and not only to a «instant» existence of mankind, maintenance of a phenomenon of a life and potential possibility of forming of an actual «face» of reality. Or better to tell more «faces», keeping in mind flexible possibilities of mobile focus of ФИАС. These «antientropic» properties of extraconscious instances are well-known enough in the theory and practice of psychotherapy. So, universally recognized classic of a psychological science L.S.Vygotskiy specified that as «the most relevant feature of a considered spheres of mental activity are possibilities of achievements of that what cannot be reached by rational, logic, verbalized and consequently realized experience». The main question was that in the framework of dominating scientific approaches reliable to identify extraconscious instances of psychical it was not possible. «The soul adores to hide» - to modern science standing on the classical base of a natural-scientific approach, difficult to add something to this well-known saying of Geraklit Efessky. However in updated temporal context this problem can be solved quite easily – with using of possibilities of mobile focus of ФИАС. That is, in

those conditions of changable parametres of impulsive activity of consciousness (formats of standard time) characteristics both an objective-information pole of a reality, and the subject will naturally vary. These changes representing the shown part of the potential substatus of a volumetrical reality and extraconscious instances of a psychical can be measured in adequate metric systems. The results of these measurements will be essential, «objective» characteristics imperceptible by extraconscious instances until now. And if divert our attention away from pseudoscientific terminology – these results, probably, will be the first distinct explanation of a constant presence at archetypes of consciousness and actualization at the moment of transpersonal, mystical, religious experiences, ideas of soul, spirit, God and others implicit and not shown beings;

- the profound analysis of «contribution» of extraconscious instances in maintenance of the most demanded phenomenon of professional psychotherapy - possibilities of achievement of essential, steady and proceeding constructive changes during the limited time periods – shows the following. The adaptative functions of extraconscious instances supporting existence and development of the person are consist in: continuous testing of the environment on the definition of optimum strategy of a survival, adaptation and development; in selection of optimum basic strategy of behavior; generation of parameters of ФИАС, in the maximum degree of corresponding basic adaptable strategy; superfast mobilization of individual resources (biological, psychological, creative and flexible) on achievement of the basic strategic targets. Thus the main distinctly differentiated strategy are: 1) reproductive, directed on a continuation of a mankind, with the basic motto – «I will be proceed in the following generation»; 2) protectively-confrontational, directed on preservations of a mankind, with the motto – «I will remain that whom I was»; 3) synergetic, directed on development of a mankind, with the motto – «I will become that whom I would like to be and could be». In two last cases we see readiness to mobilization or for preservation status quo, or, on the contrary, to a hyperflexibility what, actually, is most relevant context of therapeutic changes. All question in how, using possibilities of professional psychotherapy to turn the superresource of extraconscious instances to the «antientropic» pole of activity of a psychic. However without specification of this question it is possible to assert that «miracle» of fast and steady changes in psychotherapy process is possible. And possibility of the hyperpatronage of any technical actions, possibility of an adequate explanation such, for example, known facts as reception of identical results after using of different therapeutic technologies or, on the contrary, rather differ results after using the same technicians at identical group of clients, are connected with circumstances how measure the hyperflexible potential of extraconscious instances has been used.

All given researches, in our opinion, are rather important and encouraging step to development of professional psychotherapy as a truly scientific discipline, which has, at least, two worked levels – fundamental assumptions and basic theories and concepts.

3.3. Now we can say that psychotherapy is unique by its possibilities way of individual and social self-organizing, in the maximum degree using «antientropic» potential of psychical which is actualized only in the conditions of domination basic synergetic strategy of extraconscious instances. Last thesis is a «cornerstone» of the applied theory of integrative psychotherapy. And, the term «applied» here can be understood in sense of applicability of the given theory to known psychotherapeutic discourses without any confrontation.

In the structurally-technological plan the universal and most demanded effect on achievement of fast and steady changes is provided at the expense of activity of deep level of psychotherapeutic communications for which are characteristic the following positions:

1) time flexibility (possibility of retrospective and prospective movements in the field of psychotherapy);

2) circumstances flexibility (in the field of psychotherapy any necessary circumstances, with characteristics of concentration or sparseness which are impossible in an ordinary life can be reproduced);

3) flexibility of the events contexts in the psychotherapeutic communications (in psychotherapeutic process any emotional or other contexts which can influence on perception of information can be imported);

4) flexibility of inner I (possibility of transcendens, selftranscendens, transformations of disadaptive traumatic fragments of memory into therapeutic, etc.). Thus activation of a deep communicative level is foresees a successive passing of the following stages of transformation of a clients status:

- assimilation of an open metaposition and resource characteristics of the status of psychotherapist;

- «switching» of protectively-confrontational basic strategy of adaptation of a client into synergetic with formation of a primary resource status;

- the forced development of hyperflexible phenomenons of the psychotherapeutic space testifying to actualization of a deep communicative level (it is important to notice that in this case realized instances «do not leave» on a periphery of the general activity of a psyche, but on the contrary, operate in a mode of the maximum inclusiveness in a situation, and thus are in «antientropic» pole of a therapeutic space);

- active generation of a new informed points and characteristics of a metaposition at client according to the realized technicians, testifying to the effective hyperpatronage of a standard structurally-technological level of psychotherapeutic communication.

The systematized metatechnologies of activation of a deep level of psychotherapeutic communications, by our experience, can be translated into the theory and practice of existing psychotherapeutic modalities. And some ecologically verified variants such metatechnologies – into consultative, training, educational and humanitarian practice.

Practical approbation of the developed psychotherapeutic approaches among especially difficult contingent of a patients with a drug dependence has shown their essential advantage in comparison with standards of psychotherapeutic technologies. By the received results of this made researches has been successfully protected candidate's and doctor's dissertations in St.-Petersburg, Tomsk, Almaty. The patent documents of integrative-developing model of psychotherapy was processed and a way of computer diagnostics of a levels of steadiness to the aggressive factors of environment in various age groups was made.

During the realization of a joint project 78 units of the professional standards covering as sphere of professional psychotherapy, and humanitarian practices representing of a metamodel of a social psychotherapy have been developed.

Thus, in essential degree three following levels of a disciplinary matrix of integrative psychotherapy – applied theories and concepts, an actual professional field and professional standards have been also developed. From our point of view, possibility of a valuable substantiation of universal components of psychotherapeutic

communications, and also - practical approbation and reception of a demonstrative base testifying to efficiency of used approaches was the most important in the given research fragment.

3.4. To speak about valuable institutionalization offered approaches will be possible only after accomplishment of a full research cycle.

The basic work in this direction is made by the largest organization operating on territory of the Post-Soviet republics – Professional Psychotherapeutic League. In particular, by the Legislative Committee of PPL the updated projects of a law of professional psychotherapy and the departmental orders regulating development of a specialty according to justified arguments on registration of psychotherapy into an independent scientifically-practical direction are developed, and also – possibilities of constructive interaction of psychotherapy with other humanitarian practices in a metamodel of a social psychotherapy are searched.

Specially it is necessary to notice that fact that organizational structure of PPL in itself is substantially corresponds to idea of social psychotherapy and, consequently, is corresponds to those complicated requests which are raised in front of us our epoch.

The conclusion

The Integrative movement in psychotherapy is only become to gather way. But it is already available some of essential theoretical and practical results in development of the trade reached, thanks to efforts of scientists and the organizers-experts, undertaken within the limits of the present project.

We do not have any doubts that necessity for such kind of joint projects by activation of integrative movement in psychotherapy will only increase, and that the most interesting in development of professional psychotherapy is still ahead.

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Trans-Cultural psychotherapy: Psychotherapeutic Setting in Non-Western (Arabic) Culture

Broude Leonid

MD. Israel. Postal address: P.O.Box 1280, Nazareth Illit, Israel 17111. Email: drleni@netvision.net.il

Modern psychological and psychotherapeutic methods arose in Europe and America in the late 19th- early 20 centuries on the basis of «Western philosophy» that rooted in Renaissance. Historical, social and cultural development of Europe has enabled principles of individualism, democracy, socialism and equality. As a consequence, such concepts as self, self-realization, self-identification, self-mastery and so on emerged and evolved in psychology.

Holistic approach, that was seeing human being as a whole, and predominated up to Middle Ages, was replaced in Europe by Descartes materialistic approach, that divided the world onto material and ideal – onto body and soul.

At the same time the East remained patriarchal, in which a family plays leading role in public structure. Indisputable authority of family, society, government and their power against person did not allow developing of individualism. Collective identification remained primary, when person feels firstly a member of family and society. The process of breakdown of the «big family» to units: «Father-Mother-Child», that occurred in Western society, had little or none influence on East.

«Big Family» is a social unit (and not an individual), which is a part of even greater family – clan. This structure is characterized by broad supportive collaboration within the family on the one hand, and strong dependence on the family, on the other hand. An independent thinking and independence are discouraged from childhood and bring up obedience, collective thinking, self-identification as a member of the family and society. Values of authoritarian and collective society are different from the values of modern western society. Biological needs, as well as universal requirements in security and confidence cannot be achieved without full and frank identification with social values. The need for acceptance as a member of society is a primary need, an essential condition to meet all other needs. Requirements of self-determination, self-mastery, self-identification step back when they come in conflict with the interest of society – reject to preserve social acceptance.

In this article, the author considers the features of «Western» psychoanalytic psychotherapy and psychotherapeutic setting in Eastern society – in Israel's Arab society as example.

Key words: psychotherapy, trans-cultural psychotherapy, culture, society, psychotherapeutic setting.

*«I wish you live in interesting times»
(Ancient Chinese curse)*

We live in the interesting time

This is the time of cultures mix, globalization that introduces all countries in all fields of life. In our time ideals of science have utilized in postmodernism, with its extreme materialistic aspirations. Even people who consider themselves believers and spiritual are influenced by postmodernistic materialism – there are few exceptions only. Moreover, we see the collapse, decline of European culture. [19] At the same time we can see also counter process: the appearance of alternative communities (built on the Russo vision or on eastern philosophical and spiritual principles), religious fanaticism (not just Islamic) and religious wars...

But one thing has remained practically unchanged in this time of changes - a classic psychotherapy with its principles of neutrality, distance, focus on the patient's inner world and ignoring everything that is happening around [15,20].

Human behavior is the result of complex nonlinear interaction between intrapsychic and interpersonal processes with certain family, socioeconomic and cultural factors, with the vast majority of psychotherapeutic methods pay attention only to personality factors associated with the life experience of the patient and influencing on its behavior [2, 15].

Cultural factors are undervalued or mystified [2, 15, 20].

The importance of cultural factors in psychotherapy is enormous [2]. Philosophical ideas about the meaning of life, the essence of disease and health, the concept of normality and common values [2, 16, 20], that are accepted by the patient and therapist both, are defined by their culture. The choice of theoretical approach is most likely based on the culture of the therapist.

Such practical things as a psychotherapeutic setting, understanding the diagnosis, classification, - cannot be independent on cultural background [20].

To be fair to say that competent treatment can be based only on a proper understanding of the patient's culture - it is impossible to understand correctly the patient without taking in consideration his cultural norms: religious convictions and beliefs, concepts of disease, methods of emotional expression, language, attitudes and social norms [1, 3].

Of course, this is not a problem in mono-cultural society, when patient and therapist are the part of the same culture. That is the main reason why the problems and dilemmas of trans-cultural psychotherapy were not paid enough attention until last time (until «victory» of globalization and the onset of intensive mixing of cultures) [20].

The purpose of this article is to review and analyze the influence of Eastern culture to the identity of the patient and the processes



of psychotherapeutic treatment, to consider possible ways to adapt psychotherapeutic setting for non-western patients.

Culture

Culture is a complex of knowledge, beliefs, art, morality, laws, customs and other features and habits acquired and achieved by a member of society from early childhood (through means of parental behavior and education, as well as through the use and transfer language) and define its presentation of the world and about himself [2]. Culture influences the development of personality and individual style of behavior, and identifies ways of behavior regulation and emotional reactions [15].

Modern psychological and psychotherapeutic methods arose in Europe and America in the late 19th-early 20 centuries on the basis of «Western philosophy» that originated in Renaissance. Historical, social and cultural development of Europe enabled principles of individualism, democracy, socialism and equality [7, 10]. As a consequence, they emerged and evolved in psychology such concepts as self, self-realization, self-identification, self-mastery and so on [9, 12].

Holistic approach, that sees human being as a whole has predominated in Europe and in the World up to middle Ages. Then it was changed in Europe to Descartes materialistic approach that divided the world onto material and ideal – onto body and soul.

At the same time the Eastern world remained patriarchal, in which family has a leading role in public structure [9, 10, 12]. Indisputable authority of family, society, government, their power on the person did not allow the developing of individualism. Collective identification remained primary, when a person feels firstly a member of a family and society. The process of breakdown of the «big family» to units: «Father-Mother-Child», that occurred in Western society, had little or no influence on East [10,12].

«Big Family» is a social unit (and not an individual), which is a part of even greater family – clan. This structure is characterized by broad supportive collaboration within the family, on one hand, and strong dependence on the family, on the other hand [9, 12]. An independent thinking and independence are discouraged from childhood and bring up obedience, collective thinking, self-identification as a member of the family and society [10].

Values of authoritarian and collective society are different from the values of modern western society [9, 12]. Biological needs, as well as universal requirements in security and confidence cannot be achieved without full and frank identification with social values. The need for acceptance as a member of society is a primary need, an essential condition to meet all other needs. Requirements of self-determination, self-mastery, self-identification step back, and when they come in conflict with interest of society – reject to preserve social acceptance [9,11].

Psychological Features of Oriental Culture

Personal development takes place on the background of the culture of one's society - and is influenced by it [2, 15, 20]. If in the West the individual is seen as a psychological being and its development is assessed as growing capability of independent functioning, the man in the East is firstly a social being and his development is assessed as growing capacity for social functioning: creating a family, getting work, being accepted and respected in his society [7, 15].

«Eastern» childhood is characterized by strong dependence on the mother, which provides all the material needs of the child - but does not attach much importance to emotional ones [12]! The family adheres to the principle of equality rather than equity (shoes are bought to all the children, when one of them dreams of a new knapsack).

The unexpected end of this «paradise» comes with the birth of the next child and the boy transfers into the adult world with a lot of restrictions and responsibilities [7, 12, 14].

Through the process of child development this parental behavior leads to anger towards parents on one hand, and, most importantly, to the sense of guilt due to possessing on anger from the other hand.

An absolute protective and supporting motherhood doesn't allow developing vital abilities such as postponing immediate satisfaction or high frustration threshold. One can assume that this parental mode leads to the impulsiveness and tendency to see the world as black and white among eastern men (Oriental character) [12, 14].

These traits are very common and resemble borderline personality disorder - but do not reach the sufficient level for diagnosis. And in the case of a real personality disorders of a clinical level, we do not see «schizoid coloring», so typical for Western psychopaths: feelings of emptiness, lack of meaning for life, boredom, suicidal and antisocial behavior or promiscuity [12].

The early childhood of girls has some differences: after the birth of the next child - especially a boy, a girl in the eastern family is moved from the same world of absolute maternal care to the world with high demands, expectations and responsibilities. They learn to ignore and not realize their own feelings and emotions (because their past teaches them that the feelings are useless). However, in the eastern society there are generally accepted forms of emotional expression in women: anxiety and depression. Hence the frequency of these traits is right up to the clinical picture of depressive illness. In this case the woman will receive the full support of all her family. Moreover, depressive and hysterical features are often perceived as an inherent part of the female character [9, 11, 12].

Arabs & South/Easterners and Westerns

Below is an excellent comparison of western and eastern personality that Marwan Dwairey (Professor of Psychology in Israel - an Arab, Muslim) gave in his monograph[10]. (Marwan A. Dwairey, Cross-Cultural Counseling: the Arab-Palestinian case. table 4.2, p.91. The Haworth Press, 1998)

Culture and Psychotherapy

Thus, two personalities with their personal and cultural characteristics meet in the therapist's office. The content and form of psychotherapy is defined by these features - and the more difference is between their cultures, the more misunderstanding is found between them and the more mistakes are done [20]! The only way to avoid mistakes and improve the quality of treatment and reduce the possible harm (Primo non nocere!) is to be familiar with the culture of the patient [2, 13, 16, 20]!

Two important processes occur in our time in the eastern society [7, 10]:

- More and more young people accept the Western values – because of the influence of the media, visits to the West, especially in the education process in the West (Israel is a typical case).

Arabs & South/Easterners	Westerns	
Unindividuated self	Individuated self	Individuation
More collective	More independent	Personality
More social-control	More self-control	Main source of control
Family and community control	Ego and superego control	
More social/interpersonal	More intrapsychic	Main conflict and main source of repression and anxiety
Social approval	Self-actualization	Main source of happiness
More social and cultural skills	More defense mechanisms	Coping
More by norms	More by personality	Prediction of behavior
More contextual	More consistent across situations	Consistency of personality

Arabs & South/Easterners and Westerns

• On the other hand, we see an increasing influence of traditional Islam, which opposes itself to Western values and perspectives.

To select the correct method of psychotherapy is necessary to determine the patient's place in the cultural continuum: from full acceptance and identification of the new Western values (and there are many of such people) - to their complete denial and identification with traditional Eastern ideals [7, 10, 13, 16].

Principles and Setting of an Eastern Patient Psychotherapy

The final purpose of psychotherapy is providing real help. For successful treatment it is necessary to understand the patient's views [20] of many things - especially of those ones the therapist works with and on which the psychotherapeutic setting is based on.

1. Expression of emotions.

Western psychotherapy aims to increase awareness of unconscious impulses and desires, to achieve self-actualization, to build a new balance between the needs of children and parents,

to change family roles and relationships [10, 15]. Eastern culture requires not to be opened to others (nobody has to know intimate things - especially offensive!). Outpouring assessed as unacceptable weakness. Rules of behavior require satisfying others. There is a prohibition of expression of jealousy, envy, hatred, disgust. [9]. There is alienation of emotions from conscious awareness. An expression of common feelings is encouraged: respect for elderly, love for family members, participation in joyful and sad family events (weddings, funerals) - regardless of your real feelings for the «guest of honor» [7, 8, 10]. From the Western point of view, such behavior can be estimated as the development of the «False Self» as a mechanism of adaptation and survival, which includes a refusal to direct expression of aggression, mistrust, and fear and hiding the true feelings and expression of «generally accepted» behaviors [20].

2. Psychotherapeutic process, comprehension and insight.

Western psychotherapy is based on the beliefs that understanding and insight will lead to behavior change [2, 15]. The therapy is based on verbal communication, on the principle of separation between

the physical and psychological, between body and soul. It requires high standard of abstraction, using verbal psychotherapeutic techniques based on logical linear thinking and requires the ability for a deep analysis. It is required from the patient to understand the psychological causes of feelings and behavior (psychological mindedness). The form of session is an open non-directive interview.

An Orient patient was brought up on nonverbal communication [8]. Physical symptoms predominate and are an integral part of illness or psychological stress [12, 16]. In the East, the generally accepted way to mental health is «throw away the heavy thoughts from the head.» There is a difficulty for the Eastern people to understand the link between the symptoms and feelings or conflicts [3, 8, 10]. Since childhood, they were brought up not to trust their own thoughts and feelings and to rely on the opinions and judgments of other (authorities). We see an immediate expectation of magical assistance, but not a readiness for a long gradual process, and the tendency to see the therapist as an authority figure and to expect guidance and practical assistance [3, 10, 20].

Oriental methods of psychotherapy (yoga, meditation) are based on the associative creative thinking and not on logic and verbalization.

3. Language.

Yet in 1950 Greenson said that only the native language may fully refer earlier conflicts, dreams, desires and primary aspirations [17]. The conversation with the therapist in nonnative language leads to problems of expression and understanding, blocks free association, doesn't reveal the hidden parts of the SELF, and may lead to a sense of futility of talks and the development of psychosomatic symptoms [17, 20]. Often the semantic fields of concepts in different languages do not match. Language is not only a tool of communication. Language is an important part of human identity, its culture, its way for perceiving and expressing reality [2, 15]. In Israel (my experience is based on psychotherapeutic work with the Israeli Arabs) Hebrew prevails in the country and in the profession. There are just no psychological terms in the Arabic language (in Israel) [10].

4. Time.

The psychoanalytic concepts (such as memory, forgetfulness, repression, repetition, expectation, the impact of the past to the present in thinking, feeling and behavior, delayed satisfaction, the relationship of past, present and future, transference, a sense of eternity, infinity, or fragmentation) and psychotherapeutic setting (constant time of meeting, its duration and boundaries) are built on the notion of time. The time perception is different in the eastern culture: there is no clear differentiation between present and future; life style is «being», not «doing». [7,12,13] (In Arabic there is not even a single grammatical form for future tense, there is the past tense and the «present-future» tense, when the future has subjunctive tone - «I want to go» and not «I will go»). Typical time distribution during the day: «before lunch» and «after lunch». [3, 4, 11]

In addition, the underdevelopment of social and municipal services in the Arab sector in Israel teaches them «not to hurry - still have to wait for hours in the queue...» [4, 12, 13, 17].

Time boundaries are different: the patient is ready to wait, but does not understand the need not to be late [12, 14, 17].

The requirement to comply with the time frame is perceived as a disregard, the requirement to finish on time - as a lack of interest and desire to help [7].

5. Money.

Eastern culture refers to the money with a certain degree of modesty - demanding money is perceived as a tightwad. The shop can provide goods on credit, even for a stranger - in order not to humiliate oneself demanding money! You can close small deals with a single note about the payment: «Do not quarrel!» This attitude to money is also expected from the therapist. Noting the price of the treatment during the calling for the first meeting produces a negative impression («You only want to receive money, not to help»). Accordingly, the requirement of payment on time for every meeting is seen as greed. Moreover, the work that does not produce concrete material results - is not assessed as serious work. And of course, the fee requirement for the missed meeting - certainly is not accepted.

6. Neutrality and self-disclosure of therapist.

The relation to these important ideals of dynamic psychotherapy in the eastern culture is doubled because «the self-disclosure to another person is dangerous» [10, 12]! Orient patient may choose the therapist who does not belong to his society - for maximum discretion, (and also because of the «conventional» view that the Jewish therapists are better, more professional (self-identification with the aggressor) [12, 13]. But if he chooses the therapist from his society (for better understanding), he will want to get information about him and his family - to check whether he can trust him ...

7. Transference

Arab Society teaches its members to restrain negative feelings and be polite to those who caused these feelings. [9, 10]. Arab patient's negative transference can be expressed in a roundabout way, but when anger of the patient reaches unbearable level, it can result in the form of an uncontrolled explosion. The manifestation of love is also restricted in the Arab culture, so it is difficult to expect a direct expression of positive transference. Additionally, transference of Arab patient reflects his attitude to authority - it is difficult to understand the real feelings of the patient and assess the progress of treatment. For social politeness reasons and the desire to satisfy his therapist the eastern patient reports an improvement even after the first meeting [10].

8. Counter Transference.

Counter transference is also influenced by cultural differences [6, 12]. Lack of experience of the therapist in the transcultural treatment and misunderstanding of its significance can lead to treatment failure - and hence the feeling of incompetence and malice, which leads to the rejection of the patient [17,20]. Political convictions of the therapist - no matter if he feels ashamed and guilty for his involvement in the mainstream, or shared nationalistic prejudices - influence the process of treatment, even if only on an unconscious level, and may lead to latent or open conflicts, deadlock in the treatment and its premature end [3, 5, 17, 20].

9. Political Situation in Israel.

Political situation in Israel adds complexity. There is deprivation and discrimination, lack of developed psychotherapeutic services in the Arab sector [13]. Additionally, the present service is perceived

by many Arabs as a product of Western culture, hence the more stigmatic attitude to it [4, 12, 13]. There is an «expectation» of Jewish psychotherapists from the Arabs «to develop themselves» up to the Western mentality [5, 17], on one hand, and a significant manifestation of the secondary gain of the Arabs and their relationship to social services as to agents of a hostile Jewish government, on the other hand. National pride of the Arab patients is often perceived by Jewish psychotherapists as aggressiveness, low socio-economic level as inferiority [12, 17], realistic suspicion as paranoia [5, 7, 17]...

Two representatives of different cultures and even hostile ethnic groups in extended conflict meet in the therapist's office for the personal therapeutic process. Naturally, they share a primary tendency to avoid slipping to cause heavy feeling; they narrow topics to «personal» level that «free» from external conflict [14, 17]. They try to exclude, to deny a very important part of the mind of both meeting participants [18].

Typical Mistakes and Problems of Trans-Cultural Psychotherapy

1. *Psychotherapist's mistakes in understanding the behavior of a patient*

Typical error of the therapist who is not familiar with the discussed cultural characteristics is misunderstanding of cultural codes of behavior and their evaluation as personal properties of the individual or the resistance («pathologising» of cultural features) – or – conversely – «overculturization» of real psychological problems [2,15].

2. *Patient's mistakes in understanding the behavior of a psychotherapist.*

Emotional neutrality, avoiding direct intervention in the life of patients and reluctance to give specific advice are perceived by the Arab patient as indifference, coldness and unwillingness to help. Require to adhere to time limits and to pay on time is perceived as a lack of interest, greed, and – again – unwillingness to help. Failure of the therapist to give information about himself offends the trust. Often the differences in the assessment of the emotional tone of simple questions of the therapist lead to embarrassment: «why» question is hinting at a negative remark, «I understand» means threatening («I understand your bad intentions») [7, 10].

3. *Difficulties with the intention of the treatment*

The main instrument (and the intermediated goal) of dynamic psychotherapy is understanding the unconscious impulses and behavioral correction. Eastern society punishes the expression of sexual desires (e.g., awareness of a married woman of her affection for another man), or anger at parents – an awareness of these unconscious desires is unlikely to lead the patient to happiness [9,12]. Moreover, the awareness to internal conflicts and their enactment usually does not resolve the conflict and could complicate it even more – an example of Marwan Dwairy: the young man asked for treatment because of stuttering, which resolved after he got an awareness of his unwillingness to work in a family business with a powerful and overwhelming father. This realization led to the break up with his family. After a period of alienation patient was forced to return to his father with a confession – stuttering returned again.

An adaptation of western psychotherapy to eastern patient - requirements for the therapist:

Transcultural Psychotherapy – a complicated process of «smelting», which involves personal values of two distinct people, theoretical academic representations (including indisputable axioms), two different systems of cultural and religious attitudes and beliefs. Incorrect understanding, rigid stigmatic views of each side about the culture of the other side and uncontrolled emotional reactions lead to inevitable errors [20]. The therapist, in contrast to the patient, is obligated by the choice of his profession to be in a constant search for his mistakes, his «blind» places and unconscious prejudices [2,16] – in order to correct them and improve the quality of psychological care. The therapist must understand the patient's view of the world and his place in the cultural continuum [10, 12].

The above-quoted Professor Marwan Dwairy formulated the following principles of adaptation of western methods of psychotherapy for Eastern (Arab) patients [7, 10]:

- It is important for the therapist to get practical experience in dealing with Eastern culture and to understand that the patient is part of the «collective ego».
- Psychotherapeutic session is not the most suitable place for a confrontation with the culture of the patient's family or society.
- The purpose of psychotherapy is to help the patient solve his problems within his cultural environment, without exacerbation problems between him and his entourage.

For the proper selection of psychotherapeutic method, suitable for an eastern patient it is necessary to evaluate his [7]:

- Power of Ego (Ego strange)
- Ability to deal with external conflict that may arise as a result of awareness of internal conflicts.
- Social identity
- The patient's concern of the values of his culture.
- His place on the continuum between full acceptance of traditional norms and their extreme criticism and acceptance of Western norms.
- Cultural identity
- The proportion between the rigidity of the patient's family and its willingness to change.

Probably, following methods are more appropriate for typical oriental patients [7,8]:

- Short-term psychotherapy with a specific aim.
- Eclectic psychotherapy with a flexible setting.
- Mobilizing family and social authorities for the treatment, including home visits [3, 7].
- Using techniques based on Eastern philosophy (Sufism), metaphorical psychotherapy, etc.

I myself come from the Western culture although I was closely associated with the East for 20 years. I got the Western standards – philosophical, cultural and psychological – with «mother's milk» and subconsciously evaluate it as the most correct and most developed. While meeting with the Eastern patient I sometimes have to remind myself that my patient thinks the same things about his standards and his culture. And I want to remind myself – and remind somebody who is now reading these words – that only 21% of world's population belongs to the European culture [19], and this percentage is steadily declining. Probably, the next article will have to be written about the peculiarities of Yoga and aurovedic psychotherapy for the rest representatives of the «so-called European culture»...



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Encouraging the “Felt Sense” of Self

Courtenay Young

An experienced counsellor and psychotherapist. E-mail: courtenay@courtenay-young.com;
Website: www.courtenay-young.com. Mobile: +44-(0)773-942-2800

This article touches on the origins of the emphasis of the felt sense – or experience – of the self in various psychotherapeutic methods and then goes into detail of an exercise that can help a client find this ‘felt sense of self’.

Key Words: Rogers, Gendlin, Bodily Felt Sense, Self, Mindfulness, Meditation.

Introduction¹

The “Bodily Felt Sense” is a significant phenomenon in both psychotherapy and body-oriented psychotherapy. It is mentioned specifically in both Carl Rogers’ (1951 & 2003) work, and also by Eugene Gendlin in his ‘Focusing Oriented Psychotherapy’ (1983 & 2003). It is essentially the observation and experience of one’s own “sensory and visceral experiences”.² Rogers gave significance to this and wrote:

This experience of discovering within oneself present attitudes and emotions which have been viscerally and physiologically experienced, but which have never been recognized in consciousness, constitutes one of the deepest and most significant phenomena of therapy. (Rogers, 1951, p. 76)

Rogers also described what is now called (in Gendlin’s work) the ‘felt shift’ or ‘experiential self’ – a significant step forward when the client has “a vital and releasing experience which has many similarities from one client to another”.³ However, Gendlin took up the concept much further in his psychotherapeutic work that he called ‘Focusing’ – where the client is encouraged literally to focus on their inner experiential processes.

The *raison d’être* for this emphasis on the internal process and the ‘felt sense’ is (what Gendlin calls) “the repression paradigm”, where certain aspects of our life experiences are blocked off from conscious awareness. Freud believed that certain impulses and memories became blocked because they created a conflict between the person’s inner nature, the ‘id’, and introjected (learned and incorporated) societal norms, the ‘superego’; Rogers maintained this basic paradigm, and theorized that the ‘concept of self’ (similar to the Freudian ‘ego’) was developed from the combination of those experiences that were denied, because of conflict, and those accepted as being congruent with one’s early environment. But, I do not want to spend too much time in historical analysis of who theorized what first.

It is sufficient for it to be said is that, when one experiences conflict as a child, externally at first, and then internally as one tries to absorb and integrate those experiences: some experiences are indeed painful or upsetting, and, rather than experiencing the internal conflict, it is therefore ‘convenient’ to suppress them. This is an emotional ‘survival technique’ – but unfortunately it carries with

it several costs. Not only is a lot of ‘energy’ taken up in the actual suppression, but the act of suppression itself also results in creating limitations both for the body and for the psyche. Thirdly, there is the ‘opportunity cost’: if you are engaged in doing one thing, then you are not doing something else.

Wilhelm Reich’s view was somewhat similar: the energy of, and the energy for, emotional suppression gets locked into the body, which impairs healthy physical functioning, distorts the psyche, and reduces pleasure and sexuality. Suppressed emotions get stored in the body as ‘bio-energetic’ tensions and this builds up and eventually leads to the formation of neuro-muscular ‘armouring’ and the direct repression (or distortion) of pleasure: the character structure. He equated the free flow of energy with Freud’s libido, and therefore the widespread suppression of this energy and pleasure as the source of many social ills, abusive and violent behaviour, as well as narrow-minded and repressive attitudes.

Whilst these childhood survival techniques were relatively successful (as we have all survived and are here, now), we ultimately emerged into adulthood usually somewhat impoverished; to an extent, either limited or even damaged, possibly even ‘neurotic’ (however that term is defined): and we have also probably not actualized our full individual potential.

Reich’s (and his immediate successors⁴) views were that therapy, which usually involved a form of catharsis, repeated often, was about the only way they knew how to restore mental and emotional health. (In all fairness, Reich was also very interested in prevention – trying to keep children in relatively unrepressed situations – hence his admiration and support for A.S. Neill’s work at Summerhill School.) So the theory went that, if we (the skilled therapist) can help the client to ‘break through’ or ‘break out’ of their armouring, then they can become free. However later, and possibly more successful Body Psychotherapy therapeutic techniques⁵, looked at how to ‘melt’ the client’s armour, allowing the person’s ‘core self’ simply to emerge, and encouraging them to reclaim their lost potential: perhaps in a form of gentle bioenergetics or body-oriented spiritual growth.

Whichever road one takes, the first step, the absolutely necessary and vital first step, is to overcome a form of anaesthesia (or amnesia) that is associated with this physical, emotional and mental repression. Since the traumatic memories are painful, and the process of repression and suppression is also painful, the body eventually ‘cuts off’ this pain by ‘blocking’ the sensations, and also the person’s feelings. This is done in a number of physiological and emotional

1 Presentation at EABP Congress: Vienna, Sunday 31st October, 2010: 14:15–15:00

2 Ikemi notes that this phrase is mentioned in Rogers’ Client-Centered Therapy, dated 1951, which pre-dates Gendlin working with Rogers in 1953.

3 Rogers (1951). Client-Centered Therapy. Boston, MA: Houghton Mifflin: p. 4

4 Like the work of the various Orgonomists, Myron Sharaf, and Alexander Lowen’s & John Pierrakos’ Bioenergetic Analysis, etc.

5 See the work of Gerda Boyesen, Eva Reich, Ron Kurtz, and others.



ways, by numbing the synapses, cutting off from the feelings, and by 'dumbing' down the memories. The 'trauma' is thus moved into the subconscious, and later into the unconscious.

If the repression is to be lifted, the first and vital step is to increase the person's awareness of their inner processes: they have to go 'inside' and become aware of what they are doing. Freud tried this through analysis; Reich through cathartic vegetotherapy; others have used biofeedback, hypnosis, abreaction, sleep deprivation, trust in the person's inner health, spiritual practices, or various forms of meditation. Increased self-awareness is absolutely essential for this process to succeed: even Socrates stated that, "The unexamined life is not worth living for a human being."⁶

The process of what Jung called "individuation" is the separation of the self from its childhood and parental constraints: people like Joseph Campbell (1993) claim that this is often the basis of many of the archetypal myths and legends. It is a 'maturational' process that involves discrimination: deciding which of our survival techniques and 'given' attitudes are useful, and which are increasingly dysfunctional; what aspects of the parental and societal messages we keep, usually those that work for us, and what we have to discard. It is a process of self-realisation, and it does not happen easily.

As an example, in the story of Psyche & Eros, interpreted by Jungians as a road map for feminine development & empowerment, Psyche has to perform four seemingly impossible tasks or 'labours', set by a jealous Goddess (Eros' mother, Aphrodite). In a more generous interpretation (Johnson, 1976a), these tasks were designed to ensure that the naïve, adolescent girl, Psyche, grows into a sufficiently strong, wise, independent and determined woman, worthy to be married to a God (see also Brenner, 2004). There are similar legends and archetypal stories for men.⁷

In our own – more human – maturational processes, we will also have to discover new strengths, wisdom, determination and courage, and then spend a fair bit of time integrating all of these. We will have to face the 'Shadow' side of ourselves: often where we have made an earlier mistake, which now has to be redeemed. It is a desperately difficult and lonely process, even though it may be ultimately quite rewarding. We will need to have done it ourselves, as individuals, in our own way, and we now need to be able to help our clients to do it for themselves, in their own unique way.⁸ This is our task as therapists: how do we help our clients get in touch with their essential Self? – And this help really has to be an 'embodied' process.

As Body Psychotherapists, we have traditionally used the medium of physical contact and touch, to help the person get in touch with their own bodies, and hence their own inner feelings and core energies, and to assist them to move out, through and beyond their restrictions (not just the physical armouring, but also the limited mind-sets and world views that become associated with it). But this has marginalised us, as therapists, especially in countries or cultures where therapeutic touch is something of an anathema. Things are changing. Allan Schore, world-famous neuroscientist and author of a seminal series on attachment, writes:

Whatever the nature of the clinical issues, there is now solid evidence for the critical role of touch in human psychology and biology. Recent neurobiological research indicating that critical levels of tactile input

of a specific quality and emotional content in early postnatal life are important for normal brain maturation supports Harlow's classical research that early skin-to-skin contacts are essential for future socio-emotional and cognitive development and Taylor's assertion that the sensations impinging on the infant's skin regulate aspects of the infant's behavior and physiology. Furthermore, it is now clear that in cases of tactile-emotional violations of early relational trauma, a common element of borderline histories, "the body keeps the score" (van der Kolk, 1996). Now that psychoanalysis accepts the primacy of attachment and not Oedipal dynamics in the earliest development of the self, it is time to reappraise the central role of the operations of the bodily self in psycho-pathogenesis and treatment. A number of authors are now addressing the urgent need of bringing the body back into psychoanalysis...⁹

We cannot rely on the world to change for us. However much they might have read or heard previously, we have to consider where our clients are essentially coming from and what constraints they bring with them into the first therapy session. Besides their immediate problems – illness, relationship difficulties, additions, work problems, etc. – they also want to 'feel better' in themselves. Gustl Marlock (2006) also addresses this point in some depth in a chapter on 'Sensory Self-Reflexivity' in the massive Handbook of Body Psychotherapy and makes a significant point of differentiation about 'being' in one's body and 'having' a body:

"... when 'being embodied' becomes objectified into 'having' a body, the inner entity that we call the soul fragments into an ego that is nowhere to be found. It merely keeps postulating and reasserting itself and becomes an assortment of psychic and bodily faculties and capabilities."¹⁰

I work a lot in doctors' surgeries with primary care 'patients', suffering from mild to moderate anxiety and depression: most of which is caused by exogenous factors: a variety of stressful life events. There is nothing wrong with these people – in themselves – but they don't feel that: they feel that there is something 'wrong' with them. I have a massive caseload, very restricted hours and a limited available supply of sessions (and this is not uncommon for anyone working in the public health services). So, there is no way on earth that I can see all of these people regularly, once a week.

Therefore, I believe that we also need to 'throw off' some of the shackles of our history and 'upbringing' as therapists, and change some fundamental aspects of our approach and methodologies, as therapists, if we are to stay relevant in the modern world and respond to the real needs of our clients. We need to move towards encouraging self-help and active self-empowerment; we need to move towards more brief psychotherapy techniques, rather than the luxury of an extended course of therapy over several months or years; we probably need to adopt a more pro-active approach, with (of course) the necessary regard and respect for the client's process. This is all possible.

If we begin to incorporate some other concepts, if we widen our horizons a little, one 'technique' that seems to be very effective and is increasingly popular is something called "mindfulness practice" (Hahn, 2008). Ron Kurtz uses a form of this 2,500 year-old Buddhist

6 In Greek; "Ὁ δᾶ ἀνεξέταστος βίος οἰ βιωτὸς ἀνθρώπων" [ho de anexetastos bios ou biōtos anthrōpōi].

7 Viz: The story of Parsifal (Johnson 1976b), the 12 Labours of Herakles (Hercules), or as told in Robert Bly's Iron John (2001)

8 See also Ursula LeGuin's (1968) A Wizard of Earthsea

9 Introduction to a series of papers for the Psychologist-Psychoanalyst (the official publication of Division 39 (Psychoanalysis) of the American Psychological Association: and introduction to Aline LaPierre's article (see references).

10 The translation of this chapter in the English-American edition is in the process of being published.

practice in his Hakomi body-centered psychotherapy (Kurtz, 2008): it is being widely introduced now into Cognitive Behaviour Therapy (Williams et al., 2007); it encourages people to be 'in the moment' and in their bodies, paying close attention to their breathing (Kozak, 2010); it is useful technique in psychotherapy (Weiss, 2009); it helps us stay in the here-and-now (Jones, 2009); it calms our brains (Hanson & Mendius, 2009); it is peaceful, when done daily (Hahn, 1995) and aids compassion (Germer, 2003). It also does not involve touch – something that I personally cannot do when working in the UK National Health Service. This therefore 'ticks' quite a lot of boxes.

So, in my slightly more directive approach in counselling, I often suggest or recommend something like this form of "mindfulness practice" to my clients, as an initial exercise, a piece of homework for them to work with in between our sessions, hopefully even developing this exercise into part of their everyday 'practice'. I am trying to encourage them to discover their own 'Felt Sense of Self'. This is – I believe – quite a good start.

The felt sense of self

If we are feeling better about ourselves, then we hold ourselves differently; we walk differently; we speak differently; we react to situations and other people differently; and we see things differently. It is subtle, but quite powerful: it is also quite pleasant. In order to 'feel' a whole lot better about ourselves; we need to 'feel' our Self; and we need to 'feel' a better sense of our Self. This is not necessarily a revelation that happens in a single moment; it is a process that builds up and then integrates itself into the whole psyche.

How can we get this good feeling about our Self? Or, more precisely, how can we get back to having this good feeling about our Self? We almost certainly had it when we were a child, and then we lost it: things happened! Now we need to get that feeling back again: now we need to re-claim that feeling again. We might get a good feeling about ourselves if we ... win the Lottery, fall in love, get a new job, etc., but these are all dependent on outside circumstances. You can actually get that good feeling about your Self back, by yourself. You just need to re-claim it: it is your right, as a human being, to feel good about yourself. You just need to start feeling your Self properly; not criticising or judging yourself, not feeling bad about yourself, just by allowing yourself to experience your Self. Here's how!

The 'Felt Sense of Self' Exercise

This exercise is designed to help you to get back a 'felt sense' of your Self. It is in three sections and each section has three parts. The exercise should take about 15-20 minutes. It is probably best to do it whilst sitting down, rather than lying down. You might want to start off by doing it alone, in your bedroom, or somewhere where you won't be disturbed, so that you can concentrate. You might need a clock with a sweep hand (for the seconds) to get a sense of the timing, but it isn't essential. In due course, once you have learnt it, you can do it whilst walking (say) on your morning exercise route, or with the dog. It is also best to practice this regularly until it becomes more like second-nature: until you become more in contact with what you feel is your proper sense of Self. Then you can do it anywhere: and at any almost time (though obviously not when you are working, or driving a car). You can do it on a bus, or on the train to work, or in your car, in a lay-by, before you start work, or before you get home to the family. Any time that you want to feel more yourself, you can re-claim the right to be your Self. Just by doing this.

This exercise is just one way of doing this, if you start using it, on a regular basis. There are, of course, many other ways, but these usually involve other people or events. This exercise you can do for yourself, by yourself, quietly and regularly. As you do it, you can build in your own changes and modifications – you will adapt it, so that it works for you! As you do it, you should find that you get an increasing feeling of your Sense of Self: a Felt Sense of Self.

First Section

First Part: Become more aware of your breathing. You are (obviously) breathing all the time: every moment of every day: but how often are you aware of your breathing? We breathe in several different ways. There is the belly-breathing method that is encouraged in Yoga. This is where your belly moves in and out, and - because of your diaphragm - the movement in the belly draws air in, or pushes it out, of your lungs: so it works a little like a bicycle pump.

The second basic method of breathing is a 'bellows-type' of breathing. You often do this if you have just run up a couple of flights of stairs. This is where your chest expands and your rib cage expands, and the air is drawn in and out of your lungs by a bellows-type of action. And there are combinations of these. When we are anxious or afraid, our breathing becomes quite shallow and quite 'high'; panting a little, with most of the breathing action happening in the throat.

When we are very anxious, we also tend to breathe in and hold; and then breathe in and hold; and then breathe in and hold: we take more air in (because we have to), but we don't breathe out very much. When the fear or stress or tension goes, then we can breathe out a lot and start to relax.

So, how are you breathing now? How much, how often, how deep, and where? Just become aware of your pattern of breathing. When you do this, it might change a little: that's OK. Just notice that it is changing. Spend a couple of minutes re-connecting with your pattern of breathing.

Second Part: You are not just breath: you also have a body. So, spend a couple of minutes becoming more aware of your body. You are probably sitting on a chair: become aware of the chair against your back and bottom. You may be sitting in a particular position: arms folded, or not; legs crossed, or not; become aware of this position. You may be wearing a watch, or a belt, or a necklace, or something: become aware of the physical sensations of wearing these objects. Become conscious of the feeling of your clothes against your skin: your shoes may be a little tight, or loose - whatever! We receive all of these sensations into our body all of the time: just become more aware of many of these sensations. Become aware of your body as a living, functioning organism: you have quite an amazing body: it mostly works very well for most of the time: 60-70 years of non-stop functioning: wow! Appreciate it a little now: spend a couple of minutes being more aware – and even perhaps a little amazed!

Third Part: So, you now are a breathing, aware body, but you are not in a vacuum or a void. Now, become aware of the environment that you are in. There are lots of things around you: sights, sounds, smells, textures, temperatures, qualities of light, noises inside and outside, etc. Spend a minute or two becoming aware of your breathing body in the environment that it is in, at this moment in time. Become more aware of the sensations and affects of the environment around you: the smell of the room you are in; the hum of the computer (if there is one); the noises in the street outside; birdsong perhaps. Spend a couple of minutes 'being' in the environment around you. This is all part of you being 'You', and becoming more your Self, in the Here and Now.



If at anytime during one of these parts or sections, you mind drifts off, or thought patterns creep in, don't worry: it is very common. Just banish the thoughts and come back to the exercise. Focus again on your breathing, or you body, or your environment, or whatever part you are working with and just continue. As you do the exercise again and again, these disturbances will become less. The more you practice this, the better you will be at doing it.

Second Section

First Part: You are not just a body in the here-and-now: you also have feelings: lots of them. There are those feelings that are more on the 'surface': more easily accessible; you are more aware of them. Today, you are reasonably happy because – (hopefully) – the sun is shining; or you are not feeling so fine because you have just had an argument with your partner, or child, or work colleague; or someone who you thought liked you (or didn't like you) said something nasty (or nice) about you; or you are looking forward to the weekend, because ... or you are not, because ... and so forth. Don't get stuck in any one of these feelings, just notice what they are and (perhaps) how many there are. Spend a little time, a couple of minutes, in just contacting and being more aware of all those different 'surface' – here-and-now – feelings.

Second Part: Underneath the surface feelings, there are lots of other – often contrasting – feelings. People that we basically like, also have some irritating (possibly infuriating) habits; whilst we may love someone, we can also really dislike 'this' or 'that' about them, or dislike them when they do 'this' or 'that'; we love our children dearly, and we are also sometimes really infuriated by them; we may really want to move to another town, but we are also scared to lose our friends here. We are basically a nice person, and sometimes we can get very angry, or jealous, or we can have mean thoughts.

It isn't a very nice part of the exercise, but this part is very necessary. We have to become aware of these 'mixed' or 'secondary' feelings, and then perhaps we can work through, or with, some of these conflicts – over time.

You won't be able to sort them out in these few minutes, so just notice them, and hold your awareness of them. Let them bubble up. And then breathe, and let them go on out. Let the next one surface for your attention, and then let it go. Spend a couple of minutes just allowing your awareness, or extending your awareness, of some of these conflicting emotions.

Third Part: Below these conflicting emotions, there are our deeper, basic feelings: our 'gut' feelings. These feelings are beyond dispute: they cover things like the horror of warfare; the fear of violence; the basic human desire for peace and calm; a love of gentleness and beauty; the pleasure that we get from being in nature - those things that touch us all deeply. We may never, ever vote Conservative – or Labour: that is just not who we are! We are either deeply religious, or we are indifferent, or we are a convinced agnostic! We really love music, or reading, or books, or eating, or whatever. These 'gut' feelings probably won't change: they don't often change: they help to form something of our identity.

Sometimes we have had a crisis, or a trauma, or a near-death experience, or something – and that is when some of these feelings might change. This level of feeling is also where we can feel our common humanity; and our connectedness to other people, or beings. These deep feelings go to confirm our identity, and, from here, we can also begin to feel something of our spirituality. Spend a couple of minutes at this level, just contacting these deeper feelings. You can come back here, anytime.

However, you can't short-cut the process and omit the second part, the bit about the conflictual feelings. People try to do this all the time, by joining a political party, or by following a sect, or getting a guru, or by taking part in a demonstration: then there is less emotional conflict inside. But ... only by going through these emotional conflicts, as gently as possible, can we really make sense out of these things, and then we can retain our sense of a deeper level of understanding and connectedness. Then, we can be more our Self. So spend a couple of minutes contacting these deeper feelings that go to make up our Self.

Third Section

You are not just a body and a set of feelings. There is much more to you than that. Who you are now is not really who you are, but who you have become. There have been many influences throughout your life; you made many decisions along the road to getting here to now, and there could have been different choices you made, and there were also some missed opportunities, and so on and so forth. You may have a frustrated musician inside of you, because you had to give up piano at age seven when your family moved house; or you may have dreams of crossing the Gobi Desert on a camel, writing a book, sailing across the Pacific, being in a film, having children, or of climbing Kilimanjaro – as yet all unrealised. What might have happened (or not happened) if you had gone to that party, or that (other) college, or taken that job? This section deals with those parts of the whole 'You' that is not manifest at this particular point in time. However, I don't want to be too precise or detailed, because otherwise I may be indicating something that isn't there, or you may inhibit, or overlook, something that is there. You will have to 'feel' your way into this section, over time, and through regular repetition.

First Part: In this first part, you look at your dreams and aspirations. You may feel you deserve to be the branch manager, or the section head: you may have fantasies about how you would do 'this' or 'that'; or you might have always wanted a child, or another child – the girl that you have always longed for, or the boy to carry your name forward; you may have dreamt of winning that prize; or doing that course. These thoughts, dreams, hopes, aspirations, are absolutely fine: all (most) of these are possible; they may (or may not) happen; whether they do or not is relatively irrelevant; all of the dreams and aspirations in this part are manifestations of your present potential, of you trying to exert yourself, to move forward, or do something more in your life, or with your life. This leads you gently forward from the 'here-and-now' towards new possibilities and gives yourself a sense of direction. So 'dream up' the rest of your Self a little. Take a couple of minutes for this part.

Second Part: This part is a little more vague, as it has to do with your unrealised potential. You have millions of brain cells that you don't use very much: what would you be like, or how would you be, if you were using them? With a bit of a push in a particular direction, and with some determination and specialist training, you could be (or have been) – a musician, a university professor, a lawyer, possibly even an astronaut – whatever! In the theory of alternative universes, there are millions of other You-s, all with exactly the same DNA, but all having achieved different things, or have reached slightly different places, because they made slightly different choices, or different things happened to them. You chose differently, which is fine, ... and all that potential is still there: latent within you. If you want to be more like one of these alternative You-s, then choose; start to move in that direction. You can start to tap some of that potential now, if you want to. It is like a bank of reserve batteries, or alternate sets of

clothes, waiting for you to use them. Spend a couple of minutes on this part: tapping into this potential, exploring your possibilities and future directions.

Third Part: This is the place, or the level, where you can go to contact 'That' which is 'greater' than yourself: that which is 'Other'. This is your personal connection to God, the Universe, or where You can be at 'One with Everything' – however you envisage this. There are no good descriptions for this part: it is almost beyond words. But most people can connect with something they can call their 'Inner Self', their 'Higher Self', or their 'Guardian Angel', or that part of Them that touches the 'Other', or God, or Allah, or whomsoever you pray to: 'That' which is greater than your Self. I am sure that you know what I mean.

You don't have to do anything, like pray, or worship, or talk to the 'Other', or receive anything from the 'Other': just practice being there – in some sort of connection with the 'Other'. Spend a couple of minutes just being 'Here' and 'Now' with the 'Other'.

* * *

The whole exercise has taken only about 20 minutes. See if you can find the time to do something like this fairly regularly. 3-4 times a week perhaps, as part of your relaxation time, or as a quiet meditation in your lunch break, or (as I said) on the bus or train to work. As the weeks unfold, your sense of your Self will increase and deepen. You will start to change. And that is what this is all about!

What lies before us and what lies behind us are small matters compared to what lies within us. And when we bring what is within us out into the world, miracles happen.

Ralph Waldo Emerson

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EMDR: an Integrative Approach

Serge Ginger

Clinical psychologist; Psychotherapist, trained in Psychoanalysis, Gestalt and EMDR; Founder of the International Federation of Gestalt Training Organizations; Professor of Neurosciences at the Sigmund Freud University (Paris); Pre President of the Training Accreditation Committee (TAC) for Training Institutes in Psychotherapy, of the European Association for Psychotherapy (EAP); Registrar of the EAP; Second EMDR University Research Seminar, Metz, France, November 25—26, 2010

Introduction

I've been extensively trained in Psychoanalysis, Psychodrama, Gestalt Therapy and EMDR, among others, and have also been initiated to several other therapeutic modalities. I've been practicing Gestalt Therapy for more than thirty-five years now, giving individual sessions, doing couples' therapy and leading ongoing therapy groups.

My work integrates both physical and emotional dimensions and I am quite interested in bringing into it psycho-biological phenomena, analyzed by contemporary neuroscientific research.

I have in fact discussed these aspects (which are not adequately treated in traditional Gestalt literature), in two of my books, which were translated into a dozen different languages. In 1985, I gave a lecture in the United States entitled: "Is Gestalt Therapy an Involuntary Form of Chemotherapy?"² I discussed how Gestalt Therapy brings about rapid biochemical transformations in the way our brain operates (producing new synaptic connections and neurotransmitter modifications), which partly explains its effectiveness.

This is how, during one of my frequent trips to the US, I came across a book by Francine Shapiro (*Eye Movement Desensitization and Reprocessing, Basic Principles, Protocols and Procedures*, The Guilford Press, New York, 1995), which had just been published: I purchased it immediately and read it from cover to cover in one single evening. Later, when an intensive EMDR seminar was set up in France by Professor David Servan-Schreiber, I quite naturally signed up, eager to find out more about this new approach, which deliberately took into consideration the activity of the brain (even though it has not yet successfully explained it scientifically).

Today, I often include a series of EMDR sessions in my work with a client – especially when major psychological traumas emerge in their case history: a death, a suicide or a serious accident affecting someone close to them (or the client himself), violence, murder, rape, diagnosis of a serious illness, etc. Sometimes I also take on clients in emergency situations through EMDR, and then to go on to expand their treatment through Gestalt Therapy.

I would like to share some ideas about how I combine these various practices, using these two methods. I won't spend too much time describing Gestalt Therapy, since it is now widely known – and even though a variety of different styles exist. I would simply like to mention that it has now become one of the most widely used forms of psychotherapy; in France, for instance, it has moved up to 2nd position, right behind psychoanalysis, and far ahead of Cognitive Behavioral Therapies (CBT), or of other Humanistic and Family therapies.

EMDR... or ABS?

EMDR stands for Eye Movement Desensitization and Reprocessing, but in reality the technique has evolved over a number of years, and it would be more accurate today to talk about

Alternating Bilateral Stimulation (ABS), since we can replace (or accompany) eye movements with auditory stimuli (alternating from one ear to the other) or kinesthetic (tapping on one's hands, knees and shoulders...) or by spontaneous stimulation of the soles of one's feet... a similar effect to what is produced by jogging (which may be a partial explanation for its soothing and harmonious effects, including the production of endorphins!) – as some of our political leaders seem to have intuitively understood!

Eye Pursuit

Nevertheless, several studies have shown that eye movements (EM) give clearly more efficient results than tapping (Lee & Drummond, Australia, 2007). This is also what I found out through my own personal clinical experience. One can therefore wonder about the EM's specificity. We know that during each phase of "paradoxical sleep" (dreaming phases), the eyes go through rapid movements (Rapid Eye Movement or REM) under the eyelids, which are shut. The precise scientific explanation for REM's, and for the effects produced by different ABS's, is still a controversial issue, and laboratories are pursuing their research into this area. This kind of superficial sensory stimulation undoubtedly stimulates different areas in the brain (especially the deeper emotional limbic brain) and leads to an increase of its activity – the details of which are still unclear.

We also know that eye pursuit has been considered by several researchers to be a genetic indicator of schizophrenia, since this reflex is permanently disrupted among 52 to 86 % of schizophrenics (and among 32 to 50 % of related cases), as opposed to 6 to 8 % of normal people (Campion, Thibaut et al., 1992; Peretti, 2003; Ross, 2004), and even among 96 % (sic!) of schizophrenics (Laplante et al., Quebec, Canada, 1992).

I was thus most particularly interested by Zoi Kapoula's current work (2010) on the connections between disorders of eye pursuit and schizophrenia, autism, and even dyslexia, and by the reduction of remedial jerks, replaced by a greater smoothness of eye movements. Remember that for Perls, the Founder of Gestalt, smoothness and fluidity is the main characteristic of good mental health. Would it be possible to formulate the hypothesis of a direct regulatory action on cortico-frontal functioning by EMs? Could difficulties in following an object moving through space be linked to a lack of focus of the patient's attention, between his inner world and the events occurring in his environment, implying a breaking off of his contact with outer reality?

EMDR: hypotheses and metaphors

We may assume that these stimulating impulses bring on synaptic associations between the two hemispheres and between the profound structures of the emotional limbic brain – where the emotions are



recorded and treated: amygdala, orbitofrontal cortex (OFC), where interpretation and decisions take place, etc.

Between each sequence of alternating “sweeping” movements, each lasting no more than a minute, the client is invited to express spontaneously “whatever” comes to the forefront of his conscience: images, sounds, words, movements, physical sensations, etc.

I sometimes use «horizontal figure eight» sweeping motions, based on the hypothesis that they facilitate «vertical» connections between the various cortical and limbic layers of the brain, and not only horizontal connections between the two right and left hemispheres. Moreover, movements then have a tendency to «flow» more smoothly, instead of being jerky.

This “cerebral sweeping” triggers and accelerates, often spectacularly, often unexpected mental and emotional associations, between certain dramatic events and other, apparently insignificant events, having occurred at various different times in the life of the subject. For instance, a pervading sense of powerlessness after a physical or sexual attack or threat of death, and other feelings of powerlessness -- more discreet and less conscious, but often repeated – which they tolerate in their everyday lives with regards to their parents, partner, teenage children, or colleagues at work...

In this way, we witness a kind of “defragmentation³ of the hard disk” of our emotional memory, reassembling and reclassifying the saved sequences into a new organization. It's as if we completely reorganized our library of memories (conscious and unconscious), which provides a certain sensation of tranquility: everything that I may need is now at my fingertips, with no effort. I have “organized my personal files,” assembling and classifying similar elements, separated out unnecessary information, discarded useless or outdated documents, and written on the front of the file the essential information contained within. I have not thrown out important memories, but I have reorganized them in a useful way. I have put some order into my stock of information, thus modifying my cognitive perception and my place in the world.

We may go on to metaphorically associate the sideways rapid eye movements, in one sense, to “underlining” important passages of my interior novel, with felt tip pens of different colors, and in another sense, to “erasing” the emotional component of traumatic passages, now obsolete, useless, and even burdensome. The text thus becomes more clear, more accessible and easier to use. The fact - that might seem paradoxical at first sight - that the same movement produces opposite effects, is in no way exceptional: the acceleration of the heart beat can give rise to a state of panic or, on the contrary, mobilize one's biological resources; the same punishment can cause rebellion or a healthy adaptation; love can induce excessive dependency or foster maturation and autonomy...

EMDR: an integrative approach

EMDR – of which I will not give any more details here regarding its techniques and procedures – is related to several aspects found in the varying approaches of traditional psychotherapy:

A nationwide survey, in October 2009, with 379 EMDR practitioners, members of the Association EMDR France, showed that, among the 101 respondents:

- 50 % of EMDR practitioners were initially trained as psychoanalysts (Freudian, Jungian or Lacanian);
- 36 % had followed body-centered trainings; 10 % had been trained in Gestalt Therapy and 7 % in psychodrama – in other words a total of 53 % of body psychotherapies.

- 35 % had been trained in hypnotherapy, (mainly Ericksonian);
- 26 % came from family or systemic therapy;
- 25 % practiced the CBT;
- 25 % had followed a person-centered approach training (C. Rogers) ;
- 18 % NLP;
- 15 % Transactional Analysis;
- 11 % sexotherapy; (the total is far above 100 %, since several choices were possible for each practitioner).

We are now going to try and quickly point out a few of the common aspects between EMDR and these various methods:

1 • As in Psychoanalysis, EMDR uses free association and awakens many memories buried in the unconscious. The patient is invited to mention these associations in whatever order they appear in his mind. On the other hand, they are never interpreted or used in reference to any pre-established theory. It is surprising to see that the association process is thus considerably amplified (boosted).

The significance of sexual traumas – in childhood or more recently – is obvious. Transference mechanisms are at work in the therapeutic alliance.

2 • Just as in body psychotherapies, emotions are involved right from the start, but also focusing on breathing, « scanning » the body, to focus on sensations of oppression, of feeling stifled, and various types of somatizations. The therapist also mobilizes his body and does not stop at merely verbal exchanges, punctuated by silences. The physical closeness of the two partners (in accordance with the recommended « setting ») causes an unconscious exchange of pheromones, via the VNO (vomeronasal organ, directly connected to the unconscious limbic areas), encouraging feelings of empathy.

Just as in Gestalt Therapy, EMDR encourages the expression of our emotions and re-experiencing traumas (including their bodily connotations), but in the reassuring framework of a wholehearted therapeutic alliance, induced by the therapist's empathy. It often tends to conclude the « unfinished Gestalts » in the client's past. It takes full advantage of the « polarities » of his – deliberate or unconscious – choices, opposite or rather complementary polarities, such as the concomitant needs for security and independence, tenderness and assertivity, negative self-images (« negative cognition ») and idealized images which the subject wishes to achieve (« positive cognition »). It combines interest for inner phenomena (intra-psychical imaginary representations) and one's relations with the outer world (inter-psychical communication), through the « contact-boundary » between the organism and its environment, in the « here and now ». It carries out regular assessments of one's bodily sensations and feelings (« bodyscans »).

Just as in Psychodrama, certain sequences can be played back, staged again during the session, along with possible emotional catharsis, and not only simply mentioned verbally.

3 • Just as in hypnotherapy, EMDR induces states of altered consciousness, and uses the mental « dissociation » between various levels of perception of reality. These two methods help the patient to get in touch with still unknown parts of his inner world.

Just as in Ericksonian hypnosis, we consider that each individual possesses within himself the resources necessary for his own evolution, his own transformation, that the spontaneous «healing» of his wounds is a natural phenomenon.

4 • Just as in Systemic Family Therapy, we are interested in the overall situation, in the communication and information system, in the inter-psychical relationships and not just in individual intra-psychical phenomena.



5 • Just as in Cognitive Behavioral Therapies (CBT), it implies precise procedures and a regular measured evaluation of the internal subjective experience, such as: personal estimation of the intensity of disturbance (SUD, or Subjective Units of Disturbance, developed by J. Wolpe) and validity of positive convictions of the subject (VOC, or Validity of Cognition). EMDR proposes an alteration between an “exposition” or mental immersion in the problematic situation, and a progressive desensitization (Joseph Wolpe, 1915-1997).

6 • Just as in Carl Roger’s client-centered approach, the psychotherapist abstains from any kind of interpretation or directive as far as contents are concerned, always letting the client take the initiative, in an «unconditional acceptance» for anything «that might come up in the client’s mind», and this in a climate of explicit empathy.

7 • Just as in therapeutic NLP (tNLPt), the therapist focuses on processing information; when the memory is an image, you try to change it by «zooming in or out», and by sharpening it more or less; you focus on body sensations; on his resources and positive beliefs; you watch the eye movements; you use «reframing» and «anchoring»...

8 • Just as in Transactional Analysis, EMDR works on various «states of the self» (Parent, Adult, Child), thus making «life scenario» changes possible, recorded from early childhood on, and making «redecisions».

9 • Just as in Sexotherapy, patterns of sexual abuse, both recent or archaic, real or feared, acted out or merely verbalized (humiliations and insults) regularly emerge. Thus, the EMDR protocol and its specific techniques of information reorganization fits well into a variety of other approaches – to which is added a neurophysiological dimension, not yet completely formulated. Please remember that EMDR is only taught to professionals who are already psychotherapists, and it is therefore not surprising that most of the practitioners combine their usual method of preference with the original techniques of EMDR – which creates a sometimes spectacular synergy.

Some Clinical examples

Stéphanie is 30 years old; her life had been greatly impoverished since she was the victim of a hold-up at a bank window where she worked. Threatened by a gun to her forehead, she saw herself already dead, with the abrupt feeling that the world would go on as usual: in fact, she realized all at once that “she was useless, her life was of no use whatsoever!”

Since this traumatic experience, already five years ago, she no longer left her home: she couldn’t stand going outside, nor crowds, stores or restaurants: she had developed a severe case of agoraphobia. She distrusted everything and everyone.

No distractions. She lost all her friends. She became bulimic and gained 30 kilos. In fact, she was like the “living dead.” Besides her disturbing agoraphobia and daily bulimia, she now suffered from repeated nightmares; and all that, in spite of psychoanalysis sessions twice a week and several drugs to treat her depression and anxiety...

I then worked with her during two sessions of EMDR of one hour and a half each, separated by a week: the first was centered around the hold-up itself and the differing dramatic sequences; the second focussed on the confrontation with her young assailant at the Court proceedings – whom she hesitated, again and again, to “condemn to death”... or else to forgive! In front of her family and the whole audience of the trial, the expert psychiatrists presented her various problems and difficulties. She was filled with shame and couldn’t stand having everyone stare at her.

At the beginning of the first EMDR session, her great suffering was obvious: she sweated profusely and had trouble breathing. On a subjective scale of discomfort from 0 to 10, her estimation of her situation was ... 18!

At the third session, Stéphanie arrived completely upset: “I’m really upset! I feel lost! I don’t recognize myself anymore! No one else recognizes me, either: my parents are asking themselves what has happened to me; my boyfriend doesn’t know who I am anymore: I am no longer the same person!”

As I listened to her, I was myself a bit worried, but I didn’t let it show. And here was the surprise: her new problem came from her sudden and totally unexpected “healing”! She now goes shopping very naturally, invites her boyfriend (who had left her) to a restaurant, sings out loud in her parents’ apartment, as she used to do before the hold-up. She has suddenly become totally normal and didn’t have time to adjust to this metamorphosis which was so unexpected and beyond belief!

So here is the new problem: the “traumatism” of a miraculous healing in two sessions, that she has named a “fairy tale.” I saw her twice again to reassure her and help her put together this new information. Several months later, she informed me that she had given help to a neighbor who had been attacked, gagged and robbed, in her apartment building. She calmly took control of the situation, organizing the material and psychological support!

I continue to be surprised not only by immediate improvements, but especially by their permanence. Yet after all, when one has discovered a new path, why abandon it? When one has taken away an obstacle on their path, why would it come back by itself? There is no reason why the natural “healing” process of a mental wound, once begun, would reverse itself spontaneously. However, some other incidents may intervene:

Madeleine, 70 years old, came to see me after falling and hitting her head, followed by a partial paralysis. The neurological examinations failed to explain the situation, but for several months, she was hardly able to walk, tottering with a walker and always accompanied by a young nurse’s aid who supported her by the elbow.

At the end of the second EMDR session, she stood up, smiling broadly, forgot about her walker and stepped lightly into the waiting room to meet her assistant, a young Martiniquaise, who fell to her knees, her hands folded together and cried out, “Lord, a miracle: she can walk!” Then, she lurched towards me and kissed my hand with great devotion...

The following week, Madeleine cancelled her appointment: “Everything is fine, I’m healed, I don’t need anything further.” Then, two weeks later – there was a dramatic turn-around. She had resumed all her activities, however, without her cane, and with an obvious excess of confidence, she again fell and hit her head in the same way she had done a few months before! The symptoms repeated themselves immediately: it was impossible for her to walk again, and this was accompanied by a total loss of confidence. This time, a series of EMDR sessions did not help reduce her symptoms.

New tests indicated possible neurological damage. Evidently, miraculous healings are not always what they seem to be!

3. I would like to share another case – currently being treated – of a client whom I’ll name Charlotte.

This case is based on the hypothesis of a prenatal trauma. Charlotte was not desired by her father – who attempted to have her mother get an abortion, several times during her pregnancy. He was quite violent and struck her several times on the belly, punching and kicking her, and insulting her at the same time.

We know that the fetus, during the second half of the pregnancy, perceives both physical contacts and sounds, through the abdominal wall. It also seems that the aygdala is already functioning during the intra-uterine life, and that it can record emotional traumas – even if they cannot be translated into verbalizable memories yet, due to the immaturity of the hippocampus. My hypothesis is that traumatic traces of the blows and howls were recorded in the deeper, more archaic layers of the psyche, which might explain, at least partly, her current symptoms of phobia, of uncontrollable fears of the dark and of any sudden or unexpected noise. I believe that further research should be conducted on the treatment of traumas having occurred during the fetal and perinatal life (cf. K. O'Shea, Istanbul, 2006; and Stanislas Grof's research on «perinatal matrixes»).

4. I will finish this brief discussion of several cases with that of Sabine – whom I have been working with regularly for more than two years. When Sabine suddenly learned that she had a life-threatening form of cancer, her trauma was huge. She blamed her whole way of life: her many activities, her friendships, her marriage. I worked with her using Gestalt Therapy, centered around the re-appropriation of her assertiveness, her independence and the elaboration of a new life project. We added sessions of positive visualization in her fight with cancer and the acceptance of heavy doses of chemotherapy. This work, punctuated with EMDR sessions to reinforce her resources and to especially try to conserve her magnificent hair, which fell to her waist (in spite of a long series of chemotherapy sessions). To the great surprise of her doctors, her shining long hair stayed in place and her cancer has entered into remission, now for a period of several months. She is resuming her sport, artistic and social activities, and she is bubbling over with projects. I give this last example to demonstrate a treatment that lasted over a long period and was inspired by both EMDR and Gestalt Therapy.

Conclusion

In this brief presentation, I wanted to show, on one hand, the “therapeutic revolution” brought about by EMDR and on the other hand, how it can be complemented by most other traditional approaches, and especially, Gestalt Therapy.

Depending on the case, I receive clients who are suffering from traumatic events (recent or not) for several EMDR session (usually 3 to 7 sessions) and I offer them the possibility of pursuing psychotherapy. I use Gestalt Therapy, my preferred method, to help them harmonize their personalities, allow for a blossoming of their personal potential, thus benefiting from their original motivation.

Or, inversely, I receive clients who wish to undertake a complete and in-depth psychotherapy, using Gestalt Therapy, and I occasionally introduce several sessions of EMDR, during the course of the therapy, when traumatic experiences of the past or their current lives are presented.

It goes without saying that according to the request of the client, I may limit myself to one of these two approaches, but I have never found any incompatibility between them, much to the contrary.

And to finish, here are brief statistics on my last 100 clients:

- 42 % have only done one or two 90-minute sessions (but 28 % of them report significant improvement);
- 47 % (almost half) did between 3 and 6 (90 minute) sessions
 - among those, 32 % (about a third) got rid of their problems;
 - 32 % another third) observe a significant improvement;
 - 20 % an appreciable improvement;
 - i.e. a total of... 84 % ± positive results!
- 10 % did more than 7 sessions (usually, from 7 to 10)
 - (with a 90 % success rate).

I thank you for your attention.



Therapy by means of creative self-expression by M. Burno – TCSEB as the Russian native method-school of Therapy by means of Spiritual Culture

Mark Ye. Burno

Department of Psychotherapy of the Russian Medical Academy for Professional Postgraduate Training,
Russian league of professional psychotherapists (PPL), Weshniakovskaja St. 4-1-101, Moscow 111402, Russia

The article gives an idea of a wide meaning of the word “spiritual” in Russia, than in the West and in the East. It also deeply explains the nature of Russian spiritual materialism, which makes the foundation of the Russian Clinical Therapy by means of Spiritual Culture. “Therapy by means of creative self-expression by M. Burno” (TCSEB), worked out by the author and his followers, is one of the variant of today’s Russian native Psychotherapy. The article describes the essence of TCSEB – this method-school, it’s difference from other approaches, methods of Therapy by means of Spiritual Culture (Art-Therapy, Existential-humanistic Psychotherapy, Religious Psychotherapy).

Keywords: Clinical Psychotherapy, Clinical Therapy by means of Spiritual Culture, Therapy by means of creative self-expression, Russian Psychotherapy.

Introduction¹

For more than a hundred years the word “Spiritual” is understood in Russia not only as referred to God, church, belief, faith, but also as referred to Man’s soul and all his intellectual and moral abilities, his will. It is explained the Dictionary of the Russian Language by Dahl (1880). And today according to the Dictionary of the Russian Language by Ozhegov (2006) the word “spiritual” in its first meaning originates from the word “spirit”. And “spirit” is “consciousness, ability of thinking, psychic abilities; the beginning defining the behaviour and actions; the inner moral power” and only then, in the third meaning – as immaterial supernatural being.

For a spiritual Russian materialist (a psychotherapist as well) the spiritual, just as the emotional, is not material. However both the spiritual and the emotional cannot exist without matter, which eliminates soul life and spirit. The spiritual unlike the emotional, characterological (kind, malicious, brave, etc.) is always characterized by more or less complex personal search of sense, meaning. Who am I? Where am I going from? In what direction am I going and why? What’s really important and dear for me? What is the Good, the Evil, Morality, Responsibility? What am I living for? And so on.

For the Russian psychotherapist, who is a spiritual materialist, the body (the living matter) is the basis of the emotional and the spiritual. Because of that the basic peculiarities of the emotional and the spiritual of a patient correspond to his corporeal peculiarities caused by his nature. The body here is the source, but not the receiver of the spirit. This approach is certainly well-known from ancient Greek times as the theory of temperaments. This approach as the essence of doctoring is discovered in Clinical Psychotherapy by Ernst Kretschmer (1888-1964, Germany) and Semen Isidorovitch Konstorum (1890-1950, Russia). Victor Viktorovich Makarov supposes that this approach is traditional for Russia. This approach as a really philosophical world outlook creates the basis of Clinical Therapy by means of Spiritual Culture.

So, the word “spirituality” can be used in Russia for a long time already outside religion. It can mean the fact, that a man can be full of high-flown noble conscientious suffering. Pushkin and Chekhov were not religious people, but they were undoubtedly highly spiritual writers. Many Russian patients are also spiritual anxious materialists, not religious people, but with a great inner desire to make the Good. However some religious people say that such people, do not know themselves, they are closer to the God, than many of those who consider themselves God believers.

Therapy by means of Spiritual Culture is a psychotherapeutic approach in which the leading psychotherapeutic mechanism is that of creative self-expression, creative inspiration. Yet the state of creative inspiration can be felt in different ways according to the nature of the particular soul. For example, an individual with a more idealistic nature will experience spirituality and creative inspiration quite differently than one with a more materialist bent.

In Western tradition, the state of creative inspiration is often understood as something sent from Above, as to a receiver. As such, this state is called Freedom (Fromm), Logos (Frankl), Self-Actualization (Maslow), Personal Growth (Rogers), Psychosynthesis (Assagioli), Transpersonal State (Grof), etc. This approach is more of an idealistic relationship to a transcendent spirituality.

In Russian there are more people of a materialistic nature of soul than in the West or the Far East. Such people feel the state of creative inspiration as an emission of their own bodies. Because of this, the Russian notion of spirituality is broader; it includes not only what is sent to us from Above, but is also Something emitted by ourselves. In this way we can say that Pushkin and Chekhov are spiritual writers, but without an idealistic, religious worldview; they are more in the natural-scientific stream.

This same distinction can be seen in psychotherapy.

Our Therapy by means of Spiritual Culture also shows itself in every day clinical practice not only as religious or existential, humanistic psychotherapy, but as native spiritual Clinical (natural-scientific) Therapy by means of Spiritual Culture. “Therapy by Means of Creative Self-expression M. Burno” (TCSEB), as this method is called in all the three variants of “Psychotherapeutic Encyclopaedia”,

¹ Keynote Lecture at the Fourth Pan-Asian Congress, Russia, Yekatherinburg, 18 May 2007.



edited by B.D. Karvassarskiy (SPb: Piter, 1998, 2000, 2006), is, in fact, a kind of today's Clinical Therapy by means of Spiritual Culture in Russia, worked out by the author and his followers (Burno M.Ye., 2006; Burno M.Ye., Dobrolyubova E.A. (ed.), 2003).

The theoretical basis of the Method is Gannuschkin's conception (1933) of "life compensation of psychopaths" and "mild schizophrenics" and "epileptics" (discovery or not discovery of this pathology depending on "outer influence, on the sun on their convents") and similar Kretschmer's ideas consonant to Gannuschkin's ideas (1934) with the conclusion that here lie psychotherapeutic tasks. Kretschmer's psychotherapeutical conception "The creation of a personality, person by the main constitutional laws and activities" is meant. The TCSEB is based on psychiatry and is meant for different chronic anxious and depressive patients suffering from the feeling of their own inferiority (pathological passive defence opposite to aggression). There are first of all defensive variants of schizotypal disorder and different personality disorders. However, recently the method has started being more and more used for the patients that are quite sane from the neurological and somatic point of view but have some defensive character peculiarities as well as to help defensive children (at school or nursery school), etc.

The Essence of the Method

Patients or sane people with defensive character peculiarities supervised by a psychotherapist learn elements of clinical psychiatry with pathography; characterology (including characters of artists and scientists), elements of psychotherapy, natural sciences in different forms of creative self-expression in order to learn to express themselves creatively in harmony with their natural characterological peculiarities. In order to gain their own healing inspiration as unique persons who at the same time belong to certain types, that is, autistic, psychastenic, syntononic, polyphonic-schizotypic, etc. and it all lifts

them from the "mixture" of their sufferings. Natural characters and symptoms of diseases are not considered here as pinned labels but as important natural reference points (like male or female natural orientation) which help the people to find their own paths to their own creative autistic, psychastenic, etc. uniqueness, their own Love and their own Sense. It is similar to the way a conservatoire student while playing one of his favourite music pieces does it like a musician whose soul is consonant to his own meanwhile going from imitation to what Ravel called "unconscious inaccuracy".

The Practice of the Method

Eye-to-eye meetings, creative home-tasks, groups for creative self-expression in the chamber atmosphere of a psychotherapeutic sitting-room, realistic psychotherapeutic theatre are all the practical ways of applying this method. Particular methods of creative therapy intertwined with each other are as follows: 1) therapy by making creative works; 2) therapy by creative contact with the nature; 3) therapy by creative communication with literature, art and science; 4) therapy by creative collecting of some articles; 5) therapy by inspirational and creative immersion into the past; 6) therapy by writing diaries and notebooks; 7) therapy by correspondence with a psychotherapist; 8) therapy by creative travelling; 9) therapy by searching spirituality in every day life. "Creative" here means the search and cognition of one's own autistic, psychastenic, etc. nature in communication with art, nature, etc. in order to find one's own unique inspirational and creative path in life.

In order to live naturally, that is, in accordance with one's own nature, one must study one's own natural features; these then become real orienting points for following one's own spiritual nature: one's own nature, emitting spirit.

This method helps not people of a materialistic outlook, but also those with a more idealistic nature, to find their own psychotherapy.



Figure 1



Figure 2.

Here is an excerpt from a group session on creative self-expression that helps individuals to feel their own outlook and understand whether they are more idealistic and religious or natural-scientific in their own nature. This session is called "Polenov and Rublev". It begins by viewing a painting by the Russian artist Vasiliy Polenov entitled "Christ and Sinner" (1887) (Figure 1).

In Polenov's picture, Jesus is a young but wise man: wholly human, realistically depicted. This is realistic pictorial art on a religious theme.

Then we view an icon by Andrei Rublev, the famous Russian artist and monk of the 15th century (Figure 2).

Here we see the face of Jesus, but we do not know whether the neck is male or female. The nose looks rather like a duck's bill, and the hair is just an inarticulate mass. For the idealist it must be this way: the face of Christ should not be full-blooded and alive, for it is the origin of Spirit. If the face were life-like, we would not see the stream of spirit flowing from his eyes. This image of Christ is the glance of the transcendental world, of God. It reminds us of how the girl in Gogol's story speaks of the stars in the sky. She says, "The angels open the windows of their houses".

So, we have one image of spirit for idealists, and another for materialists. Spirit is no less important to the materialist, but it is secondary: body (matter) emits spirit. For such a person, his or her own body is the source of spirit. So, therapy by means of spiritual culture may be creative inspiration that takes a more religious, idealistic form, or it may take the natural-scientific form of creative self-expression. The approach is different for differing patients.

Long-term TCSEB lasts 2-5 years. Shorter versions – from one week to four months.

The estimation of the effectiveness of TCSEB

3 degrees of the therapeutic effectiveness of TCSEB (Burno M., 1989).

1. The Insignificant effectiveness is unstable improvement with confidence that thanks to the studies by TCSEB, the hard state can diminish and the growth of wish to create and this helps to feel your own inspiration.

2. The medium effectiveness is a more or less stable improvement in which the patient or the client is able to lessen his own hard state with the help of methods received in the therapy/ In this he will feel his own social growth (his professional achievements, his social work, the improvement of relation with his relatives and friends) with a feeling of his own social use and he will be sure, that all this appeared first of all thanks to the therapeutic process used (taken).

3. The high effectiveness is a stable improvement with his optimistic mood and inspiration in spite of decompensation (in case of personality disorders) and worsening (in case of endogenous disorders) all this in very well overcome in creative self-expression, a high growth of social life (patients, clients really turn to life, social work) their desire to help other people with their own experience becomes real.

The medium and high degrees of the effectiveness of TCSEB mean the patient's deep improvement which is the result of his ability to oppose to different difficulties of life. This ability is therapeutically created. If this pathology takes place (psychopathy, schizophrenia) it is not cured, but dissolves in created self-expression, in the new highly moral attitude to life.

High and well expressed (moderate) therapeutic effectiveness of TCSEB (> 80%) is discovered by the author and stated in this thesis (Burno M.E., 1998). This effectiveness is supported in the theses of the author's disciples (doctors and psychologists). Read the theses of Zuikov N.Z., 1998; Gogolovitch T.Ye., 1998; Nekrasova S.V., 1999; Makhnovskaja Z.V., 2003; Grushko N.V., 2003; Unanov T.A., 2003; Terletskiy A.R., 2003; Bogdanovich M.A. (2007) All in all more than 800 dissertation cases..

The ideal efficiency is considered reached when the creative life style is formed. That is, when a person has developed ways to drive himself to creative inspiration and to live in the state of creative inspiration for long periods.

The method-school TCSEB is recognized by the State and the Society (Russian league of professional psychotherapists – PPL) in Russia. The teaching of this subject is included into the excepted program of the doctors for improving their qualification on psychotherapy (Moscow. The ministry of Health and Social development of Russian Federation, 2005), into Unified program of the additional training in speciality "Clinical Psychology (Moscow. The ministry Education of Russian Federation, 2002), into Education program of the League (PPL)".

In the "Practical Handbook on the Therapy by means of creative self-expression" (ed. M. Burno, E. Dobrolyubova, 2003) a detailed Programm of the course of preparation of psychotherapists to the work by the method of TCSEB in the frames of Educational program for receiving European certificate of psychotherapist made by is published (312 hour teaching).

TCSEB as an independent whole psychotherapeutic method should be differentiated from art-therapeutic, existential-humanistic and religious methods.

Unlike art-therapeutic, existential humanistic and religious approaches the TCSEB sees the natural bodily basis in the most

complex movements of the soul and is governed in its spiritual and poetic psychotherapeutic influences not by the Spirit but by Nature. As a clinical specialist a psychotherapist sees the defensive and adjusting work of the nature in the clinical picture and in the personal peculiarities of a person. He investigates them in order to help the spontaneous nature as much as possible to fully protect itself from harmful internal and external influences.

Just as Hippocrates did it. For example, the depersonalisation suffering is considered to be a defensive and adjusting unnaturalness of feeling and emotional experience ("I feel it not in my own way, for example, my soul is getting numb") which softens the limitless anguish. This spontaneous imperfection of natural defence is corrected as much as possible by psychotherapeutic creative work which helps the patient to feel himself as himself and also to feel enlightened in his creative inspiration.

It is in case of TCSEB a more or less, clear understanding yourself according to your own nature, to your understanding of the real life and light in your soul. It is so both in the height of your life and before dying. TCSEB goes along natural-scientific ways and is directed by peculiarities of the clinical picture natural characters, but not psychoanalytical, existential and religious conceptions. Unlike Art-Therapy our patients and healthy anxious people can find their healing creative inspiration not only in fine arts, but, for example, in creative immersion into Nature, into their own Past, into studying sciences, into their own scientific creative work. We are trying to perfect individual natural spontaneous treatment as Hippocrates taught us. It is done with the purpose of helping people with anxious uncertainty, and self-reproaches in their soul to find their own healing creativity and the life road proper for them, to understand the Power of their Weakness, their own Sense of life and discover the kind of inspiration which is natural for them.

Therapy by means of creative self-expression helps our patients and healthy anxious people to learn to understand and anticipate people with different characters and to approve of them. The Method also helps them to see the human value, where they did not expect to find it. Besides the Method helps to forgive somebody's weakness and not to reconcile only with insolence and immorality.

After working by this method for many years we have come to the conclusion that this method is very helpful in weekending the suffering of our patients concerning the "brand", "stigma" of their psychiatric inferiority. From one study to another the patients analyse in what way the peculiarities of character and mental disease of famous writers, artists and scientists tell on the origin and specific features of their creative work.

After all the patients come to the conclusion that really genial creativity is always serious natural treatment of their psychic disorder, of their suffering. It is a kind of treatment without which it would be difficult for a sick person to survive. In TCSEB we follow the method of famous creators to treat themselves by their own creativity. It is becoming clearer and clearer, where and how one should try himself in creative work from the point of view of their psychic peculiarities and difficulties.

The best works on pathography, which we study together with the patients, are inseparable from TCSEB.

Last but not least, this method helps healthy people to respect mental patients because the great creators very often come from the mass of mental patients. There are no quite healthy geniuses (E. Kretschmer, "Genius people", 1958). Thus even quite untalented,

demented schizophrenic or epileptic has something to do with genial creativity being a grain of sand of its genetic soil.

TCSEB has been developing endlessly along with the clinical psychotherapy, practical psychology, characterology, art and all areas of spiritual life. From all of them this system selects the required material which is later converted in the clinical psychotherapeutic way just like surgery converts all new discoveries in science and engineering for its purposes.

Russia by it's soul as it is seen in the best Russian people, especially representatives of intelligentsia is neither the West nor the East. The Soul of Russia combines the psychological (intellectual) complexity of the West and the emotional complexity of the East. All this is refracted by the earthly realistic warmth with the feeling of your own blame before those who are in trouble, who feel worse than yourself. We have many such defensive people, patients – psychasthenics and like psychasthenics.

Their consonance with the souls of Dostoevskiy, Tolstoy, Chechov in vivid. They need earthly Therapy by means of creative self-expression with studying their own nature and character in comparison with the natures and characters of other people. It happens in the process of the creative studying of this comparison first of all with their own characters, their own sick souls.

Not only special Russian fiction, but also special Russian Psychotherapy is good for them therapeutically. This special Russian Psychotherapy originates not from the Spirit, but from the nature, emanating Spirit. In the process of this Psychotherapy the patients to some extent must become a kind of psychiatrists and psychotherapists for themselves with creative light in their souls. Medicines help such patients very little to feel and accept themselves in order to rise as high as possible in their life.

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Emotional Dependence Correction by Means of Emotional Image Therapy

Nikolay D. Linde

Author of Emotion-Image Therapy, Head of the Emotion-Image Therapy department, Cand. Sc. (Psychology), professor of Moscow Institute of Psychoanalytic Therapy, an academician of the Professional Psychotherapeutic League, President of Linde N.D. Emotion-Image Therapy Center. E-mail: nlinde@mail.ru

The intention of this article is to describe new approach to dealing with emotional dependence. The essence of this approach is that emotional dependence is based on the feelings "invested" in the other person, or parts of person's personality. These feelings or parts of personality could be returned back to the owner using the method of emotional image therapy. This provides immediate and full relieve of dependence. Examples of correctional work with different types of emotional dependence using the method of emotional image therapy are provided.

Keywords: Emotional dependence, emotional –image, therapy, autonomy, fixation, to identify oneself with, to let somebody go.

Emotional dependence is a loss of personal autonomy, or a loss of the sense of personal autonomy due to emotional reasons.

In this state of loss, the subject of it:

1. Suffers due to inaccessibility of the object of feelings, or due to impossibility to change his/her behavior, or due to inadequate power of the object over him/her;

2. Feels that it is impossible to get rid of dependence;

3. Feeling that bounds the person, makes constant negative impact on his/her life journey, general state, decision making and behavior of the person.

There are several types of the emotional dependence. It might be love dependence on one certain person, the relationship with which are cancelled or, vice versa, can't be cancelled. It might be dependence on the sense of love itself (amor insanus). It might be dependence based on the sense of obligation, e.g. when a woman can't cancel her relationship with alcoholic or drug addict, as she feels that without her he might "go to the bad", and she might feel guilty for it. It might be dependence based on hatred or soreness; in this case it is impossible to cancel being dependent because feelings can't find its resolution. It might be dependence on the mother (or some other person) with whom the silver cord still exists. In this case the person automatically experiences the same feelings as the object of the dependence. It might be dependence based on the feeling of self helplessness, when a person feels total subordination to somebody. E.g., a young girl might feel that psychologically she is still in the womb, and she is afraid of facing the real world. It might be emotional dependence on the person, who has been dead in case if there was no chance to bid farewell, etc.

A person might suffer with feeling, which makes him dependent on somebody; this suffer being unconscious, or the person might just come to terms with it, or even not be willing to get rid of it. Psychological help in this case is aimed on the state when the client would be ready to switch from the state of dependence to the state of independence, and then later, upon his/her will, to the state of co-dependence. We don't believe that the expression "co-dependence" is the most adequate here, although it is widely used in literature. One might think that two individuals become the slaves of each other, while they both are free feeling necessity in each other and love.

It is good if in case of a sudden break-off, a young man can just say something like: "If my bride is going to dump me with my friend, God knows which one of us got luck..." Unfortunately, there are much more cases when people prefer to say "Than you will belong to nobody!" or "Have you pray'd to-night, Desdemona?", or: "My life is over..." Very often professional psychotherapeutic help is needed

in such cases and presumes hard job of both psychotherapist and the client. Using emotional –image therapy method we managed to find some quick and effective means of solving such problems. With this method the client finds oneself independent. It helps us a lot in understanding of the nature of emotional dependence and psychological aspects of it's onset.

Example 1. "The Blue Ball"

During the workshop in one of the institutes, a third year student approached me asking to help her to solve the problem of torch love. She was in love for two years by that time. Every day she was thinking "only about him", she lived automatically, with no interest in anything else. Her friends recommended to her to fall in love with somebody else, but she couldn't. She had visited psychoanalyst with no result.

In the very beginning of the session I suggested that she imagined her boyfriend sitting on the chair in front of her. I asked her to describe emotions that she felt. She answered that she felt strong affinity to him in all her body and this feeling was concentrated in the chest. Further on, according to the main scheme of the therapy I suggested that she imagined this feeling on the same chair. She said that it was bright blue ball which definitely belonged to her. In the same time she wanted to throw this ball away, but she was reluctant of doing it because, as she said, it was like as if she died.

Even at this point it became obvious that it was a dead end situation for the girl. She definitely wanted to supersede her feelings, because she was suffering; and simultaneously she didn't want to lose it. The blue ball being the image of her ability to love was projected on the young man, but she didn't have contact with this part of her personality, that is why she was apathetic, and was unable to fall in love with anybody else. And this ability to love produced a strong appeal to gain this blue ball again.

Then I suggested that she had 2 options to get out of the dead end situation:

1. To throw the ball away;
2. To accept it as a part of personality.

Only after she tries both options it will become clear what action suits her better. But she expressed strong resistance and denied both variants. In order to break this rigid system I suggested that the whole group participated in the process. Every member of the group stood behind the girl making a speech in her name, pro and contra the ball. Everybody was touched by the problem; feelings were expressed emotionally. The girl still couldn't make decision.



Then I decided to aggravate situation and used gestalt therapy method: I suggested that she stands in the middle of the room with her hands spread, and the rest of the group was suggested to pull her in the direction of the solution found by the group and to persuade her into one of the versions. It was a real battle with all men wanting to throw the ball away, and all women wanting it to be accepted as a part of girl's personality. But the girl instantly screamed: "No way will I get rid of it!" and rushed to join the group of women, although men did their best to hold her.

As the decision has been made, I stopped the "game" and asked her how she was feeling. She was surprised to admit that she was feeling fine, with the ball being in her heart.

- But, - she added, - I don't think it will last long. I've been suffering for such a long time, I've visited a shrink... and it took you only an hour.... Most probably my sufferings will be back.

I suggested that she took her seat and imagined her boyfriend again standing in front of her.

- What do you feel now?

- It's strange, as I feel sympathy for him, but I am not suffering...

- Could you now let him go? Could you tell him you wish him happiness after abandoning you?

- Yes, now I can. (Appealing to the image of the boyfriend): I let you go and I wish you happiness ... being without me.

Now I suggested my interpretation of the situation. I told her that, alongside with feelings she wanted to get rid of, she threw away her own heart. But with the heart being the source of love and other feelings, it was obvious that she would feel apathy. Now, when her heart was back again she may stop suffering and let her boyfriend go, still feeling sympathy for him. This is what Pushkin said in his famous poem when he bid goodbye to his beloved girl: "I used to love you, and probably love still didn't die away from my soul..."

After this explanation another girl said:

- I just realized that I had the same feeling for 8 years. I was keeping my boyfriend around for all the time, and I was suffering myself and made other people suffer, and I couldn't live and couldn't love. Now I am going to stop it.

Being overfilled with emotions she jumped on the chair and announced that from now on her boyfriend was free and could live his own life while she was going to live hers...

The workshop ended up with general discussion of the problem.

In a week I encountered the first girl again. With her eyes sparkling she had admitted that it was first week in her life when she was happy.

After follow up with her till the end of the semester, I was positive everything was fine with her. On our last session she confirmed that she was not suffering any more, but she had very warm feelings to her ex-boyfriend.

Comments: Later I realized that interpretation of the girl forcing her heart out was not relevant. She really did it, but from the very beginning her heart had been dedicated to her boyfriend, and she didn't want to get it back as she thought that in this case she would definitely lose her love.

This idea gave start to the series of successful sessions on emotional dependence. Of course, we are far from the idea that the heart of one person might be moved into the body of his/her beloved one, but it is very often to hear the lovers saying that their heart belongs to the loved ones. The poets write: "My heart is up the mountains with me standing at the root of it". One's life might be influenced by many objects, which do not exist in reality, but have real and objected impact on the person.

If a person had inoculated (or "projected") part of his/her personality into the other person, he/she constantly feels attachment of some part of personality with the other person, i.e. dependence. He/she is bonded to the other person as his/her feeling or a part of his/her personality is attached to the partner. Z. Freud said that libido as a result of fixation might get attached to the object, and in this case the object receives emotional impulse, called cathexis. In his famous work "Melancholy" Freud said that grief worked in the way that libido gradually was being withdrawn from the beloved, but lost object.

But, neither Freud, nor any other famous psychotherapist does describe methods (except for awareness and catharsis) which would be aimed on the getting back the lost feelings or parts of personality. If those methods exist, everybody would be aware of them. It is absolutely obvious why there are no methods like this one. The only technique which might be used in this case is the method of emotional image therapy because it gives opportunity to get projected feelings as an image, and then, by means of returning this image back into the body, to return one's own resources. It is practically impossible to return one's feelings back only by means of verbal techniques. Moreover, for the majority of psychotherapists, the concept itself seems unreal, as the method in which the feelings might be moved as objects, might be identified with, might be adopted in one's body or released from it, contradicts the traditional concepts.

Let's have another example of how this idea works with emotional image therapy method.

Example 2. One More Broken Love

A young man asked me to help him to figure out what was wrong in his relationship with his girlfriend. The affair started when they both were 15 years old, as strong and sincere feeling. They had sex and were absolutely happy with each other. But as years passed by, it was time to get married, him still being a poor student who couldn't support the family. The girl got offended and married a rich guy. She gave birth to a baby, although being unhappy in her marriage. She had repented of what she did, and started trying to rehabilitate former relationships with her ex-lover. She divorced with her rich husband, money and career still being her main priorities.

The young man didn't want to rehabilitate former relationships any more, but he couldn't get rid of past feelings, couldn't stand her persistence, although he didn't trust her love any more. By that time he was already able to support the family, but didn't want to be bounded with former girlfriend.

First I thought that he just was too much insulted and self-prided. May be I was supposed to just help him to forgive his girlfriend and make them join again? But the young man was strong in his decision to get rid of this emotional dependence. He was positive that the girl had low morals and believed that she was manipulating him. He couldn't bear the fact that she had neglected his wonderful feelings, and caused him the pain she did. He was sure that he himself would never be initiating restoration of their relationship. Our first session was used for establishing priorities and for decision making of what should be done.

In the beginning of the first meeting, the young man confirmed that he had no slightest inclination to resume their relationship, but he needed assistance in getting rid of this dependence and of sufferings which it caused.

Being led by theoretical ideas that emotional dependence is based only on those "investments", which the subject had "invested" in the loved one, I suggested that the client composed an image of these feelings in front of him. After a while, the young man said that those feelings looked like a huge golden clod with a piece of thread, which

connected it with a balloon. We specified that the ball symbolized the girl, who possessed his feelings.

After it I recommended the young man to absorb this clod, aka his feelings, into himself, as his energy. It was hard for him to understand how it was possible to do that. The solution came out suddenly.

- I should get inside this clod myself! It is bigger than I am.

- Okey, then do it.

In his imagination he got inside this clod and felt that he was overwhelmed by all his lost feelings. It was like shining golden aura, his whole body was filled with it, and the balloon was hanging over somewhere in the distance.

- These feelings even protect me; I feel that I am strong and independent. They belong to me now, and I am free to do whatever I want to. I might focus these feelings on somebody else... How could she dare to ignore such wonderful feelings?!

- What do you feel now about this girl?

- You know, I don't really care. I don't even want to drive Mercedes in front of her... I am really free.

- Probably we should have one more session to make sure that we achieved strong result? Maybe it will be needed to do something else?

- No, I am positive I don't need another session. If needed, I'll give you a call.

He left the office with very firm walk and never called back again.

Comments. This case, as well as many others serves as perfect example of how a person with the help of conscious actions towards the image of the feeling, can return his/her feelings back and by this obtain relieve from emotional dependence.

So, why and how emotional fixation takes place? From the standpoint of traditional psychology there is no doubt about it. It's happens simply when one person is fond of the other and this other one's libido is tied to him/her; it might happen either in case of transition from the previous experiences, or it might be just a result of pleasant perceptions and needs.

Our point of view is absolutely different from the classical model. The one we use might be called "investing". The idea of it is that the depending person invests in object his/her feelings, or parts of his/her personality hoping to get this or that profit out of it. Under the profit we don't mean money, but feelings or benefits. When people in love ask each other: "Do you love me?" "Will you love me forever?" etc... They just want to be sure that their "investments" are "profitable" and safe, and that they themselves will be the object for investments. The best version of love is when both partners make investments in each other and that is why they remain being precious to each other. They are afraid to lose their investments, that is why they take care of their relationship. One of the partners' adultery presumes that one keeps making investments, and the other stops making it, i.e. he/she doesn't expect to be a "profit" for the partner.

When the relationship between the partners is over, the invested feelings and parts of personality are "leaving" the person for the one who separates. These "investments" are of great value for those whom they had belonged to. Moreover, if it was, like poets say, soul or heart invested, and then the person fails to love again, as he/she had already lost the opportunity to love (see example1). That is why, when the young woman complains that she fails to fall in love and she has no interest in men any more, we could suspect that she is psychologically already married. Like they say: "I am sorry, but my heart is already occupied..."

Traditionally, psychotherapists believe, that in case the relationships with the partner are already broken, one should mentally

(and/or in reality) say goodbye and let the person go. But, it is easy to say, but hard to do because the heart, the soul and the feelings still remain with those, who they were presented to... Before you let the situation go, you should get back your "investments", otherwise the situation will not be solved. Sometimes it happens spontaneously, but in the majority of cases the problem of emotional dependence remains very difficult, perhaps due to the poor understanding of its importance. Often psychologists recommend mentally to torn or cut the connecting cord, or mentally to shoo the former partner, etc. These mechanical methods might give the person relieve, but as far as people are connected not by cords, but by feelings, it is a temporal solution, partial and not stable.

Fritz Perls had developed the 5-steps model of separation in case of the death of beloved one. It consists of following parts:

1. Admission of the fact;
2. Completion of the unfinished deeds;
3. Farewell ceremony;
4. Bemoaning
5. Welcoming of the new day.

Same or almost the same scheme of therapeutic work might be used in all the cases of loss or separation, as well as in the case of emotional dependence. But it lacks one part, which we already wrote about: getting back of the lost feelings or parts of one's personality. It's nearly matches with Z. Freud's concept of deprivation of libido from the lost object of love due to the grief. It might be done using our procedure which may make the grief's load much more light and quick. But with grief or loss, this procedure might be of less value (although we successfully used it in such situations), than in the situations of emotional dependence. In case of emotional dependence the person has no hope to return the loved one, so the lost feelings are eventually getting back as they have no anchor anymore. But this is the reason why the subject doesn't want to accept the fact of death; he/she is trying to pick at the illusion of the object's existence. He/she can't accept the idea of loss of all his/her feelings, hopes and parts of personality. He/she can't even guess to get it back, and has no slightest idea about such possibility. With the help of invested feelings he/she holds the object like a monkey holds bait inside of carved pumpkin, having no clue that it is just supposed to unclench the fist. A person, who loves, just can't imagine that he/she can let the object of his/her love go. They accept the object of love as a person who endows all his/her feelings and parts of personality. That is why the process of letting the person go usually causes strong open or hidden resistance. Sometimes the person might just be unaware of how to do it.

Restitution of the feelings and parts of personality with the help of the image of these feelings does not cause resistance, as individual loses nothing. This action can't make any moral harm, as it doesn't cause damage to the object of love, doesn't send away, doesn't let down. Never the less, after this action the object of attraction might easily be let go, as he/she doesn't obtain attraction any more.

But the subject might have strong motives against actions that psychotherapist wants him/her to make, and this cause new obstacles and specifics of work. Psychotherapist is supposed to know how to overcome the client's resistance and reluctance to get freedom.

Example 3. "Trepid Dove"

A girl could not forget her boyfriend, who had abandoned her 2 years ago. Every night she imagined that he was around, although it was very painful for her. Of course, I've asked her about the reasons of separation and of possibilities of fix-up... It was clear that she had to say farewell and let her boyfriend go.



I suggested that she imagined her feelings or parts of her personality, which she “invested” in her boyfriend, and which she lost when he had abandoned her. She immediately said it was a dove. I explained to her that dove usually symbolized a soul, and asked whether she was ready to return those dove being a part of her personality back to herself? She agreed that the dove was really a part of her personality but she was afraid to get it back ...

- Why?
- Because I dub its wings.
- Why did you do it?
- Not to let it go...

It was first obstacle. I had to explain to the girl that the soul can't fly away from oneself and it will always belong to her. And it was very difficult to explain to her that the more one tries to hold somebody around, the more he/she will try to get away... After I had explained all this to the girl, I then suggested that she will try to tell the dove, that the girl will stop dubbing its wings. It worked, as a dove decided to get back to the girl, although it was still hesitating of doing it. No assurances from the girl worked, although she was strongly encouraged by me. The second obstacle occurred when I watched the girl's speaking and intoning. I realized that it was she herself being afraid of the dove. She was afraid of its freedom, afraid that it could again let her feelings follow it... It was the same fear which made her to dub the dove's wings. This problem required new approach. I suggested that the girl told the dove that she will not be afraid of it. The girl was surprised as she was positive that it was a dove, which was afraid of her. Without any explanation I insisted that it was paradox psychotherapeutic technique and she had to try following it. She agreed and the dove immediately flew into her chest... A girl took a deep and free breath, her eyes shining, she felt much better, with all her fears just vanishing. Now, when she imagined her ex-boyfriend, she felt that she was absolutely free of him. She could easily say him good-bye and confirmed that she was no longer suffering and didn't feel dependent. When we met in a week she confirmed stability of results.

Comments. Within this case we managed to discuss two more possible obstacles, which might be found with returning back the invested feelings:

1. A person (being an invested part of personality) is supposed to force against oneself and as a result to distrust oneself;
2. A person is afraid of getting back his/her own part of personality, being afraid that it will let him/her down or will rule over him/her. This being a manifest of splitting apart and fear of poor self control.

Based on this case, we can come to the conclusion that the subject of emotional dependence feels lack of self confidence, doesn't appreciate oneself, doesn't trust his/her own feelings or capacities. The person resists to getting freed from dependence, on which he/she complains, as he/she is afraid, that being free he/she might make same mistakes, will fail to find a decent partner, etc.

Emotional Dependence and Psychosomatics

Emotional dependence might cause psychosomatic symptoms, which are mistakenly treated not as a result of the dependence, but as a somatic disorder. A person looks for medical help with no results. Let's discuss 2 scenarios of how this might happen.

Example 4. “A Spider on the Back”.

During one of the workshops, a student asked to help her to solve a psychosomatic problem. She felt constant severe low back pain; this pain caused her problems with sleeping, as she felt pain in any position. She tried to get medical help, but failed.

I suggested that she imagined the pain as an object. She said it as a big spider sitting on her back. A spider being a symbol of a male, I suspected that she had problems with her partner. She said that her boyfriend was drug addicted, and she was doing her best to save him, with no success. Several times she unsuccessfully tried to cancel their relationship. We used different methods trying to get rid of the spider on her back, but nothing worked.

She realized that she definitely failed in her attempt to save her boyfriend, but somehow she “couldn't” let him go. Then I suggested that she in the name of the spider answered a question: “Do I need to be saved and drugged on her back God knows where?” Replying in his name the girl realized that her boyfriend didn't want it in any way, that being the reason why he was so reluctant to it. Immediately she was able to let the spider go, and it vanished; her low back pain dissolving the very same moment. That same night she quit their relationship. In some time she started dating with the other man, got married him, gave birth to a baby and lived happily. Since that time she never felt back pain again (at least for 4 years after the event). She had told me that story 4 years after it had happened, and by that time I had completely forgotten about it.

Comments. It was obvious that the student didn't want to split with her boyfriend, as she mistakenly thought she was responsible for his life. Besides, she believed that some miracle might happen and simultaneously was afraid to be responsible for his falling down. That is why she was not sincere when she tried different methods, which were recommended to her initially. Giving the answer in the name of the “spider”, she realized that her boyfriend didn't want to be rescued and his future was predetermined by his own wish, and she was not responsible for it. She understood that she was holding him on her back against his own will. This spontaneous awareness, which was impossible to be achieved earlier during therapeutic séances, gave her chance to let her boyfriend go. She stopped feeling responsibility and guilt, as well as string up her back for the sake of his rescue. This is why she didn't feel low back pain any more, and managed to split with this man, and to get rid of the false call of duty.

This case being both about psychosomatic and emotional dependence, is based on the on the call of duty.

Example 5. “25 Years of Heart Pain”

70 year old female was suffering of chronic heart pain. She had to stop for rest several times while walking. Sporadically she was feeling so bad, that she was afraid of a sudden death. This started 25 years ago after the death of her civil husband. She never had any affairs again. His death was a real chock for her, but she believed that she managed to cope with this loss and to totally rehabilitate.

I suggested that she imagined this heart pain. It looked like a blade... She was very surprised when I guessed that her heart problems were due to this old psychological trauma.

- No, it's impossible... It happened 25 years ago... Of course, I had been suffering those days, but now I am okay.
- Then it will be easy for you to let this blade go...
- I do let it go, but it doesn't want to...
- Well, but still, make another try...
- But it still doesn't want to vanish...
- It means that 25 years ago you gave him something valuable for you, and you still didn't get it back....
- Can you imagine how it looks like?
- It is my wounded heart...
- Are you sure it's your heart?
- I am positive it is!

- Do you want to get it back?
- I do, but it has such a deep wound that I might feel bad...
- No, when you adopt your heart back, you will immediately feel better. You just tell it that you allow it to heal and that you will never wound it again...
- Yes, it is back on its place now and slowly healing...
- Tell me when it is completely healed...
- It is already. I feel much better...
- Now have a look at the blade again...
- It doesn't exist any more... It vanished...

I've wrapped up the séance. Later she told me that she never felt that heart pain again and there was no need for her to make stops on her way to the bus stop to recover.

Comment. This case being an example of emotional dependence which might last for many years, a person might even not realize it.

Emotional Dependence and Confluent

There are a lot of cases when dependence is predetermined by strong confluent with mother (mother being the most typical, but not the only object). It happens more often with girls rather than with boys. An adult remains being a child, who feels via the feelings of the other person, with no idea of how to accept oneself as an individual and how to live her/his own life. The problem is that the person doesn't know how to feel autonomously, she/he had never experienced independence; moreover, the person is afraid of being independent, feeling that it is something immoral or betraying. At the same time a person might be suffering of the fact that she/he always makes decisions and rules her/his life according to what mother is thinking about it; he/she is always concerned about mom's health or freak, and feels horrible when even thinking about mom's death. A person always has sense of guilt towards her/his mother, etc.

It is very difficult to get rid of such dependence. In my practice I encounter a lot of such problems. While standard verbal therapy might be very long term, using emotional image therapy method seems very encouraging.

Example 6.

During the workshop I got a request from 35 years old mother. She felt that all her life was insignificant; she was depending on her mother in all her feelings and decisions. Mother's needs and opinions were much more important than her own ones, any mother's cold was equal a disaster, and the idea that mother might eventually die led to the concept that it would be the end of existence. Mother did not live under the same roof with the daughter, but still her influence was overwhelming and not adequate. The daughter realized that it was something odd in their relationship, but couldn't understand what was going wrong. The main goal of the session was to help woman realize what part of her personality she submitted to her mother in the childhood and why did she do it? It turned that it was her small heart, but in spite of the fact that it was definitely her own heart, it took her a while to return it back to herself. Finally she managed to return her heart back to its place in her body, her mentality changing immediately. She suddenly realized that her mother was a person leaving her own life and heaving her own history of being twice married, being a character and having her own misconceptions... But she was really amazed by herself feeling separation and independence. While she was realizing this new reality she obtained, a small heart inside her started growing and turned into a big one worse of it's full value. Psychologically she

didn't possess it. Now she realized that she was able to make decisions according to her own needs. It was amazing....

In case of blending of personalities, other technique might be used. There are a lot of cases when the client psychologically stays within the womb (it is expressed in the images of an egg, bag, pot or a cave in which the object exists.) It seems like a person refuses to be born. Psychotherapist might use different techniques: a client might imagine his/her own birth, (actually, symbol drama, psycho drama or gestalt therapy might also be used here), but in our practice we developed special approach which sometimes helps to solve the problem very easily. We tell the client that it is he/she who keeps the mother's womb. Of course, he/she agrees with that. After it we recommend to let the womb go, appealing to its image with adequate words. If it doesn't work, we add the method of returning the feelings back, which was described earlier.

Example 7.

During the workshop, I suggested that the students make an exercise of mentally entering the circle of "Health". The reaction of being inside of the circle was different, but mostly positive. It was only one young girl who said that she was surprised to find herself in some pot, being apathetic and immobilized; she tried to get out of there, and saw herself in the sea, but again being apathetic. I told her that most probably it was hard delivery her mother had had with her, or it was strong dependence on her mother. She confirmed both. "You should let your mother and her womb go. You are keeping them, not vice versa! But it presumes hard work. We could deal with it later if you want..." And I started discussing the impressions of the other members of the group. In some time the girl jumped up and started running back and force being very agitated. Of course, I've asked what had happened to her and whether she wanted to discuss the problem. She answered, that she already followed my advice, and she was ready to do everything herself.

I resumed working with the group, and the girl kept marching back and force, and then she suddenly stopped running and started crying. Eventually she became quiet and took her place back... A couple of months later when I met her, she confirmed that she really solved her problem and her dependence on her mother and on mother's womb disappeared.

Comments. This case being an example of release of dependence, when the client lets the object which he/she believes is keeping him/her go. E.g., a client might say that he/she feels like "being imprisoned", and can't get out of it. He/she is recommended... to let the prison go! The prison ruins, the client become free.... This is when he/she realizes that he/she himself had constructed the prison.

This technique sometimes might be used alongside with the previous one. It is worse while to return the lost parts of personality, and then to let the object of the dependence go. Criteria of success being when the client manages to let the object of self dependence go (not to chase away, because harassment is inappropriate!). If it is possible only to tear the connection apart using the force, it means that in reality it still exists.

Emotional dependence might have various forms. It can be a real problem for a lot of people who may not even realize that their problems are predetermined by this very one. The problem seems to be very difficult, but using the new methods described, it might be easily solved.

Some of my students use this technique very successfully in their practice.



My House Burned Down

Jennifer De Leon

12 Notley Street, Westmere, Auckland, New Zealand, 1022. jennydancer@paradise.net.nz

This paper accompanied a Performative Presentation at the 2011 World Dreaming World Congress, Sydney Australia. It came within the category 'Modalities'. The presentation at its first showing consisted of a dance performance and accompanying paper. This reflects the fact that the author is a dance psychotherapist. Dance psychotherapy means to work with movement and meaning. In this paper movement refers to the four fundamental aspects of kinaesthesia: effort, shape, flow and time [1] – these include posture, alignment, gesture, locomotion, rhythmic awareness, spatial awareness and the dance vocabulary. Meaning involves expressivity, intentionality, nuance, emotionality, energy, interpretation.

Foundational to Dance psychotherapy is the notion that embodied communication is indeed communication and it opens the way for deep exploration of emotions, ideas, symptoms and personal spirituality or psychospirituality. In this presentation the choreographed dance was the medium through which these aspects were shown. The notion put forward is that healing and health (psychological, emotional, neurological, psycho-spiritual, spiritual) and relinquishment are intrinsically linked and that without recognition and embrace of the latter the concept 'wellness' cannot be fully known.

The dance work expresses a metaphor: that within the dancer is a stillness, or "still point" [2] that is the centre, the foundation. In laying oneself bare to this experience - not projecting oneself into it but exposing oneself to it, thus to "receive myself enlarged by the appropriation of the proposed worlds which my interpretation unfolds" [3] new understanding is obtained. A theme that simultaneously undergirds and inspires the work is this: that wellness and inner stillness become not something that one (and the author/choreographer/dancer) manipulates but they have a life of their own; they are given; one is participant. Participatory, yet will is relinquished. And in relinquishment one 'receives oneself enlarged' – which is necessary if one is to enter into and appropriate the proposed worlds of unfolding interpretation.

This principle is fundamental to this practice. Neither the essay nor the dance performance are used as a platform to argue for this particular dance to be regarded as a therapeutic modality. What is offered is a different perspective, a contribution to a broadening of perspective; the hope is that it will trigger a response from the wealth and resources you the reader and practitioner already have and that it may place the seed of something radical and unexpected that will go on to affect and empower your practice.

Key Words: dance embodiment discipline relinquishment psychotherapy semiotics

Introduction

Dancing is core to who and what the author is and thus to her existence. It is as natural to her as breathing and over the years it has become a way of dialoguing with herself about the deepest questions, the unanswerable paradoxes and the unfathomable silences of her life. A quote from a practitioner of 1627 alludes to this:

But by what means may the animal be moved by inward principles... by means of what instruments? Let us compare automata... Is the first instrument of movement spirit, or natural causes... like the movement of the heart? [4]. In itself the dance is not a therapeutic intervention - although it could be.

There is no client description – although someone or everyone who see this dance could be one. The dance by itself is not a therapeutic modality – although it is part of a therapeutic paradigm that has a distinct principle and modus operandi. To argue the veracity of this modality.

To my mind, in dealing with individuals only individual understanding will do. We need a different language for each client... to apply a whole spectrum of therapies as the client moves through the spectrum of consciousness [5].

Dance is chosen here as a way of both presenting and defending a method of communication that the author holds to be as potent as words. Whilst it cannot be so immediately understood as words, it is rich with impressions and available to interpretations, sensations recognized through mimicry, understandings borne from memory both actual and imagined.

Dance Method

The dance work employs a contemporary dance vocabulary, comprising the elements of the dance language: effort, shape, flow, space, time, rhythm, dynamic and expressivity. These elements are combined in a particular, considered and chosen design, that is, the choreography. The choreography then can be seen as the sum of the form and expression of the dancer dancing. The movement occurs in dimensions physical, visual, kinetically tangible and actual, in forms that could be called meta-dimensions because they are archetypal, even eternal. This is a remarkable combination [6]. Through it the intention is to show the audience/and reader something at one level quite 'new' - yet at another, it is remembered, recognised - known. How is it known? - because you, the audience and reader already have meanings and interpretations for these forms and what they signify to you. The woman kneeling, arching, head thrown back, out-stretched arms, pleading hands, halting steps, fingers scratching, scrabbling, the foot brushing, perilous balances, reaching, dashing from side to side, the body fallen to the ground, the face lifted – are all examples for which you indubitably have an 'already interpretation.'

Semiotics

Postmodernist theorists postulate a disconnection of what they term the signifier and the signified, suggesting that vague, highly variable, unspecifiable or non-existent content (dance, perhaps) - ? - is an 'empty' or 'floating' signifier and that such signifiers mean different things to different people and may mean whatever their interpreters



want them to mean [7]. Philosophically I agree that interpretation is a uniquely individual matter and only those of a fundamentalist persuasion will argue that the interpretation they hold is the right one. It is not different with my dance although I simultaneously contest that whilst the dance is made in a language unfamiliar to most, it has little that is vague or unspecifiable about it. The dance is composed of signs and symbols that mediate between their objects and their interpretants in what I call the 'dance of semiosis', a mental pas de trios or triadic process of determination. In semiosis a first is determined as a sign by a second, as its object, to determine a third as an interpretant. The dance then is the Firstness¹ itself and is quality of feeling and form. There is a feeling and a sense of the possibilities, with neither compulsion nor reflection. You the audience discern an appearance or phenomenon, a potential sign. How you respond is 'Secondness' in that your reaction or resistance moves you from vague possibility to a determinate actuality. Here, through your lifetime of experience outside of and collateral to what you see here, you recall or discover whatever it is that the sign references to you, albeit a chance semblance of an absent but remembered object. Through this collateral experience [14] the object, in this case the form of the dance, determines the sign to determine an interpretant. Then with 'Thirdness' we move to a category in which an interpretant is formed, that which expresses a meaning or confirmation of the sign about the object. The meaning may be confirmed, or new possible meanings may be identified. And as each new sign is seen and considered more interpretants, (themselves signs), emerge. This then is your mind's process, your mind's reading of nature, people, mathematics [8]... and into this list falls too, this dance.

If semiotics is the mind's reading then symbols are the tools, the artifacts upon which the interpretation hangs. The urge we have towards meaning making (Frankl, 1946) - towards coherent interpretation is supported by Jung's comment,

The symbol which by its very nature can so unite the opposites that these no longer diverge or clash but mutually supplement one another and give meaningful shape to life [9].

The unconscious is constantly changing and Jung states that it is this process of change that leads to eventual transformation and that symbols are what chart and map the journey through these changes. Jung further states that when unconscious material is brought to consciousness what happens is a cleavage and tension of opposites which in their turn seek compensation in unity. The adjustment is achieved through symbols [10].

Jung's idea may be seen to be echoed in the process of choreographing a dance. Langer [11] proposes that the choreographer is "setting up tensions, exhibiting forces, creating gestures that connote feelings and thoughts" and that the "feelings shown" evolve into the "feelings represented." In this way says Langer, dance functions as a system of signification; of symbols that arouse "implicit recognition of created forces, impersonal agencies, emotions and wills".

The dance then may be seen as both a container and a processor of the contending elements and the resolution, a synthesis of the opposites, *communitas*, emerges in the conscious mind as a

1 One of Pierce's three categories of Phenomena which is a study to do with the 'function of conceptions', in other words how we bring coherence upon the multitude of sensuous impressions that surround us every moment and the operations of interpretation and distinction and that we bring to bear in order to achieve this. (Pierce, 1867).

metaphoric symbol. The metaphoric symbol is the product of new understanding. We do not merely see now the shape and form and effort of the dance; merely see its expression of paradoxes - but a completely new concept. We 'see' the metaphoric third, the semiotic New Thing - it transcends reason, allowing new thoughts and new meanings to be formed, - inviting the numinous to arise. Here the experience of ecstasy, epiphany, transformation² may occur.

The new (language) invites (us) to become part of the resonance of the performance and thus to lead it into a willing surrender to the liberating grasp of the feelings, though without losing the ordering orientation of the understanding, 'Passion et ordre' (Passion and order).[12] In working with the languages of dance and words there really is no way of perfectly and precisely expressing what the one language says in terms of the second language. We seek a link - a kind of synesthesia and here a 'felt' response is noted, a visceral sensation of muscular and fluid consonance. This kinaesthetic consonance is also known as mimicry [13]. Researchers [14] have noted that the person watching dance will experience triggers at a neuromuscular level providing a physical sensation that enables him or her to sense what the dancers are doing (versus first seeing and then understanding through cognitive processing).

Mimicry is like a translation from one language to another. It describes a relationship - one through which the watcher is enabled to feel the dance and the message of the dance in such a way that a kind of dancer-watcher 'coupling' takes place - a coupling that can be sufficiently intimate for the watcher to experience actual sensation, real understanding. So now - let us look upon the body and its movement as a symbol of being, as living, visible representation of not only muscle and movement, choreography and steps, story told in gesture and expression - but also as a vehicle for mental constructs, as language for concepts, as words of a metaphor in a poem or essay; let us, as part of our seeing, as part of our responding in the wordless physicality of mimicry [15], let us read this dance...

But seeing is just the beginning. 'What do we see'? What we see is technique, a combining of steps, rhythms, spatial patterns, form, flow, effort. What we see is feet standing in 'first', knees pulled up, muscles tightened, muscles softened, arms extended, legs lengthened, thighs taut, shoulders dropped, head lifted; softer, stronger, longer, faster, hold it, release it, suspend it, lift, drop, open, move, be still. This manipulation of the form through effort and shape provides a seductive appeal. The seduction of what we see is combined with the allusive, the question, 'but what do we see'?

A myriad of thoughts flowing from the conscious and the unconscious is initiated. There is a psychological pull here between the known and the Unknown, the dualities of the familiar/defamiliar, the neither/nor - the 'enigmatic engagement' [16]. And now, in the

2 Transformation' is a word that stands for a vast area of experience and inquiry. For the purposes of this work I am talking specifically about transformation from the psychotherapeutic perspective. This means inner personal / and or spiritual resources being discovered that enable life to become richer and more joyful. It means the realisation of greater self-acceptance and peace, and life lived with greater equilibrium. Transformation, here, is not synonymous with cure, or 'fixing' because the degrees of inner acceptance, peace, equilibrium and joy are not quantitative measurements. One may know transformation without being cured or fixed, and the journey of transformation will take a lifetime. Transformation is a changed quality and attitude of mind and soul. It is the intrapsychic journey towards "healing of the soul" (J. Dalloway, personal and class communication, March 1989).



psychological need to reconcile, find unity, we are caught in a space of liminality. It is not a place we can reside. I consider the space of liminality to be an idealistic and temporal place of transition. Just as the dancer cannot stay poised in precarious balance for more than a few moments, heady and thrilling though it may be, neither can the human mind in this luminal, enigmatic space stay indefinitely without resolution (echoing Jung's belief that cleavage and tension of opposites seek compensation in unity, [16]). The space of liminality can be regarded as a 'spatio-temporal interface,' a transitory space that does not allow the viewer to remain locked in a continuous struggle with contending elements in the psyche indefinitely. The movement of the dance as metaphor demonstrates this... Movement is man's magic mirror, reflecting and creating the inner life in and by visible trace-forms, in turn also reflecting and creating the visible trace-forms in and by the inner life. The simplest visible element of this startling and paradoxical operation is the plate between the axial-stable and the surface-mobile bodily movements, or, in other words, the struggle between the binding power of a knot and the loosening power of an untwisting line with an intermediary lemniscate [17].

So what do we see? We see a dance that demonstrates an embodiment which is "the existential condition in which culture and self are grounded" [18]; an act wherein movements are carefully constructed around a stable core or 'centre' and the range, fluidity and strength of the movements are dependent upon this stable centre. This is a locus of symbolism in which that which is stable (bone and muscle, posture and locomotion evidencing technique, practice, perseverance) and that which is ephemeral (the transience of the ever-changing dance and dancer's body) coexist.

The experience of this author / dancer is that struggle is essential for change to occur in the body. The assertion of this dancer-therapist-thinker-dreamer is similarly, that it is essential for change to occur in the psyche – a hypothesis echoed in the work of Process Oriented Psychotherapists Arnold Mindell and Max Shuhbach and their work in Process Oriented Psychology [19]. The struggle between liminality and resolution becomes a 'communitas' in which there is acceptance that the opposites of the conscious and the unconscious can coexist and the struggle is relinquished. This I suggest is beyond the task of the rational mind. I suggest that, formed from the coexistence of consciousness, the known and the unconscious, the dance as symbol arises to transcend the rational.

This is a fierce dynamic - enabling and energizing us to ward against the explanatory schemes and themes to which we are so used and which, therefore, "lull us into overlooking or trivialising vast mysteries" [20]. There is little capacity to lend itself to any kind of amniotic suspension of consciousness and mindfulness³.

What we see then, is a dance in its technique, physicality and mental concentration, an act of discipline of 'continual aligning of awareness to the here-and-now experience' and the dancer's commitment to this discipline. Together these give an immediacy and muscularity to the way my understanding is informed and facilitating the communication of what I discover. And there is a spiritual aspect, not greater or more important but invested with the same muscularity and best described as tapping into a dimension where I perceive that my body and mind are not separate in function and understanding, but one. This other dimension is more attuned. It is less directive. Here mind, body, the dance and the quest of the work flow without one or other aspect

dominating or leading. Csikszentmihalyi [21] describes this state as a state of flow, an 'optimal experience', Pierce's semiosis, Jung's unity and for me an experience wherein I find my body and mind are vessels of the greater Power that in my life I identify as God.

Questions at the edge

A moment for contemplation - when is dance steps and when are steps dance? Are dance and steps all tricks? Do these steps or tricks reveal the self or does the self hide behind or in them? If dance is the essence of a healing paradigm is it honest or is it a façade for self-promotion, self-glorification?

When is psychotherapy formula and prescription, not paint- but intervention-by-numbers and diagnosis from script?

This dance is no model of rigid perfectionism that addresses a superficial idea of what the steps are; instead here the 'power over' is given up, allowing the choreography to be a world the dancer and by association and looking, the audience - enter and explore. Instead of the steps being a kind of surface that gets burnished and perfected at the purely visual level, the steps are become a kind of permeable membrane and the shape that these steps (membrane) take is produced by the structure and the processes that underlie them [22].

Each rehearsal time is invested with these structures and processes – to such extent that each time this dance is danced the dancer is drawn by her curiosity and interest in them, or in any of their aspects. Every time these steps are less like a surface and more something three, four, multi-dimensional. There are new things to discover every time these steps are executed because every time they are executed the dancer is offered new images from any of the various realms which the rehearsal of those same steps led her earlier to explore. The steps of the choreography can be looked at objectively, they can be engaged with fully, room is left for spontaneity, and every dance is danced with curiosity: what is going to happen; what will be learned? This then becomes a foundation and guide for the dance-movement-psychotherapy practiced by the author; the dance as psychotherapeutic metaphor means that the psychotherapy never becomes psychotherapy of formula and prescription, not 'paint-by' or 'intervention-by-numbers' and diagnosis-from-habit; instead every session is permeable and far from a prescriptive set of actions each session becomes what it is because of the unique processes that occur in it. As the meta-space within the movement of the dance allows for spontaneity and curiosity, so in the session there is the same.

In her paper, Visual Essentialism Mieke Bal [23] proclaims that looking and interpreting are "joined at the hip." Her contention is that "the act of looking is impure" - with this the author agrees. All of the watchers see the choreography, but it can never be assumed that what they see will be the same for them all. Claims for the purity of vision and the assumption that if you can actually see it you can rely on it are superficial and misleading. Interpretation of what is seen can be habitual, predictable, made on the basis of preconception and in danger of forming a rigid interpretive structure of such durability that, when subsequent sensory experience contradicts it, the validity of the sensory experience is questioned rather than the validity of the (idealised) interpretation. Once the idealised interpretative approach is erected or verified in the mind we are in danger of thereafter superimposing it upon all subsequent and actual and projected sense data, even upon the entirety of our looking and feeling and experiential sensation, whether it is actually so or not.

Let us beware of this! Such preconception robs the experience of its dynamic energetic engagement and therefore of any potential for

3 Mindfulness is understood as "a cognitive activity of continual aligning of awareness to the here-and-now experience" (Epstein, 1996, pp. 147, 166).

the emerging symbol, for the semiotic insight, for resolution; it is now reduced, nothing more than

*A place of disaffection...
Neither plenitude nor vacancy. Only a flicker
Over the strained time-ridden faces
Distracted from distraction by distraction
Filled with fancies and empty of meaning
Tumid apathy with no concentration...
...in a twittering world. [24].*

Whilst some perceive disaffection and a twittering world this can however be measured as correlative to what is perceived, to the symbols admitted. By the personal criteria of the author, (a Christocentric worldview), what arises instead is a question - what life opportunity exists now, and is this not, rather, opportunity for expansion of the inner self, the spirit?

The pilgrimage of the Dance Psychotherapist

There is a phrase by T.S. Eliot that speaks into the pilgrimage set by the author on herself, this of dance and psychotherapy and healing. The phrase is, "a raid on the inarticulate and the ineffable" from East Coker (V) [25].

Eliot's words are paraphrased:

I find myself now, trying to find words - trying to make dance, and every attempt is a wholly new start and a different kind of failure.

I have learned to construct this dance for the thing I no longer need to say, or in the way in which I no longer need to say it.

And so each enchainment, each movement phrase must be a new beginning, a raid on the inarticulate and the ineffable - a daring to find the unexplored step, the move I did not ever do before in quite that way ever before. I work the movement out in my own body and find now at the age of 55 that my attempt to effect this raid and this ineffability is done with shabby equipment always deteriorating as my body reaches a limit to physical tension and extension. My body expresses an imprecision of feeling, an undisciplined emotion.

And what there is to conquer, to achieve, my search for the elusive glimpse, the transient glory that pitches the psyche into a place where choice and possibility become potentially present or even actually present again, has already been achieved, once or twice by choreographers or dancers or therapists whom I cannot hope

To emulate - but this is not a competition, except perhaps with myself, for the aging dancer. There is but the journey, to recover what has been lost, and found and lost again... And here I am before you, here, in these circumstances that lie betwixt academic and theatrical, between thought and embodiment, between flesh and imagination. In the journey of the soul it is not really a matter of gain or loss: it is about the journey.

Relinquishment

Eliot could be describing the dancer's commitment to personal discipline; it is as if he knows - "A condition of complete simplicity / costing not less than everything" [26] - provoking the question: in order to be in that place of complete simplicity, where one is free from complexity, facade, artifice, is not demanded that which cost everything - that is, a position of utter relinquishment?

And yet, is relinquishment the end?

Paradoxically the relinquishment, the 'nothing' may be seen as a way of inviting presence for in the nothing, and out of it something will emerge. The oft quoted phrase that 'nature abhors a vacuum' [27] is a pithy way of saying the same thing and throughout this dance and at the end of it, it is plain for all to see that despite the expressivity of 'nothing' and being 'finished' life is still in fact present, profoundly present. There seems from deep within the contraction an energy that surfaces to open the contraction and allow for what shall come next. What is going to happen? It is as if in the pause, in the hysteresis between the final leaping and the (what)? Then she steps to leap again; the falling and the (what)? But then she straightens her wrist and hand to reach - it is some sort of ciborium and hope, or *raison d'être* returns, even hope against what seems all odds. So there is a relinquishment but not fatality, a giving over but not a giving up.

*Because I do not hope to turn again
Because I do not hope...
Because I know that time is always time
And place is always and only place
And what is actual is actual only for one time
And only for one place
I rejoice that things are as they are [28]*

Neither can the dancer claim possession over her body, nor attempt to establish fixity or security by that means, for there is no denying "the shabby equipment always deteriorating" / "the houses are all gone under the sea" [29] / "my house burned down" [30] - these nascent concepts of self-possession must also be relinquished.

And in the end

What I own is what I do not own and where I am is where I am not [31]

And

Here and now cease to matter... Here or there does not matter... [32]

Weiss in discussing the body of the self (1998) also speaks about relinquishment. She describes individuals with

No typologies, but rather a blurred spectrum of alternatives. Embodied selves are not given ontology, some ideal type to be allocated or assumed. Rather they are rhetorical constructions, to be narrated by individuals [33].

This echoes the post-modern calling into question of taken-for-granted assumptions about the humanness of the self and the locus and composition of identity [34]. It suggests a point-of-view that we bring what is into being through language; through the word - simply new clothing perhaps of an idea expressed three quarters of a century ago in poetry -

*We all go... into the silent funeral,
Nobody's funeral for there in no-one to bury...
And let the dark come upon you...
And you see behind every face the mental emptiness deepen
Leaving only the growing terror of nothing to think about - [35].*

Stated by the scientist, philosopher and poet Teilhard de Chardin -

No visible tremor marks this transformation; and yet, mysteriously and in very truth, at the touch of the supersubstantial Word the immense host which is the universe is made flesh. [36].

And, over 20 centuries ago, posed exegetically, in the Holy Bible -

In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God and all things were made through him and without him was not anything made that was made [37].

Relinquishment - Starting from

At the end of the dance the dancer leaps, traversing the space from side to side, reaching,

Crying for life beyond life, for ecstasy not of the flesh [38]-

Her house burned down now, the deterioration of her shabby equipment inexorable, her body fallen and her hand turned palm down to the dark – given - given up - relinquished.

But then - the epiphanic call, the transcendent impulse [39], prompting the symbolic gesture of the turn of her hand, the call

To be still and still moving

Into another intensity

For a further union, a deeper communion – [40].

And find that

In the end is my beginning. [41].

The question is stark - what is the epiphanic call, the transcendent impulse, the transforming moment - what draws her to this deeper communion wherein 'My House Burned Down' is the symbolic statement of the journey to a modality that can be practiced with utter integrity. In that the author/dancer/practitioner "has the artistic self made available for self-scrutiny" [42] in that she exposes a vulnerability that on one hand may be too hard to watch, she is, on the other demonstrating the letting go, the relinquishment that sets her audience and spectators and voyeurs and viewers and herself - free.

Michael Epstein speaks of being grounded in awareness of breath and body, learning to surrender to the ebb and flow of breath, stilling into one's body, stilling the mind and then approaching a sense of space, surrender, flow, ecstasy [43]. The premise contended here is that the experience of dancing this dance and the haptic response it inspires in the viewers (Freeland, 2001) allows for engagement with the themes of relinquishment and returning to oneself with the "wisdom of humility" [44].

Further it demonstrates how her dancer's body is a metaphor for the therapeutic act. To be in the body, to be centered, provides the platform for nurturing, protection, shaping and training – these vital first steps that bear upon the course thereafter and determine its success. Contended is that the combination of physical and mental consonance, understanding at the cognitive and sensory, wordless level, that is, the dance, admits heightened possibility for transformative healing and is an alternative communication that could be profoundly effective in the psychotherapeutic arena and that the experience of the union of dance and relinquishment to it - for dancer and watcher, whether danced or watched – is an experience of profound psychotherapeutic worth. This elusive alchemy that occurs is, the author argues, essential before any revelation can occur, in fact before therapeutic healing can take place. Initial oscillation between liminality, resolution and eventual relinquishment – for

"here or there does not matter" [45] shall (must) - (for we cannot bear the tension otherwise) come to an acceptance, a reconciliation where the opposites of conscious and unconscious can coexist. This coexistence can be construed as both container and processor of the contending elements and the reconciliation or closure, which becomes a synthesis of the opposites, emerges as metaphoric symbol [46] – the product of new understanding.

And yet...

Because it is yet outside the boundaries of the rationally understandable, engaged with the enigma of what is not able to be understood, poised to but not yet reconciling the rational and irrational, the conscious and unconscious – here the author suggests, is the domain of the transcending moment, the epiphany, the 'deeper communion' [47].

Despite that the 'aha,' the intuitive leap of understanding may be beyond the bounds of rational deduction yet, we recognize that the viewing experience was the spark that ignited the process.

L'art supreme, ici, consiste a laisser voir, par une possession impeccable de toutes les faculties, qu'on est en extase, sans avoir montre comment on s'elevait vers ces cimes.

(Through an impeccable possession of all the faculties' awareness dawns that one is in ecstasy, without showing how one rose up to those limits) – [48].

Eckhart –

The highest and ultimate leave-taking is leaving God for God. Leaving all your notions of God for experience of that which transcends all notions [49].

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Express Psychotherapy

Alexander Katkov

MD, professor. Department of Psychiatry, Psychotherapy-narcology
Republican Centre for Applied Research on Drug Addiction, Kazakhstan

Introduction

The development and approbation of the method of poly-modal express psychotherapy was conducted within the frames of the long-term research project «The meta-model of social psychotherapy».

This project has been implemented during the period of 2001—2011 by the Department of psychotherapy, psychiatry-narcology of the Republican Centre of Applied Research on Drug Addiction (Kazakhstan) and the Department of psychotherapy of the Russian Academy of postgraduate studies (the Russian Federation).

The main idea of the research project involves the development of professional psychotherapy to ensure the ability of such to properly function and further develop to meet the demands of the society, as aggression in the environment increases; and physical and mental (psychological) health in the society decrease.

Therefore, in order to achieve the state at which psychotherapeutic care organizations can provide appropriate treatment to the society in which such exist, new organization forms, operation methods and other actual instruments (psychotherapeutic models, etc.) must be developed.

«The Poly-modal express psychotherapy» is one of the operational methods mentioned above.

Actual contexts

The conducted epidemiological studies showed that at least 21 per cent of the population at a time needs the psychotherapeutic help. Of these, 12 per cent are people with disabilities to adapt, up to 7 per cent - people with chemical dependency, and 2 per cent - people with psychological dependence.

Also, for 12 per cent of the population with well-defined mental and behaviour disorders and psychosomatic pathology, the psychotherapy is not the essential, but highly desirable method of treatment and rehabilitation.

Studies on structure and content of the main query to psychotherapy help among these population groups showed that, with rare exception, less than 3% of interviewed expected from psychotherapy: «to achieve significant sustainable and continuing structural changes (better health, wellbeing, quality of life, etc.) in limited periods of time».

The conducted sociological survey showed that this kind of request is most relevant to paraprofessional practice of healers, psychics, magicians, sorcerers, witch doctors (this list can be continued) which is usually limited to one, maximum to three sessions. In this regard, this practice is, based on our data, ranging from 85 to 90% of the psycho-technologies realized in open market of services.

Besides that, within sufficiently narrow sector of professional therapy, the express formats are presented rather widely: 1) the practice of stress-shock's psychotherapy (psychoactive substances dependency, up to 70% from all out-patient psychotherapy are

dependent on psycho active substances); 2) data on 50-60% drop-out clients after the first psychotherapy session (meta-analyses of K. Sh Osted, 1996). Thus, the professional psychotherapy obviously loses in a competition on the population coverage's needs in express-formats of the psychotherapy care.

At the same time, the fact that this issue is insufficiently considered in the professional psychotherapy area is amazed. All aforesaid testifies the actuality of the conducted research.

Hypothetical part

The following main hypothetical theses have been elaborated.

1. The poly-modal express psychotherapy – the method of professional psychotherapy, which:

- Has adequate theoretical basis;
- Evidence based effective in therapy of adaptation disorders (i.e. among the most scale clients group);
- Corresponds, to the greatest extend, to the basic client demand: «maximum of desirable changes during the minimum time»;
- Most conducive to the realization of the main social query to reach the substantial part of the population in need by effective psychotherapy care;
- Provides the professional psychotherapy with ability to win in a competitive environment.

2. The poly-modal express psychotherapy can be conducted, at least, in two versions, depending on the client's status:

- With focus on stress-surfing technology (development of the client's primary resource condition, to achieve the reduction accentuated demoralization syndrome);
- With focus on development of the sustainable resource condition.

3. Possibility to define the frames of express psychotherapy efficiency (system of indications) that is based on:

- The differentiated definition of the basic client group;
- Exact diagnostics of each client disorders.

The research methodology comprised the following stages:

- Conduction of preliminary epidemiological and sociological studies;
- Development of theoretical basis of poly-modal express psychotherapy;
- Development and approbation of the main versions of the method realization in the experimental groups (n=2212);
- Conduction of studies to define the comparative efficiency of poly-modal express psychotherapy and methods of short-term psychotherapy (poly-modal, n=211; cognitive-behavioural, n =362) concerning people with adaptation disorders;
- Definition of topology of the method of poly-modal express psychotherapy and its official registration as the primary method of the psychotherapy care.



The theoretical justification of the method

Definition: the express psychotherapy (EP) refers to the practice of using the specific techniques and tools of professional psychotherapy for the purpose to achieve the appreciable steady and continuous constructive changes at clients during the limited period of time (1-3 sessions).

It is necessary to notice that this definition is in full conformity with the basic social inquiry related to the most demanded psychotherapeutic effect. The basic functional characteristic of poly-modal express psychotherapy (EP). EP, in accordance to planned terms of the realization, is functioning as the primary psychotherapeutic assistance (service of the first outpatient appointment, WHO classification).

The theoretical basis of poly-modal EP is presented by three main theses:

Thesis 1 – the concept of demoralization developed by Jerom Frank (1996). According to his concept, the demoralization condition is defined as the feeling of an incompetence endured in the distress situation.

The basic implications of the demoralization syndrome are: a) low level of a self-appraisal; b) sense of hopelessness and feebleness; c) sensation of fear; d) despondency; e) alarm; f) confusion of thinking; h) the psycho-physiological symptoms perceived as signs of disturbance of physical health. This condition is common for the majority of people that are seeking psychotherapeutic help.

J. Frank advised that though the patients and therapists agree that therapy's purpose is the elimination of specific symptoms, in reality the successful therapy prevents the demoralization, and exactly this is the main source of medical effect.

Thesis 2, the key mechanisms of changes during the psychotherapeutic process, was developed by Klaus Grave (1977).

K. Grave noted that the effective therapeutic changes are connected with: 1) clarification and correction of the meanings of all processes, which have happened with the client; 2) actualization of the actual problem; 3) client's resource mobilization; 4) ability to overcome the main problematic situations.

The most valuable here that, in fact, K. Grave, reproduces the algorithm of one's natural behavior in search within a problematic situation, but with the condition that this search activity is not blocked by the demoralization syndrome's implications.

Thus, the Frank's thesis is confirmed that the elimination of such block will promote the restoration of one's functions of effective self-organization and this issue can be considered as the key issue in the process of psychotherapy.

Thesis 3 (developed by us) clarifies what kind of therapeutic communication's mechanisms could lead to critical reduction of the demoralization syndrome and move the client from anti-resource to resource conditions.

The critical issue here, and in accordance to the results of our numerous studies, is the transformation of a client's confrontational basic adaptation strategy of subconscious instances to synergetic with simultaneous and spontaneous development of the plural hyper flexibility phenomenon.

As a consequence, there are two main solutions of the two major therapeutic problems: 1) implementation of a client's transformation from the anti-resource status (various implications of the demoralization syndrome) to the resource status (a condition of the diffuse therapeutic trance with restoration of mobilization activity of the client's self-alertness and full reduction of the demoralization syndrome); 2) development of the optimal conditions (plural hyper-flexibility) for realization of the structured psychotherapeutic techniques with possibility to achieve the most effective and long-term result.

Thus, the controlled mobilization of the client's subconscious instances activity is the key issue of poly-modal EP.

The meta-technologies we used to achieve this effect are the major tools of EP.

The Stress-surfing strategy (i.e. strategy of the client's transformation from anti-resource to the resource status with restoration of ability to active self-organization and purposeful search behavior) is the main line of EP.

The main characteristics of the basic adaptation strategy of the subconscious instances related to process of therapeutic changes are presented in the Table 1.

Table 1. The basic adaptation strategy of the mental subconscious instances

The main strategy	The main strategic targets	Resource's vector of mobilization
Reproductive	Continuum of clan	Effective reproduction – I am continued in the following generation (Generation of sex activity)
Confrontational	Conservation of clan	Effective resistance – aggression – or run away – I remain the same as I was (Conservation of the Status Quo)
Synergetic	Development of clan	Effective change – I become the person that I want to be (Hyper-flexibility)

Based on our observations, the implication of the demoralization syndrome is not the only one illustration of the confrontational strategy of the subconscious instances. In addition, there are such implications as the destructive psychological protection and the resistance to therapeutic changes.

The key moment of switching from confrontational strategy of subconscious instances to synergetic one is effectively prevent the development of the above mentioned undesirable forms of the client's behavioral activity.

Table 2 provides the substantial characteristics of the phenomenon of the plural hyper-flexibility that ensures the hyper-protection of the structured psychotherapeutic techniques of EP.



Table 2. Substantial characteristics of synergetic strategy of subconscious instances providing possibility to achieve the main psychotherapeutic effect

Flexible circumstances (therapeutic concentration and space-fullness; possibility of therapeutic transcendence – unpredictable circumstances);
Contexts flexibility (ability to reform the negative and traumatic emotional aspects although maintain the chronicle experience context);
Time flexibility (possibility retrospective and prospective movements; age regression and Progression; projections of planned results in the future, etc.);
Self flexibility (Self-transcendence – breaking restrictions of the Self; actualization and therapeutic transformation of personal statuses in accordance with R. Hevigherst; expansion of actual mental functional fragments– maintenances of memory, processes of thinking, behavioral stereotypes, etc. – with possibility of their therapeutic transformation and convertment into updated Self structure).

The most valuable feature of the phenomenon of plural flexibility (diffuse therapeutic trance): that client's Self-alertness remains evolving new levels of activity. According to the principles of the subsequent ecologically verified strategy of therapeutic changes, it is important mechanism of spontaneous (i.e. without using the special techniques of trance's induction) manifestations of the plural hyper flexibility phenomenon following the "transformation" from basic adaptation strategy of subconscious instances.

The Table 3 introduces the multi-level classification of psychotherapeutic technologies used in poly-modal EP that has been developed by us.

Table 3. Classification of psychotherapeutic technologies in EP

Macro-technologies - differentiated stages of psychotherapeutic communications
Meta-technology - condition and professional behavior of the psychotherapist providing the hyper-protection of structured techniques of EP
The structured techniques of EP - the accurate, consecutive technical actions providing desirable intermediate result
The project of therapy – the defined sequence of the structured technical actions leading to desirable result of therapeutic session

At the same time, these meta-technologies are playing the crucial role, have formed the deepest levels of psychotherapeutic communications. The structured techniques of EP are the external structurally-technological level of psychotherapeutic communications. The main feature of two other blocks is that the development stages of psychotherapeutic communications and so-called «the therapy project» are built up in accordance to the ecological principle of KERLING.

This principle means that the project of therapy is the absolute priority of the poly-modal EP, that project is found by the client himself, and this client is with restored resource status and actualized search behavior. I.e. it is necessary to provide the client with opportunity

to generate his/her own therapeutic ideas that might be specified, supplemented and enriched by the therapist (better, through the relevant questions).

There is a possibility to arrange the equal co-creation of client and therapist but focusing on the client priority role.

Thus, the client's underestimated self-appraisal can be effectively corrected and important steps on the development of the sustainable resource status can be made.

Based on all said before, the classical scheme of psychotherapeutic communications' development is, first of all, enriched with the special meta-technologies that are specific enough to each stage.

In this case, each stage has its own essential therapeutic goal (for example, during the first stage of contact establishment between therapist and client, it is crucial to implement the rearrangement of confrontational strategy of subconscious instances in to synergetic, and it can be achieved through intensive use of the relevant meta-technologies).

And second, the stage of definition and study of psychotherapeutic strategy is introduced into the classical scheme, and while the course the client has an opportunity to generate his own project of therapy.

Together with this, the creative activity of the client is intensively strengthened at the external level of psychotherapeutic communications while the reconciliation scenario of desirable therapeutic changes is establishing at the deepest level.

This scenario, when is implementing in the conditions of plural hyper-flexibility, to maximum extend prepares the basic psychotherapeutic effect, which can be achieved at the following stage of psychotherapeutic communications – realization of the selected project of therapy.

Concerning the volume and variety of means used in poly-modal EP, it is necessary to mentioned that we have developed and described 10 most effective meta-technological approaches and 45 structured psychotherapeutic techniques. The use of these approaches and techniques will help to achieve the purposes of EP.

The developed techniques, according to their content, are closed to the following modalities: 1) myths-design; 2) fairytale therapy; 3) psychodrama; 4) trans-active analysis; 5) art therapy; 6) cognitive-behavioural psychotherapy; 7) psycho-synthesis; 8) logo-therapy.

In this regards, our version of express psychotherapy is defined as a poly-modal.

Implementation variants of the EP poly-modal

The poly-modal EP is conducted through two basic variants depending on client's condition and intention:

1) Pure stress-surfing process, when during the first phase of the therapeutic session, the client has been transferred from anti-resource to resource status and the complete reduction of the demoralization syndrome has achieved. During the second phase, either joint or the client's generated project of therapy is implemented with the appropriate meta-technological support and passage of all types of psychotherapeutic communications;

2) Stress-surfing with the following 3-5-days of training tailored to develop the psychological resistance's features to the hostile environment. These features have been identified during our long-term epidemiological and clinical-psychological research.

Based on the research's data, the special IT diagnostic programme on psychological resistance profile has been developed

Table 4. The estimated comparative efficiency of psychotherapy of adaptation disorders (0,5 years after course completion)

Basic parameters	Express psychotherapy (1-3 c) n=1257	EP(1-3 c) + training (3-5 d) n=1255	Poly-modal short-term psychotherapy (10-15 c), n=211	Short-term cognitive and behavioural psychotherapy (10-15 c), n=362
Self judgment	+++	+++	+++	++
Resistance to stress	++	+++	++	++
Quality of life	++	++	++	++
Social Dynamic	+	++	+	++
Development level of psychological health features	+	++	+	+
Dropout rate	-	1,7%; (21 client)	36,5%; (77 clients)	37,6%; (136 clients)
Therapy cost per 1 client (average)	\$ 117	\$ 228,5	\$ 620,5	\$ 617,0

This programme allows to define the deficits profile (targets) and recommends the training components.

Each client could pass such test and participate in the training programme.

Justification of the main effect of the EP poly-modal

The main effect of the EP poly-modal precisely corresponds to the public social inquiry: « much result for less time».

While implementing the EP poly-modal, the time reduction can be possible due to:

- Effective reduction of resistance and psychological protection accompanying by confrontational strategy of extra-conscious instances;

- Unnecessarily to train the client on ideology of any psychotherapeutic method;

- No need to repeat and reinforce of the therapeutic procedures, taking into account the fact that the main required outcome is achieved during the first one-three therapy sessions.

The EP high efficiency is reached due to:

- Hyper-protection of technical actions;

- Meta-technologies that used at each stage of therapeutic communications;

- Applied approach used in the project of therapy development: (1) based on the client's creative activity; 2) possibility to tailor the project of therapy (2 in 1); 3) usage of reconciliation scenario (3 in 1).

Sustainability of EP's result is reached due to:

- Actualization, positive reinforcement and projection of the client's resource personal status activity for the future;

- Development of reconciliation scenario of desirable positive changes in the future;

- Applied strategy of effective Self-organization: 1) express psychotherapy; 2) target trainings conducting with involving the deepest level of therapeutic communications.

Directions:

The poly-modal express psychotherapy is used when the client demonstrates the implications of the demoralization syndrome and in absence of serious psychopathologic disorders.

According to the International Classification of Illnesses MKB-10, these conditions are defined as an adaptation disorder (code No F 43.2). In this case, the basic stress-agent can be presented by numerous different problems or few problems that, according to the client, result in a condition of discomfort.

Also it is necessary to consider the moment of secondary benefit which, as a rule, postpones the therapeutic effect and requires the other time frames.

It is important also to pay attention to obvious client's adherence to evolutionary changes and decreasing rates of mental processes. In this case we should consider the replacement of the express therapy format to short-term and intermediate term therapy formats.

Topology of the method

1. Areas' belongings – an area of scientific (professional) psychotherapy.

2. Time format – the express psychotherapy is conducted for 1-3 of therapeutic sessions; and can be supplemented by the 3-5-day trainings on development of psychological resistance profile.

3. Belonging to the main psychotherapy directions – direction of integrative and eclectic psychotherapy.



4. Belonging to the main models of psychotherapy – psychological, clinical, social.

5. Belonging to the main forms of psychotherapy

5.1. By direction of the psychotherapeutic activity:

- Auto-psychotherapy;
- Individual psychotherapy;
- Special format of group psychotherapy.

5.2 By rendering conditions of the psychotherapeutic services – the primary psychotherapeutic care.

5.3 According to main accents and contexts of the psychotherapeutic activity – problem-oriented, developing.

6. Belonging to the main levels of psychotherapy – symptom level, problem level, level of rearrangement of problem patterns of behaviour.

Results of research of comparative efficiency of poly-modal EP, poly-modal short-term and cognitive-behavioural short-term psychotherapy

The Table 4 presented the results of the estimated comparative efficiency of psychotherapy of adaptation disorders that was conducted after six months after course completion. Eight different parameters, including economical, were considered. Based on the data, the most preferable version was the combination of express psychotherapy and following targeted training on development of the psychological resistance profile to the aggressive environment.

The important issue for our country's inhabitants is substantial lower price of the poly-modal EP.

As a result, in the case of combined approach on poly-modal EP and targeted training, the client pays less, and the therapist, who simultaneously acts as a trainer, earns more. Also it is necessary to mentioned that the clients drop-out rate (usually high enough even for short-term formats of psychotherapy) is minimal in first two groups of poly-modal EP.

Conclusions

Based on the result of the conducted research, the justifications of the validity of almost all hypothetical theses have been proved.

The poly-modal express psychotherapy has recommended itself as the effective method of scientifically based primary psychotherapeutic assistance to people with adaptation disorders.

The important issue is attractiveness of this method in accordance to time of realization, price, short-term results and relevance to the basic public requirement for the psychotherapeutic help.

All aforesaid testifies that development of the poly-modal EP method is the important movement from exclusive psychotherapy (covering the narrow group of neurotic clients) to social psychotherapy with possibilities of scaling up coverage of the whole population in need.

Meditation and Personality Development

Alexandra F. Filatova

Doctor of Psychology, Professor of the Practical Psychology Department, Omsk State Pedagogical University, e-mail: 89131428403@mail.ru

This article represents different points of view on meditation. It shows its types, mechanisms and stages. The article tells about the establishment of meditative practice in Buddhism and Hinduism. It explains how meditation can stop "the stream of consciousness". It gives the examples of different mantras, mudras and prayers. Here the beginners can find some practical recommendations.

Key words: meditation, Hinduism, Buddhism, consciousness, personality development.

The title of the article suggests that a person, who strives for personal development, will earlier or later get interested in the spiritual development and particularly in meditation. According to the Russian psychologist Filozop, "the personality development is an important condition for the spiritual development and spirituality accordingly causes a new level of personal growth. Therefore, the process of personal and spiritual growth can be represented as a spiral, each turn of which proves the development of a person as a whole" [9, p.35]. My personal interest for the practice (and later for the theory) of meditation increased during (and after) the IX theoretical and practical psychotherapeutic expedition of the Professional Psychotherapeutical League (PPL) to India, which was organized by Professor V.V. Makarov. The theme of the IX expedition was "Meditation and spirituality, life and death, love and marriage, family and clan in the traditions of Hinduism, Buddhism, Sikhism and Aghori".

When finally I started writing the article, I looked up the definition of meditation in psychological dictionaries, reference books, encyclopedias, etc. and was quite disappointed. Apart from superficial and often inaccurate definitions which come from one source to another, one can discover nothing scientific and consistent. One exception from the sources analyzed was the psychological dictionary by the Byelorussian authors M.I. Dyachenko, L.A. Kandybovich [3]. Only after a big theoretical analysis of different sources I managed to immerse completely into this subject and get a little closer to the understanding of the meditation mysteries.

First of all, it's important to mention that the term "meditation" appeared in our well-known publications relatively not so long ago. It was unacceptable to talk about meditation before, as any meditation was considered to be connected with some mysterious teaching or religion and suggests the confluence with the Universe or the comprehension of the truth by means of insight. Meditation is definitely an integral part of yoga, Zen Buddhism and other (mainly Indian) practices. But nowadays it's already well-known that meditation is good for overcoming internal conflicts, expanding knowledge about yourself and personal development without any connection with any religious and philosophical doctrines. For thousands of years representatives of almost all human cultures have been using one or another form of meditation for the spiritual peace and harmony. The salutary effect of meditation is caused not by the religious orientation but by the qualities of the nervous system of a person. The centuries-old and extensive experience proves meditation to be an effective psychotherapeutic technique which is universal and hardly has any contra-indications.

Nowadays meditation is used successfully in many countries of the world, both in the West and in the East, for the prevention and cure of high blood pressure and cardiovascular diseases. It helps to get rid of impulsive obsessions, anxiety, depression and high level

of aggression and cures distraction. Meditation can be also used to search for the ways of solving different problems. It increases the ability to use the creative potential and make your life purposeful and interesting.

The state, which is attained as a result of meditation, is sometimes called "the fourth state", thus emphasizing the fact that it is neither vigil nor fast (with dreams) or slow (deep) sleep.

In the above mentioned psychological dictionary meditation is defined as the control self-action on one's own psychological states, thoughts and feelings. In the Eastern teachings meditation is the central method of autosuggestion. From the point of view of the ancient Indian psychology the common states of the person's vigilant consciousness may be divided into 3 types:

1. You are not able to concentrate: the thoughts are roaming and getting confused in your head; you cannot concentrate on the important issue. This state cannot be called meditation.

2. One and the same thought (melody, visual pattern, etc.) is constantly turning on in your mind and you cannot get rid of it. This is a state of involuntary meditation.

3. You are able to concentrate on anything on your own free will or not to think about something that can disturb you at this moment. This is actually an example of meditation [3, p.133].

Meditation in its advanced form assumes not only the ability to keep consciousness concentrated on some idea, object, etc., but also the ability to stop "the stream of consciousness", to keep it "empty" from everyday thoughts. It can also be called "stopping of the interior dialogue", "pure consciousness". As it turned out, our thoughts can be a veil which prevents us from seeing the reality.

Most of the Russian authors define consciousness in psychology as the highest form of psychological reflection of reality in form of the generalized and subjective model of the world around us by means of verbal concepts and sensual images. The Hindus (the meditative practice originates from the ancient Indian culture) interpreted consciousness loosely attributing to it perception, thinking and memory. In Russian psychology meditation is interpreted as a quite real psychophysiological process caused by means of self-influence. Having a lot in common with the well-tried training and autohypnosis, meditation also has some specific features. By means of meditation we achieve the highest level of attention concentration on a particular object or vice versa a complete "deconcentration" of attention. In both cases the processes of perception and thinking are stopped, some sort of a sensual isolation of a person from the outer world takes place.

Electrophysiological studies of the encephalograms of people being in deep meditation show that their biorhythms are not similar to either sleep or vigil and they allow us to put forward a hypotheses



about the neurophysiology of some particular modified states of consciousness [7, p.80].

The psychological analysis of meditation shows that the key moment, which makes it so special, is a temporary disconnection from the complex of mental processes of memory functions. This very assumption helps to explain the origin of those psychical phenomena which take place during meditation and in the period of its consequences. During the meditation the level of “inner noises” of the brain reaches its lowest point and therefore the brain acquires an ability to better use the associative and integrative processes for solving of some tasks which meditating people set for themselves. It may well be so that in this case this extensive sphere, the function of which is known as intuition, is much more involved in the process of problem solving.

In its initial meaning meditation is a system of spiritual practice which allows approaching to the center of one’s Ego and thus taking responsibility for the content of one’s thoughts. Shree Bhagwan-van Rajneesh writes in his “Orange book”, “Meditation is a state of pure consciousness without any content. Usually our consciousness is too much overloaded with rubbish, just like a mirror covered with dust. The mind is a constant mess: the thoughts are moving, the wishes are moving, the memories are moving, the ambitions are moving – it’s a constant mess! The day comes and goes. Even when you are sleeping, your mind is functioning, it is dreaming. There is still thinking, there is still excitement and troubles. The mind is getting ready for the next day; a hidden preparation is going on.

This state is not meditation. Quite the opposite is meditation. When there is no mess and thinking has ceased, no thought is moving, no wish is being kept, and you are completely silent – this silence is meditation. And only in this silence the truth is known and nowhere else. Meditation is the state of no-mind.

You cannot find meditation with the help of mind as the mind will find itself all the time. You can find meditation only by putting your mind aside, remaining cool, indifferent, unidentified with the mind, seeing the mind passing by, but not identifying yourself with it, not thinking that you are it.

Meditation is the acknowledgement that I am not the mind. When this acknowledgement is going deeper and deeper, some moments occur: the moments of silence, moments of clear space, moments of transparency, moments when nothing stays inside you and everything is constant. In these moments of silence you realize who you are and you learn the mystery of existence of this life, of this being” [8, p.2].

It is important to mention that Rajneesh separates such concepts as meditation and concentration. “Meditation is not concentration. If there is concentration, there is the one who is concentrating and there is the object which is being concentrated on. There is duality. In meditation there is nobody inside and there is nobody outside. There is no division between “inside” and “outside”. “Inside” is segueing into “outside” and “outside” is segueing into “inside”. The line of demarcation, the border doesn’t exist anymore; “inside” is “outside”, “outside” is “inside”; this is a non-dual consciousness.

Concentration is a dual consciousness. That is why concentration creates tiredness; that is why when a person concentrates, he feels exhaustion. It is impossible to concentrate 24 hours a day, we need some time for rest. From Rajneesh’s point of view, concentration can never become the human nature. Meditation doesn’t make tired and exhausted. Meditation can become 24 hours a day; it can last day after day. It can become the eternity.” [ibid, p.3]

Thus, in Rajneesh’s opinion, concentration is an action whereas meditation is the state of non-will, the state of non-action. It

is relaxation. All you have to do is just to immerse into your own being and it is identical to OBJECTIVE REALTY. When the mind is concentrated, it acts according to conclusions and you do something. Concentration comes from the past. In meditation there are no conclusions. You don’t do anything special, you just exist. There is no past in it; it is not contaminated by the past. There is no future in it, it is free of future. It is what Laozi called *wei wu wei*: doing by means of non-doing. It is what Zen masters were talking about, “To sit silent and do nothing; the spring comes and grass grows all by itself”. You don’t pull the grass upwards, the spring comes and the grass grows all by itself. Meditation is a non-action, it is a state beyond the will. In meditation no logical operations or conclusions are required, you don’t do anything special, you just exist. You needn’t pull the grass from the ground: the spring will come and the grass will grow by itself. This is a state when you allow the life to take its normal course, when you don’t want to direct it, when you don’t want to control it, when you don’t manipulate, when you don’t impose any discipline on it. This state of pure undisciplined spontaneity is called meditation (italics by A.F.).

Let’s cite one more quotation by Rajneesh: “Meditation is in the present, in the pure present. Meditation is spontaneity. You cannot meditate, but you can be in meditation. You cannot be in concentration, but you can concentrate. Concentration is human, meditation is divine...” [2] (italics by A.F.).

Meditation as a system of spiritual practice originated in the East and belongs to the East. The Europeans and Americans tried to “root it in” their culture in different ways. But not all the ways turned out to be successful.

According to V.V.Makarov [4, p.5], civilization of the West teaches people to work, to compete, and therefore to rush and leave others behind, to succeed; it teaches individualism and yearning for comfort. As a basis of these actions there is strain of forces and abilities: physical, psychological, and spiritual. As the post-industrial society in Russia is developing, we are getting used more and more to the lifestyle typical for a Western person. And a lot of people succeed but often to the prejudice of health.

The Eastern civilization teaches to get rid of sufferings, to search for the higher purport, to gain peace. As a basis of these actions there are often some special ways of relaxation and concentration. People of the East seldom use alcohol, tobacco, caffeine, and overeating as a means of regulating their vitality.

But nowadays people of the West learn more and more that the way of cognition is not just learning, accumulation and multiplication in the material world. It is also immersion into the depths of one’s own state of mind. It is an inner trip. For example, V.V. Makarov (together with Yu.V. Kolbasin) developed a practice of switching, concentration and immersion which is called “Ocean” and based on the material of theoretical and practical psychotherapeutic expeditions to India [4, 5]. This practice may be performed both individually and in the group. It is modern and almost universal, it is interesting and useful both for the mental health and for the development of personality. (The author of this article repeatedly took part in group trainings under the direction of V.V. Makarov during the ten-day meetings on psychotherapy and practical psychology in Moscow, Omsk, and Baikal). Another quite successful “Europeanized” modification of the Eastern meditative and corporal techniques may be called the method of autogenic training by Schultz. However, the vital difference of his approaches is in the high level of discipline and will.

The Russian psychotherapist A.A. Alexandrov distinguishes the following types of meditation:

1. Meditation on mantras. In this case the object of concentration is “mantra” which is a word or a phrase repeated many times usually to yourself. In religious meditation short prayers are used as mantras, for example, the Jesus Prayer for Orthodox Christians. Repetition of short verses and texts of folk songs can also be considered as a type of mantra. As a rule, mantra is composed of several Sanskrit words, the word “om” is used more often than the others. Living in Omsk, we can be proud and feel connected with something great and special because of this consonance. It was repeatedly mentioned by some of our foreign visitors which are related to meditation on mantras. In India we were lucky to get our own mantra from our teacher.

2. Meditation on yantras (visual concentration). Here the object of preliminary concentration is a visual image. In Eastern cultures they often use “yantras” which are geometrical figures meant for meditation, for example “mandala” is a square inside the circle which symbolizes the unity of the person and the Universe.

3. Concentration on physical actions. For example, some people of the East use long round dances with repeated movements in their practice. The performers of these dances are called “dancing dervishes”. Meditative experiences can also appear during jogging for a long period of time.

4. Solving of a paradoxical task. A classical example is Zen “koans”. In this case a seemingly paradoxical task is given for solving. For example, “What is the sound of one hand clapping?” [after: 1].

In Tantric Buddhism, which is mostly wide-spread in Tibet and which is taught by Tibetan teachers all over the world, meditative practices are accompanied by mantras and mudras.

Mudras are ritual symbolical gestures which look like figures made by fingers of the Indian dancers. Mudras have a symbolical meaning which is resonant to one or another state of consciousness. Apparently, they have the same function of a stimulus, which causes the necessary reaction, as “anchors” have in Neuro-Linguistic Programming (NLP). The only difference is that “an anchor” in NLP can be any stimulus (a touch, a sound, a posture of a suggestor), whereas mudras have a fixed, sanctified by a rite, and poetized symbolical meaning which helps a meditating person to achieve the highest states of consciousness [7].

In addition, they use incenses and musical rhythms in meditative practices that contribute to escaping of consciousness from the everyday reality into its modified forms.

The experience gained in meditation helps to better understand not only yourself but also other people. In everyday life when we communicate with a person, we often see not him/her, but this or that category of people which he/she represents in our opinion: “a boss”, “a student”, “a bureaucrat”, “a non-native”, etc. Meditation teaches to take a position of an observer without any prejudice, to take an objective approach which is needed to become free from cliches and to see a person the way he/she is: unique and inimitable. When we refuse to make attempts to analyze him/her, to search some ulterior motives, we are able to see just a person in him/her. And then the interior position of interlocutors in the conversation (this is the best way of cognition) will be the same as during meditation: ease, refusal from categorical judgements. In this case the interlocutors will become interesting to each other. There will be more frankness; the wish to press your opinion will abate. Silence is the main component of meditation. In a conversation it is probably not the words that are so important, but silence and ability to listen. It happens so often that in the conversation people only listen to themselves! They revel in their own wit and eloquence. But it is more important to hear not only what your interlocutor is trying to put into words, but also what

remains unsaid. It is often the most important thing. Think of the words from B. Okudzhava’s song, “Just imagine how much kindness there is in silence, in silence...”

A.Voznesenskiy wrote, “I want silence, silence...”

Meditation experience can help a person to understand the splendour of life as it is, to learn how to enjoy each moment of it. For example, picking up the child from kindergarten in the evening, the woman is in a hurry to get home as fast as possible because she is tired and hungry. She is irritated by the slowness of her child. “Hurry up, hurry up,” she is pulling his hand. We have so many things to do. And in a hurry she doesn’t notice a real wonder: a little warm hand in her hand. And instead of making haste and being nervous it is better to think of what connects her with her child. Life is passing by quickly, our immortality is only in our children... Thinking of it, you can feel eternity in your hand...

Further we are going to examine the mechanisms of meditation, we are going to try to understand “the work” of meditation which can cause sometimes such striking changes in a person, both in his body and in his personality. People from different countries of the world carry out researches on meditation. They use the best equipment for revealing the electrophysiological, metabolic and chemical changes that take place in a body. However, it turned out that the gaging equipment and the methods that we use nowadays are not quite suitable for the investigation of the phenomenon of meditation. However, on the ground of reports of meditating people, questioning of their families and friends, and also some specified psychological tests, the researchers make a unanimous conclusion that meditation practices give positive results.

The unique peculiarity of meditation is that it balances the activity of both cerebral hemispheres. The scientists, who studied electrical phenomena (alpha rhythm) in the cerebral cortex of the people being tested, discovered that during the meditative exercises the activity of both hemispheres was equal. The researches, particularly professor D. Ebert from Germany, use this fact to explain the changes in the state of meditating people. Apparently, further researches will bring light to this little-studied phenomenon, to the mechanisms of interaction between consciousness and subconsciousness which make meditation such an effective method of self-regulation.

However, let’s try to explain how the balance of hemispheres activity is reached during meditation. The theoretical analysis of the works on the problem of meditation and practical experience shows that the process of meditation includes 3 stages: 1) relaxation; 2) concentration; 3) the meditative state proper, the depth of which may be different and depends particularly on the experience of a training person and the duration of the session.

Let’s take a good look at each stage.

Relaxation. Elimination of excessive neuromuscular tension (relaxation) is an important condition for the beginning of meditation. But developing and moving into concentration, the process of meditation favours further relaxation; here the positive feedback mechanism takes place.

To ease relaxation and concentration, you should meditate in a quiet place that is isolated from noise, bright light and other exogenous irritants. This rule is compulsory for beginners, but for people who have mastered the Art of meditation the rules become less categorical. It is better to meditate sitting on the floor in a posture which doesn’t create any excessive muscular tension, but not in a lying position because it provokes falling asleep. The most common postures are sitting with your legs crossed (hands are in

mudra “maha-mudra”) and sitting on your heels while your knees and toes are put together, your heels are slightly apart, and your palms are on your hips. You may sit on a chair, but in any case your head, neck and body should be in a straight line. Yogis usually meditate in a “lotus” posture.

In India we practiced meditation under the direction of A.V. Singh sitting on the chairs on the hotel terrace of the old Indian city Varanasi and watching the dawn over the Ganges River (which the Hindus call not the Ganges but the Ganga).

Concentration. Being in a quiet place and in a comfortable relaxed position, the number of neural impulses which go to the central nervous system decreases. But even in these conditions the left cerebral hemisphere continues to function actively, and at the beginning of each meditation session different thoughts come involuntarily into your mind. However, for the successful meditation any kind of mental activity should be stopped or minimized.

Your attention shouldn't dwell on what you see, hear, feel or know. “Each thought should be dismissed as soon as it appears; even the thought of eradication of thoughts should be dismissed, too,” N.B. Abayev writes, who is a researcher of the cultural and psychological traditions and Buddhism from Novosibirsk [quote after: 7]. I.H. Shetok underwent a three-week training of a special course on immersion into meditation as the training of the mind (satipatthana course) which was developed on the basis of ancient practices by the Buddhist priest Mahasi Sayadaw in the Centre Saasna lita in Rangoon (Burmah). Shetok also studied the techniques of soothing the thoughts.

Almost all of them are connected with the narrowing of consciousness and its fixation not on the conceptual forms, but on direct sensations which come from sense organs [10].

For example, the practice of days-long fixation on walking including constant awareness of each movement or the concentration on the process of inhaling and exhaling lead to the narrowing of consciousness and then to the transition to its modified forms. Each time when the mind deviates from its object, the attention is attracted by something external; it is important to note this fact in your mind and to return it gently but persistently to the object of contemplation. In this process something will happen that must happen inevitably: the outer world will start moving away from your conscious thoughts [10]. According to Shetok, who took a course in satipatthana, the aim of a Buddhist is gaining vipasana (insight). Only when the mind is calm, insight and intuition may get access to the emotional experiences which lie at the basis of Buddhist doctrine. They arise in consciousness spontaneously as visual images or as truthful stories resembling parables [7]. A person discovers a “born together” wisdom through coincidence of bliss and emptiness [2].

Thus, **meditation** is a channel of “direct non-mediated cognition” (V.F. Petrenko, V.V. Kucherenko). In different traditions it is called “insight”, “yogic intuition”, “bliss that came down”, “direct vision”, “prophetic vision”. Meditative knowledge is entire and indiscrete. It doesn't contain any constructs. “It doesn't have such qualities as “good” and “bad”, “big” and “small”, “beautiful” and “ugly”; it is the reason of its non-duality. Its essence is absolutely pure” [2]. And when we defined meditation after V.F. Petrenko and V.V. Kucherenko as a direct channel of cognition, one question remains open: the cognition of what? Is it possible to discover some positive information about the world, about yourself, about the past and the present or maybe

also about the future? (The ideas about a non-temporal nature of meditation allow such a possibility) [2]. Not denying or approving this fact, we may definitely agree with the following points. Meditation can stop “the stream of consciousness” interrupting the process of verbal categorization. The modified states of consciousness lead to changes in forms of categorization of the world, yourself and others [6]. The process of “ego” decategorization removes like the shell the stereotypes of the usual forms of recognition of your own personality, of the importance of your “ego”. And here this process is apparently coherent to the most important problem of the humanity: the problem of spirituality. Together with the authors of the article “Meditation as a spontaneous cognition” [7] I understand finding of the purport of people's deeds and of life itself (italics by A.F.). Something (a deed, a person's life, an existence of a civilization) has a meaning in the context exceeding the limits of the signified, in the context of something bigger where this something is included into.

Many Russian psychologists wrote about it talking about spirituality. To pay tribute to them, let's mention some of their names in this article. These are F.E. Vasilyuk, V.P. Zinchenko, V.V. Znakov, A. Siderskiy, A. Sh. Tkhostov, V.D. Shadrikov. Studying the works by these authors, going up the “spiritual vertical line”, people realize both the instantaneity of their own being and their significance as a part of the kin, as representatives of the national and universal culture and finally as bearers of a little part, of a sparkle of the World Spirit (or Integral consciousness). The Phenomenon of Spirituality originated first in the sphere of religious consciousness where God is the highest criterion of eternity and the absolute base. In our opinion, it is not only the phenomenon of the religious consciousness. Identity development (the process of meditation extends the frontiers of identity) expands the context of being and gives sense and eternal personal development to people's existence.

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Spiritual (personal) deprivation: the phenomenological content, consequences, features of diagnostics and the help

Barannikov Alexander

Dr.Med.S., the professor of faculty of pedagogic and psychology of Moscow Social-pedagogic Institute, the adviser of a polyclinic №1 of Russian Academies of Science, chairman of section of existential psychotherapy of Professional Psychotherapy League. Email: albar11@mail.ru

The concept of deprivation first appeared as the one reflecting problems which children and teenagers start having when deprived of parents. However, later on the concept came to refer to a wide range of conditions necessary for life as well as for physical and psychological development. The topicality of deprivation issue for a large number of researchers, the importance of spiritual dimension in human life, and the possibilities which existential analysis presents for the study of the dimension have predetermined the aim of this research. It is stated as an attempt to interpret the problem of spiritual deprivation on the basis of the conception of modern existential analysis developed by A. Laengle in the 1990s.

It is demonstrated in the paper that phenomenological observations and anthropological development of modern existential analysis allow to form one's own position and approaches to the study of the problem of spiritual deprivation. From the author's point of view it is one of the central issues of pedagogics, psychology and psychotherapy. Modern existential analysis can be regarded not only as a psychotherapeutic paradigm but also as a considerable addition to the theory and practice of upbringing.

Key words: spirituality, deprivation, existential psychotherapy, upbringing.

Spiritual (personal) deprivation: the phenomenological content, consequences, features of diagnostics and the help.

Deprivation (eng.) stands for a «loss». Privare (lat.) – to separate. De (lat.) – emphasis, movement downwards.

The history of this notion is connected to the history of observation over children who lost their parents and were placed in closed childcare centers. Similar observational surveys have started in 4th century that is when in Tsargrad a first shelter for children appeared. Especially actively they appeared in 17th century. In 20th century these surveys became available to public not only due to cataclysms and disasters, but also due to the growth of public consciousness and sciences development. Distribution of this notion is connected with the name of John Bowlby (1951,1973,2003,2004) who was describing consequences of the separation of children and teenagers who were placed into a childcare centers and lost their parents during the days of the World War II. Later this notion was applied more widely due to the fact that various researchers regarded a considerable quantity of variants of conditions shortfall which are necessary for mental and physical development. It has appeared to be that this phenomenon can occur even in full families.

Depending on which conditions were not received in full and which individual qualities and abilities will not be developed people differentiate various forms of deprivation: sensor, motor, physical, psychosocial and etc. Researchers gave a lot of attention to institutionalizing consequences, parental rejection and a goal of harmonization of children and parents relations. It is established that good relations with an adult person, at school, support, consolation, cordiality and control promote indemnification of children (Subbotkiy E.V., 1979; Baumrind D., 1991, and others). There are prominent researches of this field made by I.Langmeier and Z.Matejcek (1984), M.Montessori (1993), R.Spits (1945) and others.

Considerable contribution to the research of this field in Russia was brought by N.M. Shelovanov (1955), L.I. Bozhovich (1968), L.S.

Vygotsky (1983,1993,2003), V.S. Mukhina (1989), M.A. Tchuprova (2007), A.M. Prikhozhan, N.N. Tolstyh (2005) and many others.

This notion is used today in psychology, psychophysiology and pedagogics in order to denote the living conditions in which the person can't realize its physical needs. It is widely used in scientific researches as well as in practical work of tutors, psychologists and social workers. It has special value for psychology of development and the special psychology which studies peculiar properties of development of the child with deficiency and defect of individual abilities in bodily-mental sphere.

We can bring in various definitions of deprivation which reflects different understandings of this subject by various researchers:

«Experience of shortfall of necessary» (Raycroft C, 1995); «Insufficient satisfaction of necessities» (Bleikher V.V., Krook I.V., 1995); «Deprivation or restriction of satisfaction possibilities of the vital necessities» (Furmanov I.A., Furmanova N.V., 2004) and others.

Various schools of practical psychology and psychotherapy determine consequences of parental deprivation in their own way (Karson R., Batcher G., Mineka C., 2004):

Z. Freud: Fixation on the oral stage of the psychosexual development.

E. Ericsson: Insufficient development of the basic trust.

G. Sallivan: Deceleration of development of child's ability to experience anxiety-free exchange of tenderness and intimacy with other people.

B. Skinner: Deceleration of abilities acquirement due to the confirmation absence.

A. Beck: Acquirement of dysfunctional schemes and I-schemes, where relationships are represented as unworthy of trust and deprived of love.

The anthropology of the modern existential analysis (MEA)¹ considers the person as the one solving three knots of the problems, which match to three dimensions of his being (physical, psychic and

¹ Under the concept of a modern existential analysis we understand its anthropology and methodology in aspect that was developed by A. Laengle during 80s and 90s of the XXth century.



spiritual). It is aimed, first of all, at revealing of spiritual resources of a person. In it, the spiritual dimension of a person becomes of a more full-scale character, than psychic abilities and physical functions. Therefore a question of a spiritual development of a person plays a more important role. The aspiration to become a spiritual person is considered in MEA as a person's natural fundamental life condition, which is realized through Meeting and dialogue mobilizing its spiritual entity. It takes place through the answers thanks to the daily and fundamental questions, leading the person to its existence (existential turn) (Laengle A, 2001). For a wide range of experts, the current interest of the deprivation problem, important value which spiritual dimension has for person's life and those possibilities provided by the MEA today for its research and development have predetermined the statement of the purpose and objectives of the present research. The purpose of the present research paper was to study the problem of spiritual deprivation (SD) by means of the MEA concept.

Research objectives:

1. To open a phenomenological picture of the SD experience;
2. To consider experience dynamics that forms and tracks negative SD consequences;
3. To give a definition for SD;
4. To define character of SD consequences;
5. To study general principles of diagnostics and treatment of SD and its consequences.

This subject is of a valuable scale and diversity. They measure up to 6—7 years of studying at A. Laengle's school. He gives a deep and thorough answer to questions of development and development blockade of spiritual dimension of the person, which conforms to its complex and multifaceted nature.

The objective of the present research is more modest. That is to place some emphasis, give them certain structure in order to receive additional theoretical and practical perspectives.

Own phenomenological impressions connected with patients, MEA concept and seminars by Alfrida Laengle were the reason to write this work. This subject seems to be important for Russia. Yet it also touches me personally due to my own life experience and experience of my relatives.

Scale and integrity of the present subject forces, both in concepts and in definitions, to see the variety of plans and aspects. And this, from my point of view, conforms to its entity.

Phenomenological and theoretical anthropological researches were the basic methods used in the present work.

Phenomenological studying of clients and patients of the various age groups, based on MEA anthropology shows that many of them have endured or endure in present time a special form of loss, a special form of deprivation. They have been deprived the Meeting with the spiritual person of other people during their lifetime. Sometimes these were next of kin, sometimes cruel contemporaries and schoolmates; sometimes SD occurred due to the social conditions. I would like to bring out two examples, illustrating the aforesaid.

Examples

Example №1. K, male, 55 years old. Has a successful career and holds a responsible position. He is married with a son of 28 years old. Since several years he has turned into religion and become interested in L. Tolstoy's masterpieces. He also has an intention to completely devote himself to the religion.

He has come with a problem connected with tragic life circumstances that caused long-term suffering. These circumstances

related to his relationships with his father, or rather, with absence of these relationships as they never communicated.

His mother had a short-term acquaintance with his father after which it had left to serve in the army. K. was born after he had left. Later on his father had returned to the settlement, where K. who was already 10 years old had been living. His father had brought a wife and two sons along with him. His father worked as a bus driver, driving children to school every morning. The boy knew that he was his father, and the father knew that the boy was his son. The child wanted very much to communicate with the father, but didn't dare to take the first step. The father showed indifference and behaved as if he didn't know the child and had been avoiding the eye-contact with him. This situation had been repeating for many years and caused the boy a lot of suffering. Sometimes he had been crying, feeling offended. He couldn't understand, why this was happening. He had very good and tender relationships with his mother. Yet, she herself couldn't explain the behavior of the father who was unfriendly, closed person and from time to time was hard on alcohol.

K. often dreamed of the Meeting with the father, imagined how they would spend time together. When his mother had died, K hoped that he will at last meet his father on her funeral. Both his half-brothers (on the father's side) approached him and said their condolences. He also knew that the father was somewhere nearby, searched for him. But his father had not come to his son. It has caused K. more sufferings and bitterness. His father had died some years prior to our meeting. K. never went to his funeral. At that moment he already had been living in another city and found out about his death after a while. When K. was telling his story, his face reflected suffers. He sighed heavily and said that could never understand his father.

The thing that was known about him was that he hadn't been satisfied with his personal life. For many years he hadn't been able to make a final decision in favor of life with the wife from whom it had a son and another woman for whom he had more tender feelings. From time to time he moved from one woman to another. This choice was very hard for him to make. It confused him very much, as he always wanted to be the person of high morals. He was strongly influenced by his moral searches of his own being and the L. Tolstoy's internal «spiritual core».

Our dialogue took place within the four-day training. Individual conversation has taken place after the basic time of a training has ended and K. asked for help in coping with emotional feelings and understanding the behavior of his father. This has happened on the day when we together with a group took excursion to the "Yasnaya Polyana" and have visited L. Tolstoy's tomb. It was right then when he has told the story of the relationships with the father.

After he had told me the story, I have suggested to model a meeting with his father as if they could meet the only and the last time in their life. I have offered myself for a role of the father. K. was offered to it to ask the father all questions that have been bothering him and to try to clear out the relationships. The conversation was very hard both for K. and for me. It took two hours.

In the beginning K has asked, why I have left him and his mother. When I have answered that, unfortunately, I didn't love his mother, I saw tears in K.'s face. For some time he had been silent. Then he had told: «I have understood it all. I myself too don't keep fidelity to the one whom I do not love ...». Playing a role of the father, I have told him that I couldn't find strength to talk to him earlier, couldn't admit my feelings to the son. I have asked him whether there were any feelings for me at all. He began to sob instead of the answer. K has poured out all his hurt feelings that were caused by the father and which he had

been keeping inside him for many years. He had an opportunity to react to the insults and to look at his father, as at the person who has his own problems. At the same moment he could show his love to the father as well. By the end of conversation K. became quieter, thanked me and told that to it felt much more relieved. When we have met at the training the next day, K. has confirmed that after the yesterday's conversation the weight of his severe feelings experiences have been considerably decreased.

From description of this case one can see that K. has been experiencing complex emotional feelings for many years which were caused by impossibility of a personal Meeting with the important person. They included insult, one-way love, loneliness, rejection and abandoness. K. experienced frustration and traumatizing that caused suffering and a pain. K. also experienced a pain of «non-formation», caused by the impossibility of meeting his own self, as the spiritual person, spiritual uniqueness. These sufferings were accompanied by painful search for his spiritual self and have led to the religion fondness at his second part of life. Speaking from the point of view of diagnostics we can talk «Posttraumatic stressful frustration» and «Permanent personal changes which are not connected to the brain damage or disease» (the International Classification of Illnesses 10).

Suffering expressiveness, own anthropological preconditions (including heredity), external conditions (the biography in aspect of possible Meeting and presence of sources for spiritual development) can result into other consequences as well.

Example №2. Also as an example of a work with the patient called M., 28 years can be described the following case. He is married with the son of 8 years, and has been unemployed for 1 year.

M. has come with complaints for panic fears which arose in traffic jams. Due to the secondary fears that were also attached and avoiding behavior he has been deprived the possibility to use the car and couldn't work, as work demanded using a car. These complaints were hard to connect with his athletic constitution, plural tattoos and impudent eyes. Therapeutic relations haven't been developing easy. It felt that visiting the expert and recognition of his weakness were not so easy. This question was a subject of our discussion at some sessions and the patient could receive understanding in it. When panic fears took place, M. became irritated and discontent when it came to revealing his own weaknesses, which drove him to «furiousness». Due to these reactions he couldn't get the use of paradoxical intention, belly breath and find support in himself. Due to that fact the work wasn't going so well and deeper biographic work was necessary.

M. told that his father has left the family when to he was just a few years old. He was brought up by his mother though always wanted to have a father. He often told during our conversations how he felt lonely sitting at home alone and waiting for his mother who worked a lot to come back home. Among his mates he showed good physical abilities – growth and force. It gave him advantages due to which he quickly gained authority among the street gang and easily got involved into street fights out of which, as a rule, he came out a winner. In relationships with friends he never experienced warmth and attachment. He remembered situations when he had got abandoned by his friends during fights. As a result of those fights he often got injured. After another such fight he had got a serious craniocerebral trauma, was delivered to resuscitation and by miracle stayed alive. Telling those stories, he suffered and mental anguish. As years passed M. became more exasperated, experienced feeling of justice impossibility, felt people's and life's insult. M. became more

and more aggressive, his character was impossible to control. He was engaged in racket and business, carried a weapon. In a case if there was someone or something that he didn't like, in the street, he could stop, leave the car and start a fight. People were afraid to make him angry. Even police, who knew how aggressive, impulsive and unpredictable he was, preferred to stay away from him. Yet he always had been dreaming of warm and reliable relationships. He looked for them in every meeting with every girl. But in that sphere he also was unlucky. Once, when he got married, he had decided take his wife to a restaurant. As he had no money, he had beaten the first passer-by he met in the street and collected all the money from him. When he was paying for the dinner at a restaurant and got out the money from the pocket they were in blood. The wife was indignant by that. But, he was telling this story with indignation, illustrating the bad attitude from his wife towards him. Despite that he pointed out that he had warm and mutual feelings during the first year of life with his wife. Especially he was happy when the child was born. However later on, as years passed, he noticed that his wife «didn't give a thing about him» and the child saw him only as a source of gifts. Once again, he lost the warmth out of his life which again became empty and formal. His soul started to fill up with pain and sufferings. M. made an impression of a lonely wolf who had to refuse good life and own entity because of those pain and sufferings. The necessity to sit at home because of his fears enraged him. It showed in every possible way.

My ability to see him as a lonely, unrecognized, suffering, unfairly offended person has played an important role in an establishment of therapeutic relationships. Periodically he told shocking stories about his impersonal behavior and impersonal behavior of his relatives who didn't appreciate him. As time passed our relations became deeper. M. tried to be punctual. He worried, if was late for therapeutic session. Thus he usually called and apologized, if he happened to be in traffic jam. Though at the beginning, because of fears, these trips were hard for him, he tried not to miss a single session. It was difficult for me to listen to his stories of his aggressive behavior without indignation. My estimations were clear, yet careful. In the meantime gradually I began to treat him as a son. I waited for our meetings with exasperation. They brought me pleasure more and more. And in him as well I felt the need for these meetings. Often our conversations had a character of personal dialogue without special technical utilities. I saw him as the spiritual man, as the Person, taking all his daily problems seriously. Gradually our work on his fears became more effective. The panic arose less often and became less expressive. M. could freely enough travel by car and started doing his favorite thing – repairing foreign cars. He ordered spare parts for «cool» cars in the USA.

A considerable step forward occurred in the relationships with his son. Yet the greatest success we have reached in his relations with himself. When he spoke about himself, he cried from time to time. During the period of our communication (which lasted for about 1,5 years) M. hadn't done any violent deed, hadn't gotten into a fight (though sometimes he hardly could constrain himself). We could commonly work on his experiences, together searched for feelings and affection in communication, prepared ourselves for difficult explanations with his wife and other relatives. I didn't give him morals, but felt dynamics of his moral settings. It seemed that it was hard for him to completely replace his habits and behavior rules. Yet, nevertheless, he opened himself as the spiritual person, gave him real self more acceptance, love and a recognition and moved ahead in small short steps. As the sharpness of problems had decreased, we have gradually approached the moment of separation without saying goodbye and on condition that he could always come to me.

The given example also reflects possible consequences of SD. Its main feature was that the patient had formed the position of refusal from personality that blocked his spiritual development. He had distinct lines of the borderline and antisocial personality with narcissistic strings and panic fears. The rejection that has M. experienced, has made him reject himself. In the given case it was a question of the SD trauma that had subsequently resulted in impersonal (not letting own entity into the life) personality formation. We use here the notion of «personality formation» to distinguish it from the notion of the «development of a person» used by clinical physicians. After all in the given case it is a question of not development, not disclosing with the loss to a spiritually-ethical kernel of the person and impersonal behavior caused by it. This example shows deeper frustration in comparison with the previous case which is an SD consequence with more expressed experience blockade.

In such cases one can more often meet examples of unsuccessful therapy. However the given example is indicative enough as special result of SD and as a case that allows showing the special features of therapeutic work. Therapy has passed through formation of therapeutic relations, disclosing of feelings, depression to accepting the position related to unethical behavior manner with himself and with others. In the given examples our attention is driven to the fact that the certain form of deprivation can lead to a loss (or – not achievement) of ones own spiritual entity. If in the first case we could see the compensatory and hypercompensatory spiritual development of the person, yet in the second case we could see its blockade and formation of the person basically with the help of mental structures of «I». Let's try with the help of own phenomenological experience to describe character of the emotions which arise when the child, and then adult person experiences or had ever experienced SD. Our experience shows that despite possible differences within various personal structures (with the appearance of special themes and mechanisms of retraumatizing), the basic kernel of these experiences, as a rule, is repeatedly reproduced.

Fenomenological Picture of Experiencing a Spiritual Deprivation

SD examples and its consequences are well known from history and various literature descriptions. Jesus Christ also experienced SD. However we could imagine and feel this kind of experience more clearly if we address to our own personal experience and experience of next of kin. How is the situation in which we don't receive acceptance, sympathy, love and recognition from people who are closest and important to us endured?

In such situation a feeling of deprivation, emptiness, lifelessness and insult appears. Life becomes similar to a vegetative existence. A feeling of internal destruction is added to these experiences if close and important people hurt. If this situation lasts long, wounds don't heal. The feeling of mortification inside a person is growing and can remind «the dead, unborn child» during last weeks of pregnancy when abortion is already not an option. Unlike schizophrenia, it is unborn «Own», and not «someone's» dead. This experience is accompanied by the essential need of having a spiritual Meeting from the outside. It reminds of traveler's sufferings who wanders in a desert unsuccessfully trying to find the source of water. Due to that the traveler is doomed to slowly loose strength, life and die in pain. This is how the separation from life from within and outside happens.

The person can experience inaccessibility and loss of having his or her own entity, which is of one of the greatest values. Its value is comparable only to strong love, as the strength of love is defined, first



Fig. 1. My life and I. The drawing is given by teacher and psychologist Z. Velikanova

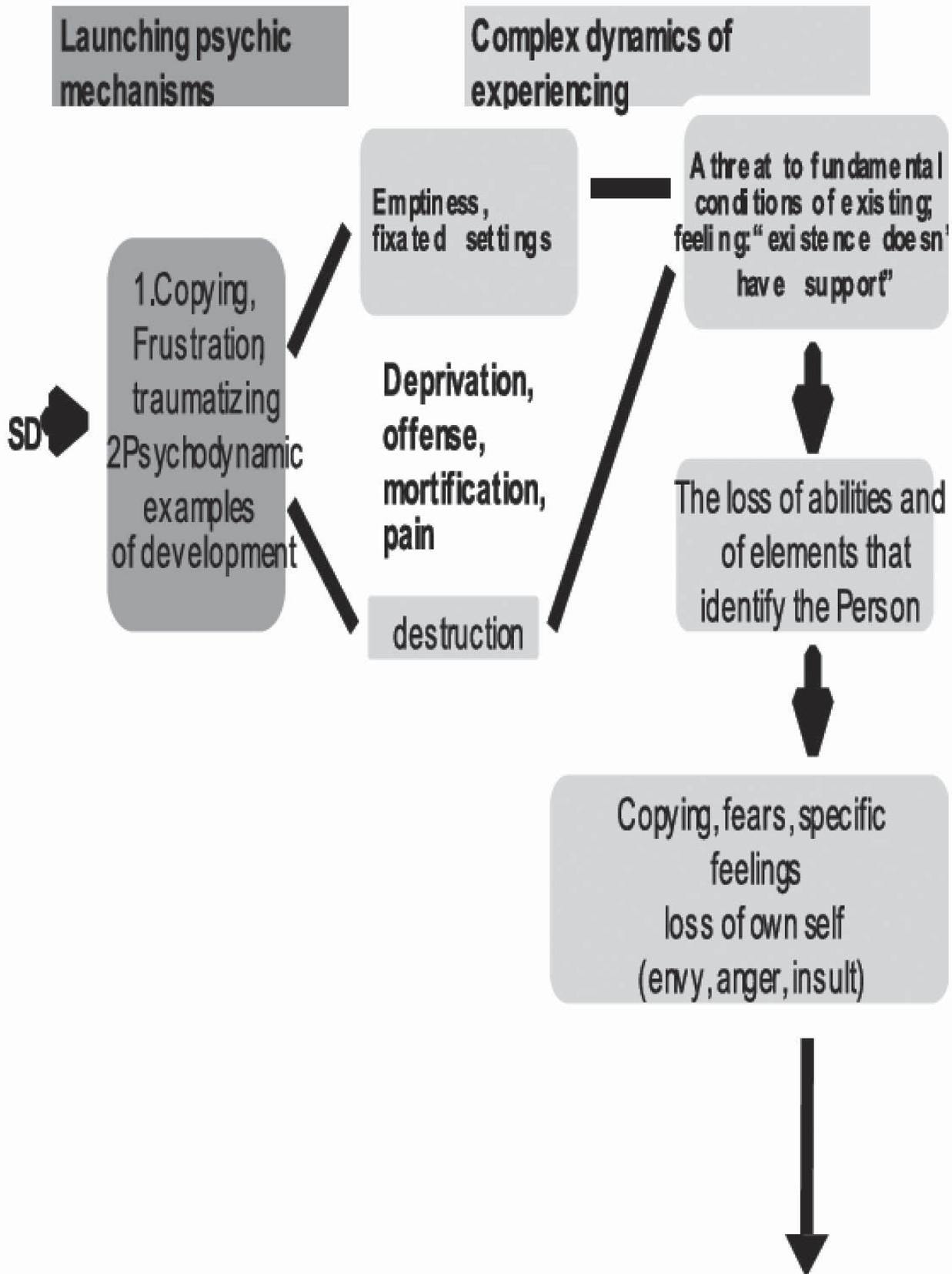
of all, by the value of the other person who is almost fully cohered with own entity. They are inseparable. Experiencing this kind of feelings is connected with the pain of «not formation», the pain of “not becoming or finding his or her own self”. After all, an experience of disclosing own spiritual self allows us to see our own originality and uniqueness («that I am the way I am and am important by myself»). And that is what makes P. Bezukhov in L.N.T. olstoy's novel «War and peace» bewilder: «To captivate me? Me - my immortal soul. Both the sky and stars – all this belongs to me and all this is in me and I am it all!...» (Tolstoy L.N., 1954).

Irreconcilability and suffering cause the facts of destruction of a large quantity of individualities in Hitler gas chambers and in Stalin concentration camps which are crimes against humanity. We can remind of the V. Frankl's destiny (Frankl V., 2004). Yet something similar can occur in our daily lives today, in peaceful time.

The complex experience caused by deprivation, can lead to the case when a person loses connection (or doesn't establish one – in aspect of development) with life, with own self and with the world surrounding him. SD takes away from him this connection. The internal content of feelings experience is being devastated, the «consent» is gone and it is only a question of keeping the external form when the internal is dead. A certain price has to be paid for such a life. That way, deprivation can lead to the loss of potential of way of behaving with own self and with the world around.

Drawing №1 was made by the boy of 9 years old, who feels the lack of parents' attention and is being brought up in an unsuccessful family. The drawing shows a tree that grows from snow and doesn't have any roots or leaves but has a sad expression. This drawing reflects the character of feelings experience of a deprived child. He lacks nutrients to the soil, the sense of life. There is a tree which is not blossoming, I, which is not yet revealed. And only far away in the sky there is an island of hope.

Let's try to get closer look at the complex feelings experiences and dynamics that develops and holds negative consequences of spiritual deprivation. They are presented at the figure №2.



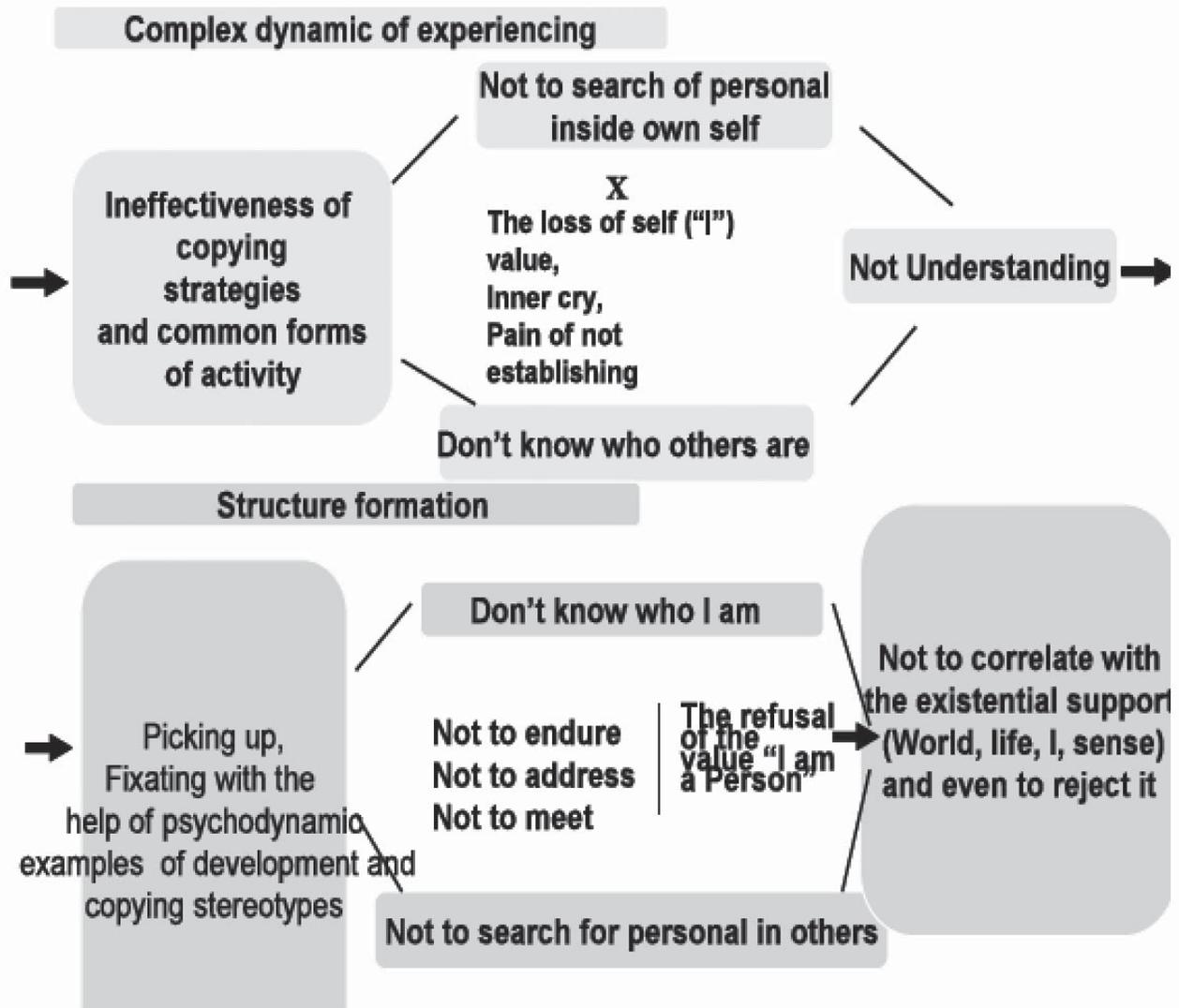


Fig. 2. Dynamic that develops and keeps the blockade of feelings experience during the spiritual (Personal) deprivation.

Dynamics of Experience that Develops and Holds Negative Consequences of Spiritual Deprivation

The depriving influence, as we have already pointed out, can have a character of real loss of parents. As a result, there is a deprivation of support, love, warmth, recognition and care. Sometimes deprivation is carried out through the lack of feelings experiences that are necessary for spiritual development of intentional contents; this deficiency is caused by the lack of corresponding spiritual abilities that parents or closest people have. In certain cases deprivation has brutal, injuring character. Undoubtedly, we can approach the subject of describing deprivation mechanisms, as one that is based on different models and psychotherapeutic concepts. In this case we have to deal with complex and multifactor process.

Psychoanalysts, for example, represent one of possible dynamic, that arises as a result of deprivation (Rajkroft Ch, 1995) as follows:

deprivation - frustration – aggression – anxiety – protection/ deceleration – a symptom.

In MEA the center of attention is driven to the process of feelings experience that is highly integrated (Laengle A, 2009). Let us try to correlate the mechanisms of experience formation in case of SD, various forms of dynamics (existential and psychodynamics) with a phenomenological picture of feelings experience (fig. 2).

We find it necessary to allocate three stages of formation and fixation of negative SD consequences: launching mental mechanisms; complex dynamics as itself; the stage of structure formation.

Under launching mental mechanisms we understand the way when deprivation leaves a trace in feelings experience of a person who is being experiencing deprivation. These mechanisms are described by teachers, psychologists, psychotherapists of various Schools. We can allocate two groups of such mechanisms: 1. Based on the character of experience involvement (to this group can be



added copying, frustration and traumatizing); 2. Based on correlation between internal and external intentions of experiences and behavior (to this group can be added examples of mental development (Laengle A, 1998). Under the simple copying (the first variant) we understand situations in which the behavior of parents (or other persons) is reproduced by the child, and then by the adult, without deep involvement of feelings. In these cases psychodynamics won't be involved. As a result of this depriving behavior of parents or other close relatives can be reproduced on the basis of more or less realized settings (for example, «not to get feelings involved into relationships», «not to show any interest in desires of the partner»). In this case copying at the level when feelings get involved leads to learning by imitation on the level of settings and behavior. Speaking in psychoanalytic language, we can point out that changes in similar cases happen on the Ego periphery.

If a simple copying at the level of behavior and settings is prevailing then the therapeutic work is conducted with wrong settings (for example – «not to get feelings involved into relationships») yet there are still present feelings and resources. But, as a rule, that is not enough in therapeutic cases when a deep blockade of feelings is involved.

The other example of simple copying when parents' feelings destroy and deform (for example, the mother being scared or the father being aggressive) enters (internalizes) without processing and without protection into the feelings of a child (though they are not meant for him and are caused by other circumstances), creating his or her affective experience. This experience is reproduced along with protectively processed in the subsequent life.

The other form of launching influence is frustration which can arise due to the dissatisfaction of needs. In some cases it can lead to a trauma. We would take the direct orientation onto the child and frequent protective processing as characteristic for this mechanism. The presence of this mechanism in case of deprivation is pointed out by many researchers. Thus they notice that frustration is a result of a short-term influence and is included into a wider concept of deprivation (Bowlby J., 2004; Langmeier I., Matejcek Z., 1984). The trauma results in sharper and more destructive influence on experiencing (Laengle. A, 2009).

A more detailed comparison of deprivation and trauma we will give in the following section of the paper. Psychodynamic examples of development in cases of their fixation also can form a deeper soldering with experience. A. Laengle (1998) has described 4 examples that form psychodynamic structure of experience (for example: «I treat people the way people treat me»; «the way people treat me I treat myself»; etc.). They are also described in other fields of psychotherapy (for example – the «the pursued persecutor» type of behavior psychoanalysis).

All mentioned mental mechanisms listed above, as a rule, are met in a combination, an interlacing. They launch a complex dynamics at various levels: cognitive, affective, copying (the term described in MEA as one of the protective mechanisms), at the level of existential experience contents, behavioral.

Experience of emptiness resulting from an influence can be caused by underdevelopment of feelings, or by the paralysis of experiences that are of a protective character. This feeling is always in some extent accompanied by experiences' psychodynamics. It can represent an external cover behind which the pain and trauma consequences are hidden (this is often pointed out by A. Laengle during supervisions).

The greater degree of traumatizing and frustration in case of deprivation cause more often cases of experiencing deprivation,

insult, mortification and a pain in a subsequent life of a deprived person.

As a result a child or an adult encounter the clearly marked feeling – «the entity has no support». It leads to a loss of abilities and identifying elements of the Person (Laengle A, 2005), including settings, ability of decision-making, definition of what's right. And copying, fears, specific feelings of loss of (envy, jealousy ...) take place. However a copying strategy and habitual forms of activity can be inefficient. As a result of that case appears a feeling – «I don't know, who I am». This experience is well described and can have many nominal notions: such as «Raskol'nikov» (from a novel of F.M. Dostoevskiy «Crime and Punishment»), «an ugly duckling» (from the fairy tale of G.H. Andersen «An Ugly Duckling»), «Mr. X» (from the operetta of I. Kalman «The Princess of Circus»), etc. Mr. X hasn't received love, recognition, has been rejected, suffered and has lost the feeling of identity. That is why he couldn't reveal his face neither to himself nor to the others, he has lost the value of his own self («I»). He sang:

*Flowers drop petals on the sand ...
No one knows, how lonely my way is
No one cared for me all my life, beholding the pain in my soul.
To wear the mask – is my destiny.*

Love saved Mr. X. But in real life it doesn't always happen that way.

In similar situations the sadness can often be met in an undeveloped blocked form, as a kind of «internal crying». The notion of «Internal crying» we apply to cases in which we intuitively guess «the crying boy» or «the crying girl» inside the patient. Thus these people can never have cried in real life. They often have a misunderstanding: «Why am treated that way? Why should I suffer? Why the suffering lasts so long even with parents already gone?». A misunderstanding occurs in most various circumstances connected with the experienced deprivation. Yet it is impossible to receive answers to these questions.

At the stage of structure formation these experiences can be once or more times picked up and fixated with the help of psychodynamic examples of development and copying strategies. By means of affective and cognitive mechanisms psychodynamics glues twists together the fragments of experiences into the rings of multiple repetitions like a centrifuge of the washing machine sticks together the clothes being washed inside it. That way the experience paralysis is amplified.

This can result in the refusal of the self («I») value, refusal of search for personal in oneself and in others.

Result can be the following: a child (and later on an adult) doesn't correspond with the existential support (the World, life, I myself, the future) and even rejects it. The rejection from the outside turns into the rejection from within.

In cases of long lasting deprivation and traumatizing an integrity destruction takes place (Laengle A, 2009) and obstacles against its formation arise (which is important in the aspect of development). It is also known that the earlier deprivation and traumatizing take place, the deeper consequences they have (Langmeier I., Matejcek Z., 1984; Bowlby J., 2003,2004). Due to the long lasting and repeating traumatizing, the trauma has deep and painful character. This is a «trauma that is always with you». It reminds of the Prometheus sufferings whose wounds had no time to heal.

Deprivation can have clearly marked influence on experience through its mental components. It deforms feelings and thinking.

Contradictory feelings (in the form of love and hatred to the same loved one, insult and fear to offend him), affect the experience like an explosive bullet. Affects or the affective, a fixed experiences, commentary way of thinking combined with undeveloped feelings create affective, cognitive and affective-cognitive streams which support examples of splitting (up to the multiple personality). This effect is repeatedly reproduced as a result of external and internal retraumatizing. One can point out the sensitization to a certain depriving and traumatizing situations from the outside. From within one can mark a traumatizing and launching influence of the experience itself even due to the small loadings (in case of clearly marked personality frustration).

In certain cases these failures of experience represent habitual automatism which doesn't allow the patient to enter into the desired world of free subjective experience. Everything happens the way it happens and not the way around.

It can be not very clear and lead to experiencing the splitting and feebleness in various situations: «How to start a family if there is no feelings and sexopathologists can't help» (a question of the 35 years old man who is in theoretical physics); «How not to call the husband a dumb fool when he gets drunk» (a question of the borderline patient who cannot deal with her own impulses and wishing to safe the relationships); etc.

The formation of the above described experiences structure the negative consequences of spiritual deprivation can be developed and fixated. From our point of view, they define such characteristics of received (as well as of congenital) personality frustrations as weight, expressiveness maladjustments, degree of decompensation, degree of personal and social disintegration (ICI, 2003). The general anthropological basis can cause comorbidity of various personality disorders.

However personal structures introduce into experience its own topics, mechanisms and problems. Based on the above described dynamics, specific symptoms and ways of its processing that are common for various personality disorders are developed. In individual cases separate elements of this experience can have various degree of expressiveness.

Description of the above mention dynamics of experience and definition of its stages, from our point of view, is important not only from the theoretical point of view, but also from the view of practical work². We can use it as psychotherapy targets.

Deprivation and Trauma

When comprising deprivation and trauma we can point out that they have quite distinct differences when it comes to the character of influence of various factors on experience, the degree of its disorganization, the dynamics of consequences formation, the quality of their experience and the features of the therapeutic approach.

In case when a trauma takes place a threat to fundamental conditions of existence (see further) and the destruction of experience

² We see it necessary to attempt using such complex description for understanding of common regularities of dynamics that forms personality disorders and determines its degree. From our point of view, only psychodynamic or cognitive mechanisms include too much of specific characteristics for various personal structures and methods of processing. Such an approach can be as important as an explanation of a distinguished by various authors problem of comorbidity of various personal disorders (Karson R., Batcher J., Mineka S., 2004)

accompanied by loss of its integrity becomes sharper. Consequences arise right after the traumatic of traumatic influence or after a small time gap (like in case of a post-traumatic stress disorder). The process of trauma experiencing starts very fast and in case of the big sharpness it is protectively blocked faster.

Accompanying feelings have the character of destruction, «a screaming pain». Their connection to the suffered injuring influence - in cases when experience is not fully blocked - is frequently established easily enough. It is necessary during the therapy to go through the restriction to pain.

If trauma destroys quickly, deprivation weakens gradually. Depriving factors develop their influence longer and gradually with the with a little time gap.

Accompanying feelings correspond to the contents of fundamental existence motivations (Laengle A, 2004) with a frequent tint of melancholy and grief. Connection of deprivation consequences to its causes is often not obvious and not experienced. Sometimes it is necessary to bring the patient to the point when he or she has to experience the depriving influence and grief (which is very typical for the mechanism of simple copying) though the patient himself can easily determine the fact of deprivation.

Therefore therapy takes a longer way to go through. When experiencing a depriving influence, a traumatizing that arises years later after the occurred events, is possible.

The more sharp, short-term and destructive the influence is the more probable is the traumatizing. The more gradual the influence that have the character of deficiency, the more possible the development of deprivation is.

Traumatizing represents a direct threat to the fundamental conditions of existence. As though it tests the experience for the presence of an existential support in the form of the fundamental trust, fundamental value of the life, fundamental ability to be oneself. Deprivation is a potential danger to these conditions.

If we approach the characteristics of deprivation and trauma not from a formally descriptive point of view yet from the point of view of a phenomenology we can also define essential differences. The trauma creates an intention in the experience: «I am not here and can't be under these circumstances».

It paralyzes spiritual Self («I») and psychodynamic mechanisms, causing a reflex of imaginary death. In case of a trauma it is impossible to capture the happened events with any part of Self («I») (neither with spiritual nor with psychodynamic). Events are incomprehensible. Deprivation causes a question: «How do I behave under these life circumstances? How to receive a support, access to life, to own self, to the future?». He puts his spiritual I under the doubt, stimulating by that copying reactions according to the deficiency of experience contents and a search for possibilities to fulfill this deficiency. Deprivation is characterized by activating the influence on various structures of own Self («I»).

Consequences of traumatizing and depriving influences are caused by a complex of factors (see further). Traumatizing and deprivation are often in difficult mutual relations and intercorrelations so that differences between them in certain cases have only a plausible character.

Nevertheless, we have included traumatizing into launching mechanisms of deprivation as in practical therapy with many patients it is hardly possible to give a differential diagnosis of these phenomena.

Let's specify some basic notions that are necessary for the research of the SD problem, based on the concept of A.Laengle

The basic notions

Person — free in human person (V. Frankl), the center of spiritual dimension.

Personality — conformity to own deep entity; ability to existence; ability to establish responsible relations with oneself and surrounding World on the basis of free authentic feelings experience; a complex of spiritual abilities and forms of activity, that give access to fundamental existence conditions;

Impersonality — discrepancy to one's own deep spiritual entity; insufficient revelation of one's own spiritual abilities; the blocked ability to establish responsible relationships with own self and the surrounding World; not letting own entity into one's own life.

Personal behavior — the behavior that considers one's own spiritual entity and spiritual entity of other people; behavior that has a wheelman – a Person.

Impersonal behavior — behavior that doesn't consider one's own spiritual entity and spiritual entity of other people;

Personal development — revelation of spiritual abilities and forms of activity which leads to establishment of responsible and based on the internal CONSENT relationships with own self and the surrounding World (YES – to the World; Yes – to Life, YES – to own self, Yes – to the Sens).

Fundamental conditions of existence — spiritual abilities to experiencing of fundamental trust, fundamental life value, fundamental being own self and ontological sense, all which are defined as spirituality and which are a carrier base for situational experiencings.

Considering the degree of developness of the anthropological representations in MEA, we can consider them as a certain resource for an SD study and the mechanisms symptoms formations. An outlined tendency in ICI 10 to prefer statistic principles when forming clinical classification of illnesses makes us pay attention to an importance of correlation of anthropological and clinical approaches in diagnostics.

On a Correlation of Anthropological and Clinical Approaches in the question of defining consequences of spiritual deprivation

One of the distinctive feature of MEA is the combination of anthropological and clinical approaches. Together with the defining of symptoms in the process of phenomenological analysis of a concrete case, a research of anthropological characteristics and mechanisms of symptoms formation is executed. Due to that, diagnostics manages to combine the understanding of entity of the researched phenomenon (in its subjectivity, variability, dynamism) with its categorial characteristics (in its objectivity, static character, affinity with others of the kind). Such an approach represents a practical embodiment of representations of L. Binsvanger who distinguished descriptive and explanatory phenomenology (Y.V. Tikhonravov, 1998). He considered both of these approaches must complement each other. Such combination and complementation he tried to demonstrate in his own theoretical researches and practical work. However the first example of this kind we consider to be a classic description by Z. Freud of the Anna O. case, where he, together with clinical symptomatology, describes the scientifically-anthropological explanation for hysteria and the therapy approach based on that explanation (Freud Z., 2007).

The development of anthropological representations always was an important resource for creation the concept of existential

analysis. It also is an important resource for practical work, because it allows to reveal the formation mechanisms of feelings experience blockades and symptoms.

Based on these conclusions we are to consider possible SD consequences. In order to do that we are to address to those circumstances in which MEA anthropological representations exist. The picture of the person include not only the being in a three-dimensional space (body, mentality and spirituality) with anthropological circumstances in the form of self-distancing (S-D) and self-transcendence (S-T), as in V. Frankl's case (Frankl V., 2001). MEA anthropological representations include not only values and «will for sense» but also various structural-processive experience characteristics which ensures the experience to be able to lead the person into a «harmony» with the World, life, with own self and the future. This sphere of existential-analytical anthropology is revealed in the concept of 4 fundamental motivations of existence and the method of Personal analysis which describes the process of making a free and responsible decision and involves a person into a dialogical interchange with the World (existential turn) (Laengle A., 1992; Laengle A., 2001, 2004, 2005).

Anthropological diagnostics assumes the blockade levels of experiences, blockades of various forms of spiritual activity which have passing, dynamical or resistant structure character are to be defined. Together with that the character of a blockade, available protective mechanisms that conditioned the appearance and retention of problems and symptoms are worth a value because they not only give an explanation but also specify the way of dealing with the problem or a symptom.

One of the major principles of a modern approach to an SD problem, from our point of view, is the recognition of its complex influence on the person (child) and its complex character of consequences. Let us try to reveal its complexity being base on the MEA concept.

Defining a Spiritual Deprivation

From data on fig. 3 we can see that the sources for formation of spirituality are not only direct relations with close people, but also and nature, culture and art, religion, various micro- and macro-social factors. If we didn't experience own values, we can endure a spiritual hunger when we have no opportunity to listen to favorite music, or to visit places where we were born. We suggest to use the notion of «spiritual deprivation» in a more comprehensive sense - as a deprivation of sources of spiritual development; and notion of «personal deprivation» (PD) - as deprivation of a direct Meeting with close and important people. However we can understand convention of such division because the Person is the center of spiritual dimension.

For our spiritual Self ("I") it is a question of not only meeting the World with own abilities, feelings, settings but also and of managing the experience in wider anthropological aspect – mentally and physically, with vitality and physical condition (Laengle A, 2005).

As a result of spiritual (personal) deprivation, Self ("I") can lose ability to form the structure of the connection with the World and with own self in an anthropological aspect and in the aspect of experiencing. Being based on these representations, we can give the developed intrinsic definition of a spiritual (personal) deprivation in the most general anthropological aspect:

In the most general aspect a spiritual (personal) deprivation is a deprivation or restriction of possibilities for a personal Meeting which can result both in not formation of structurally-remedial





Fig.3. Sources of spirituality formation

Table 1. Structural-processive basis of experiences, provided by the concept of modern existential analysis for the development of the upbringing methodology and psycho-pedagogical practice

Periods of formation of spiritual personality	Spiritual contents and forms of spiritual activity	The levels of structure and process formation
up to 7 – 15-20 years years old	Acceptance the entities of the World, creating space, protection, support	1 FM; PEA O; PEA 1
7 – 13-15 – 30-35 years	Closeness, Be feeling. Relationships, interchange with the World.	2 FM; PEA 2
13 - 15 - 21 – 45-50 years	Differentiation of own belongings, Respect, Justice, recognition of self-value	3 FM; PEA 3
All life long – after 50 years	Finding the sense. Action and inclusion into interrelations.	4 FM; PEA 4

FM – fundamental motivations of existence (Laengle,2004)
PEA – personal existential analysis (Laengle,2005)

characteristics of experiencing, and in more general anthropological consequences within the aspects of health or illness. The degree of these consequences is connected to an important role of spiritual dimension that is to maintain the corporally-mental integrity, and also to organize the behavior and interaction with society.

In a narrower aspect for pedagogic and development psychology, the consequences of personal deprivation in the form of infringements of formation of spiritually-mental sphere of the child are important; these consequences complicate the access to a spiritual kernel of the person and interfere with the establishment of free and responsible relations with own selves and the world around.

In the above mention data we can draw attention to a specific sensitivity of a child to short-reception of various forms of spiritual activity in a dialogue with adults during the various periods of life. This deficiency can lead to an unformedness of structurally-dynamic characteristics of feelings experiencing and can leave a deep trace in it. Deprivation can be a threat to the formation of fundamental conditions of existence.

The offered periodization of the spiritual development, levels of FM existence that conform to it (Laengle A., 2004) and steps of PEA (Laengle A., 2005) are that scale in which we can study the stages of spiritual personality formation and methodology of a psychological-pedagogical developing and correcting work that is connected with these stages.

Consequences of Spiritual (Personal) Deprivation

Consequences of spiritual (personal) deprivation for experiencing are represented on the figure 4.

We see that spiritual and personal deprivation can block existential turn and obstruct the achieving of internal CONSENT. This notion and a phenomenologically defined experiencing are the center of the anthropological research of the spiritual (personal) deprivation problem. It, as well as in anthropology of existential analysis, represents a point in which other anthropological representations converge.



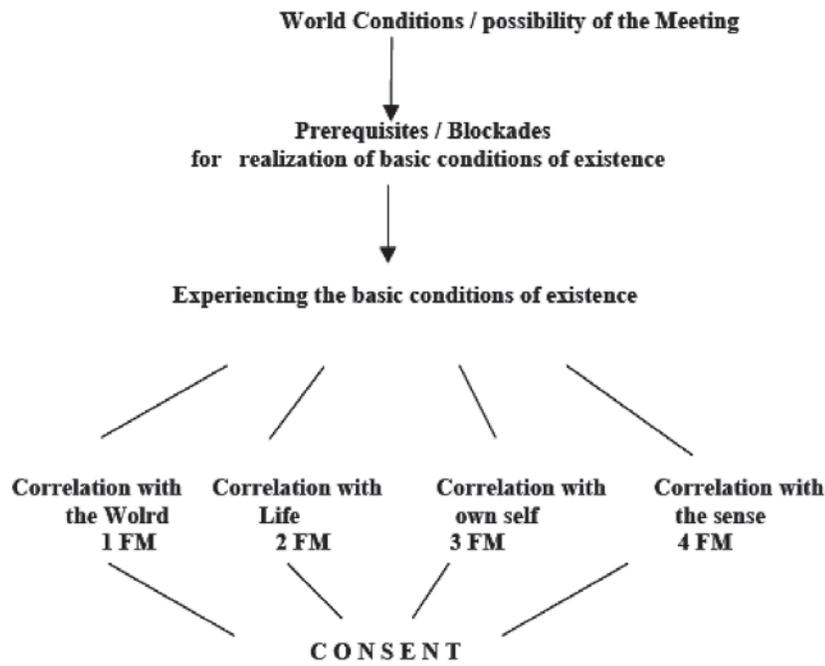


Fig. 4 Possible consequences of spiritual and personal deprivation for experiencing. FM – Fundametal motivations of existence (Laengle A.,2004).

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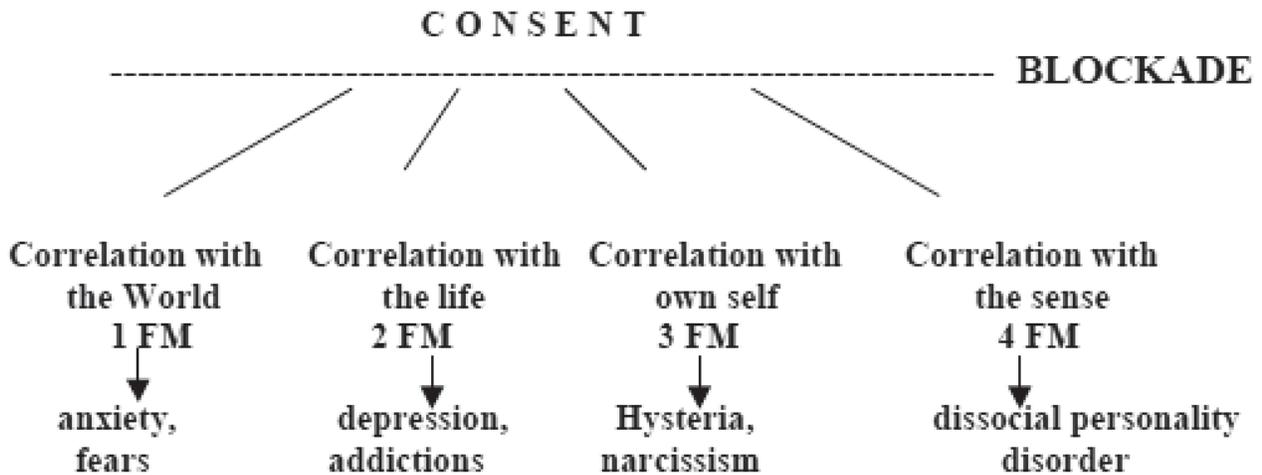


Fig. 5 Some of possible clinical consequence of spiritual and personal deprivation that blocks ability to experience CONSENT. FM – fundamental motivations of existence (Laengle A., 2004).

The blocked ability for experiencing an internal consent in connection with various existential contents of experiences can lead to the development of various forms of pathology (fig.5), psychopathogenesis of which is studied in details in MEA.

Whether always SD leads to heavy negative consequences? The major factors defining consequences of spiritual deprivation are the following: the deprivation itself and its characteristics, internal anthropological preconditions (heredity, abilities, corporeality) and

external conditions in the form of resources for spiritual development (fig.6). Personal deprivation can lead to a deficiency of personal abilities and destruction of experience. With the big variety of possible consequences, we can distinguish two uttermost alternatives – compensatory and hypercompensatory personal development (example №1), or impersonal formation of the personality (IFP) (example №2). Concrete examples of these two dynamics of personalities were described in the beginning of this paper. In case



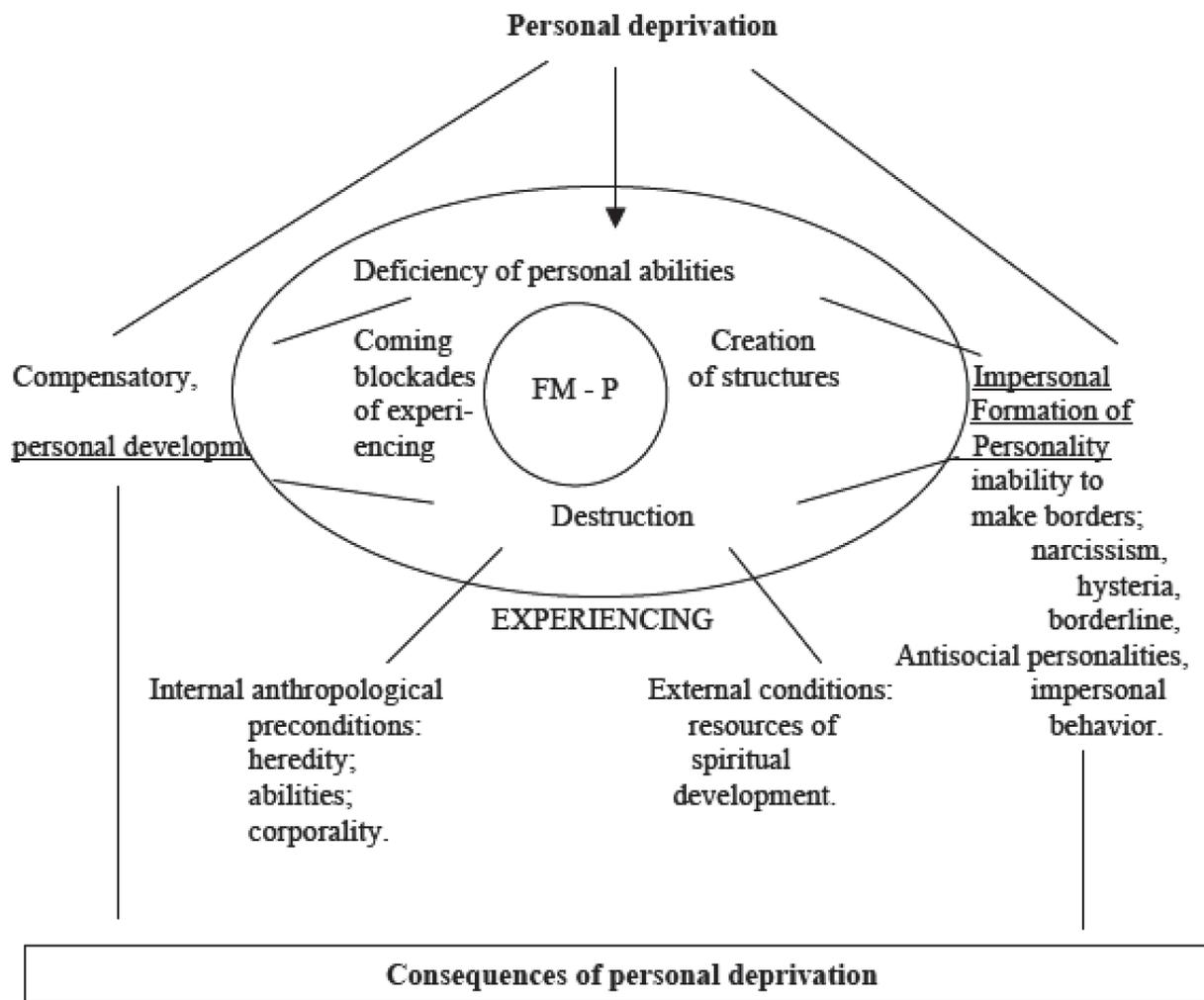


Fig. 6. Interrelation of factors and conditions that predetermine consequences of personal deprivation for experiences. FM – fundamental motivations of existence (Laengle A.,2004). P – Person.

of personal development, a person became religious, yet in case of IFP – a criminal. It is necessary to point out that a certain level of traumatizing can initiate a more active personal development (like it was with Victor Frankl).

Personal development is a subject for special care of MEA. There are plenty examples of it not only among lives of famous writers, literature heroes, historical personalities but also among our closest people, patient and us ourselves – participants of educational programmes on psychotherapy.

Impersonal Formation of the Personality (IFP) – is an anthropological notion, that designates personal dynamics in which the spiritual-personal dimension plays a minor role. This dynamics creates basically psychodynamic structures (life without consent) and can lead to more or less perceived rejection of personality.

The main criterion of the IFP is not the clinical symptomatology yet the force and abilities of the Person (its resource characteristics), which can have various degrees and forms of expression, both in norm, and in various kinds of a pathology. Anthropological core of the

IFP– 3 FM (ethical abilities). At the same time the condition of ethical abilities is one of the factors reflecting degree of personal frustration.

We can allocate two forms of IFP that differentiate by the prevailing experience orientation and behavior formed by personal predisposition: impersonal behavior with own self (in extreme cases – with uncertain, obsessive and depressive persons) and impersonal behavior with others (in extreme cases - with narcissism, hysterical structure, borderline and with antisocial persons).

We suggest using this notion in contrast to clinical notion «development» (hypochondriacal development, psychosomatic development, neurotic development etc.) which are not a real development itself. The IFP phenomenon is more often met in not clinical cases. The impersonal behavior and life without the consent can arise only in case of a direct ethical inconsistency (3FM), but also for the second time, as a result of blockade of other forms of spiritual activity. We can meet blocked ethical abilities as a result of problems with realities perception (1FM), or as a result of blockade of values experiencing (2FM) or context feeling (4FM).



In the above mention example (an example №2) impersonal formation of the person has led to fixating the cynicism in personal structure, unreasonable cruelty, loss of ability to consider the spiritual entity as well as spiritual entity and value of other people. It has resulted from emerging resistant blockade of experience.

Features of the Spiritual (Personal) Deprivation Diagnostics (verification).

Being based on the MEA concept and on the own experience, we can formulate the principles of SD diagnostics (verification) as follows:

1. Detection of insufficiency and the resistant blockades of various forms of spiritual activity that are lying at the fundamentals of the important themes, problems and inabilities;
2. An establishment, by means of biographic existential analysis, of their connection to the character of children-parental relations, or other important relations in which deprivation or short-reception of conditions that are necessary for spiritual development;
3. Detection of a characteristic phenomenological picture and dynamics of experiencing.

The above mentioned approaches allow us to verify SD even in those cases when it doesn't lead to the clearly marked suffering.

Verification has an anthropological character, instead of a clinical one. It is based on the understanding, phenomenological principles and on the method of the biographic existential analysis (Laengle, 1992). The clinical level of SD consequences can correspond to the following codes ICD 10: PTSD (posttraumatic stress disorder) (F43.1) and adaptation disorder (F43.2). Also other neurotic disorders (F48).

Resistant personal changes that are not connected with the brain damage or disease, as the consequences of the PTSD (matches to the code number F.62.0). In cases of distinctly expressed disorders of the person, the matching code number of MKB 10 are used. If in cases with the specific personal disorder there are reliable data on the posttraumatic stress disorder that happened in the past, it is recommended to use the additional code number F.62.0, as signal for importance of the work with the endured trauma. The use of F.62.8 code number is also possible (other resistant personal changes). The described phenomenological surveys and anthropological data allow us to distinguish special features and some general principles of help and its consequences in SD cases.

Features and the General Principles of Help in Cases of Spiritual (Personal) Deprivation and its Consequences

1. Help in case of a spiritual (personal) deprivation and its consequences must consider the character of deprivation, mechanisms of its influence, phenomenological experiencing picture and stages of its formation, anthropological bases, consequences dynamics and mechanisms of its retention, resources and spiritual abilities of the person. Research of the phenomenological picture of experiencing and biographical existential analysis, as a rule, let us reveal these characteristics.

2. Independently from how clearly the consequences are marked, when giving help, a therapeutic character of the relationships is needed. It is connected with the fact, that as a rule, it is a question of being deeply hurt, structural disorders and very personal aspects of life.

3. Work with SD consequences can also include, according to the statements, special approaches of existential analysis that are used in the psychotherapy of various personal disorders.

4. Dynamics of therapeutic work, as well as when working with pathology, include the following stages:

Relationships formation — unloading of actual experiences — work with blocking structures — work with biography — work with experiencing.

5. When working with biography it is necessary to give it enough time, accompanying the patient in aggression and grief.

6. In cases of impersonal personality formation a more longer period of formation of trustful relationships is needed and on later stages – taking a position concerning ones own impersonality and training of a personal behavior.

7. Therapeutic work can include development of components of experience (thinking and senses). A special time for this purpose should be set up in each session. It is connected with the fact that parental SD can block its development or destroy an already formed experience.

8. A final point of a descent in therapy of the trauma, that is caused by parental PD is «CONSENT» (World, life, Own self, Future). In cases of IFP, a central role is played by «CONSENT» in the relation to being own self. It is usually an alternative to the biographic «consent» in the relation to what have parents said or done: «You can't do anything» (1 FM); «you are the worst» (2 FM); «we know better for you» (3 FM), - or «you can everything» (1 FM); «you can only have what's best» (2 FM); «you are the most clever and unique, exclusive and have a right for everything» (3 FM).

9. Help in cases of SD consequences demands not only to be able to have a Meeting, but also to have a special competence in anthropology and MEA.

This way, despite the frequent preclinical level of SD consequences, when helping a person, a serious and longterm therapeutic work is necessary. This is connected to the depth and expressiveness of consequences that, as a rule, have a structural character.

I find this clause very important as it reveals a complex problem of upbringing, special teachers training and pedagogical psychologists. This means that a good tutor, especially a tutor that works with difficult and suffering children and teenagers must get a thorough training with elements of psychotherapy.

Our Research allows us to draw some general conclusions:

1. Spiritual (personal) deprivation causes complex suffering and phenomenological picture of experiencing that has a characteristic dynamics.

2. Clearly expressed and long-term spiritual (personal) deprivation can lead not only to the blockades of separate spiritual-personal forms of activity but also to a resistant structural disorders of the experiencing process. These disorders create obstacles for spiritually-personal development and are usually not revealed on a clinical level.

3. The consequences of spiritual (personal) deprivation are caused by a complex of factors, including: deprivation characteristics; own anthropological preconditions and spiritually-personal resources of a deprived person; external conditions that are expressed in the availability of resources of spiritual development. The utmost alternatives of such consequences are compensatory personal development and impersonal formation of a personality.

4. Even not clinical SD consequences demand rendering help for which and ability to have a Meeting and a special knowledge in the sphere of anthropology, MEA methodology and skills of practical work are needed.

5. The presence of such features as the specific reason, characteristic existential dynamics and psychodynamics (psychopathogenesis), a recognized phenomenological picture and features of a therapeutic work let us speak about «Consequences of a spiritual (personal) deprivation» as an independent clinical-psychological phenomenon that is met in a work of a wide range of specialists (psychologists, pedagogics, social workers, organizational psychologists, psychotherapists...)

6. Educational preparation of teachers, children psychologists, social workers must by all means include theoretical basis and practical skills of psychotherapy.

7. The use of phenomenological approach can help erasing the borders between different systems of scientific knowledge. Psychologists, psychotherapists, teachers and psychiatrists are united by their wish to better understand the entity of the observed phenomena of a human experiencing.

The study carried out here is not strictly scientific. It is more of phenomenological and anthropological character. Nevertheless it can be used as a certain framework in which further researches of a phenomenological and scientific character can be executed.

Our research showed certain possibilities and perspectives which MEA can give for studying the problem of spiritual deprivation. It allows us to distinguish the meaning of the MEA concept as an addition to the theory and practice of upbringing. Simultaneously it allows to see the problem of spiritual deprivation as one of the central problems of psychotherapy.

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The Mother Inside

D.A. Avtonomov

medical psychologist. Moscow Kleinian Group

The author presents a psychological analysis (mainly from a psychoanalytical perspective) of the internal world and actions of the characters in Alejandro Amenábar's film The Sea Inside (2004). The hypotheses shed light on the possible unconscious motives of the main character and the people who surround him.

Keywords: unconscious motives, mother, suicidal behavior, psychological defenses.

The article represents a response to Spanish director Alejandro Amenábar's film *The Sea Inside* (2004), and an attempt to analyze its characters' psychological defenses and unconscious motives. I believe that the appearance of the movie itself is very symbolic. It touches very fine strings of the soul. In particular, the thin line between sexuality and destructiveness (aggressiveness). The plot of the movie is relatively simple. Ramon, a former ship mechanic, lives in his father's house with his elder brother, sister-in-law and nephew. Ramon is a quadriplegic, the result of severe spinal cord damage from an accident on the seashore 28 years prior. He is totally dependent upon others, and his life is one of a bed-ridden man deprived of his «worth» and eager to die. In death he sees deliverance from life-long imprisonment in a body that ceased to obey him. The body «betrayed» him. «The right to die» that everybody has... if they are able to fulfill it by their own hands... is denied him. He needs others to help him even die. However this is a legal problem. Any person who agrees to help him in this deed would be subject to legal actions. With the help of a group of like-minded people, and a lawyer who has agreed to represent for free his interest in the court, Ramon hopes to obtain a legal guarantee of immunity for those who would agree to provide him this service. He attracts public attention and even publishes a book *Life in Hell*, a fruit of his cogitation and suffering. He becomes a symbol of manhood and a fighter for the human dignity. In the end, his friend Rosa agrees to be the person who will take responsibility for the organization of his suicide. Being recorded by a camera, Ramon drinks potassium cyanide prepared for him. He is dying and we see how the sea engulfs him. The subtitles read that the film is based on actual events.

It seems like everything is clear. Human tragedy of the disabled person doomed to be alive, feeling himself as a burden for others, the object of pity and implicit rebuke for those who «can» and «are able». He is used to suffering with smile on his face. He is mentally sane and possessed by the overvalued idea of suicide... so frightening to others. His persistence arouses protest in others, many people try to dissuade him from it or devalue his suicidal drive by reducing it to something else like: «Ramon, you just need love, attention and care. If people around you provided it to you, such rubbish would never have come to your mind». He is a troublemaker speaking about things that are usually not spoken about and calling into question moral (read religious) imperatives.

Officers of the civil court and a reverent father who came to admonish him are in essence the voices of those instances.

But he is like a rock. He does not care at all. Unlike many others, he has a simple and clear aim - death.

The first thing that drew my attention is that in this movie (story) a mother figure is absent. There is a depressed-looking elderly father who believes that his son should not die before him. That's his position, and it's possible that it's father's own defense against death as well. By choosing to live he saves his younger son from death in a fantasy-messianic way by being sort of a buffer. There is his elder brother, who is a rugged, crude, and demanding man filled with bitterness. His wife fulfills mothering functions for Ramon and spends with him all of her spare time. Their grown-up son is extremely ambivalent to Ramon. There are other women, surrogate mothers; a whole cohort of them. And where is the real mother? She is absent. In the film, she is represented by the sea. For Ramon, the sea is a subject of his passion, his adoration, symbol of danger and death. When he was young, he wanted to travel all around the world, see a lot of countries and meet many women. What he was looking for? For what was he striving? Perhaps, he went away in search for his true mother! He was looking for her in other women. In each port he was awaited by a fiancée whom he left to continue his endless search. His mother deserted him. In one way or another, there is no mother. From the point of view of unconscious processes symmetry and early omnipotence, it means for Ramon that it is he who deserted his mother. Depressive anxiety closely connected with guilt comes from the mother's image introjection and unconscious feeling of harm brought to her as a good object by his hostility. This unavoidably results in the desire to preserve, revive and restore what was lost by reparation characteristic for the depressive position. He chooses the life of a wanderer, pilgrim, and traveler. He looks for, finds and inevitably gets disenchanted and leaves each woman for another even further one. But that one true woman exists only in his imagination; therefore he has no possibility to find her in reality.

«The shadow of the object fell upon the ego». Man's tragedy is that he sacrifices his real relationships at the fantasy altar. It sounds paradoxical, but to the majority of people to let go of what they do not have is intolerably difficult. For them it is easier to die - to kill themselves. Ramon had had a girlfriend... his fiancée, but to reunite with her at his home might have meant recognition in his fantasy of the impossibility to find mother. It is probable that the marriage meant to him a beginning of a grown-up life, children, responsibility, and resignation of the infantile incestuous searches. Life demanded him to betray the oedipal mother's image, that is, demanded to do what



he could not, and did not want to dismiss. In front of his girlfriend's eyes, he jumped from the cliff into the insidious sea during tidal fall. He was an experienced sailor and swimmer who grew up in that place. He knew what might happen. He jumped into mother, into mother's womb in a delightful self-destruction. According to his words, he should not have survived. He was rescued against his wish. The symbolic incestuous reunion with his mother did not happen. «Life in Hell» is life without mother, life in separation from her. Mother's figure gives life, but she takes it away as well. Here the mother is also a symbol of the unconscious. It represents a yearning of paradise lost, an apprehension of something bigger (better).

«Clinically numb» death instinct began to speak. «You are devoted to your fiancée whose name is Death». These words, quipped by his brother's wife, describe with great precision the internal existence of Ramon. She might not understand herself what she had said, but it happens very often that the ass of Balaam knows better than the prophet. Ramon is looking for death. The «dignity» that he had lost has an obvious sexual connotation and may mean potency. He was castrated, he became as a newborn baby who has no control over his own body. The only thing left is to scream for help. Now he has several surrogate mothers; his nannies competing for his love.

From the system approach point of view, if one member of the family wants to kill himself, then there is somebody in the family who wants him to be dead. If we look at it from this side, then we can ask: «Who may be the person that has such a strong unconscious desire for Ramon's death?» The answer is obvious. It is his elder brother.

Many years ago, Ramon stole away his mother in the very act of being born. The only son became just the first born one of two. And additionally, after about 20 years, Ramon stole away his wife, turning her into his nurse. At the beginning of the movie, he strongly opposes the suicidal tendencies of Ramon.

He tries to dissuade Ramon in every possible way. In all of his arguments we can see some emotional excess which is incomprehensible from the beginning. At the end of the movie, the bitterness and anger breaks out. He accuses Ramon of taking away his wife and the work in the sea he loved, and making him a hostage in his own house. He calls himself his brother's slave. His desire to see his brother dead becomes clear. All of his previous words and acts were nothing more than a reactive formation.

A particular place in this drama is occupied by the figure of Rosa. She is a woman who lives in deep despair. She is noisy and obtrusive and keeps repeating a sad scenario in her life. Men keep leaving her. She gives birth to their children, but they still keep leaving her. She eventually gets fired from the factory and has no money to live. Her life looks like a constant sequence of losses. Her demonstrative optimism is her manic defense.

Like an experienced psychologist, Ramon understands what, in reality, had led her toward his bed. What he says to her resembles very closely her internal situation. In the course of the movie, she turns from a pitiful, protective mommy who tells stories of a beautiful life, into an angel of death who is ready to accept responsibility for suicide preparation. Through the prism of this deed, the dynamics of her relationships with men become clear. For some reason, she resentfully wants their death. All her husbands are eliminated. Her elder son is «bad», her love is destructive, and her kiss is death.

Using Ramon's money, she rents an apartment with a view of the sea. The sea was always in his fantasies and dreams. We have already mentioned its symbolic meaning. She asks Ramon to let her know if there is life after death. Most probably this expresses her hope for her sexual reunion with him in another plane. In that afterlife world he wouldn't be paralyzed. Here again, we see the theme of «anticipation». Anticipation that there is no other life and that death put an end to everything. Definitely, it is a sort of recognition of reality and irreversibility of death.

Ramon gathers a lot of supporters and a lot of support. He becomes an object upon which one can safely project his own suicidal and/or murderous impulses.

As early as 1930, Freud arrived at a final conclusion that suicide and war (murder) are just different aspects of one and the same problem.

Under the unblinking eye of the camera, Ramon holds his last speech. With Socratic calmness he drinks the cicuta of the 20th century and plunges into the woman from which he came; the woman whom he had been striving for all of his life; the woman he desired with his entire heart. He plunges into her who gives serenity, dignity and blissfulness... into the sea, the ocean, the unconscious, the mother.

Relevance of yoga in modern times

Dr. Chenchulakshmi Kolla ¹; B. Aaditya ²

¹ Professor & BOS Chairperson, Dept. of Philosophy, S. V. University, TIRUPATI-517 502 AP. India. m: +91 98497 05904, e-mail: kclakh@yahoo.co.in;

² Professor's Quarters No.15, Prakasam Nagar, S.V. U. Campus, TIRUPATI-517 502 AP. Inadia

Yoga is required by man right from the beginning of civilization on earth. It was created by man and has been practiced by man since the dawn of mankind. Man becomes a real rational being, a useful member of the society only when the faculties are developed properly. Yoga is a means of total integration of physical, mental, intellectual and spiritual aspect of human personality. It may be defined as a way of life, transforming man from his work-a-day mundane existence to the higher transcending spiritual level, which invests him with complete bliss.

Yoga is a complex of science and art and aims at the development of human personality as a whole. For this achievement Yoga provides the technology. The technique prescribed by Yoga is known as the Eight-limbs of Yoga (astanga-marga). Yoga is not merely a system of practices but a system of Philosophy as well since through this technique one attains freedom from suffering due to the cycle of births and deaths and also permanent and happiness.

The Social relevance of Yoga is superior to that of modern science. Yoga is the best medicine for those who are being tormented in the world. Yoga is the total practical process of the culture of self. It is a practical science with the help of which the development of body, mind and soul is possible. Through performance of Yogic practices, the morality and virtuous practices evolve. Yoga is the Philosophy of life. Not only the development of physical strength, but also complete manifestation of personality, attainment of peace and winning of self is achieved through the practice of Yoga.

Key Words: Personality, Astanga-marga, Self, Bliss, Social Relevance.

1. Introduction

Yoga is an integral part of Indian civilization. The living tradition of Yoga as an individual path to and people's experience of the transcendent has been handed down from generation to generation till the present day. As far as individuals are concerned, this handing down has been happening through the personal relationship between teachers and their pupils. On the national level the tradition has been kept alive by the deep regard for and veneration of Yogis and of spiritual truth-seekers. Besides, the old classical texts of Yoga have continued to be studied and commented on extensively, and new treatises on Yoga have been compiled from time to time.

Yoga and the lives of some Yogis has become the subject of study and academic research. The irresistible attraction of Western technology has changed life in India. The Indians themselves became conscious of the Western World's interest in their spiritual tradition and started adopting a Western-style approach to spreading its message to abroad. The first modern Indian saint to become world famous was Ramakrishna Paramahansa and the first apostle of Indian spirituality in the West was his pupil, Swami Vivekananda. Vivekananda is the great name connected with the spreading of knowledge about Yoga in modern times. Owing to him that Indian philosophy and Yoga began to fire the imagination of many people in Western countries. Vivekananda started a trend for popularity of Yoga. Two other great Yogis of India are Ramana Maharshi and Sri Aurobindo Ghosh. Aurobindo represents an entirely different type of Yogi from Ramana Maharshi. He started practicing seriously in 1904, doing pranayama exercises for five hours a day. He felt, he had acquired heightened energy and mental efficiency. Within three days of commencing secluded meditation, Aurobindo reached a state of inner stillness that remained with him ever after. This new dimension of inner experience had a profound influence on Aurobindo. It had more reality for him than the outside world with all its events. The

Integral Yoga of Aurobindo seems to incorporate the classical Yoga methods as known from Patanjali and the Buddhist Eight-fold Path (astanga-marga) as well as the broad and universal outlook of the Bhodisattva ideal as developed in Mahayana Buddhism. Aurobindo has made Yoga and the Indian type of spiritual philosophy presentable and even palatable to Western academic circles. His universalism made him also into a leading figure in humanity's struggle for a future cultural synthesis.

Simultaneously, with the remarkable modern revival of Hinduism and with Yoga's achievement of world-wide popularity, there occurred also the revival of Buddhism and the Buddhist methods of meditation which are only seldom referred to as Buddhist Yoga.

Whoever has studied Yoga literature, ancient or modern or both, cannot but be impressed by the extraordinary vitality of Yoga, the variety of its forms, its undeniable achievements, and the multitude of possible ways and levels of approach to its goal. But the final aim of Yoga is always the one, namely a state of final liberation. Another interesting feature of Yoga is that some phenomena produced in the course of its practice, both in the physiology of the human body and in the psychology of the human personality, attract the attention of some scientists. The popular appeal of Yoga in the West is concentrated mainly around its physical form, Hatha-Yoga.

Yoga is a developed, systematic way of exploring the inner dimensions of man's mind, a method of self-knowledge as well as of approach to the task of higher integration or the final maturation of the human personality in a way congenial to the intellectual standards required by the scientifically trained mind. At the same time Yoga offers practical guidance also to non-specialists, the ordinary man in the street who feels he needs to do something for himself yet cannot find or accept help from religion and cannot wait until depth psychology develops its own method and makes it available on a broad basis. Yoga has to be understood in its own right and must not be mistaken for a cult or sectarian movement. Yoga does reach



into the spheres that have traditionally been the domain of religious and of philosophy or metaphysics. It can retain its scientific method and critical analysis and proceed with this new field of inquiry both in scientific laboratories and in the laboratory of the human mind. Any success in this would also be a personal gain for the experimenter in terms of a new sense of fulfillment into his life, and his work would have an immense significance for human life in general. It would represent a major break-through which would never be brought about by the current method of acquiring ever new data and creating ever new theories about reality.

2. Yoga

Like many arts and sciences that are profound, beautiful, and powerful, Yoga has suffered from the spiritual poverty of the modern world. It has been trivialized, watered down. The deep and eternal essence of Yoga has been misrepresented and packaged for personal profit by cleverer people. Yoga has been reduced to the status of just another exercise program available on videotape. It has been presented as a cult religion, aimed at attracting devotees. Such a haze of confusion has been created around the clear and pure concept of Yoga that it is now necessary to refine Yoga and clarify its meaning and purpose.

Yoga defines itself as a science, that is, as a practical methodological, and systematic discipline or set of techniques that has the lofty goal of helping human beings to become aware of their deepest nature. The goal of seeking to experience this deepest potential is not part of religious process, but an experiential science of self-study.

3. Modern world

For the large majority of the people of the world, money is be-all and end-all of their life, which is said to be meeting all their needs. Money can purchase a most comfortable bed but not sleep; most delicious food on the earth, not appetite; a palatial house, not a home; costliest medicines, not health; a library of books, not brain; a most beautiful wife/handsome husband, not ability to contact; choicest pleasurable things, not peace of mind. The things that really matter are not purchasable. Having realized this the Rishis found that men who are guided by wisdom can achieve things that matter in life but not those controlled by their wavering mind and, the best of life can be achieved only by a well maintained healthy body. Looking to the healthiness and postures of the birds, animals, reptiles, fish, trees etc. the Rishis developed asanas, the daily practice of which made the society totally healthy to perform well in every sphere of activity. Hence, the ancient India was not only highly prosperous in terms of wealth but reached the acme in the spiritual development.

In the modern world we have become quite successful in our external achievements. We have created powerful technologies and a variety of products we are obsessed with accumulating power, wealth, property and objects. Yet we have not been able to create either individual or social peace, wisdom, or happiness. We have only to look around and see the destructiveness of our weapons, the emptiness of our pleasures and entertainments, the misuse of our material and personal resources, the disparities between rich and poor and above all, the loneliness of violence of our modern world. We see that amid all our success in the external world, we have accomplished little of lasting value. These problems will not be solved through new technological developments. Instead,

the resolution to these human problems will come, only when we discover within ourselves that for which all of mankind is searching, inner peace, tranquility, and wisdom. This attainment is the goal of Yoga, for Yoga is the practical science intended to help human beings become aware of their ultimate truth. If the aspects of our daily lives are well balanced, then certainly we can make progress in Yoga in the modern world. Regardless of where we live or what we do, we can create a life conducive to Yoga.

4. Eight limbs of yoga (astanga-marga)

There are various paths of Yoga, Hatha-Yoga, Karma-Yoga, Jnana-Yoga, Bhakti-Yoga, Kundalini-Yoga, Mantra-Yoga, finally the Raja-Yoga. Raja-Yoga, the royal-path, is very scientific and thorough. By following this path methodically, we learn to refine our desires, emotions and thoughts, as well as subtle impressions and thought that lie dormant in the unconscious mind. Raja-Yoga helps us to experience the inner reality by using an eight-runged ladder. The ultimate goal is for the aspirant to attain the right rung, samadhi. Raja-Yoga encompasses the teachings from all the different paths. It is a scientific discipline that does not impose unquestioning faith, but encourages healthy examination. It is also called as the Eight-fold Path (astanga-marga).

When our health is poor, the imbalance and dysfunction inherent in our condition make focusing the mind impossible. Disease is in fact, the indicator or symptom of a disintegrated system. Yoga therapy is the art and science of healing according to Yogic principles. It is used as an alternative or adjunct to other kinds of health care. According to Yoga, the body contains impurities from birth, and continues to acquire more through daily existence which, in turn, cause imbalance in the system. To maintain the balance, the impurities must be continually removed from the system. Health is the interaction between the system of the body, mind, and breath on the one hand, and the circumstances in which the system exists, on the other. The ancient teachers and healers considered good health to be a state of integration. Patanjali [1] set forth the Eight Limbs of Yoga, which is the practical basis for Yoga therapy, the healing of all aspects of one's being. These limbs are all expressive of the means by which to bring about a holistic understanding of health.

Our experience of suffering happens as a result of our misconceptions and faulty understanding. We find freedom when we are able to reduce these misunderstandings. The most basic tool for accomplishing this is discrimination or the ability to distinguish between what will support our pursuit for freedom and what will not. It is the recognition that we need to change and we make constant effort to cultivate it.

Patanjali¹ proposed a detailed method for developing discrimination and clarity. This method consists of eight parts known as "The Eight Limbs of Yoga" [2]. Together these eight limbs comprise a practical approach which addresses every aspect of one's being. They constitute an integral process for removing the impurities that distort our vision, and give us tools with which to examine every facet of ourselves from all perspectives. Each of them is an arena in which we can also practice refinement, reflection and release, all of which are directly related to the development of discrimination.

Yama [3] and niyama⁴ constitute the very first steps one has to take-in the long journey towards self-realization. They are like kindergarten classes, with which any secular education commences. In this sense, most of us are tiny toddlers in the field of spirituality. Asana [5] and Pranayama [6] are physical practices enjoyed by



Patanjali to train one's body and mind, which are the media available to us for self-realization. Asana is a firm posture, in which one can sit for long periods of time in meditation without feeling bodily discomfort. Asanas are meant to make the body supple and healthy. Pranayama is the practice of training our breath in ways that have an effect on our mind, our awareness, and our general state. Pratyahara [7] and dharana [8] are mental exercises, which help in withdrawing the mind from the external world and in turning it inwards. Dhyana and Samadhi are the last two stages. Dhyana [9] is the unbroken or uninterrupted flow of thought on the object of contemplation and samadhi10 is the ultimate state of oneness with the absolute.

These are concepts which cannot be described in words, but only experienced. The disciplines involving the body, mind and breath are essential to support any meditation practice, while postures done without mental involvement and proper breathing will not lead a student into the full experience of personal integration. As experience deepens, one comes to recognize the related importance of each other Eight Limbs of Yoga as well. Practice and detachment are the means of travelling toward personal integration, or the state of Yoga. Faith in our goal gives us the energy to persist in the journey and to keep sight of that goal. It is the intensity of our yearning that brings about our full integration.

The person who attains samadhi becomes a gift to his or her society. A more evolved civilization is possible only because of our growth and evolution as human beings. A person, who is established in samadhi, lives his or her whole life as a spontaneous expression of the unhindered flow of supreme consciousness. This supreme conscious level is our human essence. It is universal and transcends all the divisions of culture, creed, gender or age. When we become aware of this state within, our whole life is transformed. When we transform ourselves and experience serenity, peace and freedom, we also transform our societies. This awareness of the infinite consciousness is the practical and the real goal of Yoga.

The Eight Limbs of Yoga aim at making a person aware of his surroundings and how he reacts with the outer environment, to refine his behavior, in order to bring them sync with the external conditions, then look within him and carry out an impartial and unbiased self-evaluation, thus leading to the ultimate goal of self-realization or enlightenment. Although this seems like a complicated and philosophical statement, its true meaning emerges only after one starts practicing Yoga and becomes aware of the positive changes that take place in his physical, psychological and social behavior.

More than a physical exercise, Yoga is to be considered as a holistic experience or homogenous alternate medicinal therapy which provides an all round understanding of the menaces of the functioning of one's body and mind and helps one to integrate oneself more homogeneously into ones surroundings.

True personal reintegration encompasses all elements in our lives. Yogic approach is an integrated one, in which all aspects of one's being will be touched. In fact, the very root meaning of the word Yoga is "to integrate".

These aspects include the body, breath, mind, food; the behavior of the senses, habits, society, and environment of the individual. To work towards the state of integration, the path itself must be an integrated one.

The practice of Yoga uses affects the structural, functional, psychological, and social aspects of the person. Yoga take into account the present state of all areas of one's being and seeks to affect them all in whatever manner is most personally appropriate. Social integration comes about as a result of Yoga practice and

reintegration in other areas. When one's structural, functional, and psychological states are in order, social integration is assured.

5. Vegetarian food (sattvik-ahar)

The food that you know well and which does not spoil your stomach is considered to be safe and healthy. Generally, vegetarian food in proper quantity is not only safe but very healthy. It does not create any disease where as non-vegetarian food when the proportion is not maintained properly, causes disease and therefore should be avoided. It is wrong food in quantity and quality creates all the disease in the body. Once it is restricted, there will be remarkable improvement in the health. The food which increases the life span, purity of body and mind, physical and mental strength, healthiness, joy and appetite are said to be sattvik food.

Other foods create pain, grief, disease and thus reduce the life span11. A wholesome food should contain the basic nutrients as a house is constructed with various raw materials like cement, sand, brick, wood, electric wire, and water-pipe lines etc. The food also must contain various types to build the physical body and maintain it. Hence, utmost care should be given to one's own food to live healthy and happy. It should be kept in mind that it is not the quantity of the food taken gives strength and luster to the body but it is the quality of food digested and assimilated gives the necessary physical strength, mental balance, thinking and memory power, alertness and other human traits.

Most people on earth do not maintain consistently healthy body for one reason or the other. Either they over eat or eat frequently, indulge in activities which create mental tension, have some family problems, social problems, psycho-somatic problems, environmental problems etc. In view of these inevitable inescapable reasons, most people are well today and ill tomorrow. Hence, every one should maintain healthy habits regarding their food, way of life and exercise. Health cannot go wrong unless one transgresses the law of healthy living. Hence, proper food, disciplined way of life and Yogic exercises should be maintained to live healthy and happy till one dies.

6. Tips for healthy body and mind

nadisodhana	pascimottanasana
uttanapadasana	ardhamastyendrasana
pavanamuktasana	gomukhasana
bhujangasana	sarvangasana
salabasana	halasana
dhanurasana	matsyasana
yoga mudra	savasana

Cakrasana, sputa-vajrasana, mayurasana may be performed for absolute fitness and longer life (for details of the above mentioned asanas see Light on Yoga, B.K.S.Iyengar).

After asanas, savasana should be done for a little longer time in order to reduce tension in the mind and to provide relaxation to the nervous system.

7. Tips for disease-free health

- i. Take food only when you are hungry.
- ii. Ensure that you have everyday clear movement of bowel.
- iii. In case of lack of hunger, reduce food sufficiently.
- iv. Be conscious of the parameters to measure your health.

v. If the food is freely available do not take more than the quantity you are capable to absorb.

vi. Avoid rich food particularly those who crossed the age of 40 years.

vii. With the advancement of age you should be totally judicious in reducing the quantity of food, its variety and frequency.

viii. After the age of 50, breakfast in the morning, lunch and dinner are sufficient.

ix. If you are feeling weak, sleepy and yawning, extra food should be avoided; Yogasanas and Pranayama are needed.

x. Ensure that your weight remains as close as possible to the standard weight.

(xi) Maintain strictly daily routine.

xii. Avoid useless gossip, particularly against others.

xiii. Everyday meditation or silence in aloneness may be practiced for at least 10-15 minutes.

xiv. Think positively on any unsolved problem.

xv. Introspect daily, detect intelligently, shun ruthlessly, and substitute wisely.

8. Conclusion

Yoga has very effective methods and techniques, which can be combined with medical treatment. Yogic postures bring back lost flexibility, reduce tension and induce a change towards tranquillity. Breathing exercises bring balance and peace to the mind, through the close relationship of breath and mind. The Yogic method of relaxation leads to inner balance and recharging of energy. Pranayama soothes the nerves incomparably and that many a patient of nervous tension derives quiet and felicity. Yoga aims at relieving psychological tensions and counters the influences that cause disintegration of personality. Meditative postures are particularly useful for psychosomatic disturbances. They change the reaction of the individual to stress, which has become.

Yoga can effectively tackle both body and mind. When a person begins to practice Yoga, he is able to influence his bodily activities through the nervous system. In Yogic states of relaxation, concentration and meditation, changes occur in the brain and the nervous system shows better integration and efficiency. The body functions, including the heart, lungs, digestive organs and the endocrine glands are rendered more efficient.

Yoga is a complete system that tries to strengthen every organ and gland in the body. Yoga also envisages the cleaning of the body, which no other system knows. It helps to clean the digestive system,

which is said to be the seat of all diseases. Yoga has assumed newer dimensions and greater relevance in today's jet-set world because unlike a physical routine or an aerobic exercise, the aim of Yoga is *sampurna arogya* (Total Health). The practices in Yoga are designed to guide a novice systematically and progressively through the various stages for attaining the goal of the healthy and robust life. Yoga is the perfect method to fight both the congenital as well as acquired diseases, for which even modern allopathic medicines have only limited cure. Relevant examples are hypertension, high blood cholesterol, arthritis, osteoporosis, diabetes, cardiac problems etc.

Social values are dependent on our personality. As our personal values are our foundation, our social values are our building. How deep and strong our foundations go, is how high and erect the building we place upon it. The great thing about Yoga is that it keeps our spine strong and erect. We will be tall and straight, we walk with purpose and pose, we will be confident and clear. We will be with full energy and have warm glow, control and focus. The gains that can be made can only be gained by an open and honest mind. People around will notice whether they realize it or not.

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Role of Yogic attitudes for mental wellbeing

Dr. Ganesh Shankar

Professor and Head, Department of Human Consciousness and Yogic Science, Dr.Harisingh Gour Central University, SAGAR-470003 M.P. INDIA.
President of Asian Federation for Psychotherapy. Ex. Director –CCRYN-AYUSH, Government of India, New Delhi

The present work is a theoretical type of psychological study. So here the purpose of the present fieldwork was to review the different mode contemporary Psychological models and Yogic models of stress and to investigate effectiveness of yogic techniques for the management of stress and related problems. As we know that stress has become the part of human life due to modernization and competitiveness of the life situations.

Now days a very big number of every age groups people (male or female) are suffering from stress. Stress has been experienced since time immemorial, but its toll is higher than ever before. When we analyses visits to doctors 75-90% are for stress related (Pareek 1999). Almost every one admits that they are experiencing some degree of stress and that stress is certainly a problem for modern society. Stress is a problem because the effects of stress are very destructive to health, productivity and the expression of human potential. Today stress is being considered as one of the prime cause disease. There is a very longest of diseases such as blood pressure, cardiovascular diseases and asthma, which are known as stress born diseases.

The Stressful events as causes of illnesses have a long tradition in human history. In contemporary societies, stresses of one or the other kind have become a common source of the react to mental and physical health and well – being of the people. Thus the life of an average urban person has become a constant struggle with pressures, conflicts and limits (Misra and Verma, 1999). The stresses are continuously evoked and escape from them has become impossible. These developments have made stress a central phenomenon of interest to the students of many disciplines namely medicine, psychology, sociology and anthropology (Ramalinga Swami, 1990). While the contexts and sources of stress have been studied by different disciplines at different levels, its analysis remained the major concern of psychologists. As a result in the last few decades the nature and dynamics of stress and health have received considerable attention by psychologists around the globe.

Traditionally, the empirical study of stress and health has been undertaken within biological and psychological frameworks with little attention at integration of the two. Psychological researches on stress focus more on quantification which has often been done at the cost of oversimplification and disregard for the context and processes involved. The strategies to overcome stress have been major concerns of health practitioners. Recent analyses of stress phenomena are gradually moving toward identification of the mediators and moderators of coping health related outcomes. Also, several individual differences dimensions have been uncovered, which influence the processes of stress and coping.

The evidences emerging from these multi – faceted endeavors tend to suggest that there is so one – to – one correspondence between the objective stimulus conditions and stress / health related outcomes for the individual and group. It has now become amply clear that stress cannot be meaningfully viewed as some exogenous noxious stimulus or responses of the body, rather, it is the product of a dynamic mismatch between the individual and his/her environment. Many behavioral characteristics and dispositions define the structure of any environmental encounter or behavioral episode (e.g. anasakti, hardiness, control, coping strategies, cognitive appraisal, etc.) and thus the personal conditioning variables become important. For example, people with Type – A. Behaviors pattern are more vulnerable to stresses than others. We live within the boundaries of

our own cultural experiences. Hence personality and behavioral traits on the one hand, and social environment characteristics on the other, determine the nature of one's experiences of stress and other well – being.

It needs to be noted that stress is not always bad. It is, in fact, a basic ingredient of life. Our system is equipped with certain innate “stress alarms” that allow people to function effectively in many situations. Without undergoing any stress there would not be constructive or creative activity. What we need is to reduce the amount of negative stress (distress) and enjoy and appreciate positive stress (eustress). The meaning, mechanisms and management of stress are formed or constructed in the socio-cultural context of the people. Societies with their divergent world views have evolved different conceptualizations of stress, health roles and responsibilities of a person. This along with particular ecological and social characteristics, determine the distribution of stressful experiences in different communities and groups.

The phenomenon of stress has largely been associated with affluence and western lifestyle. However, broad spectrum changes such as decline in the traditional family support system, migration and the influence of media are increasing the intensity and frequency of stressful experiences (Sinha, 1998). As a result, India is currently facing the problem of coping with the diseases of under development as well as the life style disease. The stress arising from the rapid changes, competition. Scarcity of resources, uncertainties time pressure etc. are being experienced with increasing frequency and intensity. All this necessitates in-depth scientific studies of stress and related health problems in the Indian Context.

As a concept 'health' is intimately related to the notion of self and the view held by the people. The current professional perspective on health and stress are wedded to individualistic assumptions rooted in the north American and Western European discourses wherein the complex influence of culture is largely ignored (Beardsby & Pederson, 1997, Capewell, 1994; Lewis-Ferandez & Klienman, 1994, McNamee & Gergan, 1992, Janaka-Matsumi & Draguns, 1997). Cultures such as ours, with notions of embedded or ensemble self, do not partition the world very neatly in terms of self and environment. Within such frameworks, both constitute each other (Misra & Gergen, 1993). Instead of control the goal is to maintain harmony with nature



and play one's due role (Kiran Kumar, 1986 Landrine, 1992; Misra, 1994). The extremely hedonistic and individual-conserved views which promotes growth, development and realization of potentials in a independent holds true largely in the contest of western societies (Markus & Kitayama, 1991). In the Indian contest, appreciation of symbiotic relationship (Sinha, 1990) is more prevalent and the person-environment unit is conceived to operate in a broader context.

Today stress is being considered as one of the prime causes of disease. A great deal & research has been done on this subject by scientists throughout the world and they have concluded that tensions, anxieties and disturbed mental conditions can cause serious physical ailments. There is a very long list of disease, such as blood pressure, cardiovascular disease and asthma, which are known as stress-born diseases. Psychologists, sociologists, medical professional etc. have concluded that 89% of all the ailments today are stress-born (Uduppa, 2000; Saraswati, 1991). Regarding management of stress and related problems, the yogic approach to stress management has to be holistic because of the very nature of the yogic concept of man. According to Yoga, man is not the isolated, separate individual body or person, as he likes to think himself to be. In fact, he is linked or connected to every other living being, animal and creature down to the invisible microbe-from the grossest physical link of being a progenitor or a progeny to another human being, to the most subtle link of being part of the cosmic soul and the cosmic consciousness.

Ancient rishis and seers realized that the evolution of the individual consciousness to the level of the cosmic consciousness, and the merging into the cosmic, is the ultimately goal of man. Their search for methods to ensure, and whenever suitable, to accelerate to such an evolution, led then to the discovery of the science of Yoga. Yoga is very rich in its techniques at improving the function of the body organs and body systems, with just one specific purpose to make the mind calm.

By the very definition of Yoga – “Yogaschitta vreti noridhal” (Y5, 1:2), Yoga helps us to block the patterns of consciousness, including the fight or flight response. Thus, yoga gets down to the very root of stress formation in our mind, giving us an therapy happens to be only a means to higher end (Saraswati, 1991).

In yogas the internal stimuli is reduced to the minimum, by making the body healthy, so that the body systems are able to function in a harmonious fashion, and the whole body in fine-tuned and balanced. Yoga also takes care of the external stimuli through the practice of pratyahara. In the state of pratyahara, or withdrawal of the sensory function, only the past memories stored in the brain can agitate the mind. These stored impressions are ‘cleansed’ through the practices of antramouna (Bhushan & Sinha, 2000), and other meditation techniques, and the negative impressions are removed.

When we clean out your mind of its accumulated dross and remove the inner turmoil or stress though the yogic practices. We transform it into a perfect instrument of perception, and also make it perfect analyzer of data and perfect instrument for translating thoughts into action. This is how our personal mind should work if it is stress-free and is not clogged with defects. Generally asanas, pranayamas, yoganidra, meditation etc. have been found very effective in the management of stress and related problems. Asanas greatly influence the functioning of the endocrine system.

We know the important role the endocrine gland play during stress adaptation, by secreting the stress hormones. There is such an intricate relationship between the glands that one malfunctioning gland can cause the disruption of the whole system. Asanas bring about harmony in the functioning of the various other bodily systems,

which are closely inter-woven; such as the circulatory, nervous, respiratory and digestive systems. Any disruption in the proper working relationship between these systems results in the loss of health and body efficiency. Here again, all these systems play an active role during the body's adaptation to stress the practice of asana brings about mental and emotional equanimity, by showing down the breathing, and by depending the inhalation and exhalation (Sw. Satyananda, 1991).

Asana like pawanmuktasana, Suryanamaskar, Shasankasna, Paschimottanasana, bhujangasana etc. have been proved beneficial for stress management and stress, related problems (Sw. Satyananda, 2001; Rajhans, 1991, Sinha, 1999).

Pranayama is also very effective in stress management. The breath is the most vital process of the body. In influence the activities of each and every cell and most importantly is intimately linked with the performances of the brain. Rhythmic deep and slow respiration stimulates and is stimulated by calm, context states of mind. Irregular breathing disrupts the rhythms of the brain and leads to physical, emotional and mental blocks. These are turn, lead to inner conflict, imbalanced personality, disordered life style and disease. Pranayama establishes regular breathing patterns, breaking this negative cycle and reversing the process, It does so by taking control of the breath and re-establishing the natural, relaxed rhythms of the body and mind. (Saraswati Sw. Satyananda 1997)

Yoga nidra appears to work by changing the neurohumoral reactivity to stress, creating somatic conditions essentially opposite to those prompted by sympathetic over activity. During yoga nidra the organs and systems of the body attain deep physiological rest and body's powerful, inherent regenerative mechanisms, are set in motion. As a result, the body tissues are physiologically braced against stress, becoming less susceptible to its harmful influences. The profound experience of muscular mental and emotional relaxation attainable in yoga nidra creates a balance of psychic and vital energies within the nadis in the body. The free flow of these energies forms the basis of optimal physical and mental health (Yoga, 1991).

Psychological Factors:

Various psychological factors play an important role in the causation of various psychosomatic diseases (stress disorder). Amongst them some might have been genetically inherited from parents whereas others might have been acquired after breath as a result of various environmental changes in addition, body constitution and psychic personality of an individual which are the products of the both inherited and acquired traits, also pay important role in the causation of psychosomatic disorders.

Psychologically a well-adjusted normal person likes to be efficient, effective and flexible and is able to profit form his experience of the past. If such a person is exposed to any stressful situations he faces them with reasonable amount of courage and then by adopting fight or flight response.

As soon as the circumstances change these emotional responses diminish and disappear. However if a person is psychologically abnormal he will have too much of responses which would be unproportional to the stimuli and whose effects remain in the person for an abnormally long time. In such persons the abnormal responses are unpredictable and irrational.

Many persons especially those who have an introvert personality do not outwardly show that they are uncomfortable, tense or unhappy, such person's external behavior may be completely different form



what they feel internally. He or she may appear outwardly calm but feels quite upset inwardly. It is these persons who are likely to develop most of the psychosomatic disease. On the other hand extroverts are less likely to be affected by psychosomatic disease though they are likely to face many controversies in their life, which may lead to many visibly abnormal behaviors.

Environmental Factors:

It is well known that all stressful situations produce feeling of anxiety, depression, anger frustration etc. and these feelings are usually associated with physical symptoms of palpitation and sweating headache etc. In addition these emotional states also produce autonomic motor and endocrinal changes which if prolonged may lead to the interaction of genetic personality factors and even to structural changes in various organs. These psychosomatic disorders include conditions like chronic duodenal ulcer, hypertension, bronchial asthma etc. How much various environmental factors contribute to the development of such disorders has been studied in recently years. In the personal factors death of a near relative, divorce, loss of employment, failure in examination, birth of handicapped child often precipitate the development of psychosomatic illness. Similarly a rapid change, migration from rural to urban areas and psychological maladjustment in the near environment may lead to the development of stress disorders. Similarly excessive intake of fat and carbohydrates will make a person more susceptible to cardiovascular diseases as result of excessive fatty deposition into blood vessels leading to arteriosclerosis. In such persons cardiovascular stress disorders are seen more commonly which tend to become more complicated from the very beginning. Similarly over nutrition especially excess of carbohydrate is more likely to cause diabetes mellitus.

Some other environmental factors:

- **Climate** – Climate changes may also predispose certain disorders. Thus vasospastic disease such as Raynaud's disease, Burgers disease etc. is more common in cold climates than in hot climate. There can be many other examples of this.

- **Habits** – It's well known fact that people with smoking habits are more likely to develop various stress disorders than others. It is a fact that nicotine absorbed from the tracheobronchial tree after tobacco smoking stimulates the production of neurohumors. Tobacco smokers sometimes become somewhat hypersensitive to various stressors leading to many harmful effects. Similarly alcohol and other stimulating substances also can produce similar stressful reactions.

- **Overcrowding and noise pollution:** In the presence of too many people with much increase in the noise level, such as we see in the slum areas of big cities one can really become a victim of any of the stress disorder much more than others living in the secluded rural areas or in the well planned urban environments. Normally over crowding itself makes such serious psychological changes in the minds of people living there that they become highly sensitive and become very irritable. This is because of the fact that they are exposed to too much of visual and auditory stimuli throughout the day and night. From the visual and auditory centers of the brain there is a continuous flow of impulses to other centers of the brain leading to the state of constant exhaustion.

- **Over Work:** Excessive straining of the body and mind on any work disproportionate to the capacity of an individual will also make him liable to get stress disorder rather very easily.

Other etiological factors of stress disorders:

In ancient Indian medical science great importance was attached to the psychosomatic constitution both in health and disease, in modern medical science very little work has been done in this field. It is only anthropologists who studied this problem at the beginning of the century they divided human beings into three broad groups by the measurement of bony prominence. They designated them as Ectomorphs, Mesomorphs, Endomorphs, according to the predominance of neurological muscular or visceral activities respectively in these persons. Psychologically also such persons inherit a certain personality make up which is likely to be influenced greatly by various environmental factors especially during childhood. We estimated the neurohumoral content of the blood of all these persons. It was found that in ectomorphic constitution with neurotic temperament there is comparatively more of acetylcholine in the blood. In mesomorphs with a aggressive temperament there is more of catecholamine. Where as in endomorphic people with sober temperament. A prior knowledge of these psychosomatic and neurohumoral constitutions would greatly help researchers to know as to how a person would respond to a stressful situation. Thus a person with ectomorphic constitution when exposed to too much stress is likely to get more of acetylcholine which may lead to the development of certain diseases such as chronic peptic ulcer in men, thyrotoxicosis in women, ulcerative colitis, etc. Similarly mesomorphs are more likely to develop hypertension or other cardiovascular disorders as a result of the excess of catecholamine circulation. The endomorphs that are genetically prone to liberate more of histamine during stress are more likely to develop allergy, asthma or arthritis. However all these genetic factors involved in psychosomatic constitution would be much influenced by different environment factors during fetal growth or after birth.

Yoga Practices And Stress Management

On the basis of above explanations about stress, we can say that yogic practices are helpful in reducing stress symptoms, now we will see how they play their role in reducing stress symptom.- Physiological aspects of Yoga – It has been stated that daily practices of Yoga would help a person to maintain a perfect homeostasis of the body and mind throughout his life. In fact the practices of the Hatha Yoga and meditation tends to bring about normally, in our psycho physiological functions. It has been claimed that such persons would be less prone to psychosomatic imbalance resulting usually from stress and strain of life. Yogic techniques plays significance role in the management of many stress and related problems. According to Udupa (2000). Shirshana is more useful in the case of those who are suffering from too much of psychic stress, especially personality like mesomorphs. Here we will present some specific yogic techniques and their effect on stress.

- **Asanas and stress:** -Asanas greatly influence the functioning of the endocrine system. We know the important role the endocrine glands play during stress adaptation by secreting the stress hormones. Asanas bring about harmony in the functions of the various other bodily systems, which are closely inter-woven, such as the circulatory, nervous, respiration and digestive systems. Any disruption in the proper working relationship between these systems results in loss of health and body efficiency. Here again all these system play an active role during the body's adaptation to stress. The

subtle influence asanas bring about in the body is in the pranayama Kosha or the energy sheath. Pranayama Kosha is pervaded by what is known as bioplasma or bioluminescence or Prana. This energy travels in and around the body in specific pathways or the nadis. This nadis become blocked and prana gets congested in certain areas. When this happens it leads to physical and mental disorders. Prana is also intimately connected to the mind. The free flow of prana brought about by asanas, leads to mental equilibrium and calmness. The practice of asana brings about mental and emotional equanimity by slowing down the breath and by deepening the inhalation. Finally, the practice of asana with body and breath awareness, keeps the mind off tension and worry, at least during the practice. However the temporary relaxation achieved during the practice, gradually builds up to bring permanent changes in one's mental and emotional make up. As our mental attitude is reflected in our body in the same way physical poise achieved during the practice of asanas has a corresponding effect on the mind. Some asanas like pawanmuktasana group of asanas releases excess of wind and acidity from the body. It also removes or release muscular tension from all over the body, from the head to the toes, and balances the prana in the body. This in turn helps to keep the body balanced and stress free throughout the day.

- **Pranayama and Stress:** -Prana and mind exert on influence on each other. When the pranas are restless, they affect the mind and vice versa. By controlling the pranas through the practice of pranayama the restlessness of the mind is automatically controlled.-Nadi Shodhana pranayama induces calmness and tranquility in several ways. It clears all the pranic passages of any blockages, due to the presence of toxins. It equalizes the flow of prana in the Ida and Pingala network of nadis. By equalizing the flow of the prana in the ida and Pingala nadis nadi shodhana rectifies imbalance due to the habitual predominance of the sympathetic nervous system, which is the result of chronic on going stress. The balancing of the flow of prana has a positive influence on the body's stress response activity and helps to keep levels of stress and tension within a normal range.-While practicing Ujjayi pranayama, a slight pressure is exerted on the carotid sinuses. In a stress conditions, the blood pressure rises as the heart beats faster. The pressure on the carotid bodies brought about in Ujjayi pranayama helps to slow down the heart beats, Either as a stress aid in a temporary stress full situation or as a long term therapy, Ujjayi is an invaluable practice Ujjayi is a standard adjunct to Yoga therapy for blood pressure, heart problems anxiety and many other stress problems.- Bhramari is very useful for removing mental and emotional tension, anxiety and hysteria, Bhastrika and kapalbhat are essential for revitalizing the exhausted and depressed nervous system. Bhastrika revitalizes the sympathetic nervous system while kapalbhait tones up the parasympathetic nervous system.

- **Shatkarmas:** – Hatha Yoga traditionally prescribes the Shatkarmas or six ways of purifying the body. Neti, dhauti, basti, Naili, Kapalbhati and trataka. These are not mutually exclusive, but are practices in different combinations to suit the specific nature of disorder and individual need. How these practices helps to remove stress in following ways. Neti – Neti is a process of cleansing the nasal passages. And the practice of neti has a subtle influences on the various nerves which end in the nasal passages, such as the olfactory bulb and other adjacent nerves, which innervate the eyes, ears, nose and throat, This has a soothing influence on the brain and can help to relieve such stress related ailments as migraine, asthma, depression, tension headaches, insomnia and tiredness.

- **Yognidra and Stress:** -Yoga nidra appears to work by changing the neurohumoral reactivity to stress creating somatic conditions essentially opposite to those prompted by sympathetic over activity. During yoga nidra the organs system of the body attain deep, physiological rest and the body's powerful, inherent, regenerative mechanism are set in motion. As a result, the body, tissues are physiologically braced against stress. Becoming less susceptible too its harmful influence. The profound experience of muscular, mental and emotional relaxation attainable in Yoga nidra creates a balance of psychic and vital energies within the nadis in the body. The free flow of these energies forms the basis of optimal physical and mental health.

- **Meditation (Dhyana):** - Dhyana is one of the most important components of patanjali integrated practice of yoga. At the same time one should realize that it is difficult to master the technique of meditation. Meditation is the art of living and being in the world. Meditation is not a religious word. It has no religious connotations. It is a practical, systematic method, which allows one. To understand himself at all levels of being, to understand his environment completely, to eliminate and prevent inner conflicts, to obtain a tranquil and peaceful mind. Meditation is effective because it eliminates the greatest cause of stress – loneliness we usually think of loneliness as wanting or needing to have some relationship with another person. But this is only a superficial symptom of the real thing. The lonely person is one who does not know himself and thus he does not know his purpose in life. So the important goal of life remains unknown. Clinical experience has shown that the most important source of emotional distress does not know one self. Thus yogic meditation may be recommended in all stressful states or in all cases with increased sympathetic activity, such as hypertension and cardiovascular disorders. However there are some norms for practice like mind must be calm, body should be steady etc.

- **Karma yoga and stress:** - Karma Yoga is the yoga of action or work. Karma yoga helps to bring peace and equanimity into one's stress filled life. Karma yoga develops will power. The importance of will power in managing stress is often overlooked will power can be defined as the ability to motivate, mobilize and harmonize all of one's activities for the attainment of a definite purpose. The Gita has defined karma Yoga as efficiency in action. This total absorption in the work at hand lead to great will power and the unleashing of the powers within the mind. The whole mind and body becomes integrated and tuned to a high degree of sensitivity and it is during work and other activities that we can recognize our mental problems. Karma yoga is a means to clean out the mind of phobias, problems, fears and all other disturbing factors, which give rise to a stress situation. During karma yoga a person has to face all types of experience, whether good or bad. From these experiences, we learn about our self our abilities and hang-ups.

Other Yogic Practices in management of Stress

Mankind has always tried to attain peace and happiness through all available means. The urgent of getting an ideal method of attaining mental peace become great in view of the tremendous increase in the stress and strain of life especially in the urban areas. In UK one in every 10 persons in the age group of 30-50 years is a victim of stress related disease; whereas in USA. Cardiovascular stress disorder seems to be the most few years what is more alarming is



that the incidence is still increasing and is effecting more and more of younger generation. It is gratifying to note that more and more powerful drugs are being produced and marketed for the benefits of such patients. However the use of such powerful drugs has its own drawbacks such as drug dependency, drug addition, and toxic manifestation if used for a long time. Hence in recent years there has been an intense search for non-medical measures not only to have control over this disease but also to prevent the development of these disorders. If we look into the ancient past of mankind we can easily find out some of the methods described by earlier philosophers, sages and spiritual leaders for maintaining tranquility of mind.

Amongst them yoga seems to be the earliest and the most effective method for providing peace and tranquility of mind. However there are several other method, which have developed in various parts of the world and all these have probably derived their inspiration from yoga in the early periods.

Thus in the far east; especially in Japan Zen meditation seems to be a well developed method for attaining mental peace. In the Middle East where Islamic culture has been flourishing during the last 12 centuries the control of mental activity was done through the Sufi way. It appears that even the Sufi way might have gone from India. The main Sufi technique includes prayer, which is nothing but another form of 'Bhakti Yoga'.

Recently in Europe and especially in Germany antigenic training as developed by Schulz and his colleagues became a popular method of achieving mental relaxation, Jacobson in USA developed a technique of producing effective muscular relaxation, since he felt that this would ultimately lead to relaxation of mind also.

In the spite of availability of all these method in various part of the world one must realize that the basic principles involved in the development of these techniques are those of yoga. Each one of these techniques has highlighted only one or the other aspect of yoga either for the relaxation of the body or of the mind. There for techniques are not complete. To derive full benefit of yoga one must follow in principles the full eight-fold yogic discipline described by patanjali about 2000 years ago. (All these techniques had a roof in yoga which originated in India). According to panatanjali; "To block the patterns of consciousness is Yoga" and for this Patanjali has recommended eight stages (Astanga Yoga) of Yogic discipline.

They are following :-

- Yama (Restraints)
- Niyama (observance/Fixed rules)
- Asana (Physical Postures)
- Pranayama (Breathing control)
- Pratyahara (Withdrawal of sense organs)
- Dharna (Concentration)
- Dhyana (Meditation)
- Samadhi (Smadhi, attainment of super consequences)

The results of practices can be enhanced much more if one follows all the recommended much more if one follows all the recommended stages in every day life. It may not always possible to follow them very strictly in every day life but one should try one's best to get better results. Yamas are five

1. Ahimsa or non-injury
2. Satya or Truthfulness – In all the dealings of life.
3. Asteya or non-stealing of any thing in life.
4. Brahmacharya or celibacy. Following the path of Brahma.
5. Aparigrana or non-possession keeping one's requirement to the bar minimum.

Niyamas are also five: -

1. Shaucha or cleanliness, of body and mind.
2. Santosh or contentment even under adverse circumstances. So that he/she can concentrate and meditate without any obstacle to achieve his goal.

3. Tapas or austerity with regare to food, exercise, rest and integrity in ones character.

4. Swadhyaya or intensive study/self study or extensive study of the subjects in which one wants specialization.

5. Ishvara pranidhana or surrender to god. In order to attain peace and a sense of humility it is always better to dedicate the actions and the fruits of our actions to god Almighty. Yama and Niyama are to be fully under stood and followed as far as possible by everyone interested in the practice of yoga. As regards Asana, Pranayam and Dhyana it would be much better and safer if one learns them from trained yoga teaches directly rather than from published articles or books. All these should be published very carefully and regularly failing which they may do more harm than good, so first one should learn the correct techniques from the preceptor and then perform them regularly in the morning or evening on empty stomach should follow the same routine. If one starts doing the practice with firm determination from the very beginning then it becomes a regular habit and integral part of the routine.

And later on gives full benefits. Since there are different people with different physical and mental constitutions, then should be different methods to be adopted by them for serving the humanity at large. Though there are many kinds of yoga.

Three of them are more important

- (1) Karma yoga or yoga of action
- (2) Bhakti yoga or yoga of Love and Devotion and
- (3) Jnana yoga or yoga of knowledge.

Any of these three principle pathways may be followed to achieve the goal of one's life and without expecting anything in return which would benefit him personally. In this connection the 'Bhagavad-Gita' is the most authoritative text, which gives in detail the philosophical and practical aspects of these yogic practices, which have received universal approbation through out the world. Yogic practices not only help in reversing the progress of these diseases but also improve the resistance of the body at the psycho – physiological level. Such non – medical measures should be adapted to overcome the stressful situations and to maintain an alert mental state. This would largely avoid serves mental depression resulting there is an urgent need for popularizing the use of various types of yogic practices, throughout the world. There are already many organizations such as Transcendental meditation centers of Maharshi Mahesh yogi in USA. Un and Switzerland, Ashrum, of Bihar School of Yoga establish by Swami styananda and Niranjanananda all over the world, and many other similar centers, which are doing a useful service for the humanity as large. There are many types of yogic practices for the promotion of good health. Amongst them Raja yoga which mainly consists of the practice of yoga postures, breathing exercise and meditation is the most popular one. Though there are several research evidences related with the effects of yogic practices on stress and related problems, which prove that yoga is a beneficial tool for the management of stress and related problems. It has been found in a study (Udupa & Singh, 1975) that regular practices of yoga builds up the personality at all levels. The beauty of a yoga is that it helps to transfer the total personality, physically, mentally, emotionally and

above all spiritually. Moorthy (1982) had concluded that because of the slow gentle movement and static nature of asanas improve the muscle tone as well as flexibility. As we know that the muscle tone is very much influenced by the emotions as they disturb the hypothalamus, which creates stress in the body.

Weinstein and Smith (1992) have found a significant reduction in sympathetic arousal and the subjects had shown better physical and psychological rest after isometric squeeze relaxation. In another study (Keuning 1968) found that alternate nostril breathing regulates the sympathetic and Para-sympathetic branches of autonomic nervous system Johnson (1992) had found improves autonomic stability, decreased anxiety and also found better resistance to stress in those people who practices meditation Mulay (1987) has concluded his studies that mantras will help to invoke higher consciousness and influence the whole life for promotion and influence the whole life for promotion of health and happiness.

Yoga nidra has been acclaimed the best practice the release all kinds of tension. Dr. A.K. Ghosh (1998) has found alfa waves dominance in the brain which we get very less in normal life. Alfa brain wave is the mark of complete relaxation in all levels.

As is known that anxiety, depression, hostility, interpersonal sensitivity, phobic anxiety, etc are the source of creating stress. These sources can be reduced through the regular practices of yogic techniques like asanas, pranayama yoga nidra and meditation (Sinha, 1999, Raj Hansh, 1999 Kumar, 2000, Thakur, 2000).

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Mental Well being in Yoga Sutras of Mahrishi Patanjali

Dr. Rakesh Giri

Dept. of Human Consciousness and Yogic Science, Gurukul Kangri University, Haridwar-Uttranchal-India

The yoga as stated by Patanjali is enumerated through Sanskrit and hence contains only the main and the important thoughts. The first aphorism of the first Pada(part), introduces yoga as:

Atha Yoganushasanam I 1.1

That means the anushasan of yoga (description) is stated henceforth. That is to be understood and followed. The next aphorism states the purpose of the yoga:

Yogas chitta vritti nirodhah I 1.2

This means that yoga means controlling the thought waves of the mind. The thoughts, feelings, emotions arising in the mind are vrittis (nature), which should be controlled. This is called yoga. The broader perspective is expected and the word Chitta here means Individual consciousness, which covers all states conscious, sub conscious and unconscious. While trying to control the vrittis (thoughts, emotions, feelings), certain disturbances are created which stop or divert the growth. Patanjali has addressed them as «Antaray(Disturbances) creating chitta vikshepa». These are described as under:

Vyadhistyan sanshay pramad alasya virati bhranti darshanalabdha bhoomi katvanavsthitatvani chittavikshepateantarayah I 1.30

The aphorism describes nine Disturbances in all. We will consider them one by one.

Vyadhi (Disease):

This stage is different from the naturally healthy body or mind. Certain undesirable changes are observed in the body or the mind, which are harmful. To remove these changes, the entire strength is to be concentrated which can hinder the progress of yoga. It is experienced by all that if there are diseases or any ailments of the body, the asanas cannot be performed properly. The study of yoga can be continued when these diseases are cured. The main reason behind such diseases is the imbalance in the seven dhatus in the body, the controlling doshas - kapha, vata, pitta, the five sensory organs, the five organs of action and the mind. When the balance is restored, the diseases vanish. Many procedures in yoga are useful for retaining the balance.

Styan (Languor):

Styan means the laziness of the chitta, or the drowsiness of the mind. The mind does not believe in karma or action and then there is a tendency not to do anything. Due to this, the studies of yoga are stopped or not undertaken. The laziness of the body is not considered here as it is separately stated under the head Alasya. Here, the mental and logical refrain towards the actions is aimed at.

Samshay (Doubt):

If there is a doubt in the mind whether it will be possible to undertake something and succeed in it, it serves as an important hindrance against starting the thing. «Samshayatma Vinashyati «is known to all, which means that doubt leads to destruction or eradication. To achieve something, first we must have self-confidence regarding our abilities.

Such confidence gives the required mental strength to succeed in the endeavor. But if we have doubts in our mind, it leads to destruction of the self-confidence. This in turn leads to inadequate mental strength behind the efforts. When the doubt arises, it continues to increase and then the efforts are totally wasted. This leads to inaction and no achievement. If there is a doubt in the mind regarding the path of the yoga, then it is not possible to progress further. Thus, the doubt is a major hindrance in the studies of the yoga.

Pramad (Carelessness):

A mistake made deliberately even after understanding its implications is carelessness. The mind understands the strategy to be followed for achieving something, but there is no action to achieve it. Such mistake is pramad, which stops us from doing something, which is essential. The studies of yoga do guarantee favorable returns and hence the desired results, is thoroughly understood, but still no action is undertaken to pursue the study. This is pramad, a hindrance in the progress.

Alasya (Laziness):

The body and the mind is turned towards inaction, i.e. laziness. Even if all the abovementioned hindrances are removed, and if there is laziness, then there will be no karma or action and hence no progress. For progress in yoga, the necessary procedures are to be repeated again and again. Due to laziness, this becomes impossible and the progress is stopped. Mental strength and the firmness is essential to remove laziness.

Avirati (Worldly-mindedness):

Rati means to enjoy. The organs desire to have pleasurable perceptions. To allow them to engage in such perceptions is rati. The opposite of this is virati that means virakti. Virati means to control the organs from running behind such perceptions and not to let them immerse themselves in things, which yield the perceptions. If there is no virati, the organs will continuously run behind different matters. Mind runs behind the organs and this causes hindrance in the yoga. Absence of virati is avirati. To overcome this, control should be exercised and gained on the organs.

Bhranti (Hallucinations):

While studying yoga, sadhaka experiences various things. However, wrong interpretation of such experiences leads the sadhaka to the wrong path, stopping his progress. During the study of dhyana, certain sounds are heard or some scenes are visualized. Sadhaka may think that this is awakening of the Kundalini shakti. However, these experiences are not of awakening Kundalini Shakti. To believe such a thing is misinterpretation. Many such hallucinations may be experienced. If they are not interpreted by the sadhaka thoughtfully with the help from his guru, they may lead him onto the wrong path.

Alabdhabhoomikatva (Non achievement of a stage):

At every stage and procedure of the yoga, the sadhaka can experience the results. However, the duration of the practice required



to get the results is different for each sadhaka. Some may experience the results immediately; some may take a long time. If to experience the results at any stage, a longer duration is required or if in a particular duration, the results are not experienced, then the sadhaka starts doubting the studies, which may lead to its stoppage. This attitude is alabdhabhoomikatva. The experiencing of the results is related to the duration and this comparison leads to this hindrance. So in spite of other conducive elements, the study is stopped.

Anavasthitattva (Instability):

Even after achieving a particular stage, inability to remain firmly in that stage is anavasthitattva. In all the yoga procedures, right from the physical procedures such as asana to the mental procedures such as samadhi, it is essential to remain firmly in a particular stage for some time after achieving that stage. The faith of the sadhaka and the intensity of the practice determine this. If it is not possible to stay firmly in the stage, doubts arise about the sadhana which disturb the yoga studies and may stop them altogether too. Hence, special efforts should be made to stay in the stages firmly. The unwavering faith of the sadhaka can easily remove this hindrance.

Thus, Patanjali has described nine types of the hindrances. This description is representative of his views. We experience the hindrances even in daily practice of yoga. One should familiarise oneself with such hindrances and try to overcome them so as to ensure the progress. Sadhaka should have doubtless faith on the path of the yoga and he should try to follow it religiously to overcome the hindrances. All these hindrances cause disturbances in the mind (vikshepa of chitta) and cause certain effects. Patanjali has stated such effects in the following sutra :

Dukkhadormanasyaangamejaytvashwasprashwasa vikshepsahbhuvh | 1.31

All these are termed as experiences due to vikshepas.

The first experience or the result is pain. The pain may be physical or mental. If it is not possible to overcome the hindrances in following the path of yoga or if it is not possible to achieve the target, it causes disappointment. The disappointment is termed as Dourmanasya. Due to the hindrances, at times control over the organs cannot be gained and the body does not cooperate in the studies of the yoga. This is aangmejaytva. This results in loss of control over breathing too and stops the progress. To remove the hindrances and their accompanying results Patanjali has given the guidance in the following aphorism:

Tatpratishedharthamekatatvabhyash | 1.32

That means to remove the hindrances, there should be Ektattvabhyas i.e. concentration. Concentration also means

indomitable and doubtless faith on the path of yoga. Patanjali has suggested that with such unwavering faith and concentration only, all the hindrances can be overcome and the ultimate aim can be achieved. While describing the details of this ektattvabhyas Patanjali has clarified the ashtanga yoga path with the Yam and Niyama.

Ashtanga Yoga:

In Sanskrit «Ashta + anga» is Ashtanga. «Ashta» means Eight and «Anga» is limbs so it means Eight Limb path, ashtanga yoga is based on Yoga Philosophy of Patanjali. The asanas, Pranayamas or the dharana which we have studied earlier or the yam and niyam are based on the Yoga Sutras of Patanjali. Hence, we will acquaint ourselves with the fundamentals as stated by Patanjali first. Yoga has its roots about 5000 years BC as described in Vedic Philosophy and Tantras. Patanjali, great sage composed this path into a Darshan (Philosophy) in his Book Patanjali Yoga Sutra. In which he has formulated Yoga as a Eight Limbs or Eight Fold path.

Eight Limbs of Ashtanga Yoga

1. Yama (Principles or moral code)
 - * Ahimsa - A principle of non-violence
 - * Satya - A principle of Truthfulness
 - * Asteya - A principle of non stealing
 - * Brahmacharya - Continence / celibacy
 - * Aparigraha - A principle of non-hoarding or non possessiveness
2. Niyama (Personal Disciplines)
 - * Shoucha - Purity
 - * Santosh - Contentment
 - * Tapa - Endurance
 - * Swadhyaya - Self study
 - * Eshwar Pranidhan - Dedication
3. Asana - (Yoga Postures / positions) A stable and comfortable posture which helps attain mental equilibrium.
4. Pranayama - (Yoga Breathing) Extension and control of breath.
5. Pratyahara - (Withdrawal of Senses) A mental preparation to increase the power of mind.
6. Dharana - (Concentration on Object) Concentration of mind on one object and its field.
7. Dhyana - (Meditation) With drawing mind from all external objects and Focusing it on one point and meditating on it.
8. Samadhi - (Salvation) State of Super bliss, joy and merging individual consciousness in to universal consciousness. Union between Jivatman and Paramatman. Union of Shiva and Shakti in Sahasrar Chakra (the top of the head). Realizing the Bramhan (pure consciousness) or Realization of God is the ultimate achievement of Human Birth.



Yoga For Mental Health and Happiness

Dr. Harsh Vardhan Goswami

Associate Professor in Yoga MMH P.G. College, Ghaziabd, (U.P.)

During the last two centuries science has been exerting an ever-increasing influence on the thoughts and behavior of human beings. With the increase in knowledge, we have gained considerable control over the things and happenings in nature. We have truly embarked upon an age of science, which is characterized by fast changes in our surroundings and in our ways of dealing with what happens around us. The pace of scientific progress and technological advances is growing faster and faster and there seems to be no limit to this process of unfoldment of human intelligence. This excellence of science is, however, not without a blemish, for there is a question which the scientists themselves have started becoming aware of, recently. The question is: has the awe – inspiring scientific progress of recent times really made man's life even a bit happier? Is the man of today, with all the extra ordinary power over external nature, over disease, famine, ignorance and such other odds of human life, happier and more peaceful as compared to his less knowledgeable forefathers?

This question is not easy to answer. It is true, indeed, that scientific knowledge in our days has helped us in a big way in overcoming physical hazards and in producing many pleasant novelties, which have made life rich and enjoyable. Science, it may be pointed out, can provide all the means for turning the earth into a veritable paradise. But science has a very serious shortcoming: it cannot tell us anything as to how to behave actually in such a paradise. Science does not ordain or prescribe anything. It only describes or reports facts, without in any way sitting on judgment as to what is right or wrong, and what is good. Science has no jurisdiction as to the values or goals of life. But man's life can not be complete merely by knowledge; it needs wisdom, which is something far more profound than what knowledge can lead us up to.

The ancient wisdom called Yoga has already started attracting attention of the thinkers and scientists. The utility of this profound approach of the ancient Sages towards an integration of the body and mind with our attitudes and outlook on life, is becoming more and more evident with every application of scientific procedures to the techniques of Yoga. In 1924 when Swami Kuvalyananda, founder of the Kaivalyadhama Yoga Research Institute at Lonavla in India, started investigating the yoga practices with scientific instruments, he had to face a lot of skepticism. Things have changed recently, but the change has taken a great deal of effort on the part of those who were the first to be convinced about the importance of yoga for the well being of the human society.

Multifaceted Dimension of Yoga

Yoga was considered as a spiritual discipline in the ancient times but today, due to its multidimensional utility in various spheres of life, it is being practiced for the purposes other than spiritual. Yoga being a subject of varied interests has gained worldwide popularity. Recent scientific research trends have shown that it can serve as an applied science in a number of fields such as Health and family welfare, Medicine and Therapy, Education, Physical Education and Sports and also as one of the valuable means for self-realization and thereby development of human resources for better performance and productivity in daily life.

Science Based Technology of Yoga

The word YOGA signifies functional integration at the highest level of spirituo-psychosomatic development, ensuring not only the health of the body but also experiencing the sense of well being of the senses, the mind and the soul in an interested way simultaneously. It has, therefore, laid down certain ways and means in the form of various physical and mental procedures to counteract the malicious environmental influences within and without the organism. The holistic approach of yoga or all such yogic practices including Yamas- the rules of social personal hygiene; Shuddhi Kriyas; Purificatory procedures; Asanas- postural patterns; Pranayamas- breathing

exercises; Meditation etc. are prescribed with the purpose of conditioning and / or reconditioning the body-mind machinery so as to extend its range of adaptability and thus to achieve a harmonious development of the human personality. In other words, it can be said that the holistic approach of Yoga is a panacea for all, not only for the persons who wish to get Salvation but for everyone- be a student, teacher, doctor, engineer, businessman, politician, sports person, factory worker, house wife or laborer, healthy and even patients, for keeping themselves healthy and achieve the goal of their life and enjoy a complete, perfect healthy and blissful life.

Science and Yoga are the two most talked about words in the developed and developing world, and it seems that the world would come to a standstill in their absence. These two lovely and lively words have influenced the world to an extent nothing else ever has! Yoga and Science needs to be understood well to avoid any confusion. Whilst Yoga and Science may have few similarities, yet there are many a dissimilarities.

Lap sided Approach of Science:

Science and technological progress the world over has helped man reap benefits of the use of automation, magical computers, air/ space travel, sophisticated surgeries and more, but has changed life style and value system, and has made man go in for more and more money, to have more and more comforts with less and less work.



The progress has given lot of tension too as the man has become highly sensitive, creative and critical. Sharp to the core, his intellect has attained tremendous power of analysis. The left side of the brain is highly developed. He has unraveled subtle mysteries of Nature and understood the general laws of Nature.

Associated with this growth is the emergence of matter-based approach, and sedentary life-styles which need to undergo change towards a more holistic world-view and healthier, happier and harmonious living, which Science is unable to do. Emotions training and harnessing of the 'will power' - growth of the right side of the brain (intuitional, tuition from within) are a must for holistic, Healthier and harmonious living; and that's where Yoga comes in.

Meaning , Purpose and nature of Yoga

Before we attempt to understand what yoga is, we ought to be crystal clear as to what yoga is not! Yoga is not complicated 'Asnas' or Breathing acrobatics. It's not burrying oneself under the Earth, eating glass/metal pieces, walking on the rope; any other magical feat is not YOGA! YOGA, like Ayurveda, is the most ancient Science of Holistic Living, wholesome living, complete living, natural living for healthy, happy and peaceful life. YOGA is a conscious process of accelerating growth from an animal man to a normal man, to a great man, to a super man, to a divine man and finally to the divinity or godhood itself.

Yoga is complete self-discipline:

(i) YOGAH KARMSU KAUSHALAM - single mindedness in work without unduly bothering about the results which ultimately culminates unto perfection - is Yoga.

(ii) Yoga is a technique of 'switching-on' and 'switching-off' the mind at one's will. CHITTAVRTTI NIRODAH IS YOGA - Cessation of the modification of thoughts.

(iii) Yoga is de-automatisation, breaking mechanical-performance of a work or working without consciousness or awareness, i.e. working without using the higher brain. Use of neo-cortex or higher brain requires high degree of brain usage, whereas mechanical performances are possible just with the lower brain.

(iv) Samatavam Yoga Uchyate - Equanimity, equilibrium, balance, homeostasis, steadfastness is called yoga. When a person is not unduly moved by 'pains and pleasures', 'happiness and sorrows', one is in yoga. There are several other definitions of Yoga such as : Yoga is Union, communion, connection, at-one-ment with our real 'self', the inner self, Atman, Parmataman, God and is the substratum of merger everything that exist - all pervading infinite CONSCIOUSNESS.

In fact, anything that helps merges us with our ultimate source is 'yoga'. Living life full i.e. living in consciousness is yoga. In that state of consciousness one becomes a witness; there is 'no doing', no action; in fact, there cannot be any action in such a state as in that state one becomes everything i.e. one is in everything and everything is in oneself! Then where is the question of 'give and take' or for changing anything! One is at complete REST.; there is no movement. When there is 'no' motion, there shall be no emotions, and hence one is at 'eternal peace'! In fact, one becomes infinite, pervading everywhere - Yes, all ever; and that's what is precisely meant by the UNCERTAINTY PRINCIPLE OF MODERN PHYSICS, which states that «If the velocity of a sub-atomic particle becomes zero (theoretically!), then its position aspects becomes 'infinite'. Yes, if one can attain state of no-motion, one is present everywhere. Many a Saints in India and elsewhere were known to travel anywhere including other planets

in the universe. Yoga is universal but with a difference; it knows no boundaries whatsoever and that 'Vedanta' might be the future religion of the world with conscious-based approach. Materia-based approach Science can have its impact only in the material world, which can give nothing but SORROWS. And no one can ever live in sorrows. So, we have to transcend that sorrow and happiness; pains and pleasure, which are short-lived because of their changing nature. And anything that undergoes a change is not eternal or TRUTH and therefore not infinite; finite is a part of the infinite. That's why our UPANISHADS proclaims: «EXPANSION IS LIFE AND CONTRACTION IS DEATH». Immortality precisely means total expansion that knows no boundaries of 'time and space' and so IT IS there, always! Science cannot rightly define health, happiness and consciousness. Yoga does! Everything except CONSCIOUSNESS is objectified. That which cannot be objectified is consciousness, Atman, Brahman! It is self-evident. It cannot be known by any means of knowledge much less Science (because Science is objective and Yoga is subjective). If it could be known by other means, it would amount to having another consciousness. But there is only 'one consciousness', which is all pervading (Anantam), all knowing (Gyanam), ever existing without a change (Satyam); that's why «SATYAM-GYANAM-ANANTAM».

These are only characteristics by which Atma, Brahman, Consciousness can ever be expressed - if at all it can be expressed! All these three characteristics words have no limitations, whatsoever. All other words, things, beings are verily in consciousness. And that's none other than you! Since you and I have forgotten our ATMA-SWARUPA, we seem to behave as if we are "A petty selfish self- the Jiva" a small and knowing owing to the programming of our mind for generations and births. I must break this to be free of the superimposed limitations so that I realize that I am Brahman, I am Atman, I am all pervading consciousness. They are one, not many. The only one without a second! Brahman has been derived from the Sanskrit word 'Brh' meaning to increase, to grow large. The noun is Bigness. Nothing qualifies or limits that bigness. It is unconditionally BIG! It has no form and limitations (of time and space) whatsoever. And that is indeed consciousness - the truth of the individual!

Philosophy and Yoga for Health and Happiness:

a) HAPPINESS is beautifully defined in the 'TAITRIYA UPANISHAD' as «a state of desire less ness». No one has ever been happy as long as one has desires because desires do not allow us to rest and without complete rest (SHANTI) there can be no happiness!

b) In other words happiness comes to us when we are established in our own «self - the CONSCIOUSNESS and mind you, one definition of 'Yoga' as well as 'Health' is «to be established in the self» - i.e., SWASTHA! Human Beings ought to be humane first, i.e. having feelings appropriate to man: kind, tender, merciful, elegant, polite, and the like. And all these traits represent the true human behavior, which in turn is synonymous with lasting peace.

c) Santosham Param Sukham- A person behaves nicely when he is fully filled with happiness, is fully satisfied or is having a feeling of contentment - and not studded with achievements. All desires can never be had but fulfillment and contentment can. It is rightly said, «There is enough in this world for every man's need but not enough to meet one man's greed». The single important factor, to my mind contributing to erotic human behavior is unwarranted greed or undesirable desires. The list is unending. Curbing of desires, desire to rule over others, desire to grab others' territories, possessions,



intellects and whatnot is a must for eliciting good human behavior for lasting peace. One ought to know 'what one wants', over what period of time and 'why'. Unless one has the answer to all these, there can be no satisfaction of having achieved the goal because one did not know what the goal was! Control over undesirable desires would result in sublimation of 'anger' and 'emotions'; anger is the product of unfulfilled desires.

By the way, the amount of energy consumed in one minute of anger is equal to the amount of energy needed for running ten miles» says an American Medical Journal. man in complete command of 'anger' only shall have good human behavior.

External Human Behavior is the manifestation of one's internal strengths and weaknesses. So, a man's intrinsic values determine man's external behavior. One cannot give what one does not have?. Hence, it is imperative that one improves one's score of inner strengths and sheds one's weaknesses every moment, every hour and every day with a view to refine one's 'crude behavior' we are generally accustomed to. All this is beyond the scope of Science. And, therefore, Yoga of Vedanta.

Advaita Vedanta of Shaivism is the philosophy of living while Yoga provides practical technology to implement the values and ideals enshrined in it. It is no creed, no ceremony or form of worship. It is the 'essence' and the science of Reality. It boldly speaks of Brahman. Man in essence, is 'soul'. s/he is fundamentally a 'spirit'. S/He has put on this garb of a body to know the 'Atman' that is hidden in the

chambers of one's heart, to attain eternal bliss and to serve humanity with 'atmabhava'. Then where is the scope for erotic behavior or quarrels and wars to disturb the world peace! It is this Man whose behavior would contribute to the lasting peace for s/he will have no axe to grind in whatever s/he does. Such a one is ought to be established in the 'SELF' - the real self, the inner-self, the Atman, the Parmatman, the God. This Atman or Brahman is all pure, calm, self-luminous, invisible, imperishable, eternal and 'independent'. It is formless, birth less and end-less. It stands in its greatness without support. It shines in pristine glory. The one who thus becomes this shall have the right behavior for a lasting peace.

Conclusion:

To conclude we can say that Science has and can give us great comforts and help discover the physical universe yet more may help in the increased efficiency may be this superset intellect but certainly not the 'wisdom' to lead a happy, healthy and peaceful life - the ultimate goal of humanity. Therefore, the science and art of Yoga should not only be fully understood but continuously practiced - nay, lived as has been done by seers, to name a few Sri Ramakrishna Parmahansa, Swami Dayananda Saraswati, Swami Ramsukhdasji of recent past apart from the great 'Budha', 'Mahavira', 'Gurunanaka', 'Kabir' and many more of ancient India. In fact, we shall have to admit that Yoga begins where Science ends!

Gestalt therapy in France

Serge Ginger

Clinical psychologist; Psychotherapist, trained in Psychoanalysis, Gestalt and EMDR; Founder of the International Federation of Gestalt Training Organizations; Professor of Neurosciences at the Sigmund Freud University (Paris); Pre President of the Training Accreditation Committee (TAC) for Training Institutes in Psychotherapy, of the European Association for Psychotherapy (EAP); Registrar of the EAP

1. Dawn of Gestalt therapy in France

In the Beginning: the sociocultural context

Gestalt therapy arrived discreetly in France during the 1970's. At the time, the psychological field was dominated by traditional Freudian psychoanalysis. Jacob Moreno's psychodrama was introduced by Anne Ancelin-Schutzenberger; then it was reworked and adapted by several psychoanalysts. Carl Rogers' client-centered therapy was beginning to emerge, especially in the fields of education and continuing professional adult education in the social services sector, and also group dynamics work (Kurt Lewin's T-Groups).

The Pioneers

Within this context, and within the context of the « cultural revolution » in France of May 68, Serge and Anne Ginger, having been trained in Gestalt therapy in the USA, introduced, little by little, Gestalt therapy in their training groups at IFEPP (Institut de Formation et d'Études Psychosociologiques et Pédagogiques), notably in a program called « Développement personnel et Sexualité », a cycle they began in 1970. In 1973, returning from one of their frequent trips to the USA, S. Ginger translated into French and circulated Levitsky and Perls' article: *The Rules and Games of Gestalt Therapy (Les règles et les jeux de la Gestalt-thérapie)*, in *Gestalt Therapy Now*, Fagan J. and Shepherd I., New York, Harper&Row, 1970.

In 1972, Jean-Michel Fourcade started the CDPH (Centre de Développement du Potentiel Humain) where he presented the « new therapies ». Beginning in 1974, Max Furlaud, an American living in Paris, was teaching there seminars in Gestalt.

That same year, 1974, Claude and Christine Allais returned to France from California and Jean Ambrosi returned from Boston; all three having been trained in Gestalt therapy.

By mid 1970's the background was put in place... but it wasn't until 1980-81 that Gestalt therapy emerged from the shadows to blossom officially.

In 1980, Marie Petit published the first book on this psychotherapy: *La Gestalt, thérapie de l'ici et maintenant (Gestalt: a therapy of here and now)*, Paris, Retz.

In September 1981, Serge and Anne Ginger organized a first-time get together for about 30 Gestalt practitioners. The participants were, at the time, unaware of the existence of each other in France. Serge and Anne Ginger founded, that same day, the SFG (Société Française de Gestalt). Serge became the first president for 7 years, followed later by Jean-Marie Robine, president for 5 years.

During this year (1981), the first French Gestalt training institutes were created, almost simultaneously: the EPG (École Parisienne de Gestalt, Serge and Anne Ginger), the IGB (Institut de Gestalt de Bordeaux, Jean-

Marie Robine), and the IGG (Institut de Gestalt de Grenoble, Jean-Marie and Agnès Delacroix); followed by INGT (Institut Nantais de Gestalt-thérapie, J. Blaize).

The creation of these Gestalt institutes came after several brief training programs run in France par Canadian therapists: Ernest Godin, Noël Salathé, Janine Corbeil. Unfortunately, these schools did not last a long time in France.

Gestalt therapy settles into France

For the past 25 years, Gestalt has continued to progress:

- Several new training schools have been created in different cities;
- Courses have been set up in certain universities;
- Professional associations have taken root (SFG, CEGT);
- Each year, national or international symposia and conferences are organized in the major cities of France;
- Publications (books, chapters within books and articles) have "exploded" (from 25 publications in French in 1981, to... 1,300 in 2007); ... and so, Gestalt therapy has progressively taken second place (after psychoanalysis) amongst the psychotherapeutic methods (modalities) most practiced in France...

2. Training - past and present

History

The first Gestalt therapy trainings organized in France were carried out by the international antenna of the Centre Québécois de Gestalt, created by Ernest Godin in Montreal (Canada), in 1979. During this time, in the French speaking area of Belgium, Michel Katzeff had begun a 500 hour training program for Gestalt therapists from 1976 to 1979, in partnership with the team from Cleveland (USA). Jean-Marie Robine, a French psychologist, had trained there from 1977 to 1980, before opening his own institute, at Bordeaux in southwest France.

Since 1980-81, there have been about 10 training schools created and directed by French Gestalt therapists.

Today's training program

These training institutes propose in general three cycles, representing from 1,000 to 1,400 hours (depending upon the school or institute), conducted over a period from 4 to 5 years, consisting of theory, methodology and practice.

- 1st cycle offers an introduction, including « self experience » in a group situation;
- 2nd cycle is mostly centred upon learning the basic theoretical notions (Theory of the Self; Contact cycle; Resistances; awareness; Field theory; Dream work; Psychopathology, etc.). This 2nd cycle requires practical



therapeutic sessions in individual and in group situations, all interventions under direct supervision;

- 3rd cycle of mastery and/or specialty work (analysis of transference and counter-transference, case studies and supervision; child and/or adolescent therapy; couple and family therapy; addictions, etc.);

- Certain institutes, for example the EPG, also offer a speciality in Gestalt applied to organizations and to companies (coaching).

Most of these training centres also invite foreign guest speakers or trainers, American or European (for example : G. Delisle, K. Evans, R. Frank, E. Giusti, J. Kepner, M. Parlett, P. Philippon, E. Polster, M. Spanuolo-Lobb, G. Wheeler, G. Yontef, J. Zinker, etc.).

Certification

Some of these institutes are recognized by EAP (European Association for Psychotherapy) and are accredited as EAPTI (European Accredited Psychotherapy Training Institute), after rigorous control conducted by a panel of international experts, representing EAGT (European Association for Gestalt Therapy) as well as other methods. This recognition allows students to apply for the ECP (European Certificate of Psychotherapy). Until now, the EPG (École Parisienne de Gestalt), is the only Gestalt EAPTI.

Today in France there are about 10 training institutes or schools for Gestalt therapy in Bordeaux, Grenoble, Nantes, Rennes, Lille, Limoges, Brest, Villelongue... The total of trained practitioners is near 1,500 (of which 2/3 have graduated from EPG).

Each of these institutes issues a private certificate. As of today, there is no complete training program offered by the public university system in either Gestalt therapy or any other psycho-therapy or psychoanalysis. Occasionally, there are introductory seminars and continuing education courses. The SFU (Sigmund Freud University of Vienna, Austria) is, at the moment, creating a Parisian extension with a training program offering a Master's degree and Doctor's degree (Ph. D) in psychotherapy.

Supervision

The French code of ethics obliges each practitioner of psychotherapy to maintain an ongoing supervision during the entire exercise of this profession.

Several institutes have put into place a specific training to become a supervisor. These trainings, conducted over a year or two, are available only to certified professionals who have already been in supervision for several years. They receive additional theoretic training and have to prove themselves competent through several demonstrations of « hypervision » (supervision of supervisors).

3. Gestalt Associations, Institutes and Schools in France

Professional Associations

- SFG (Société Française de Gestalt)
5 rue du Renard. 95490 Vauréal
E-mail : sfg@sfgestalt.org Site : www.sfgestalt.org
Founded in 1981. Professional Gestalt association.
200 members of which 50 are full members.
Affiliated with AFFOP, the FF2P, and EAGT.

The first national Gestalt association created in the world. Organizes symposia and working conferences, publishes a scientific review and a newsletter, maintains a national accreditation committee.

- CEGT (Collège Européen de Gestalt-Thérapie)
Quartier du Haut Pansard 83250 La Londe Les Maures
Courriel : cegt@cegt.org Site : www.cegt.org/contact.htm
Founded in 1996 (split with SFG).

Professional association of Gestalt therapists

Organizes symposia and working conferences, publishes a scientific review and a newsletter, maintains a national committee of accreditation. Some 40 full members. The following union and federations regroup psychotherapists of diverse orientations, however, Gestalt therapists outnumber the other orientations:

- SNPPsy (Syndicat National des Praticiens en Psychothérapie)
77 rue des Archives - 75003 Paris
Fax : 01 44 54 32 01
E-mail : info@snppsy.org Site : www.snppsy.org/
Founded in 1981. Diversified union. 500 members approximately, 150 full members. Publishes a journal and a directory of accredited members. Maintains an accreditation committee and has a code of deontology.

- FF2P (Fédération Française de Psychothérapie et Psychanalyse)
2bis rue Scheffer. 75116 Paris. Fax : 01 47 04 36 86
E-mail : contact@ff2p.fr Site : www.ff2p.fr
Founded in 1995. Composed of 64 diverse psychotherapy organizations representing 3 000 psychotherapists. Gestalt therapists are the heaviest population. FF2P is the representative of EAP in France. Handles the ECP. Organizes two symposia per year. Maintains an online Newsletter.

- AFFOP (Association Fédérative Française des Organismes de Psychothérapie)
6 rue Beauregard. 75002 Paris Fax 01 42 36 91 44
E-mail : nfl@wanadoo.fr Site : www.affop.org/
Founded in 1998 (split with the FF2P).
Composed of 18 diverse psychotherapy organizations.
Heavily populated by Gestalt-therapists.
Publishes a directory of various training schools in psychotherapy that are accredited by AFFOP.

Training schools and institutes

- Champ-G (Institut de Gestalt du Nord)
7 rue Jules Dérégnaucourt - 59100 Roubaix
E-mail : champ.g@wanadoo.fr Site : http://perso.orange.fr/champg/
Affiliated with SFG and AFFOP.
Direction: Pierre Van Damme and Yves Mairesse.

- EPG (École Parisienne de Gestalt).
27 rue Froidevaux. 75014 Paris Fax : 01 43 22 50 53
E-mail : epg@bestalt.asso.fr Site : www.gestalt.asso.fr
Founded in 1981 by S. and A. Ginger
Affiliated with SFG and FF2P.
Accredited as EAPTI preparing the ECP
Several agencies in different towns in France and in 8 foreign countries.
Trains psychotherapists and Gestalt coaches.
Direction: Gonzague Masquelier, Brigitte Martel, Isabelle Temperville.

- Savoir-Psy (École de Formation de Psychothérapeutes en Gestalt-thérapie analytique)

233 rue Saint-Martin. 75003 Paris
E-mail : savoirpsy@wanadoo.fr Site : savoirpsy.com
Founded in 1991. Affiliated with SNPPSy.
Trains in (Jungian) analytic Gestalt.
Direction: Pierre Coret, Elizabeth Blanc and Michèle Combeau.

- IGB (Institut de Gestalt de Bordeaux, siège de l'Institut Français ou IFGT)

87 cours d'Albret 33000 BORDEAUX tél. 05 56 90 04 05
gestalt-ifgt@gestalt-ifgt.com
Founded in 1981. IGB has been associated during many years with IGG constituting IFGT, with sessions alternatively in Bordeaux, Grenoble and Paris. Affiliated with CEGT and AFFOP.
Direction: Jean-Marie Robine and Brigitte Lapeyronnie.

- GREFOR (ex-Institut de Gestalt de Grenoble ou IGG)

16 rue de Paris 38000 Grenoble. Fax: 04.76.08.06.11
E-mail: grefor@gestalt-grefor.com. Site: www.gestalt-grefor.com.
Transformation of IGG — which left IFGT in 2002
Affiliated with SFG and AFFOP.
Direction: Jean-Marie and Agnès Delacroix, Frédéric Brissaud

- IGPL (Institut de Gestalt-Thérapie des Pyrénées et du Languedoc) Le Petit Saboulard. 11300 Villelongue d'Aude.

E-mail : info@gestalt-igpl.org Site : www.gestalt-igpl.org
Affiliated with SFG and AFFOP.
Direction: Patrick Colin and Edith Blanquet.

- INGT (Institut Nantais de Gestalt)

53 av. de la Libération. 44400 Rézé. Fax : 02 51 11 17
E-mail : gestalt.nantes@wanadoo.fr. Site : www.ingt.org
Founded in 1981, Affiliated with SFG and AFFOP.
Direction: Jacques Blaize and Nadine Gardahaut.

- PERLG (Programme de l'École Rennaise et du Limousin de Gestalt) or Gestalt Plus

La Commune. 35137. Pleumeleuc ou 4 bd. de Fleurus. 87000 Limoges
E-mail : ergestalt@wanadoo.fr ou atgeli@wanadoo.fr
Site : www.perlg.net
Founded in 1992, Affiliated with SFG and AFFOP.
Direction: Yves Plu and Jean-Luc Vallejo.

- Coaching gestaltiste

Site : www.coach-gestalt.org. Organises continuing education and publishes a directory of Gestalt coaches.

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Scientific Journals and reviews

- Cahiers de Gestalt-thérapie
Revue du Collège Européen de Gestalt-thérapie en langue française
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5. Research

Symposia, congresses, and publications

Since its foundation in 1981, the SFG (Société Française de Gestalt) has organized every year symposia on thinking and research in Gestalt therapy as well as international congresses. The 1983 congress gathered 250 participants from 9 countries; in 1987 there were 300 participants from 12 countries; and in 1992, 500 participants from 22 countries.

Twice a year the SFG publishes a scientific review: Gestalt, over 200 pages per issue, combining approximately fifteen articles or studies – centred on a specific aspect of Gestalt therapy, for example: F.Perls;

P. Goodman; children and adolescents; families; sources and con-texts; the therapeutic relationship; the resistances; abuse, violence and trauma; existential psychotherapy; the body; East-West; spirituality and psychotherapy; the separa-tions; regression; roots and transplants; the frame; societal implications; awareness; pain and suffering; addictions; the self disclosure of the psychotherapist... 31 issues have been published to this day, representing over 7,000 printed pages.

In 1996, a split occurred within the SFG and another association, in parallel to the SFG, was created : the CEGT (Collège Européen de Gestalt Thérapie). This association also organizes annual conferences, and publishes a bi-annual review : Les Cahiers de Gestalt-Thérapie. Some of the themes treated in the first 20 issues were: conscious, non-conscious, uncon-scious; maliciousness; the Id; the group; the field; early bonds; shame; the incomplete and the open-ended; dreams; beginning and ending; pathologies in experience; emotions; violence; psychopathology...

Jean-Marie Robine, director of the IFGT (Institut Français de Gestalt-thérapie) created his own publishing company: L'Exprimerie – which has published more than 20 specialized French and foreign books concerning Gestalt therapy, as well as numerous brochures (for the most part, articles translated from English and German sources).

In total, one can find in today's bookshops 70 books (or chapters within books) and 1 300 articles in French language on Gestalt therapy – with about 60 written by J. M. Robine and as many written by S. Ginger, and more than 20 titles by each of the following authors: J. Blaize, J. M. Delacroix, C. Masquelier-Savatier, M. Petit, F. Vanoye.

Some of these books are translated into a dozen different languages... but only two books have been translated into English to date:

- Masquelier, G (2006): Gestalt Therapy: Living Creatively Today, Gestalt Press, Mahwah, NJ
- Ginger, S. (2007): Gestalt Therapy, the Art of Contact, Karnac Books, London (soon to be published).

International Connections

French Gestalt therapists are in constant contact with colleagues from all over the world:

- they participate in numerous symposia, congresses and workshops, in Europe as well as in America;
- they invite within their training cycles, foreign specialists to give workshops and lectures;
- they are also, in turn, invited to teach workshops or give lectures in Gestalt institutes in other countries.

In this way, Serge and Anne Ginger, Jean-Marie Robine, Gonzague Masquelier, Brigitte Mar-tel, Aline Dagut and Jean-Marie Delacroix have each recently taught in Belgium, Brazil, Italy, Ivory Coast, Latvia, Mexico, Norway, Poland, Romania, Russia, Spain, Ukraine, but also in the United Kingdom, the USA and Japan.

In 1991, Serge Ginger founded the FORGE (Fédération Internationale des Organismes de Formation à la Gestalt), in Paris. FORGE organizes each year an international meeting of directors in charge of Gestalt training institutes: 30 schools from 20 countries the world over regularly participate in these meetings. They freely share their training programs, their con-cerns and their research. They encourage the exchange of documents, of students and of train-ers between themselves.

FORGE has published an International Glossary of technical terms used in Gestalt therapy, in 8 languages (FORGE, EPG, Paris, 1995).

At EPG, Anne and Serge Ginger have taught side-by-side, for 12 years, an international five day summer workshop, in French and in

English. These « master classes » for advanced train-ing and research have assembled more than 300 psychotherapists from more than 30 count-ries.

In 2001, Jean-Marie Robine, director of IFGT, founded GTin (Gestalt Therapy International Network), and for several years has coordinated and worked in association with wellknown Gestalt trainers from America and from Europe (Gary Yontef, Margarita Spagnuolo-Lobb, Peter Philippson, Michael Vincent Miller, Philip Lichtenberger, Lilian Frazao).

Principal Research Taking Place

The French landscape in Gestalt therapy is marked by a healthy emulation between two schools: the EPG and the IFGT – that constitutes, in fact, the roots of two separate national associations of Gestalt practitioners: SFG and CEGT. Each of these two schools and associa-tions organize conferences/symposia and publish reviews and journals on a regular basis. Each has oriented the research in complementary directions:

EPG – essentially investigating the following areas: the body and the emotions in Gestalt therapy; Sexuality and Gestalt (B. Martel and G. Masquelier, C. Gellman); Gestalt therapy with couples (A. & S. Ginger); Gestalt in groups; a Gestalt view of psychopathology;

Gestalt, neuroscience and EMDR (S. Ginger); Gestalt in organizations (G. Masquelier)...

IFGT – is investigating the following areas: the theory of the Self (J. M. Robine, J. M. De-lacroix) ; Phenomenology (J. Blaize, P. Colin, E. Blanquet); Field Theory; Gestalt family therapy (A. Chemin); Paul Goodman's contribution...

A third trend in research has recently appeared: PGRO (Psychothérapie Gestalt des Relations d'Objet), influenced by the Canadian Gestalt therapist Gilles Delisle and his French students (P. Van Damme, E. Drault, J. F. Gravouil...). He refers to work done at the British School of Object Relations (notably Fairbairn, 1954) and is interested in the early internalized object relations.

6. Projects and Future

A Consultative Assembly of Gestalt Therapy in France

The two professional associations have decided to organize together, a Consultative Assem-bly of Gestalt Therapy which will take place in Paris in March 2008. The goal of this assem-bly is to evaluate how well Gestalt therapy is implanted in France (a history of the different orientations, how Gestalt therapy is perceived in the press, etc) and to coordinate training, research and publishing.

The Status of Psychotherapists

The need to assert and specify our competence in psychotherapy became urgent the moment that government policies put the legitimacy of psychotherapy into question. In August 2004, in France, a law was drafted and passed to regulate the right to practice psychotherapy. The parliamentary debates were long and tumultuous. Nevertheless, three years later, the specific decree of application of this law have not yet been signed due to persistent profound dis-agreements between psychotherapists, psychoanalysts, psychologists, medical doctors and university professors... and the law can't be applied.

It is interesting to note that several Gestalt therapists are leading the negotiations with the government and also occupying main roles within the different professional associations (FF2P, AFFOP, etc.) representing diverse modalities of psychotherapy.



In addition, Gestalt therapists are very active in the Executive Committee of the European Association for Psychotherapy (EAP).

Gestalt Coaching

Parallel to the regular development of Gestalt therapy, Gestalt coaching in organizations or companies is beginning to spread progressively (public transport workers, hospital workers, banks, insurance companies, supermarket chainstores, etc.), through the job functions of coach, consultant or counsellor – either from within the companies or from outside resources. EPG, under the leadership of the actual director, Gonzague Masquelier, has elaborated an advanced certified training program for this specialisation.

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What are the psychotherapists dreaming of?

Snezana Milenkovic¹, Jelena Sakotic-Kurbalija²

¹ Ph.D. professor; University Professor of Psychotherapy at the Faculty of Philosophy, Department of Psychology, Novi Sad, Serbia; Board Member of the European Association for Psychotherapy (EAP); Honorary president of the Serbian Union of Associations for Psychotherapy (SUAP); President of the Serbian Society for Integrative Art Psychotherapy; e-mail: nenam@eunet.rs
² MA, assistant; University of Novi Sad, Faculty of Philosophy, Department of Psychology, Serbia

Psychotherapy, since its beginnings in the form of psychoanalysis, has always considered dreaming as a path to understanding the self. Philosophers, especially existentialists, emphasized the role of ideals or dreams in life, because they help us to find a meaning. Famous Polish philosopher Leszek Kolakowski finished one of his books with a conclusion that the reality is what people truly long for. Among artists, it is worth to mention Werner Herzog, well-known movie director who, in his movie entitled Fitzcarraldo, says that «the true reality is the reality of our dreams».

This presentation therefore focuses on the authors' research concerning psychotherapists' dreaming (both professionally and privately) hoping that this research can initiate a creative process of psychotherapists «dreaming together» thereby they could engage their united efforts in creating a better and more humane world.

By dreaming we can change the perspective of looking at things, as well as the basic premises of the entire life constructs, so we may also change our lives and our world. For, we are the world, as Krishnamurti said. Whatever we think of, we shall become. And whatever we are today is exactly what we were thinking of yesterday. And what we are going to be tomorrow is what we are thinking of today. But there remains the question to be answered: What do we, psychotherapists, really wish for and dream of?

Introduction

Motivation for writing this paper dates from 20 years ago when I started research in values among psychotherapists and value orientations of different psychotherapeutic modalities, the topics which I focus on in two of my books: Values of Contemporary Psychotherapy (Milenkovic, 1997) and Psychotherapy and Spirituality (Milenkovic, 2002), as well as a number of papers (Milenkovic, 1996; Milenkovic, & Sakotic, 1997; Milenkovic, & Sakotic, 1998; Milenkovic & Sakotic-Kurbalija, 2004; Sakotic-Kurbalija & Milenkovic, 2005).

During my doctoral studies, in 1990s, when I embarked on my first research of this topic, all my attempts at using the available browsers to find papers dealing with this topic ended in failure. It appears that psychotherapists at that time were 'untouchable' as subjects of research, as well as the variety of values explicitly or implicitly incorporated in the theories of different psychotherapeutic modalities.

It was a fortunate circumstance that I managed to open a new field in the research of values among psychotherapies and psychotherapists, being 'an insider' myself, which facilitated professional contacts and enabled me to obtain the relevant data.

As previously mentioned, the research in the field of values underlying different psychotherapeutic modalities was also an unexplored territory at that time.

Psychotherapy originated and has been developing in proportion with our own development as therapists, in proportion with our capacities for being open to change and growth.

It is a known fact and some authors have already written about it (Goldberg, 2001) that there are «as if» therapists or «toxic therapists», who need help more than their clients. The necessity of permanent education of therapists also points out to the «necessity of change» (Krishnamurti, 1986) in therapists themselves. A therapist is a 'delicate instrument' used to achieve a change in his clients. It is not surprising then that the titles of numerous seminars and workshops intended for the education of therapists should contain reference to this, such as «Authentic Self as a Therapeutic Instrument», for instance. Carl Rogers has written a lot about it as a prerequisite for

a therapist to be genuine, authentic. This is also the purpose of 'self-therapy' (personal analysis), necessary for the therapists to become familiar with dark areas of their souls, unknown, unrecognized, and to integrate the 'shadow contents' (unconscious), so as not to project it onto their clients.

As a new scientific discipline, psychotherapy, as well as the professionals who engage in it, is directed towards transcending of personal, private interests (ego-oriented ones) and moving in the direction of the Others, our fellow-men, or the wellbeing of humankind generally.

Psychology of ego and psychology of self has come to its end. We are in the process of constructing 'we' psychology. This is not just a wish; it is a need which will decide on our survival here on this planet, which is our home, and which belongs equally to all of us, regardless of many differences which have so far separated us. Now is the time when they should connect us and make us closer. Differences are not our enemies - they are our friends.

For 'we are the world' as the spiritual teacher Krishnamurti (1972) said, so beautifully and so accurately. And, as the philosopher and publicist A. France warned us, 21st century will either be a century of religion/spirituality or there won't be any.

We no longer live locally, but globally, and everything that befalls an individual, community, befalls the rest of the world. Here we can remember some of the natural disasters (hurricanes, floods, earthquakes, volcanic eruptions), wars or nuclear disasters, which inevitably involve the human factor - the factor of responsibility not only for oneself, but also for our kindred and all matter on this planet of ours, living or not.

Psychotherapy is engaged in broadening our awareness on the inside and on the outside and expanding the borders of our awareness is the essence of our development.

This is why research in what the psychotherapists dream of or want to achieve in the future is in a way a probe into where, at this precise moment, we are located on the proposed continuum, designated as 'personal wellbeing' at one end, over 'professional wellbeing' and 'clients' wellbeing', to the other end, designated as 'the humankind wellbeing.'



What do our wishes look like - regarding our personal wellbeing, profession and our clients, as well as the wellbeing of humankind generally?

This is the central question on which my associate, Jelena Sakotic-Kurbalija and I focus on in this paper. The theoretical digression that follows offers the framework for the practical part of the paper.

A New Look at Development

We live in a time of materialism and consumerism, of lost values and a shift in ethical standards. The cure for materialism, then, would be to find concrete ways of getting soul back into our spiritual practices and wisdom.

In modern Western culture, based as it is in a philosophy that is both critical and science oriented, education's main aim is to foster a way of thinking that creates constructs through which we can control the world. We are experts at it. And the result has been a material success that has become a treadmill as the need to maintain it has increased with our attachment to the resultant high standards of living. The experience of the "bare awareness" as Krishnamurti has called it - is set aside for poets and mystics, the rejects of our conventional world.

But if you stay with the simple awareness of the moment, whatever it is, a remarkable series of changes in consciousness can appear. And this simple shift away from an objective self-consciousness means that objects appear simply as objects, feelings as feelings. Mind becomes a mirror. Now it is the exploration of this capacity, a basic potential in each of us, that Eastern psychology and spiritual tradition has taken seriously, positing philosophically indeed that this way wisdom lies.

In the broadest sense, spirituality is the process by which human beings transcend themselves, their personal, concrete, finite particulars of the world. For those who believe in God, spirituality is their experience of this relationship with God. For others, it may be the experience of harmony or oneness with the universe or the nature (Kandathil & Kandathil, 1997). For believers, the spiritual experience takes place within given religion. For the others it takes place within the framework of their ideals and aspirations.

It takes us beyond ourselves to the realm in which we can experience a union with something larger than ourselves, and in that union find our greatest peace.

I believe that for human existence self-actualization is essential, as well as self-transcendence.

It appears to me that spiritual development is a logical continuation, but not a necessary result, of our soul or psychic development.

Psychotherapy (and psychotherapists) cares about mental or psychic health, but who cares about spiritual health? It cannot be privilege of religion only.

Various forms of the psychotherapy, whether traditional or temporary, share a number of commonalities. The typical clientele include disordered clients or patients presenting with symptomatic distress and usually some degree of impairment in one or more areas of life functioning. The typical goals of treatment are the reduction of symptomatic distress and the restoration of baseline functioning.

Depending on the psychotherapy, personality change may or may not be a treatment goal. Increased psychological well-being, self-fulfillment, self-actualization (Maslow), functional autonomy (Allport), autonomy (Bern), creative selfhood (Adler), creative adjustment (Perls), or individuation (Jung) may be additional goals of some psychotherapeutic approaches.

A spiritual psychotherapy is characterized by transformation, self-transcendence, and expanded consciousness in which treatment is targeted primarily to the spiritual dimension. It is based on a model of normative health rather than pathology and its aim is harmony among body, mind, and soul. In short, the psychotherapist assists the client in seeking "the self beyond itself...self transcendence" (Karasu, 1999, pp.160-161).

What does the transformation of the consciousness, of inner feeling of one's own existence look like?

If we take that the man is a three-dimensional being: biological, mental (psychic) and spiritual (body, soul and spirit), we can observe the level of dependence on external conditions and situations which differ in all three dimensions:

- At the biological level (shared with plants and animals) our dependence on external situations is almost absolute and cannot be much changed.
- At the mental (psychic) level (shared with the animal world) the dependence on outside conditions is more flexible and more changeable.
- At the spiritual level only (exclusively applicable to man) there exists free choice when faced with external situations (Lukas, 1998). Free choice implies action, not re-action, as we find in behaviouristic S-R psychologies applied to man.

From Psychological towards Spiritual Development

Having achieved self-assertion and self-actualization, we now need to move towards self-transcendence if we are to continue with our psychological and spiritual progress. But, the achievement of self-assertion is actually a prerequisite of our moving towards self-transcendence. Unless we have first realized the self, then we cannot move beyond the self. The self is created as a way of allowing us to go beyond the self.

According to well known Abraham Maslow's (1954) hierarchy of needs and man's development, the mature, and obviously a healthy, self-actualized personality reached the end of its development both in the development of its capabilities and power; it reached the border which should be stepped over. This stepping over is in fact that essential step towards the transcendence and spirituality as a higher level in development (Maslow, 1971).

But, and this is crucial, death or transcendence of the self or ego is not death in the sense in which we usually understand the term (extinction, annihilation) since there is nothing actually to 'die'. The self or ego is analogous to a concept (Fontana, 1990), a social object (Skinner, 1990), and self-negation is negation of the exclusive identification with a limited view. With self-negation comes the knowledge that there is nothing permanent or substantial about self or ego.

With or without a teacher, then, the individual can start loosening the artificial bonds of the self or ego. Both Christ and the Buddha taught how this can be done: by loving one's neighbor as oneself, by taking no thought for the morrow, by seeking the Kingdom of Heaven (enlightenment, salvation) before all things, and by stilling the mind. These teachings can perhaps best be summarized in three words: view, action and meditation / prayer. Right view implies that we come to understand at the knowledge level that the self or ego does not represent our true nature, that love, compassion, and the unity of all things are true, and that there is a way to realize this truth within ourselves rather than simply to 'know' it with our minds. Right action implies that we put this view into the way we live our lives that we

seek to purify the mind by loving and compassionate behavior to all living beings, that we reject pride, status, selfishness, defensiveness, aggression, and immorality as simply ways of gratifying and sustaining the small self or ego. Right meditation/prayer implies that we practice techniques for stilling the discursive chatter of the mind. Meditation is traditionally called the practice of dwelling in peace. The practice of meditation is thus a way of experiencing one's basic being, beyond habitual patterns (Trungpa, Rinpoche, 1983). Meditation should also be an integral part of everyday life. The term sometimes given to this is mindfulness. It implies that whatever one is doing, the attention is placed gently and naturally in that activity, instead on the train of thoughts that chase through the mind.

In the self-transcendence state there is no "I" there to experience it. Paradoxically, therefore, the only way of experiencing the state is to move out of it. Unity and individuality are 'two sides of the same coin'. So, spirituality is about one's search for meaning and belonging and the core values that influence one's behavior. It is "harmonious interconnectedness-across time and relationships" (Hungelmann, 1985), "the human capacity to experience and relate to a dimension of power and meaning transcendent to the world of sensory reality" (Anderson, 1987), and "the experience of consciously striving to integrate one's life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate value one perceives" (Schneiders, 1986).

All persons are created spiritual beings as they experience a yearning for self-transcendence and surrender. Spiritual direction focuses on the maintenance and development of spiritual health and well-being. Spiritual direction assumes that the person is already whole, but has not yet fully embraced this truth for himself or herself. Thus, spiritual direction is not for everyone, since it presumes a moderate degree of psychological health and well-being.

We can say, cognitive development is necessary but sufficient for moral development and moral development is a prerequisite to spiritual development. People can temporarily access some very high rungs in the ladder or circle of awareness, but they refuse to actually live from those levels - they won't actually climb up there. Their center of gravity remains quite low, even debased. And if they are to live up to their spiritual experiences, then they will have to grow and develop.

Concerning the notion that all individuals can have a spiritual experience at almost any stage of their growth, but what happens to this experience?

Our actual self, our center of gravity, can only accommodate this experience according to its own structure, its own capacity, and its own stage of growth and development upon which enduring spiritual realization itself depends. Evolution can be accelerated but not fundamentally skipped over.

The criteria some use to discern the spiritual: where is the person being called to grow, stretch, heal, become whole and integrated; where in their thinking and feeling are they experiencing freedom, flexibility, curiosity, acceptance and forgiveness; calm, courage, risk-taking, and responsibility in their actions; and in their bodies openness, at-easiness. The spiritual is often spoken about in terms of paradox, mystery, surprise, and synchronicity (Sperry, 2001, pp183).

A New Look At Psychotherapy

Three domains of its work: intrapersonal, interpersonal, and transpersonal/spiritual

The changes in the basic propositions of psychotherapy would include a change in the very definition of psychotherapy as an

independent profession, different from psychology, psychiatry and other related helping professions. Psychotherapy, unlike psychology and psychiatry, deals with what is common, what is the same in all people, it deals with the universal. Whereas psychology deals with individual differences, it is the science of individual difference, and that goes for psychiatry as well, although the former focuses more on health and healthy psyche while the other focuses more on illness and ill psyche.

Psychotherapy mostly deals with universal psyche and spirit and in this way it differs from other formerly mentioned disciplines.

When we focus on psychotherapy as a new scientific discipline, we can conclude that it can be defined in a number of ways:

(1) Intrapersonally – in the sense of improving communication with oneself. This, above all, means making conscious all that was unconscious (in keeping with Freud's well known concept that where once Id was there should now be Ego). Nietzsche put it very nicely by saying that all progress can be found in the advance towards consciousness, and that all backwardness means return to the unconsciousness. Realization of ourselves that we reach through psychotherapy helps us free ourselves from the burden of the past, all that is hidden in the shadow – unknown, unwanted, disintegrated; it helps us integrate ourselves, become wholesome, which in fact is the objective of psychotherapy and the process of individuation of which Jung spoke. One of the first steps towards healing and remedy is self-realization. Without it we cannot go further, but shall be 'condemned' to repeat past in present terms (repetitia compulsia).

(2) Interpersonally – in the sense of improving communication with the others, on both micro and macro plans, which means in relation to our friends, partners, business associates, and even further, with the world. Freud's psychoanalysis was 'insensitive' to social issues and, as Goldberg observed correctly when criticizing it, "psychoanalysis should turn toward crucial social and moral problems" (1999, p. 335). And even further "psychoanalysis must again become a psychology of hope, compassion and responsibility" (p. 335). In my opinion, this applies to psychotherapy in general.

(3) Transpersonally – in the sense of establishing communication with the transcendent (God) or through realization of the highest human values and aspirations – universal ones, having to do with being humane and moral. This is the spiritual level on which We-psychology is yet to become and on which the realization of the man as a human being can only be possible.

A Parable about the developmental stages: «The Ten Bulls of Zen»

Psychotherapy for the 21st century (as well as psychotherapists) must be able both to address the individual dynamics and to be proactive in restructuring society to promote what is truly valuable and worthwhile in human life. To be truly autonomous and responsible members of society, I believe that we all must look for ways to intervene effectively to promote the healthy elements in society and to confront the dysfunctional ones.

Unfortunately, the tools that we have available as psychotherapists are seldom used on a societal level. We can say that we have the difficulty extending the morality we implement on a personal level to the societal level. We need political power to appropriately limit dysfunctional societal behavior; individuals need to organize politically to have impact in society. Psychotherapists in the new century will need to become more political (to develop so called, "politic psyche" or to be more responsible on a societal level, not only on personal one) in taking a stand for what is moral and what is not.



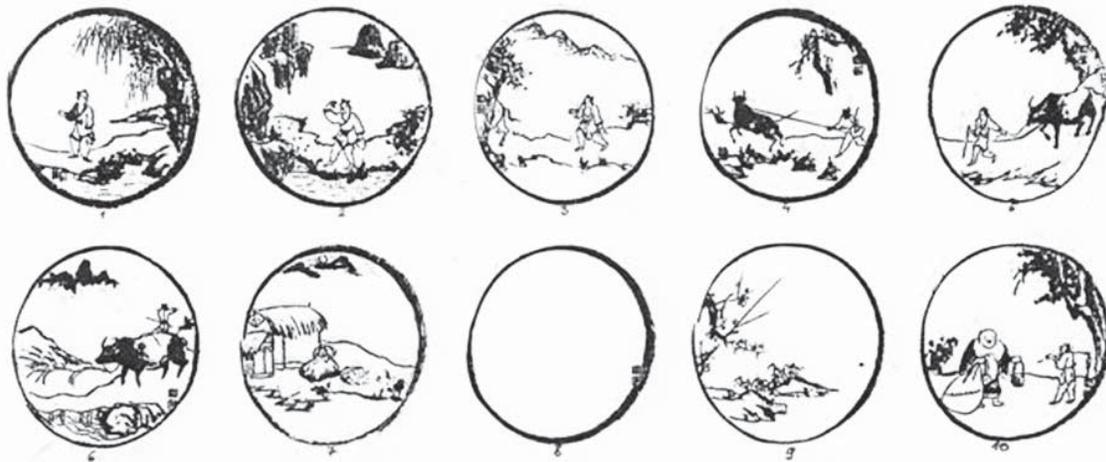


Figure 1 The Ten Bulls of Zen

As responsible psychotherapists, we need to find ways to make the information and skills we have increasingly applicable on the societal level. The alternative-to act as bystanders- is self-destructive in an increasingly volatile world.

It will be only when we are willing to recognize and face the uncertainty of life, accept our vulnerability as human beings, and have faith and courage to live fully in spite of that uncertainty that we can truly be free.

The story about us, psychotherapists, and our further development as truly human and responsible beings is comparable to the pictorial story about developmental stages given by Taoist and Buddhist who were using as a metaphor the pictures of Ten Bulls of Zen (Suzuki, 1982; Rajnesh, 1990). These ten bulls are a pictorial representation of the inquiry - the inquiry we can call man.

The bull means our energy, the unknown alive energy that we are. So, first comes something about the history of these ten bulls.

Basically, there were eight pictures, not ten; and they were not Buddhist, they were Taoist. Their beginning is lost. Nobody knows how they started, who painted the first bulls. But in the twelfth century a Chinese Zen master, Kakuan, reprinted them; And not only that, he added two more pictures, and eight become ten; The Taoist pictures were ending on the eighth; the eighth is emptiness, nothingness. But Kakuan added two new pictures.

Kakuan painted ten pictures of the whole search of man, and man is search.

First picture: One starts to look for the Bull

But the bull has never been lost. What need is where to search. Only because of separation from own true nature, we fail to find him.

In the confusion of the senses we lose, even his tracks. Far from home we see many cross roads, but which way is the right one, I know not.

The Bull is the central dynamics or basic emotions. At first these are negative emotions and thoughts.

Second picture: Then sees the traces of the Bull.

Discovering the footprints. Understanding ourselves, we see the footprints of the Bull. Unless I discriminate, how will we perceive the true from the untrue? Not yet having entered the gate, nether less I have discerned the path.

Third picture: Perceiving the Bull.

When one hears the voice, one can sense its source. As soon as the six senses merge, the gate is entered. Wherever one enters one sees the head of the Bull. The slightest thing is not apart from self.

Instead of seeing, we take our interpretation of reality as more real than reality itself. Everyone holds belief systems-personal and social-that remain forever untested by direct experience. These belief systems can range from the great religious, political, economic, and psychological theories to the little beliefs people hold that tell them that they are-or are not-worthy.

A part of therapist's job is to return us to a more direct awareness of reality. As F. Perls once said "we must lose our minds and come to senses".

Fourth picture: Catching the Bull

Catching the bull means feeling and being aware of these (negative emotions and thoughts) without repressing.

Fifth picture: Taming the Bull

Taming the bull means holding and controlling and beginning to resolve that conflicts.

Sixth picture: Comes home on the Bull's back

The struggle is over; gain and loss are assimilated. Onward we go no meter who may wish to call me back. Coming home on the Bull's back is acceptance of the problem and reality.

Seventh picture: The Bull transcended

The Bull forgotten and the Man being alone means the resolution of conflict.

Eighth picture: Both Bull and Self Transcended

Bull and Man out of sight is complete non-attachment or emptiness (sunyata).

Ninth picture: Returns to the origins, back to the Source

Returning to the origin is seeing oneself and reality as if is or returning to one's original nature.

Tenth picture: Enters the city with bliss bestowing hands

Entering the city is to become a Bodhisattva (a mature therapist?) to help others.

It is said that the Bull seen at first is a black Bull. Then there appears a white spot and this spot spreads wider and wider. And finally the Bull becomes completely white. This means complete purification of the mind (and soul).

Western traditional psychotherapy aims at changing the mental content with which we identify. Most commonly, this involves changing negative self-attributions to positive ones (The bull being at the first pictures black is becoming at the end white).

The Eastern spiritual approaches, on the other hand, aims to foster self-awareness, and to remove identification with any mental content, positive or negative. This comparison is starkly outlined by Ken Wilber (2002) who states that Western psychotherapists help us to prevent the dream from becoming a nightmare, while the Eastern approaches help us to awaken.

So, one is awakened or liberated when one's dreams and reality becomes congruent.

Research

Eventually, what is the outcome of our research on psychotherapists?

The hypothesis from which we started was that most psychotherapists would 'dream' about their personal wellbeing, that a smaller number of them would bear in mind professional wellbeing and the wellbeing of their clients, and that the fewest psychotherapists would long for the humankind wellbeing.

The sample included certified therapists of various modalities (Integrative - 9 subjects; Systemic Family Therapy - 6 subjects; KBT - 1; REBT - 2; Body Therapy - 3; Gestalt Therapy - 3; Psychodrama - 3; TA - 2; Psychoanalytic - 2; Existential - 1; Client Centered Therapy - 1; Psychosynthesis - 1; NLP- 1 subject).

Since this is the exploratory research, the sample has been chosen respectively. The majority of the examined psychotherapists have the European Certificate for Psychotherapy (74.29%), while only one fourth of them have the National Certificate (25.71%). As no significant statistical difference has been established between these sub-samples (groups), in the further processing of the data these variables have been examined as the same sample - from the population of the certified therapists.

The number of female therapists included in the sample was twice as large as that of male therapists (68.57: 31.43%), which also corresponds to the ratio in the population of the psychotherapists.

According to the gender of the questioned therapists, there were no statistically significant variables; therefore in the subsequent processing of the data, they were examined as the same sample.

All the examined psychotherapists are older than the age of 30, and only one respondent is older than the age of 70. Almost half of the questioned respondents are between the ages of 30-50, and more than a half of them are older than the age of 50.

40% of the questioned psychotherapists have less than 10 years of psychotherapeutic experience and 60% of the respondents have more than 10 years of the psychotherapeutic experience, out of which 31.43% of the questioned psychotherapists had more than 20 years of professional experience. Variables between these sub-samples are not of statistical importance.

Method: A specially designed questionnaire was used, consisting of a number of questions, the main one being: What do psychotherapists dream of, personally and professionally? There were two more questions significant for monitoring the assumed level of development among psychotherapists; these pertained to the importance of spirituality in the lives and work psychotherapists.

Spirituality (as differentiated from religiousness) was defined as the process by which human beings transcend themselves, concrete, finite particulars of the world. It takes place within the framework

of their ideals and aspirations. It takes them beyond themselves to the realm they can experience a union with something larger than themselves, and in that union finds their greatest peace. This definition was offered to the subjects in explanation of the questions related to spirituality.

Independent variables included: gender, age, years of psychotherapeutic experience and the certification levels.

Dependable variables included: the subjects' answers to the question: What do psychotherapists dream about, and ranking the importance of the spirituality in relation to the foremost life achievements.

Collected data were processed by content analysis and chi-square test; the answers to the following questions were analyzed:

- What is their dream (professionally, as therapists; and as private individuals)?
- What is the level of importance of spirituality, as one of the foremost life achievements, on the 1-5 scale?
- Is the spiritual side of life important?

Survey results

As seen from the figure 1, all the questioned psychotherapists dream about personal well-being (the most common answers: family and children wellbeing; good health; traveling; personal love, happiness, peacefulness, harmony, fun, and alike; self-development; good partner's relationship; money issue; friendship; nature; to be at leisure; to have a hobby; etc.), professional development - wellbeing (the most common answers: psychotherapy to become an independent profession; to integrate theory and practice; to confirm theoretical concepts through research; to make better integration between modalities; to ground institutions for psychological development - growth centers; to make available psychotherapy to wider population; to broaden the scope of interest for psychotherapy; to develop themselves to be better psychotherapists), client's wellbeing (the most common answers: to be of use to their clients who need to be helped; to help numerous beneficiaries; not only to help but to keep joyful encounter with the clients and to promote the psychotherapy seen as a challenge; to develop together with their clients; to help marginalized groups of people), but only 5 questioned psychotherapists (1/7 of all) 'dream' and wish the wellbeing of the humankind (the most common answers being: wellbeing for all human beings; kindness among people; deep connection with people and support for their growth; preservation of God-made gifts to the

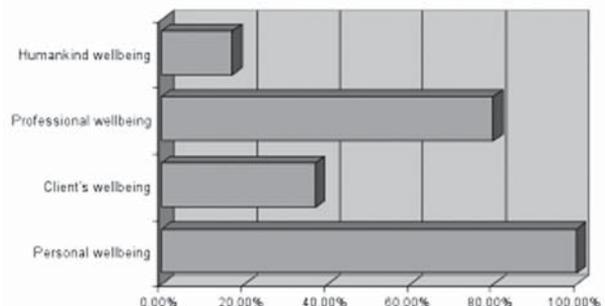


Figure 2. Graph of the answers to the question: What do psychotherapists dream about?

	Professional wellbeing		Total
	Do not dream of	Dream of	
Younger than 50	1	15	16
Older than 50	6	12	18
Total	7	27	34

Figure 3 Professional wellbeing Cross tabulation

planet, less violence and more respect and consideration; care for earth, our mother, a more just and equitable world; peace on earth).

Out of all the examined variables of the psychotherapists' characteristics (gender, age, years of psychotherapeutic experience and the certification levels), the only statistically significant variables indicated to be the ages of the psychotherapists with regard to the interest for the professional wellbeing (results are shown in tables 1,2). Statistically significant difference is shown between therapists of the age 30-50, who indicate the importance of professional wellbeing as their dreams, in comparison to the therapists older than the age of 50 (precisely, one female therapist younger than the age of 50 doesn't mention professional wellbeing as one of her dreams; while among therapists who are older than 50, 6 therapists do not cite professional wellbeing). As seen from the figure 2, the majority of the questioned psychotherapists (38.71%) grade spirituality in third place, on the 1-5 scale. While half of the questioned psychotherapists (54.84%) highly value spirituality (4th or 5th place on the scale). Almost all of the questioned therapists (93.94%) rank spirituality as the important side of life.

Conclusion

We should regard a mature psychotherapist as someone who is «compassionate, warm and kindhearted person» (H.H. the Dalai Lama & Cutler, 1999, p.27), someone who can be regarded as healthy as well.

It seems to us that bypassing working on social skills or external behaviors, in favor of an approach that «cuts directly to the heart» (H.H. the Dalai Lama & Cutler, p. 54) we can realize easily the value of compassion and its cultivation. If we approach others with the thought of compassion, that will automatically reduce fear and allow openness with other people. It creates a positive feeling of affinity,

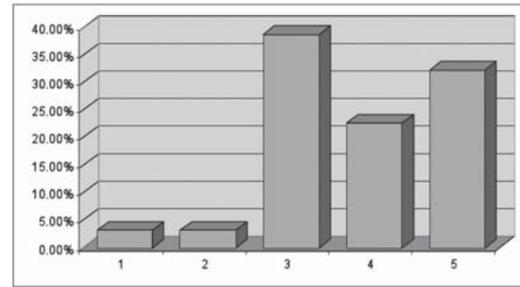


Figure 5 Graph of ranking the importance of the spirituality in relation to the foremost life achievements

a kind of connectedness. Our inner transformation begins with personal analysis - 'working on ourselves' - releasing us from the burden of our past which involves our self-discipline of gradually replacing our 'negative conditioning' and widening the scope of our self-consciousness corresponding with 'positive conditioning'.

So we can reach the psychological maturity, and then go further towards spiritual maturity (transcending our ego) - to be able to help other human beings, not only our clients, but to be emphatic and solidary with all humankind. Starting with a wish for good things for ourselves we then take that natural feeling towards ourselves and cultivate it, enhance it; and extend it to include and embrace others - all humankind. We fully agree with what H.H. the Dalai Lama said about compassion: «one could define compassion as the feeling of unbearableness at the sight of other people's suffering, other sentient beings' suffering» (H.H. the Dalai Lama & Cutler, 1999, p. 94).

Considering the survey results it seems obvious that all psychotherapists are concerned with their personal wellbeing, less with their professional and the least with the humankind wellbeing.

The results are consistent with the development of psychotherapy and its widely conceived tasks, starting from the initial one: the relief of the mental illness symptoms (the medical model of mental illness), gong to the next: stimulation of the personality growth and development, overcoming obstacles and postponements in the development and release of client's potentials (the prevention of mental health), and finally, the most widely regarded task of cybernetic-systemic psychotherapeutic approach is one that focuses on overcoming psychotherapy that «offers hope to the individual representatives of the species and not the entire humankind (Ignjatovic at all. 1989, p. 20). By analyzing and summarizing the general trends of the psychotherapeutic scene, a group of authors (Ignjatovic at all. 1989) concludes that «the aim and purpose of psychotherapy, in addition to growth and the development of the

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	3.800(b)	1	.051		
Continuity Correction(a)	2.324	1	.127		
Likelihood Ratio	4.179	1	.041		
Fisher's Exact Test				.090	.061
Linear-by-Linear Association	3.688	1	.055		
N of Valid Cases	34				

a Computed only for a 2x2 table;

b 2 cells (50.0%) have expected count less than 5. The min. expected count is 3.29

Figure 4. Chi-Square Tests



personality liberated from neurotic limitations, should be the growth and development of the environment or the entire biosphere» (p. 20).

Graham Barnes, the psychotherapist from the U.S., well-known to our Serbian psychotherapists (and others), our teacher of TA, later a teacher of cybernetic psychotherapy, has the similar viewpoint. In his keynote speech at the Congress of psychotherapists in Sarajevo back in 1987, said that the main task of psychotherapy is not only to correct the negative premises that keep us and the whole planet 'in straits', but also to create contexts to enable us to remove the blocks that would allow us to shape our more human future.

In the contemporary psychotherapeutic literature we more often meet such conclusions (Barnes, 1994; Moiso, 1998; Goldberg, 1999)

Psychotherapists and their clients create images of the future. «By framing an imagination of the future with current understanding, they «think forward». They are forming a vision of themselves doing specific things differently in the future.

Through having a vivid emotional experience, they envisage and grasp a future that is different from their present, linking future, past and present» (Barnes, 1994, p. 72). According to Barnes, «the proposal for psychotherapy of the future today is to construct a psychotherapy that takes responsibility for itself» (Barnes, 1994, p. 69), that is «a psychotherapy that is aware of itself», «reflexive psychotherapy» (p. 69). To conclude, that our invention of a future is self-creative act. We create a future that in turn creates us. If we entertain the premise that we (psychotherapists) can shape or «invent» the future, this acceptance expands our understanding to include the notion that we are interpreting, personally and socially, the present, and that we are constituting a world within the wider world and this interpretative activity continues to mold us.

Our vision of further development of psychotherapy includes psychotherapists inventing a picture of the future, putting in that picture the objects of our outcomes that we see and feel. Our dreams and wishes may become our reality, for «our roots are in the future» (Stewart, 1996). Whatever we as psychotherapists 'dream' about, that we'll become. And, whatever we are today is exactly what we were thinking of yesterday. And, what we are going to be tomorrow is what we are 'dreaming' today.

Our private and professional wellbeing is transformed into inclusion and involvement with a wider social framework. This further means that our social, public disclosure the values we are advocating that also become a value to others: to all of us as individuals, as a group, and on the planetary level as well (Milenkovic, 2005). There remains the question to which we should give our answer - WHAT DO WE AS PSYCHOTHERAPISTS REALLY WISH AND DREAM OF?

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Congruence idea Application in the space of vector model of psychotherapy

O.V. Shvedovskiy

Psychotherapist

The idea of cohesion, convergence, similarity in mental space plays a crucial role. For example, Carl Rogers, one of the founders of humanistic paradigms in psychology, claimed that in order to provide effective psychological care, as well as to foster healthy communication, general practitioner must be congruent, as well as maintain congruence in manifestations of a client (Rogers, 1999). Under the congruence Rogers felt the experience, knowledge and communication. In other words, the subject should be able to accurately and to call and speak the feelings that he had to ensure that communication was productive and healing.

Another psychological tradition, NLP, related to the names of Bateson, M. Erickson, Bandler, Grinder, also considers that as an essential condition for efficient communication. However, in this case, the focus shifts from individual level to the amount of space between two or more subjects. In order to achieve a close and productive contact between a client and a therapist, the latter is prescribed to make a body adjustment, an alignment of nonverbal behavior to the nonverbal behavior of the client. It is asserted that this coherence in the rhythm of movements, speed, posturing, etc., results in client's feeling more secure, while next to those, who is unknowingly considered by him as «similar to himself», and the therapist gets more access to the emotions and states of the client because he literally plays one of the strongest markers of these states.

In the work on the micro dynamic of personal changes, we were also shown to agree on the elements for the client and therapist experience in working with experience. The hypothesis of dialogical resonance, which is a prerequisite for the success of empathy, leading to a new meaning, has been designated and verified. For the few basic characteristics selected by Vasyluk to describe experience (type of distress, registers of consciousness, vital worlds), it was shown that the higher the consistency of the characteristics of the client and therapist experience, the more productive experts regarded psychotherapeutic process unfolding between them. That is, the dialog is a State of resonance at the micro level, consistency and customer empathy therapist experience.

Looking at examples of consistency outlined above, it's easy to see that each of them keeps the communicative situations and does not address wider field, which is also possible to consider as a useful idea. In what sense is it useful? The answer to the question of what is considered the norm and what is considered a deviation from the norm is an ultimate matter for any psychological theory. Otherwise – is there mental health, and is there sickness? In care of Psychology is well-being, happiness and well-being of the individual.

In this case, using the idea that life is to analyze the context in which the drama of human destiny unfolds. Such analysis goes beyond purely psychological, but, however, helps answer the question of mental health, as well as on the question of opposite position. Considering the meaning of psychological benefit, health, and his absence – and, on the contrary, injury, disease, will consider a continuum between sense and nonsense. There are dynamically two kinds of motion toward the sense

and nonsense in the side in the space of this continuum. We will use a vector model to describe the movement being. Let us denote some important provisions of the model.

We are constantly on the move, which can be described through the area. Movement is the basis of life. Life moves from one way or another. All dead is on stillness. To be under traffic means to change anything about oneself in time-space. We are there, where we turn out. Our soul commits movement, when we choose. In General, even so-called «inanimate» objects are on the move; however, this movement occurs when the path is less complicated, more predictable, simple. Thus, instead of the classical division between living and dead, you can define as a continuum between the maximum movable, changeable, in other words – alive and completely immobile, unchanged, in other words, dead. In this sense, the whole universe, the world is more or less vivid. Dead also includes just what was in the past. However, here we can see life-like life ideas, works of art (as media personality is already a deceased person), etc.

It should be noted that a meaningful plan (physical layer) is implemented even if there aren't any actions committed in movement. Taking into account the continuously expanding Universe, the Earth's movement around the Sun and on its axis, we can imagine the difficult trajectory, which plots each of us for ourselves in space-time. The fact that these movements are mostly not understood by us, as well as being at levels far beyond our normal perception, reality does not cancel the significance of this movement towards our vital designs. In addition, at the micro level those small items from which we are (the elementary particles, Quanta, atoms, occasional recollections, impressions, feelings, etc.) are constantly on the move, which the observer can often seem like a lack of movement.

Imagine Wizard's Zen meditation in deep still. His body seems static and mind seems free. However, his body moves along with the planet in the universe, and small portions (quanta) commit micro movement. At this point, the wizard implements the principle of non-activity, and Tao. If we describe what happens during meditation with the consciousness of the master (see Epstein m. «Thought without a thinker», 2003), and his mind is not static, but it rather is a free semantic space thoughts in which are in Brownian motion, each of which does not stop the ground, and goes from this field easily as agreed. In psychological science that principle leads us to explore more processes with personality, relationships, activities, rather than structures that make up identity, built up relationships. The surviving structures, following this principle, require thinking about dynamic systems that are continually evolving.

Overriding opposition from this principle – lively, vivacious dead stationary, can theoretically pave the way for the establishment of criteria to identify the productivity and quality of mental process. All that revives the process that helps a man to develop and make change on oneself become a healthful, productive, reinforcing. All what gripes the process, freezes and stops changes is counterproductive, weakening. It should be emphasized, that the movement is not the only criterion, because there is a well known effect of high level entropy condition in



which there are many moving parts, and so it is more likely to be seen as society depending. Another important criterion that will be discussed later, is an address of movement, orientation, task orientation. In therapeutic practices this principle works as a tool at several levels of interaction.

At this level in a bodily sphere urges us, firstly, to be attentive and responsive to any physical changes of the client. Secondly, it allows us to examine the body of the client through the prism of the nature of its movements, orientation in relation to himself, therapist, surrounding objects, etc. Thirdly, not simply to describe feelings or emotions that arise as you work, but to live one's body through movement in a particular direction in space. One of the easiest methods of implementing this principle is the choice of direction for the human experience, themes. You can suggest the customer should ask: «which way you push, directing the discussion. We can ask the customer to listen to your own experience and choose it. Then, we can ask him to consciously move along designated route for some time with this movement and maintaining a high level of awareness (this can be done using both the images, feelings, inner voices, and using tricks amplification implicit movements, touching the client to maintain the vector direction of its motion (see, for example, Mindell «Geopsihologiâ» a. 2008). During this movement that is not more conscious than propulsion meditation experiences may be strengthened and deepened, reflecting on the client's topics. At the semantic level, we can use this behavior for more focused text that occurs in the client's and therapist's co- authorship. Following the idea of continuous motion and changes most when the revitalization is experienced, the therapist can focus on the differences in wording, the slightest changes to values and meanings, which are put into words and the maintenance and strengthening of these differences, highlighting and expanding. G. Bateson calls this idea of «differences give rise to differences».

Technically, this technique is implemented within the framework of understanding psychotherapy (Vasilyuk, 2010) recommendations are related to the construction of therapeutic response. Such replicas, designed as a paraphrase, in the best shape cannot completely replicate the idea and the words of client, but instead return it in the text as amended, maintaining the thrust of speech. More precisely, on the one hand, by being a mirror, therapist accompanies the client's process, and the more the differences are in wording and, most importantly, in additional senses and drop-down on customer statements, the more productive you can be estimated as a replica, as it reinforces the semantic energy and creates tension for further movement of the client.

Compare:

KI: I feel very lonely, when find myself in a cold apartment on holidays, especially family, family holidays...

T1: can you say that you feel loneliness, coming in a cold apartment, especially on holidays, created for the family being at home?

T2: do I get it correctly, that you as an individual, loving warmth of the hearth, pleasant family chores, covers acute *Șemâșâ* Tosca during those moments when you encounter emptiness and coldness like in someone else's apartment?

Actually, this case clearly illustrates the convergence of two criteria – variability, mobility, and, at the same time, focusing on a specific target area.

Movement occurs in subject-semantic field, where a case is an external objective reality and meaning – is an expression of the inner subjective reality. Separation between external and internal is a

conditionality that occurs when an individual with knowledge community of small «|» (the notion of a small «|» can be found in many works of a. Mindell, for more details see Mindell, 2004), which is required to maintain the integrity of the preserve and to maintain border. The psychotechnic project develops a typology of Vasilyuk, shaping it's life worlds through internal intersections (simple or complex) and external (easy or difficult) fields (Vasilyuk, 1984). This typology of living worlds contains the idea of continuity of external and internal, being together in the semantic space.

Note the idea, that vector always perceivable and focused, specific, and at the same time inextricably linked with the life plan as the last semantic orientation of individual existence. He tied to a specific point in space and time on the Earth (and further more – in the universe) and is expressed through our body directly and clearly. It is also important to remember that the earth itself has a vector of motion in the universe. Our presence here on this planet, sets specific orientation of our movement, literally the source defined via the force of gravity, etc., as well as our physical abilities. The last assertion could look pretty naive, but in many unique spiritual traditions the world is seen as an important factor that determines the status of the individual very much. A substantive level, the validity, in contrast, either has no semantic layered structure, or is isolated. Physical concept of measurements, including the part that requires more than 4 dimensions is described in terms of layers, and the constants that define the life reality. Movement (action) on the substantive level has the property of irreversibility and uniqueness. Semantic space is a multi-level, laminate. More specifically, you need to talk about a variety of semantic spaces and times, each of which has its own dimensions and constants. Complex relations arise in domestic semantic meta-space between levels, as described by Vasilük through the concept of registers of consciousness (Vasilyuk, 2010). However, the movement (action) in the semantic space has the property of reversibility, repeatability, reproducibility, etc until they are implemented in a meaningful field. It is in the semantic field due to the effect of reversibility, reproducibility and repeatability, there is a real possibility for the appearance of the dead, or beyond the concept of death. Under the Zero register means the substantive area, external validity is the eternal process where traffic never stops (as long as the traffic moves at the macro level of the universe). Zero register is shared for all of us. The first case refers to the value, intrinsic level that reflects without distortion which makes the traffic occur in both domestic and external space, and relates to the whole structure of the subject around which a judgment on the registers of consciousness is made. It is different for each of us and involves First register along with the current state of our system, I second small, and so on reflects the degree of removal from the register-knowledge of external reality, or a semantic distortion in a complex structure of domestic realities.

The dead as a lack of novelty, which makes only unique actions in an endless loop possible, which actually forms the stillness at a higher level of the system (than the one in which the traffic moves), the inner space is the only possible place for the emergence of such repetitions. It is impossible to log in twice the same river events in the outside world, while internal experience from time to time shows us this opportunity. Such phenomena as obsessive thoughts, recurring dreams, memories, resistance from which is difficult, etc. – all these are the examples of dying of internal space. Rituals (domestic, inaccurate reading) you may want to include as an example of an external migration plan internal replay. If you perceive each ritual action like playing it in the past, and not generating any new meaning and the outcome of the action, the



ritual becomes an anti-pattern, kills the living essence and purpose of traditional action. Indeed, this ritual is always associated with a particular event, individuals, specific circumstances, thereby saving yourself and freeze in the tradition of semantic stillness. The very concept of death, dying, has an idea that occurs in the vast majority of cases, i.e. in the space of knowledge as a result of the Division of knowledge into layers (registers). If it weren't for these sectors, internal actions would not be possible, reversibility i.e. each event would be seen as a unique, lively. Many spiritual practices clearly indicate that what is commonly called death is moving into another State, i.e. the continuation of life. Two alleged spaces therapist encourages the practice to be able to make transitions from internal to external and vice versa, from external to domestic. As soon as I hear as a therapist made a client's Semantic kernel, I can help you survive these meanings in reality. Conversely, once I see actions, customer behavior, which are clearly (or implicitly) not meaningful (not translated into internal), I can help you understand these actions, their translation into an internal plan with substantive language into the language of the senses. Transferring from internal to external already exists in such forms as art therapy and psychodrama. Transferring from an external to an internal – is an interpretation, explanation, empathy, etc. Main methodological issue of how (arising, due to inaccurate understanding of these mechanisms) is in emphasizing the distinction of internal and external, through consistent treatment is either to the internal and to the outside, or vice versa (first in, first draw then draw; and then interpret). Of course, masters of art therapy, psychodrama, psychoanalysis etc, operate freely in both spaces and help its customers to experience painting, and realize acting. But it is important for us to offer such a method, this method of work, which initially would be oriented simultaneously, a one-time job with the intent and effect. This non-recurrent nature allows not just keeping a finger on the pulse of the process, but also mostly advance a client (and a physician) to holistic living consistent with his life. This method is a procedure of Mindell's approach in broad sense. And here the idea is the continuation and expansion of the designs contained in the procedural model. Conscious movement of semantic vector as a practice of the twin plans – outside (through bodily experience) and inland (through search activity, and openness of the semantic experience), to reside, create meaning in action through tracking the slightest changes meanings in traffic (a. Mindell, 2008).

Courses are the bearer of the movement, tangible, objective, something that fills and is valid. We can say that the subject is one of the parents and media sense, however, the subject lacks meaning, an idea until it falls into the realm of consciousness. In fact, as a kind of inner phenomenon of consciousness, based on this principle, it does not exist in itself. There always is a media sense externally. Any object is a container and actually has potential meaning. Attempts to break into the world of modern consciousness pure abstractions from this perspective, there is a distortion, pathology, which ultimately leads to a semantic gap, a *bessmyslicam* of all kinds. Since we postulated that life is what moves, changes, to the extent that this movement should be substantial -should be something that makes this movement. At the micro level, the Universe moves continuously – particles, quanta are in constant motion, and they can be viewed as objects filled with finest semantic pips (Capra, f., 2003). Combining these particles into a larger community at the macro level is turned into objects being dealt with by our consciousness. We ourselves are complex systems of «objects» that are so complex that our consciousness often lacks in order to comprehend the meaning for themselves. Until we interact, move -we

are not only actors and objects, but are containers of meaning. You must enter the interact, must discover a motion vector in order to understand anything. It is difficult to move, choosing their own path of life concept in order to understand it. Most of spiritual practices describe the world as a Divine Spirit-minded Logo, where even a dog's droppings have Buddha-nature. The higher the level of knowledge (more complex community of small «I») than it transcendental is, the more items included in the Semantic Web are, and vice versa. Regarding psychological practices this principle calls upon a general practitioner and a client to make activity in the external reality greater, the reliance on bodily experience, to recognize the need to not only solve all questions that arise during work, but try to actually live through movement identified problems. Realizing that the only just alive is the experience at the zero register, a therapist should be able to focus on these differences that bring a client to a bodily level. Attention to weak physical signals (tonic posing, eye movements etc) becomes a starting point to live the identity of a client up. The body is a crucial semantic point that allows you to finely tune the exact meaning and distinction. Any «semantic» symptoms are expressed through the body, either in the form of explicit events (reservations wrong actions, embarrassment, etc.) or in the form of implicit event (secondary signals weak trend).

Meaning-what is attached to the action of movement applied to it through working with knowledge, or craziness. In other words, we mean a community where there are small «I». Simple community creates simple meanings, complex community raises more complex meanings. Degree of the meaning of object depends on the complexity of the system in which it is enabled. We can say that the meaning is what sets the direction of movement, life. Even the simplest community consisting of two small «I» (quanta), already has a simple sense, i.e. in movement. At the level of elementary particles we see that the meaning of the relationship between particles is reflected in the trends of attraction, repulsion, which provide continuous motion of these particles. Larger community is with more complex semantic issues that arise from increasing the number of vectors (directions) each of the subsystems within that community. These individual selves are summed to the super system, a large community of small «I», creating a single, unique trajectory for this system. On the other hand, the meaning is not is the focus at all, but as a concrete action, movement, address. Sense contrasted with futility so that if change, traffic is chaotic, with the more pronounced trend, it approaches the mindless, and vice versa. More precisely, is more obvious, as clearly expressed direction changes, the more defined vector, so you can call it a more meaningful movement. The meaning with third parties is what denotes a unity – p-we-SL, and this is well expressed in English. P-we-SL is what forms the ' we ', community, integrity. At any given time, each one of us is in a unique location and its movement is implemented right now, in the present. We are moving in time. In our perception, inner reality, there is a picture of past, present and future. However, future and past are available only in the form of meaningful reality, in the form of these times (and thinking). Now, the only available for external actions are limited objective, time and place, and the inner boundless. At the same time, individually, our movement is unique. However, this uniqueness is so-called external reality, the outside world (external to each individual living system) where by virtue of physical and biological laws, for instance, being in two places at once, or living in everyday understanding, are indefinite. This seemingly simple fact often ignored consciousness that manifests itself in phenomena of dreams, memories, planning etc., the farer the consciousness of this fact so painful given the greater return to reality

are and, and the less conscious and coherent movement-change our personalities become. Examples of known psychological perspective match expectations and what actually happens. The higher the degree of mismatch between expectations and reality is, the more psychologically difficult coping with this disagreement becomes. Domestic trends, repeated in variation. However, this variation is rather potential, and is expressed in the form of realization, the alleged traffic trends. In other words, the multiplicity of areas in the end is always converted to a single external response, action, movement. In vector terms, this can be described as finding superposition vectors. We are influenced by external forces, which also have a direction and intensity.

We are not alone. Life is around us in many forms: other people, animals, plants, etc. In the broadest sense-nature, there is a source of substantive peace movements, which affect us, and we have influence. Such an impact on the community of small «I», which our personality is, will be referred to as «podtalkivaniâmi». Boost easily discovers listening to their bodily sensations and feelings. Our body is constantly has lots of podtalkivaniij both the reality and levels of reality in the form of weak and strong trends that «push» us in one way or another. Concept of «koncept podtalkivaniij» is pretty close to «flirt», formulated by Mindell (a. Mindell, 1999). In fact, they're the same thing. The difference is that the idea of pushing includes vector component-specific right direction. We have the freedom to choose from a variety of potential directions. But every time we put one, we concretely participate in one motion. Freedom to choose is somewhat illusory, since it is not so, what do you do, and so, at what level the inner realities we identify ourselves. When identifying the first register (issue identification with zero register requires separate treatment), we find that there is only opportunity movement, action – which is the superposition of all vectors of the internal and external spaces, and which is already under way in the outside world, subject-matter. Identification of the first register is a State of coherence and of awareness, acceptance and surrender, accompanying motion in zero register. However, since our inner space stratocumulus, and consists of many sub societies, our consciousness can identify itself with the entire whole, and with any part of it, (and, consequently, the specific focus of this part). This is the subject of freedom, or a choice of which identified consciousness is. However, when identifying not a part or parts of incongruence phenomenon, or of struggle and confrontation between reality and reality, where reality always wins over reality and that leads to feeling of varying degrees of ill-being on the sensual level. Incongruence, in this sense, is a reason concerning the suffering that these are only a portion of which is identified with consciousness. In terms of integrity, the whole community of small «I», all parts are always moving in the right direction only. Our only movement (aspiration) in time-space is always the result of all possible areas for us.

Thus, the more controversial our desires are, the more force the impact on us from outside has, the more difficult and slower our movement is, and vice versa. The resulting vector is always found in substantive terms, and represents our true trajectory in space-time reality. What we think about our movement, and that is what our movements, in most cases, differ among themselves by many internal and external forces intentions, including macro force for the most parts remain out of our consciousness. Achieving this level of consciousness in which we can be congruent in motion, that is going to be not only to the first register of consciousness, but also will register zero informed participation in reality, there are the ultimate goal of development for the majority of spiritual practices, which can be attributed in psychotherapy. Rate movements change the structure of awareness, i.e. the more

identification aware system of small communities that make up our integrity «I», the various manifestations of life form. These communities (vegetation communities, conglomerates, etc.) are formed on a general orientation of the elements that have unifying semantic terms, and directing sense gives birth not was «we». Life systems have a movement system in a particular direction, which results in vector-elements. The more coordinated the movement of elements is, the more stable and powerful it becomes. Conversely, the more different directions elements of the system are present, the less life system is, the more threats it is susceptible to.

At the same time, it makes sense to note that internal divisions do not necessarily lead to the destruction of the system, but may contribute to its active growth and development instead. It can be assumed in the language of the vectors that this situation occurs when the direction vectors' subsystems are not included in the collision, and move forward in the same direction but at different angles. To preserve the integrity of the system which is required, thus, constant search results vector on the abiding of subsystems and vector. Examples of such works are in the practice of corporal as yoga, contact improvisation, some types of body therapy. The conceptual idea of deep democracy by Mindell (a. Mindell, 1999) is a direct expression of that position, as tells us the importance of each of the parts contained in a community. It should be noted in the following feature: when you have many meanings, given the complexity of knowledge, speed community starts to decrease, as is the ultimate identification of knowledge that influences the congruence, coherence traffic originating in reality with recognizable movement reflecting the reality of knowledge. Large communities, such as, for example, social systems, have a certain threshold of complexity, which is starting to grow wanton movement, entropy. The same is true for the human person, which, of course, is a complex community of multiple subsystems (subpersons, parts, etc. – «Identity as a group, group identity» (Capkin, 1992). Hence the need to avoid exceeding the threshold of complexity to a minimum and a maximum attempt to collectors, «simplicity-complexity» to the most simple solution considering the reverse situation is when the system has a bright clear direction – it becomes clear that this is not a conventional system is flexible, viable only when a significant condition is sufficient forces to retain their vector with other vectors. But since any meeting changes the direction in both systems involved, then the only vector or the simplest solid meaning except on the highest logical level systems, level design identities – life.

Finally, it must be pointed out that the system has a few meanings for simple deployment and simplify movement-changing, also has a threshold of sustainability. Most ordinary small systems are short-lived because they do not possess sufficient reliability for the maintenance of the road, the resulting vector of a conceptualization. You can submit the resulting vector of all life that is in motion. The resulting vector can be of two types: is «0», and is the point. This option can be combined with the ideas of Eastern philosophy, in particular, the Zen, which provides insight into the directions of traffic are illusory, as well as the need for movement as a form of life has a direction and dimension. In this case, the length of time and space of a vector design life, expressed Divine Personality. This option corresponds to the Western philosophy, Christian philosophy, in particular. In this model, these two views are not contradictory as it may seem at first glance. They describe what happens with us from a variety of spaces.

Every living system over time builds-implements-embodies the resulting vector - direction, which we'll call the «life plan». UEFA, the



resulting trajectory can be measured, tracked only when life system. Until there is movement, freedom of choice (or uncertainty), the idea is unknowable. With the end of the life of the community design becomes the *raison d'être*. However, the very living system is never able to understand it in its entirety, at least until the elements are not aware of transcending. That is, the meaning is a product of a living system, which concludes its existence. Partly, this is consistent with views of F.e. Vasilūka, who claims that the meaning is the product of work experience (Vasilyuk F.e., 1988). If experience in a broad sense is understood by the movement of live systems, some communities of small I, (involved in dialogic unity, and possibly worsening feelings), meaning occurs at a time when the living system reaches its climax, after which it as such is no longer needed. If you remember that the meaning was defined not only as a product, but also as a condition of the life of the community, the following chain of rebirth becomes clear integrity: the meaning from previous community life becomes an impulse, a direction setting for the new community that is involved in building design. Intent is realized until the pointer becomes a, and again in meaningful way without end. Inside us constantly finish their life small community, creating new meanings that support the standard concept of great integrity. Completion of our life is turning the idea into the meaning of life that supports the Idea of life – Super position of all vectors of all subcommunities. The greatest integrity is in any of the three vectors: moments of harmonization in substantive terms, the life plan and design to life.

The greatest integrity, embodiment, the vitality of a particular living system (for example, the human person) takes in moments of complete harmonization of three areas: its actual motion (private unique vector, conceivable position specific identification), or his life plan (local resulting vector, conceivable not transcendental position coherent system) with the purpose of life (the resulting vector of from the perspective of transcendence, conceivable). It gives you these options.

Internal, subjective life-design model is the same as the concept of life, and external referral traffic (a particular object incarnation) also coincides with the name. This condition can be called congruence, integrity, happiness. People arrive in a certain way in life; commit the Act in accordance with their big goals, feelings unknown before developing in the direction of their entire life, as well as in harmony with the eternal, natural movement undertaken throughout the world. «Follow the Tao», «walking in the will of God», «stay in the world»-here are specific ways to describe this State. The word «happiness» in this context refers, firstly, as the ability to see themselves as part of a greater whole (PART), and secondly, be in harmony with other parts of that whole (part). Subjective life-design model is the same as the concept of life, and external action. This is possible in situations where identification of contact person inside, not too obšā is accurate, and doesn't realize a touch with small communities within the overall integrity. Conscious people are marginal, transcendent, while losing contact with individual small lumps of «community». Acts of such person are not accurate, not congruent to the awareness and understanding of his reality. In Zen-Buddhist literature, namely, the metaphorical «Taming of the bull», this situation is described as one of the last stages of spiritual development – when a person who has attained enlightenment, loses its connection with the specific reality, completely submerging in a dissolving State.

Master Zen warned that a prolonged staying in this State, creates is the illusion of enlightenment, and becomes an obstacle to further development. Dissolution at the domestic level, dive into worlds of many registries that are human from reality, not allowing the actions to take place as fully meaningful as the addressee of these actions is a non-existent, in-house, illusory.

Subjective intent and intent model life-life are different and the same concept of life is unconscious, I know happiness. This State can be found in religious Christian texts that describe the holy martyrs who are fully aware of their own sinfulness, God's will, also entrust themselves to him and follow his will. Being and being in unity with large, becoming a part of it, these people do not allow themselves to get rid of suffering, that lets the knowledge of own frailty, sinfulness. Mental model and external action are the same, but different from the concept of life is a conscious self-destruction. This condition is an aware opposition to the natural course of things, opposition to larger vectors, to larger systems. Nature of such confrontation can be understood as follows. The knowledge community is small I perform the function of protection too actively, hyperbolically – at the level of personality, this translates into a phenomenon of egocentrism, desire to maintain and extend the life of a specific identity that begins during a separation from other communities. The paradox is that this state of understanding how to overcome obstacles is filled with pain and suffering, and eventually leads not to life prolonging, but to its completion. Egocentric path that ignores all others opposing themselves is doomed to a life of vectors. The main motive starts in working against oneself. Here in short is life in a sense broader than the physical existence. Vision, principle, life of soul – that's what egocentric position jeopardizes. The action plans and designs of life differ (illness, crisis, disintegration, disorder). This State, unlike the previous can be described in terms of disorientation, identification, the break-up of communities. This State is a State of irrational in the extreme. Thus, we can see that the idea of consistency, congruence can be used to analyze not only the level of communication, but also throughout the life course. Understanding of the importance of this kind is extremely important negotiations movements for any psychotherapy process because it allows you to integrate immediately macro and micro scale changes (or lack thereof).

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Female Brains vs. Male Brains

Serge Ginger

Clinical psychologist; Psychotherapist, trained in Psychoanalysis, Gestalt and EMDR; Founder of the International Federation of Gestalt Training Organizations; Professor of Neurosciences at the Sigmund Freud University (Paris); Pre President of the Training Accreditation Committee (TAC) for Training Institutes in Psychotherapy, of the European Association for Psychotherapy (EAP); Registrar of the EAP

Two lectures in the same time

You're lucky to-day: you'll have two lectures,
And — as I have a short time — I'll give these two lectures... at the same time!

One for women; another one for men!

In fact, I already began: right now, men and women haven't heard the same message!

Hearing with both hemispheres

For instance — in average, of course (with many individual variations)² — women hear me twice as loud (2,3 more loud) as men. So, they hear me "shouting" (and they think I'm angry) while men have the feeling I'm speaking in a confidential manner, with some kind of complicity...

The women hear me with both their hemispheres (left brain and right brain), while men listen to me with mostly their left brain — verbal, logic...and consequently with criticism! Women have more links between the two hemispheres (through corpus callosum)³ and my speech is colored with emotions, perceived subjectively through their wishes and their fears, through their ethical or social values (like feminism!). They hear what I'm saying, but mostly how I do it, sensitive to the tune of my voice, to the rhythm of my breath, to my supposed feelings...

Of course, this predominance of audition and subjective hearing is only a detail, but its main interest is that we can observe it here and now.

Two different species

To speak frankly, we belong to two different "species". In our times, we just finish the deciphering of the human genome and you perhaps know that it's proofed that humans and monkeys have about the same genetic inheritance: common at a rate of 98,4 % — which means only 1,6 % of differences between men and monkeys (male monkeys!)... while there is 5 % difference between men and women! So, a human male is physiologically more near to a monkey than to a woman!... And, as you already guessed it, woman is near to a female monkey!

Of course, such provocative and quantitative calculations neglect the qualitative aspect: for instance, the genes which contribute to development of language, art, philosophy, etc. but they underline the big gap between genders — within all animal species, including human species. This gender identity is different from sexual identity.

Usually, I teach to my students the impact of brain functioning on psychotherapy, during a four days workshop (with some demonstrations)⁴, but to-day, I've only some minutes to mention it rapidly, and I'll only give a listing of about twenty main differences between men and women.

Right brain is masculine

All researchers of all countries agree now to consider that:

- the left brain is more developed among women ;
- the right brain (the so-called "emotional brain") is more developed among men — contrary to what is often thought by general public (and sometimes even by psychotherapists!). It's under the influence of sexual hormones and neurotransmitters (testosterone, etc.).

So, the woman is more involved in verbal sharing and communication, while the man is more prepared for action and competition.

Already, in the kindergarten, during 50 minutes of a class, small girls talk during 15 minutes and boys, only 4 minutes (four times less). Boys are rowdy 5 minutes; they fight 10 times more often than the girls : 30 seconds, in average. When they are 9 years old, girls are 18 months ahead. When they are adults, women talk in average 20 minutes at each phone call, while men speak only 6 minutes, just to give an urgent information! The woman needs to share her ideas, feelings, emotions, while the man withdraw and control his emotions and try to find a solution. He interrupts his wife to propose a solution... and the wife don't feel to be listened to! In fact, men are more emotional than women, but they don't express their emotions and this point must never be neglected in conjugal life... and during psychotherapy.

Orientation

- Woman is concerned by Time (left brain);

Man is concerned by Space (right brain): the advantage of men in three dimensional spatial rotation tests is massive, since the childhood (Kimura, 2000).

- The woman finds her way with concrete markers: the advantage of women in memorization or denomination of concrete objects is massive.
- The man finds his way through an abstract direction: he is able to improvise a short cut to reach his car or his hotel.

Sense organs

Globally speaking, the woman is more sensitive⁵:

- Her hearing is more developed: hence the importance of sweet words, of voice tune, of music;
- Her sense of touch is much more developed: she has 10 times more skin receptors, sensitive to contact; oxytocin and prolactin (hormones of attachment and cuddle) increase her need to touch and to be touched;
- Her olfaction (smell) is much more sharp: 100 time more at certain periods of her menstrual cycle!
- Her Vomero Nasal Organ (VNO), the real "6th sense" (chemical and relational organ) seems to be more developed and perceives sharper the pheromones — which express different kinds of



emotions: sexual desire, anger, fear, sadness... Perhaps it's what is called "intuition"?

- As for sight, it's more developed among men, and eroticized: hence their interest and excitement for clothes, make-up, jewellery, nakedness, pornographic magazines... However, women have a better visual memory (for recognizing faces, tidying of objects...).

Why such differences? The Theory of Evolution

The researchers explain these important biological and fundamental differences between men and women by the natural selection through more than one million years of evolution of the human species⁶. Such adaptative evolution is supposed to have shaped our brain and sense organs through the combined action of hormones and neurotransmitters:

- Men adapted to hunting on large space and distance (and also to struggle and war between tribes). Usually they had to silently pursue game (animals), sometimes during several days, and then to find back their cavern (sense of orientation). Very few verbal sharing (it has been estimated that a prehistoric man met not more than 150 persons during his whole life).

- During the same period, women's brain adapted to children's breeding and education — which implies verbal sharing in the limited space of the cave.

So, on a biological level, men are programmed for competition, while women are programmed for cooperation.

And so, everybody can see that biologically, psychotherapy is a women business!⁷

These predispositions seem to be linked to biology (hormones and neurotransmitters). They are constituted during the very first weeks of intra-uterine life and seem to be very few influenced by education and culture.

Nature and nurture

To-day, neuroscientists and geneticists seem to consider that our personality is determined:

- for about 1/3, by heredity: chromosomes from the nucleus of our cells and mitochondrial DNA heredity, coming from the mother;
- for about 1/3, by intra-uterine life: during the first weeks after conception; the embryo (fetus) is feminine (Durdeen-Smith & Desimone, 1983; Badinter, 1992; Magre & al.; 2001) and masculinity is a slow and hard hormonal and educational conquest. So, the girl is not a boy who lost his penis (Freud's hypothesis), but the boy is a girl who won (gained) a penis. The psychoanalytical so-called envy or need for penis is an hypothesis which has never been controlled. Among transsexual people, one can find five times more men wishing to become a women than women wishing to become a man...

During the war, two times more male homosexuals were born, probably because of mother's stress, disturbing her hormonal balance (Durdeen-Smith & Desimone, 1983; Le Vay, 1993).

These two hereditary and congenital parts seem to be important: for instance, if a male twin is homosexual, his identical twin is also homosexual in 50 to 65 % of the cases⁸; if he is only a fraternal twin, it's the case in 25 to 30 %, which means two times less — but still 5 times more than in the general population!

Homosexuality could be predicted since the age of 1 or 2 years, in many cases (Le Vay, 1993).

- for about 1/3, acquired after birth: cultural bath or steep, education, training, occasional circumstances... or psychotherapy!

In a more general approach, the global correlation between personalities is estimated⁹ at:

- 50 % between identical twins (heredity)¹⁰
- 25 % between fraternal twins (hormonal impregnation during intra-uterine life)
- 10 % between brothers and sisters (education)
- 0 % between strangers.

These three thirds (heredity, acquired in utero, acquired during life) have been found — in different proportions — in many fields of abilities: intelligence, music, sports, and even optimism¹¹.

Depending on the amount of pessimistic or optimistic genes you've inherited, you could formulate this researches in different manners:

- "Our personality is predetermined — since our birth — at about 2/3".
- "Our personality is constructed — since our conception — at about 2/3".

Hormones

When you put a ball on the earth, boys give it a kick; girls take the ball and clasp it to their heart. It seems to be independent of their education and culture, and directly related to their hormones.

Testosterone is the hormone of desire, sexuality and aggression. It could be called the "hormone of conquest" (military or sexual!). It develops¹²:

- Strength of muscles (40 % muscles for men; 23 % for women);
- Speed (reactions) and impatience (92 % of drivers who hoot at a traffic light are men!);
- Aggression, competition, domination (the dominant male maintains the quality of the species);
- Endurance, tenacity;
- Healing of wounds;
- Beard and baldness ;
- Vision (far away, as "teleobjective");
- Right side of the body and fingerprints (Kimura, 1999);
- Throwing with precision;
- Orientation;
- Attraction by a young female (able to give birth).

Influence of œstrogens:

- Dexterity, separate movements of fingers (Kimura, 1999);
- Left side of the body (and fingerprints);
- In average, 15 % fat for a man and 25 % fat for a woman (to protect and nourish her baby);
- Hearing: women perceive larger range of sounds, they sing in tune 6 times more often, they have a sharper recognition of sounds and music (to recognize their baby);
- Smell: their olfaction is 100 times stronger (at certain periods);
- Nomination of colors: the cones, which recognize colors, are situated on the X chromosome;
- Verbal and visual memory of the localization of things;
- Attraction by a dominant male, strong, able to protect her, experienced, socially recognized — which means generally older.

To conclude: some applications in Psychotherapy

The research in neurosciences confirms a lot of traditional knowledge. It helps the everyday work in psychotherapy and counseling (with individuals or couples):



And now, to finish this brief lecture, some concrete examples of the daily impact of neurosciences.

They help the Psychotherapist to:

- Listen a woman with patience, until she is finished, without trying to “solve” her problem (which would be a male reaction, oriented toward action: instead of “mother” her, he becomes her “father”);
- Encourage the man to speak more and to express and share his emotions;
- Underline the importance of sight for men and of hearing for women, especially in erotic preliminary (music and sweet voice);
- Stimulate the ill persons: install patients near a window (open on the outside world) helps healing; stimulate the aged : passive retirement accelerates aging;
- Exploit, during psychotherapy, the intimate links between sexuality and aggression (both of them, controlled by hypothalamus and by testosterone);
- Be very prudent about “memories” of early sexual abuse: the memory of a scene, real or only seen in imagination, is treated in the same brain regions, and creates the same neurochemical reactions (40 % of the “memories” are false memories, reconstructed from conscious or unconscious fears or desires);
- Mobilize the frontal lobes, center of responsibility and autonomy (be able to say “no”); hence, richness of paradoxical and provocative therapy;

Some general remarks:

- To make love accelerates healing of wounds (testosterone);

- Body oriented therapies help to mobilize neurological paths: movement > right brain > limbic brain > emotions > deep engrammation (encoding) of experience...

- A certain amount of emotion helps memorization; verbalization afterwards helps to recall in the future;

- Long term memorization occurs mostly during dreams (REM sleeping); hence, in case of mental trauma (accident, death of a close person, rape, terrorist attack, earthquake...), usefulness of a debriefing before the first dream time (“emergency Gestalt”, Ginger, 1987).

- Women commit ten times more suicide attempts (they express their emotions); men succeed in their suicide (enactment);

- Women speak without thinking; men act without thinking!

- Women who are not happy in their relations, have problems in their job;

- men who are not happy in their job, have problems in their relations;

- Women need intimacy to appreciate sexuality; men need sexuality to appreciate intimacy.

Finally, it’s fundamental to follow the research in genetics and neurosciences¹³ and update in permanence (weekly) our knowledge.

- It’s probably not indifferent to work with a male or female therapist: it does matter¹⁴, it makes the difference! (Krause-Girth, 2001).

- Our perception of the world is very different... but pleasantly complementary!

New Visions of the Method of Smelling of the Imaginary Odor

Linde Nicolay D. ¹, Makarova L.A. ²

¹ Ph.D. (Psychology). Professor, Moscow State University of Humanities; acting member of the Professional Psychotherapeutic League, practitioner -psychologist with more than 20 years experience; author of the method of Emotion Image Therapy. Moscow, cell 8-916-531-0142; e-mail: nlinde@mail.ru.

² Makarova, Lyudmila A. Psychologist, Nizhnevartovsk; cell: 8-904-483-5837; e-mail: lmakarova@list.ru.

Me, Nikolay Linde, has been working on the advantages of the new method of the odor smelling since the beginning of the 90es. . Initially, this method was used with the so called heart pain attack, being intercostals neuralgia per se. It is also one of the forms of psychogenic algae. I reported about this method at several conferences and described it briefly in several publications (see [1-4]).

Although, I never claimed that the patients were cured with this method; I prefer to leave this question open, the problem not being studied completely.

In general, this method may be described as an advice given to the client by the psychotherapist. The client suffering with heart pain is suggested to imagine how the pain smells (as he/she believes it does), and then diligently smells this fancy odor until it's over. All the clients mark on phenomenon occur: pain the client was suffering from is clearing away alongside with disappearing of the imaginary odor. With the whole session lasting for not longer than 3-5 minutes, the client gets back to his/her normal face color. He/she returns to the regular duties, i.e. to the normal activities, with no problems or fears. This phenomenon is confirmed by each and every client. Positive results are obtained in 100% cases if the client follows instructions.

There are cases when some efforts are needed to feel the odor of the pain, but there are also cases when it seems to the client that the odor really exists at the place and it is just not felt by anybody else. In the majority of cases the odor is unpleasant: something burned, signed rubber, something rotten. In such cases the client normally refuses to concentrate on the task, but being persuaded to, the order becomes more intense and eventually vanishes alongside with the pain itself. In other cases it might be relatively tolerant odor of vanilla or bitter almond. With severe pain the odor is subjectively becomes of "worse quality" and more easily detected, but the pattern of recovery always being the same.

I would like to begin with an example of when I used this method for the first time, the client being my wife. It was back in 1992 or 1993. My wife was living at dacha (countryside house) with our small son, and I visited them frequently, although staying in Moscow. My wife was torn between looking for a job and babysitting the kid. It was tuff years in the history of Russia, and she was nervous about losing her chance to find a decent job. I didn't want her to work, the son being too small, but she used to call her potential employers looking for the job offers. Once she called and learned that she lost the opportunity to get job she desired so much. She immediately felt severe heart pain. Her face became greenish; it turned into a mask with the extremely obvious signs of suffering on it. She could hardly move. I've never seen her like this before.

Having no medicines on hand and no opportunity to call for emergency help (we were too far from Moscow with no telephone

connections), I suggested that she smelled the odor of her heart pain, as I knew that she would never accept any visual images at that time... She immediately started feeling some disgusting odor. It was so disgusting that she even refused to keep smelling it. But I insisted that she smelled explaining that it was the only chance for me to help her. She obeyed, and it took less than 5 minutes for the odor to vanish. In 20 minutes my wife fully recovered. Her face returned to its normal color, she felt much better and got back to her regular positive mood. She never experienced anything like that again for more than 3 years which might be considered as strong remission.

Another case which I would like to describe happened when I managed to help the cloakroom attendant in the institute I work. She complained of severe heart pain, but was unable to leave her working place as there was no back up. Also, she failed to find a painkiller, so she was just sitting quietly while nobody claimed for a coat, her face pale and her mimics "suffering". I convinced her to try my method. She easily felt the odor of her pain as vanilla smell. She smelled it for 2-3 minutes with me standing nearby and watching her. In 3 minutes the odor vanished, her face returned to its normal color and she resumed working.

It was no less than 10-15 cases like these ones, I am sorry for not recording them. My students reported about similar cases but those cases were all random. Full remission was obtained in all the cases with no side effects. Unpleasant odor always vanished or was substituted with the odor of freshness, which manifested recovery.

This method is not recognized and widely used standing aside of traditional medical paradigm. When I reported about such cases at a medical conference, a doctor told me that I was treating the patient with the help of hallucination. Instead of scientific interest I faced rejection and indifference of my colleagues.

This theory definitely needs more research and investigation. At the moment the theory is based on the idea that transformation of the imaginary odor of pain gives the client opportunity to appeal to the recourses of the olfactory brain, which belongs to the most ancient structures of the brain and is responsible for the experience of emotions. Heart pain, being caused by some conflict emotions and the odor as a demonstration of emotion, helps to get its extra reflection of the sensitive perception of the client. This additional recourse of reflection of the emotion gives the opportunity for self correction of the experience thru the image of the odor. The odor being corrected simultaneously, accordingly corrects emotion expressed in it. When it is impossible to correct pain or emotion directly, the odor gives chance to the different approach – the one which supposes correction. Concentration on the attention on the imaginary odor includes unconscious work on its correction which leads to the correction of pain.



It's interesting that finalizing the correction of pain is always accompanied by the odor of freshness or soft wind, or mint flavor. Same feelings might occur with the correction of other negative emotions, which do not cause the heart pain, even if the correction is achieved by means of working with the usual acoustic images. This allowed us to develop another "odorant" method. The idea of it is that the client should try to feel the odor of freshness in the painful part of the body, or in the part of the body where the client feels any discomfort. This method seems very effective on correction of different negative psychosomatic symptoms, giving wide scope of investigations in future.

However, I always knew that this method of the smelling of the imaginary odor has a lot to be discovered. I wish my students use it as a subject of their studies and widened the sphere of its application. And here came Lyudmila Makarova from the city of Nizhnevartovsk. She started using this method in the diversity of cases, getting new results and suggesting new modifications of this method. Within rather short time frame (approximately a year) she managed to achieve good results in numerous cases of psychological and psychosomatic problems, these cases being very important for the studies and further development of the method. It should be mentioned here that while working on negative emotional or psychosomatic condition, clients of Ms. Makarova feel the whole scope of odors, always wrapping up the session with the odor of mint or freshness accompanied with vanishing of negative condition. Another interesting point is that due to the high level of her personal empathy, Ms. Makarova manages to feel the odors simultaneously with the client.

Text by Lyudmila A. Makarova

Due to the rapid temper of our everyday life, people often face problems with sleepiness, emotional lability, anxiety and depressions. When people appeal to me with such cases, my goal is to provide them with urgent psychological aid using the method of smelling, developed by Professor N. D. Linde. First time I heard about this method was back in 2009 in the city of Nizhnevartovsk during the workshop, conducted by the professor. Since that time I use this method rather often with the results being obvious immediately. I never bother the client, who is in pain, with questions; I just suggest trying this method.

Normally people believe that they should go into details telling the psychologist everything about themselves. In this case they are very much surprised that they are not supposed to answer multiple questions. Why not to try then.

After the therapy all the clients mention that it is magic involved in here. The results exceed all expectations; pain vanishes without taking any medications. Working with this method I have no doubts about its effectiveness.

I myself feel the odors simultaneously with clients. These odors are very different depending on what type of personality the client is, whether it's male or female, also depending of age, occupation, living conditions, etc.

Example 1.

Heart Pain (session by telephone), February 2009.

Client O., 51 years old. In deep depression for the past 3 years. Problems with business: lost 2 million rubles (approximately \$670.000), big shorts... O. called me complaining on heart pain; she even decided to skip working that day. I told her about the method of

smelling the odor. Besides, I warned the client that negative emotions might accumulate themselves in the body causing stresses and psychosomatic disorders. I suggested "emotional cleaning" with the help of smelling: "let's "smell" the heart pain until it's over. The client was recommended to mentally place the heart pain on her right hand and smell it, telling me what the odor was that she felt. She had to smell it until it was over. During the session I several times reminded the client (over the phone) that her pain was in her right palm and she had to smell it.

During the session the odors changed like in kaleidoscope: mud; fresh garlic; pus; rime (i.e. freshness – N.L.). Finally, O. said: "I can't proceed talking to you anymore as I am yawning. I'd better go to sleep."

Her heart pain stopped; no complains. Her mood improved dramatically. After the session she took a nap for 5 hours, although it was morning. No heart pain any longer.

Example 2. Heart Pain

Client S., 32 years old, a saleswoman. She is a younger child of the aged parents, beloved by everybody. A year before her mother had passed away and she was in deep grief. The heart pain developed shortly after mother's death. She underwent treatment at the hospital for 3 months with no success. Pale face, slow movements. My sister asked me to help this young woman as she was losing her conciseness regularly. I called her, introduced myself and suggested that we work with her heart pain with the help of smelling: "Let's smell "heart pain and our body will cure itself as if an internal doctor. You should "place your pain in your right palm, smell it and tell me what odor you feel".

Imaginary odors went one after another: rotten pickles; burned matches; fried sunflower seeds, green apples; onion, boiled vegetables; boiled meat; lemon; onion again; cabbage; rotten potatoes; white callas; bread; tea with lemon; morning grass with dew (here comes the odor of freshness – N.L.); fried meat or liver; smell of burning; onion peels; odor of mountains; freshness.

The session was held in May 2009; since that time the client never complained of heart pain again.

Example 3. Occupational Fading

Client B., 36 years old. Therapy session by phone. The client does not live in Nizhnevartovsk. Business -lady.

Client is depressed, mad with customers, but no customers – no money to pay the bills. Being in a very low mood – "everything is bad"; suffering voice, no motivation to live. She was looking for support. I suggested that she "placed her depression on her palm and smelled it". She was also asked to tell me what the odors were. Here was the list: chlorine; bandages; anesthesia; bandages again; blood; plants; forest; freshness.

The odors in the beginning went back to her medical background as a surgeon. After the session her voice sounded buoyant. Although the session took place in the evening, instead of going to bed, she decided to clean up the apartment. By phone, I heard her laughing. It goes without saying that her depression went away.

Example 4. Heart Pain

During professor Linde's workshop in Nizhnevartovsk I was approached by young psychologist, who expressed her interest in the method. Her supervisor, who also participated in the workshop, was



suffering of the heart pain. They both asked me to show them how the method worked. When I asked the supervisor to place her pain on her palm, she immediately noticed that the palm became much heavier. She started smelling the odors right away and was very much surprised and happy that everything worked ok.

Here is the list of odors: soap; burned wire; odor of birch tree; wild flowers; frost (i.e. freshness – N.L.).

The heart pain vanished. The client became cheerful, more calm, her eyes shining. Both she and her colleague couldn't believe that the method worked so quickly and effectively within very short timeframe. It took just several minutes during the coffee break. They asked me whether I felt all those odors myself.

I think that the clients who feel the odors of burned wire, burned sunflower seeds, or any other burned substance are experiencing occupational or psychological fading. Like this client who have been working as psychologist for more than 20 years for one and the same institution. I can't agree with this idea! (N.L.) I think that the odor of something burned appears every time when the level of negative emotions is so high, that it turns into psychological fading of the tissues being the energy conductor in the body. It is similar to the cases when electric appliance is plugged to higher currency than it is supposed to be.

Example 5. Emotional Fading

Client O., 49 years old.

Works for a private company for 5 years. Being in deep depression, has a high level of responsibility. Self – evaluation of fading – 8 out of 10. I suggested that the client place on her palm the sense of fading and smells it. The imaginative odor was accompanied by vivid visual images.

The list of odors: crust of the tree; pine resin; scent of a male; metal; floral scent; tender as a breeze; tart like drops; grinded sage bush; horripilations in her head; light scent of roses; odor of the sea; splashes like from the wave; wind blowing; odor of transparent mountain; tinkling odor; "everything is great, I feel beatitude", "I am on the top of the hill, there is river with clear water beneath with trout in it". By the end of the session self-evaluation was 5(norm) out of 10.

Example 6. Emotional Fading

Client K., 49 years old, an accountant. Self- evaluation of emotional fading is 9 out of 10.

Being suggested to place "the job" on her right palm she immediately felt that the palm became "heavy". She started to smell the odor and was surprised by the feelings, as she immediately recalled her allergy to dust.

Lyudmila Makarova. The client felt dizziness, so I suggested that she took a break. After the break: dust; high concentration of dust which stays for a long time (the client wants to itch herself, she sneezes, rubs her nose); odor of paper dust ("now I understand why I don't want to go to archives"); cleanliness; fresh aroma like as if of the sea waves; dust again (much milder, but lasting longer); dust getting worse again; discrete odor of dust; onion; no odor at all; light odor of dust in the nostrils; dust ("I can't stand, probably my hands are covered with dust?); onion; dust ("looks like it's over. I can easily breathe, although sometimes it is hard for me to breathe. I would like to wash my hands, as if they are dirty and dry).

Lyudmila Makarova. What a great idea! Wash it mentally with water or even under a waterfall.

Odors again: waterfall; winter freshness.

K. approached the window, took off her glasses and was very much surprised to have clear vision. Normally, when she takes the glasses off, everything becomes unclear.

I asked her how her allergy looked like. She said it looked like a roll of grey yarn.

Lyudmila Makarova What do you want to say to or to do to it?

K. It unwinds into white yarn and goes up in the air. I am breathing thru my nose and there is no redness (before the session she was constantly darting with her nose).

Self-evaluation - 5 (norm) out of 10.

Example 7. Cough

Client P., IT specialist, City Anapa, June 2010

The IT specialist came to install Internet in our office. While working (for approximately 30 minutes) he was profoundly coughing non-stop. After he finished installation, I asked him for how long he was sick and whether he was on any medications. He said that he was coughing for 6 months by now. He was on pills for 3 months with no improvement.

The level of cough was 8 out of 10.

Before starting the therapy I asked him to imagine his cough on his right palm and his healthy condition before the cough started on the left palm. Then I suggested that he compared the feelings.

He felt spasm in the middle of the palm "with cough", and normal feelings on the other palm. The cough on the palm smelled like floral (trees, flowers – it's Anapa –the seaside resort city). Just one negative odor which repeated twice was the odor of old linoleum.

During the therapy the cough was moving from the lower part of the chest up to the mouth (like a warm ball of energy) and then it was over. By the end of the session the client felt his lips covered with menthol. The palm "with cough" became much lighter than the other one – with "before –the- illness condition".

Self - evaluation of cough – 1 (was 8 before the therapy).

I gave him a call 2 weeks later. He reported no symptoms of the illness.

Example 8. Acute Pain in the Stomach

Client A, 50 years old.

The client is in deep depression for about a year. Works without vacation, has problems in the family. Complains on acute pain in the stomach, pale, bended down, hard walk, hard talking, "heavy head". She was doing audit in the warehouse when she developed acute condition and was unable to keep working. She asked her supervisor to let her go home; this was when I unwillingly heard it and suggested that I could try to help her.

Self-evaluation is 10 out of 10.

I told her about the method and suggested that we should try using it as it won't take us much time to explore it. A. was suggested to place her stomach pain on her right palm and slight malaise on her left palm. She felt that her right hand was heavier than the left one.

While smelling the odor of the stomach pain in the right hand the odors were: metal; male's; uniform; manufactory paper; sea freshness.

Pain disappeared shortly. Her cheeks turned pink again, eyes opened widely, no discomfort while walking. No pain, full remission. Reported no pain later.

Example 9. Cough & Heart Pain

Client O., 52 years old. (same as in Example 1, but a year later).

Lyudmila Makarova visited O. in her shop and noticed that she was coughing non-stop, it was very difficult to talk to her. Lyudmila suggested that O. underwent a therapy session, all the more so that she was already acquainted with the method. O. was suffering both from cough and heart pain ("as if was open wound"). She felt spasms and was vomiting for 2 weeks. She had got treatment for 3 months with no results.

Self-evaluation of cough is 10 out of 10.

O. was suggested to mentally place her cough on the right palm and smell it, verbalizing what were the odors she felt. The odors were accompanied by kinesthetic feelings: pus; head ache; freshness and cold from the palm; pus again; smell of smoked sausage; milk yogurt; cheese; pus; specific odor from the lungs; zinc; mandarin; lime; borsch; rot mouth; something sweet; hospital odor; candies; honey; sweat; freshness (it's cold coming from hands, but the face is flashing).

The cough became much less intensive. O. felt like her lungs opened as if it were smoothed from inside.

Then we turned to smelling of the heart: pus; garlic with vegetables and mayonnaise; garlic (O. got up and stretched); she started stretching her back while her heart pain went down and disappeared; fresh grinded meat; smoked fish; lime; fried capelin; freshness in the mouth right under the palate like a mint pill.

This is how O. described the images: "it's like a wound on the heart is covered with protective film." No pain, no cough.

O. called in 2 days to tell Lyudmila that she was Ok. Her self evaluation was 2 out of 10.

Example 10. Panaris. Self treatment

Client L.M., 50 years old. (the author).

While making myself manicure I scratched a finger on my right hand. In 2 days I felt pulsating pain (self evaluation 9 out of 10); the finger became red with a white 2 mm spot in the middle of the

redness. I was too busy all day to pay attention to it, but at night I couldn't fall asleep. I decided to smell my finger pain. It was: pus (lasted longer than 3 minutes), freshness (with pain and pulsation smoothly vanished); menthol; coolness in the throat and on the palate.

While I was smelling the odor, pain became gradually disappearing and eventually pulsation gone away.

In the morning Lyudmila realized that the color of the finger became pale and not red. No swelling, no pain.

RESULTS:

1. The method of smelling the odor works not being used by the author (N.D. Linde) only, but by the other therapists as well.. This presumes that this method might be effectively used as one of the OBJECTIVE devises of psychosomatic help as well as for the self treatment.

2. This method might be used not only with heart pain, but also stomach pain, cough and even swellings.

The authors hope that the method will attract attention of physicians and psychologists and will be systematically researched as a new and unique approach of correcting the psychosomatic problems.

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R.D. Laing's Psychotherapeutic Compassion

Theodor Itten

a psychotherapist ASP/UKCP, and clinical psychologist BPS, the principal of the International R.D. Laing Institute.
www.laingsinsitute.ch and host of the website: The Society for Laingian Studies, www.laingsociety.org

The psychotherapeutic legacy of R. D. Laing (1927—1989) roots within his compassion for the suffering human being. His voice of experience as a psychoanalyst, psychiatrist, and psychotherapist is played once again. Experience is the basis for any serious theory making. Laing tuned into social phenomenological empirical research from within the Scottish humanitarian tradition. Without sympathy there is no healing.

Keywords: Experience, Empathy, social phenomenology, resilience, health.

I. One of both

Our self is at least divided into two, if not more sides than one. There is always more to one, which we like to call the Conscious, small in content to the large, if not to say immense Unconscious. "The description of a circle does not explain the point it is drawn from." (Huxley 1976, p.46) One of life's tasks is to balance out the many in the one individual and the individual in the many of the one species, in our case the Homo sapiens. In a recent dream I go through the tiny and narrow entrance to the inner side of the earth, following the old chap in front of me. While walking behind him, I realise it is Ronald David Laing (1927-1989) who knows by heart the place of the entrance and the way down to the bottom of the mine. At the entrance, in a slight lightening of the wood, he asked for my torch, a yellow one, which I readily lend him. I follow his foot steps. In the beginning the entrance tunnel is very tight and frighteningly narrow. Once we are down the long winding steps, the old man hands me a flat shovel. He silently shows me by doing, what a many mine workers have done before him and me. Slide the shovel gently a few centimetres between the copper filled earths, and then shovel it through a sieve. This is slow motion work. Digging deeper and thereby loosen up the copper in the inner earth, makes this vital material available for tin and zinc. Together we enter the reality of the divided self. Our divided humanity aims and longs for a melting in unity. Our everyday reality in the here and now is often helped along by our imagination. When dream images are seen through, rather than merely looked at and mirrored, the ideal becomes real. This reminds me of how Charles Darwin viewed an organism, which we humans also are, as being a bundle of habits and particulars that have come together without the aid of a central organizing force, as far as he was concerned.

We live our life with intentionality. Fortunately there is no final dogmatic one right way to live a good and decent life on this planet earth. There is a multitude of ways and means to live as human beings. A dogma and maxim has its foundation in a belief structure set out in basic moral and ethical codes, which are continually challenged by the forces of reality. Our desire to belong and to participate in the community we find ourselves in, our desire and need to be seen, heard and recognised is vital. The models on hand, that there is a true and false self system, that there is an inner and outer Self, that there is a lower and higher Self, are constructed belief system. Structural anthropology has been pondering on this issue for quite a while. One of their British experts, Francis Huxley, was a long time friend and colleague of Laing's once stated that to change the subject, draw a parallel. Thus a 'true-self-hypothesis' might call

for obligations of order and personal freedom to act on them. If we are in our true selves, are we actually mentally healthier? Are our insights into the human susceptibility to health utopias, promising release from our mortal torment of moral and ethical choices, to be taken seriously? Yes. We can choose if we want but don't have to, as we are always on both sides of our animal nature. Therefore there are always simultaneously two in one Self. On the one side we are highly developed and cultivated primates. On the other side the human beings we became, have developed the ability to reflect on the culture of our own nature. When we are pushed, by ideologies, sectarian fantasies and religious utopias onto one side or the other of the social divide, we enter hellish monstrosity accompanied by generally deep emotional destruction. Francis Huxley, who once described Laing as a demystifying mystifier, makes it clear: "The sacred itself is plainly a mystery of consciousness, using the world mystery to signify not a problem that can be intellectually solved, but a process of awakening and transformation that must be acted out in order to be experienced, and experienced if one is to make it one's own" (1974, p31).

II. The Divided Self and the Self and Others

One of Laing's mottos was, "I consider nothing human alien to me." In madness something intentional is experienced. This movement of the soul implies a temperamental activity with a person, which often gets confused during this process. The Divided Self, as R. D. Laing understood it, starts in the image of the united self of the personified. His clinical work, examples of which is presented through the nine cases in his first book finished in 1957, were "done" in the Royal Mental Hospital, Gartnavel, Glasgow. He was 33 years old when the Divided Self got published in 1960. It was in the university department under Professor T. Ferguson Rodger, where Laing was made aware how communication with fellow human beings who suffer mentally, is at the core in the social matrix of the soul healing profession. Together with J.L. Cameron, A. McGhie and nurses he conducted the "Rumpus Room Experiment". (Cameron et al. 1955) Their basic axiom was: Treat "mad" people in the same human way as we treat each other. In due course their social interactions, communications become close to normal again. David Abrahamson (2007) has written a critical reflection on Laing's advocacy of recovery and resilience in long-term patients.

The Divided Self (DS) and The Self and Others (SO) were first written as one book. The title for DS he got from William James' Varieties of Religious Experience. We can see in them a practical



program of hermeneutic understanding of psychosis, using the method of the existential, interpersonal phenomenology. There are a few basic axioms he needs for his grid of explorations. Laing liked to call his steps to theory as follows: First there is a depiction of an experience. Then there are descriptions of those depictions. Following from these empirical social phenomenological explanations are based on these written up description. Generally he explored first, what is the subjective case for the person involved. Then he made a first ad hoc theoretical reflection of this "data". Our experience of his or her behaviour and our behaviour as an answer of their experience of us, are the basis for Laing's theory making.

In order to put us into the picture we have a few balancing sets of doublets.

- 1: Ontological Security vs. ontological insecurity
- 2: The embodied vs. the unembodied self
- 3: The inner self and the "outer" self
- 4: The false-self system vs. the true self system
- 5: Self-Consciousness and other Consciousness

This is followed up with the modes of interpersonal experiences (like fantasy and experience, fantasy and communications) which are shown in our applied forms of interpersonal actions (in so far as complementary identity, confirmation and disconfirmation of self, the strategic of collusion leading to false and untenable double bind positions, ending in a spiral of attributions and injunctions). Laing's avowed aim was "to make madness and the process of going mad comprehensible". He clearly identified the dehumanising consequences of biological psychiatry (their models, technique and ideologies) in treating persons as malfunctioning biological mechanisms. Laing on the contrary listened to his patients as persons, took his time to create a humane and personal rapport with their experience.

The Tavistock Publications (the publishing house of the Tavistock Clinic and the Institute) did not want to publish the book as one, so Laing divided the manuscript up. Nevertheless the DS and SO are favourably read and thought through as one. The self that is divided into an inner, true self, and a false outer self, is only needing to do this operation and defensive manipulation intra-psychically, because she or he is a social being living in the context of a community. Each one of us has been born into a family setting. The variety of the primary scenario can be set on a scale from 1-10. If I am given away at birth I might have a 1. If I am a deeply welcomed child, cared for in a good enough fashion, then I score an 8. Each family is ideally embedded in a larger tribe of extended families. These make up our community and social environment. Out of the ten cases referred to in the second part of the whole book (SO), two (Joan and Julie) already make their appearance in part one (DS). The SO was written up while Laing was in the process of conducting research at the Tavistock Institute of Human Relations and the Tavistock Clinic on interaction process and praxis (actions) especially in families and marriages, with particular, but not exclusive, reference to psychoses (Laing 1969).

Laing and his collaborators were interested to find out how intelligible sanity, madness and its communication in the family were. At the same time as he and his colleague Aaron Esterson interviewed over hundred families. He also joined up with H. Phillipson and A. R. Lee in developing an Interpersonal Perception Test for couples which was published in 1966. This theory and method of research is presently – 40 years after - under the scrutiny of a PhD research student. With David Cooper, a fellow Doctor of Psychiatry and a

trained psychoanalyst, he read Jean-Paul Sartre's *Philosophy and published in 1964, Reason and Violence – A decade of Sartre's Philosophy 1950-1960*. Having received so much data through his collective social phenomenological research, producing a bounty of empirical results, Laing was on the look out to test his theory of dialectical intelligibility, in a new treatment experiment. Some of his basic principles he adapted from Sartre's and enriched them in his own idiosyncratic way, with aspects of the communication theory, mapping theory and set theory. By the mid 1960's his sets of the double-you-forms were: Praxis and process interactions are more like a continuous fluidic experience. In praxis-of-living there is: being for itself. In the social process there is: being in itself. Praxis usually leads to the question: what is done? Process on the other hand leads to the question: what is going on? The being of praxis and the knowing of process lead often to a negation of the other as the other. Help comes via the concept of Intention: Self-for-Self agency and as an alternative the Self-for-other. Laing's theory (at that time) has five principles (P) which Laing sapped out of Sartre's method.

- P1 – of dialectical comprehension
- P2 – of transitional reality of being
- P3 – of intelligibility as a) demystifying and b) clarifying
- P4 – of the dialectics as the law of totalisation
- P5 – of the dialectics as always being spiral

Laing hoped that these P1-P5 theoretical clarifications would help him and Esterson to make sense of their data of so called 'normal families'. A further point of their research into sanity, madness and the family was to compare families of Schizophrenics with families of Normal's and then bring the difference that makes the difference to a therapeutically useful conclusion. However, Laing had to give up the second part of this research due to the lack of a manageable theoretical comprehensibility. Laing, given the benefit of doubt has never set out in the first place to create a comprehensive theory of madness. All his various empirical research and concluding ideas look to me as a jump off the round about, winding up endless theory speculations. He placed his research results at the service of those people, who were then still labelled "mentally ill", lending them his expert voice in his anti-stigma publications, where he championed recovery from the souls suffering with his sagacious, household famous and eloquent voice. In his preface to the second edition of *Sanity Madness and the Family*, he made it absolutely clear where he and his research colleagues stood and what they were asking in the first place:

"We do not accept "schizophrenia" as being a biochemical, neurophysiologic, psychological fact, and we regard it as palpable error, in the present state of evidence, to take it to be a fact. Nor do we assume its existence. Nor do we adapt it as hypothesis. We propose no model of it. This is the position from which we start. Our question is: are the experience and behaviour that psychiatrists take as symptoms and signs of schizophrenia more socially intelligible than has come to be supposed?" (Laing and Esterson 1970, p.12)

In the concise Introduction to this presentation of this study of eleven families out of a hundred – they discuss their limitation of the method of research and comparison. The data was here, that the experience and behaviour of that person who has begun a career as a diagnosed "schizophrenic" patient, is intelligible in the light of the praxis and process of his or her family nexus. This shift of point of view these descriptions both embody and demand was a historical step in applying a different approach in psychotherapy and community therapy. This is exactly what those researchers did.



They founded the Philadelphia Association (PA) and their therapeutic community at Kingsley Hall. For five years they, as participant observers experienced and saw what was taking place there. Thereafter other households of the Philadelphia Association were founded (in the late 1970's there were 8 houses in London and one in Oxford) and developed further learning from the experiential research in Kingsley Hall.

He also published his Massey lectures from 1968 – *The Politics of the Family* where he “sketched tentative outlines of some components of a prospective systematic theory that does not yet exist.” This was to become his theory of mapping, regulated by specific rules and meta-rules concerning the paradigm of any given projected family and its sense of reality. Together with the help of G. Spencer – Brown, and the latter's study of the ‘Laws of Form’, Laing reworked these lectures into his book, *The Politics of the Family and further Essays*. (1971) In *Knots*, he refined his insights into a most precise and concise set theory bedrock of interpersonal communication.

In each of us there is a hidden reserve of wisdom and skill, which we can tap and use in time of need and emergency. It lies there in the unconscious, inherited as human life evolves, acquired through forgotten incidents in our own experience. Psychotherapy in its emancipative aspects is the development of the full potential of living our own life. It is the heart energy (intuition) interwoven with intellectual prowess (knowledge) that frees the energy held in anxiety in the body, mind and soul, sustaining us in our well being, reached by the curative aspect of therapy.

Anne Mc Manus's book: *I was a mate of Ronnie Laing*, is an autobiographical novella depicting a “good woman” who turned “bad” woman, by entering the world of alcoholic addiction. She studied in the 1960's finished with a PhD in Psychology and was convinced, that the theoretical reflections of R. D. Laing's experience with his patients made sense for her and others. “Only Laing would know ... Laing is my hero.” (p.22). She was teaching at a university before slowly sinking into participant observation of the dawn and outs. She used this experience to focus on her issues of feminism, family life, the new left wing views, sexually and gender prejudice from a place, where nothing was left to loose.

Action takes her and two other drinking sisters to London, from Sheffield, and to a conference of social care of the Westminster University. As they were a wee bit under the weather, she and her mates were forbidden to participate in the workshop which was set up to show how they coped. Laing, she shouts at the door, would have let them into the conference.

The best thing that ever happened to her, she solemnly states, was the car crash which she and her mates experienced on their journey home up north. She eventually get back up, sober and all. Having begun with yoga and meditation, she put herself on a careful diet and no booze. While in psychotherapy she did fall in love with her psychiatrist, who once in his life shared a place with Ronnie Laing. Finally she was cured from her addiction.

The basic premise was filling the hole left by your chemicals. She could afford the truth of Laing, returned to be a professional in Camden, London, being in charge of a Drop- in Centre, for addicts and other mentally sick patients, “thrown on the street from the mental homes closing at incredible speed.” (p.236). There are moments where she and her lover psychiatrist demystify Laing's 1960's notion of the so called superior insights of the insane, was straight with Laing and others and generally ok.

III. Psychotherapy, a special form of camaraderie

What Laing was practising was a sort of bios-therapy or reality therapy. “You could call some of it psychoanalytic, some of it existential, some of it Gestalt, some of it eclectic, some of it psychosynthesis, some of it primal all these little bits and pieces were all fragments of an integrated whole array of possibilities including reality therapy.” (Laing 1995/326-7)

The novelist and co-founder of the Philadelphia Association, Clancy Sigal, who published his distilled experiences in *Kingsley Hall and Villa 21* in the book, *Zone of the Interior* (1976) first connected very well with Laing. “From the start, Laing and I made a solemn compact that we would protect each other's back ... it either of us broke down. ‘Braking down’ was, of course, an essential precondition for ‘braking through’ that would finally cure us of the human condition.” (Sigal, 2005, p.3). It was this moment in Laing's experiment in the healing arts, where he tried to do away with fixed roles, practiced a technique not to have a technique of healing, demystified mystifiers and tried to contain living on the other side of sanity. Far-out was the term of phrase. Nevertheless, when Sigal was the first to go at Kingsley Hall, “Lost my mind entirely and not a bad feeling”, in front of all the other communards, “leaped and danced on the communal supper table, and with an imaginary prayer shawl around my shoulders skipped around wailing an authentic, or gobbledegook, Hebrew prayer. And then it came, the vision I'd been working and longing for. I had to laugh. God, in the shape of (I swear) a railway union organiser, sat me on His knee for some stern advice. Stop being so crazy. He commanded. It's self-indulgent. Go back to your writing and live normally like other folks” Sigal then saw what he did not in the least expect. “Laing, at the head of the table, had grown alarmed by my behaviour. His anxiety spread to others. That night, after I left Kingsley Hall, several of the doctors, who persuaded themselves that I was suicidal, piled into two cars, sped to my apartment, broke in, and jammed me with needles full of Largactil, a fast-acting sedative used by conventional doctors in mental wards. Led by Laing, they dragged me back to Kingsley Hall where I really did become suicidal. I was enraged: the beating and drugging was such a violation of our code.” (Sigal 2005, p3) He realised that he had ignored rule number One: Don't make your doctors more anxious than they already are.

This incident, which is confirmed by several people, most certainly is a very dark plot in the note book of Laing's professional life. He lost his nerve and Sigal broke with Laing who, ten years later, blocked the publication (threatening libel) of *Zone of the Interior*, a comic novel based on his experience of schizophrenia, life in *Villa 21* (David Coopers experimental ward at Shenley hospital), *Kingsley Hall* and his life in London as a writer and one time boyfriend of Doris Lessing. I was at that time an apprentice of Laing and Huxley, and the latter wanted us trainees to buy this book sold in a few places, like in *Compendium* books at Camden. As the anthropologist in the PA he called this “Laing's-taboo”, which he wanted us know all about it, like the dark side of the moon. What is the morale of this painful story? The chorus of commentators including some of those doctors, who participated, like Joe Berke, features Thomas Szasz (2009) who of course uses this story to light his match on Laing. “The Sigal saga ought to be the last nail in the coffin of the legend that Laing supported the idea that mental illness is a metaphor and opposed the practice of psychiatric coercion.” (p.60) Szasz, by now in his 90's an ‘anti-antipsychiatrist’ loves to attack Laing no bars hold. Of course Laing, like all of us, has failings from grace, and this was indeed on of his worst, in professional terms. Nevertheless, many others and

I have experienced in deed and word, his celebration of a spirit of fellowship. (Roberts & Itten 2006, p.797)

Signal has here last word: My feelings about Laing have changed over time, especially since his sudden death on a tennis court in southern France in 1989. The problem is there were several RD Laings: doctor, prophet, father, husband, builder, destroyer, personal friend and ultimately my bullyboy. Looking back, I now see that his own "need to be needed" – a capital crime in his rule book – cause him to panic, when he believed, for example, that a patient, patron or friend was about to leave him. And, as he taught us, there's nothing scarier than a medical professional who has lost control over others but not over his own anxiety." (2005, p.4) Laing himself once said to me, that at Kingsley Hall the elite of Europe's paranoiacs were united. He did not mean it as a joke but ironic summary of sadness. However, three years before he passed away, he spoke about his seasoned approach. Presently we hear the 61years old voice of 38 years of experience in the art and science of healing: "There is an asymmetry in the room in that the other person has asked to see me for what they want to see me about. I haven't asked to see them and I am making a living out of this activity. Psychotherapy: it entails giving one's attention and the availability of one's presence. Listening in the first place is very hard work. ... A lot of people who have come to see me have said that the main thing they have got from me is that I listen to them.

... If they came to see someone who actually sees and hears them and actually recognizes their reality, their existence, that in itself is liberating. ... They've had my company and attention, my engagement on their behalf. I've put myself at their service and of their life and addressed myself as best as I could to what's troubling them.

The way that could turn out could take many different varieties of the range of my presence and attention and my training, and my hopefully refined, trained, cultivated intuition, spontaneity and sensibility." (Laing 1995, S. 328-1) Fellow Scottish Psychiatrist Isobel-Hunter-Brown, a year Laing's junior fellow student in Glasgow (thus having had the same professors) reappraises Laing's work in her critical book: R.D. Laing and Psychodynamic Psychiatry in 1950's Glasgow. She looks into the Scottish psychiatric and psychotherapeutic traditions, which shaped the basic professional stance of Laing and her. Laing as a humanist and compassionate psychotherapist gave not only his voice to the suffering, fellow woman and man, but also gave his undivided attention to those who became his patients. Laing's ideas are deeply rooted in the professional approach of people like their professor Ferguson Rodger's psychodynamic outlook. The psychoanalyst Tom Freeman served as a role model for Laing. "The personal human approach Laing preached as if his own, permeated the Scottish School as I knew it." (p.28).

Patients were treated as persons. The patient's expression of their misery was facilitated by supportive psychotherapy in The Royal Gartnavel of the 1950's. The doctors pursued the ideal of understanding patients and maximising their potential. This personality approach gave the patient the initiative.

Junior doctors, like Hunter-Brown and Laing (then 26 years of age) were learning on the apprenticeship model, just as we students of Laing's did in the 1970's.

The task was to learn to see and 'read' the meaning in behaviour and experience in the other, to trust one's own intuition, to practice talking to the unconscious and look for the patient's motivation and the psycho-dynamic understanding of their symptoms. "Scottish psychiatry put forward the idea that in psychological illness and interaction should be sought between intra-personal factors (from

constitution and early experience) and environmental ones (both interpersonal and cultural)." (Hunter-Brown 2008, p.93)

Once in London, Laing came to express this Scottish psychotherapeutic approach in his own variation. What mattered foremost was the sufferers own point of view. In all the case presentations of Laing's – from *The Divided Self* to *The Voice of Experience* - this became his state of the art, depicting the patients mode of "being in the world". Speech, behaviour, experience, gestures and other non verbal communication are always to be seen as "meaningful" in terms of the sufferer's particular contextual life situation. Maxwell-Jones, a former student of Henderson in Edinburgh, introduced a new social science model, the therapeutic community, a major contribution for social psychiatry. Laing made good use of Frieda Fromm Reichmann's (1889-1957) technique of making contact with very withdrawn patients, by empathically mirroring any gestures they made. In that way psychotherapists can serve and aid patients in their healing process. The way we "see" our patients experience and behaviour, the ability to "see" how we go about "seeing" and construing the given of what is actually the matter with this person, influences consciously and unconsciously, of how we go about treating her or him. "The Theory conditions how we look at people, how we proceed with people, and how we think about and talk about them (us) among ourselves. The way people are "treated" is the outcome of that theoretical position which one has to not only internalized as input, but be fully fluent in as output. When we "apply" such theory to humans, we, at our gentlest, most human, are led down the path of such procedures as "behaviour modification". The point of therapy is to get behaviour out of that sort of control (I should have thought), not to get it more efficiently technologically controlled." (Laing 1976, p.113)

The Voice of Experience is Laing's late therapeutic and epistemic credo. Psychoanalytically he belonged to the independent group of the British Psychoanalytic Movement. He trained with Charles Rycroft, who was trained by Payne, who was trained by Sachs, who was trained by Freud. The independent (or sometimes called middle) group was very influential in child therapy with Winnicott, Balint, Bowlby and Milner among them. Laing was in supervision with Winnicott and Milner. Here he learned how important matching between patient and therapist is. For psychotherapy to work at all there need to be a fitting match. Let me give, as an illustration, a brief case from Ronnie Laing, which told us students. A nine year old girl, who has been autistic for several months, is accompanied to see Laing, by her dad. Once in the consulting room, Laing tells the father to come back in 50 Min. She has previously been taken to see an educational psychologist, child psychotherapist and as a matter of course a youth psychiatrist. But nothing had worked. The child would not speak. So her parents took her to this famous psychoanalyst to try him as a last resort, before she has to go to a clinic. When the father had left, Laing by then comfortably seated in his chair, the girl standing in the middle of the room, said to her: "You don't have to do anything. You don't have to speak to me, you don't have to perform, stay with me for 50 Minutes, as I stay with you, and we just see what happens. So let's just relax." He realised the girl was taking his words in. She began walking slowly towards him with her arms raised parallel in front of her. Her hands' palms were facing Laing. He put his hands up as well, to mirror and receives her hands, if she was so willing, and closed his eyes. Nothing was said. Laing contacting her hands as she was contacting his. He followed her slow motion movements, circling, up and down in and out. The girl was thus playing with him and he joined



in, for most of the time of 50 Minutes. By the time her father returned to pick up the girl and pay Laing his due, the father was a bit startled. Reluctantly he paid the 70 pounds (rather a lot in the early 1970's) and left. Laing forgot all about the girl. One evening in the mid 1980's while enjoying himself at a party, a young woman comes up to him, introducing her by saying: "Do you remember me? As a young girl I came to see you for a consultation?" "No" said he, "I can't remember you. What was the occasion and situation?" She continued, "I was this autistic girl playing with your hands." It dawned on him and he said, "Ah yes I remember now. I was always curious what happened to you afterwards." She said, "Well, my father was rather crossed and a bit angry with you about the high fee, he muttered about it while we walked to the car. Once in the car and on the move, he asked me still in an angry mood, "What happened in this expensive session? What did you do with Dr. Laing? I spontaneously said, "This is none of your business (laughs while she tells Laing, and Laing laughs while he tells us). This at first made my father even angrier until he suddenly realised that I was speaking again."

The spell of the habitué's vicious circle was broken. The primary scenario paradox is, that I can never get out of it as long as I think and have the illusion that I will get out of this primary habit making. The art of psychotherapy can show us how we can learn to cultivate from within our Self's how we can live this red thread in our life differently. Once we realise this we have a choice. Every pattern is a habit, and as you all know very difficult to change. Yet we can drive out an old habit by placing a new habit in its tracks. One could think and imagine (which Laing does in *The Voice of Experience* and before in *The Facts of Life*) that maybe in the girl's primary implanting situation, was a nonverbal debate between the blast cyst and the uterus on the theme: "Am I welcome or not? Is it fitting or not fitting to implant in the wombs wall?" In Laing's vignette no information is given on the etiologic, family situation, trauma for silence etc. It is an example of a good enough nonverbal therapy, tune in and react appropriate to the situation. There are always certain influences in our own practice, some we know others we don't. It is important to accept what is there; in this case it is silence. *The Voice of Experience* sings the tune of our conditional, temporal and limited life. Laing was always concerned, in his work on pre- and postnatal psychology that we should have a rigorous use of concepts in which we are talking about this theme. At the same time, where there are as yet just no concepts for the phenomenon experienced, we can use prose to check out our own metaphors. This will help us as psychotherapists as we can't be sure, the phenomena is as we theoretically imagine it to be. Freud already saw theoretical (and other) delusions as attempts to repair a break with reality. Laing imagined them as a message for a self-healing process longing to arrive at a secure sense of the Self. In therapy there is always a space for personal freedom and existential choices. At the same time there are human limits and needs to be analysed and reflectively discussed. According to Laing, our psychotherapeutic task is to bring out the visibility, the audibility, the existential identity of the other person, seeking our counsel and help. Our own sense of context of what we consider to be real and unreal has to be made clear. What do I hear, what is my frame of reference of the words, syntax and content, and what are her or his frame of references. How do I know that "I get it?" and how do we know, that she or he got it?

Our healing art is thus a cultivating of interpersonal competence.

In a recent dream of mine, I expressed my sadness about parts of my childhood, youth, adulthood and entering the end zone including the state of the world. Adonis my friend, replied, while holding his left hand on my left shoulder: "The answer my friend is blowing in the

wind, the answer is blowing in the wind." He slightly intoned it, and I was comforted by this soothing Dylanian rhyme. There were some poems on the table before me, written by an author who has been silent for years on end. I practiced to remember them by heart."

IV. Conclusion

Laing's theme was the pain of living the one we are not, while the inner or true self is shut out or sometimes shut up. Yet our adult embodiment and power of the true self (authentic living) can't be silenced. If we don't listen to the soul embodied within us (without soul no body) it makes our body ill. This psychosomatic infliction visualises our trained and domesticated enforced emotional appeasement. Laing's healing dream illustrates, how our patients and us active in the caring professions, can liberate ourselves from the bondage of our own upbringing, education and social conditioning, class consciousness and religious belonging. We can loosen up the knots which thus spread out as our life's tailpiece whose loose end lingers in the golden gleam. To tune in with others, to play it by ear, I have to be in tune with my own true Self.

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What is Anger and How to Cope with It?

Nikolay D. Linde

Author of Emotion-Image Therapy, Head of the Emotion-Image Therapy department, Cand. Sc. (Psychology), professor of Moscow Institute of Psychoanalytic Therapy, an academician of the Professional Psychotherapeutic League, President of Linde N.D. Emotion-Image Therapy Center. E-mail: nlinde@mail.ru

In the article the author gives definition of anger and depressed anger; speaks about the role of anger in psychosomatic disorders. Several optional psychosomatic models are described, which explain the origin of anger and depressed anger; the author gives the idea of using different methods of correction of inadequate anger used in Emotion Image Therapy. Examples from the author's private practice are suggested to illustrate psychological models and means of its correction described in the article.

Key words: anger, depressed anger, emotions, image, correction, psychological model.

Anger is emotion focused on impelling the person to resist the hostile forces or to attack anybody. Anger, being a destroying emotion has a goal of distraction or suppression the enemy, bending him/her to submission. There are cases when anger might be useful: it provides an individual with additional energy to overcome severe stress situations or it might be used for the self-defense purposes. But at the same time it might break down long-term friendly relationships, or cause unnecessary hostile environment between the colleagues. It might cause alienation against an angry person; it might get in somebody's way to see in other people counterparts rather than enemies. If anger storms inside the person, it might cause health problems and decrease the scopes of thinking; it might lead to severe psychosomatic disorders. If anger is expressed, this might damage the other people's personalities, cause humiliation, offence, payback and decreasing the effectiveness of productivity.

Anger might be explosive, i.e. targeted on the external objects, or implosive which is targeted on the person him/herself. Explosive anger is manifested in aggressive actions, accusations, offence, and communication on "high tunes" and in moral pressure. Implosive anger is vivid in self-criticizing, feeling of guilt, depression, making harm to oneself, self-isolation, etc. Types of anger might turn one into the other; there are situations when both types are combined, e.g., when the person feels soreness to the other person and to oneself simultaneously. The collision of two types of anger might end up with the hysterical attack.

Anger is rarely being the reason for people to look for psychological help, but in the process of discussion of other problems, anger as dominating emotion often becomes crucial issue. It also might determine the other symptoms. The person might be overwhelmed with anger, rage, hatred or soreness which could cause depression, communication problems, isolation, anxiety, multiple psychological symptoms, and even psychotic disorders. One of my young patients, being in the borderline state, mentioned that "I was really so much filled up with anger that I couldn't control myself".

Rage and hatred are chronic emotions often found with patients with severe diagnoses and the capacity of these feelings is very impressive. Anger is emotion targeted on demolition, that is why it might destroy something both in the outer world (via person's actions), and in the inner world if locked in the patient or aimed at

the patient himself. A lot of psychosomatic symptoms are the results of excessive anger: muscle tension, hypertension, ulcer, eczema, rheumatoid arthritis, psoriasis, migraine, asthma, etc.

Not only people with psychological problems, but healthy people as well sometimes suffer of the excessive anger, they don't know how to cope with it, they commit something they regret later, they spoil their moods, and sometimes even lives. Anger should not be confused with aggression: anger being emotion, while aggression is behavior (see [1, 3, and 11]). Aggressiveness being the major component of the anger, very often motivates a person to become aggressive that is why the research literature on aggression often simultaneously concerns anger issues.

Psychotherapists deal successfully with the problem of anger using diversity of methods, majority of which are already classical. Each psychological method contains many devices for correction of this emotional state. In psychoanalysis it definitely would be the client's consciousness of the real reasons of anger, alongside with cathartic experience of the initial situation. In behaviorism the client will be taught the new methods of behavior [12], which will make anger unneeded emotional reaction. In the cognitive therapy [2, 8 and 9] the client will be suggested to notice the thoughts leading to the origin of the inadequate anger and to substitute it with positive thoughts.

There are a lot of methods in which the client is suggested the way of response, e.g. when the client is recommended to beat a punch bag or a pillow; to scream or to swear at somebody; or to write (but not to send) a letter to the "offender". Relaxation, as well as deep breathing and meditation are also used as methods of coping with anger when the client is explained how to get rid of muscle tension in case when he/she feels anger. In the religion oriented methods the client is suggested to forgive all real or imagery "offenders".

1. Pattern of Family Inherited Anger

There are multiple cases when children are raised in the families where anger is the routine type of communication and the main allowed emotion. In the early childhood children are afraid of their parents' angry emotional expressions, but gradually they adopt the standard. When adults, they believe that anger is natural and



constitutive quality of their personality, and can hardly accept the idea that there might be some other types of reaction.

Example. "To Whack the Image"

A young man believes that there are no other ways of reaction on the problem rather than anger. He accepts that even during the Emotion Image Therapy session his only reaction is "to knock the image from hell to breakfast". Even the demonstration of the alternative methods of problem solving does not work.

Trying to find out the reason of such stereotype I decided to list all possible patterns of the origin of the anger. When he heard about the pattern of the family anger, the guy became very excited: "You just made a gift for me! They were always fighting in the village where I grew up. They permanently did it outdoors and indoors... For example, my uncle Lenya had a very handsome face, but it was always covered with blood..."

When the young man realized that in his childhood he was rather tender and sensitive child, and was afraid of his siblings' anger, he decided to separate himself from family tradition and to try using different patterns of feelings and of behavior. We spent a lot of time working on this problem, which led to significant changes in his personality.

In cases like this one, the psychologist might use the following correction strategy (see [5]):

1. Client is separated from the family anger, i.e. he accepts that initially he was not outraged, so he is able not to feel and to behave as his relatives in the village do.

2. The client should be recommended the safety substitution methods of expressing the anger: cutting the woods, knocking a punch bag or pillow, etc.

3. It is worthwhile to show the client that he is able to think productively even being in severe frustration and fury. To show this, the situation of anger is simulated and the client is suggested to think "You knock this punch bag as if it is your repulsive boss. And then please give me some ideas of how to stop this conflict!" This is important because the majority of people strongly believe that they are unable to think adequately and to manage one selves' behavior being in anger.

4. The client is suggested to enjoy being angry rather than to ruin oneself with anger. The more the person is trying to combat with anger, the stronger the anger becomes (and eventually breaks out like uncontrolled avalanche). So, it's worthwhile to learn how to transfer one's anger into a game. E.g., "Look at yourself being in anger from sideways. Look how cool you are! You could move on the world! Enjoy the image! Be proud of yourself! Could you imagine doing something positive using your anger?"

Example: "How I'll cope with live now?" The young man from the previous example was recommended to go to the woods to scream there and to stump stubs. I did that because while walking with him through the institute corridors, I noticed that his legs were much tensed, he moved like robot in the fantasy movie. I was surprised when he obeyed, and spent 2 hours in the woods, screaming and kicking something with his legs. When he was back, he looked very calm and sweet.

- Are you feeling better?

- Yes, Professor, I feel much better now, but I don't know how to live now. I am more self-collected, more organized, but I don't know what to cope with it now.

- What do you mean? Could you please explain?

- My dad tried to come across me, but I didn't want to argue with him (which never occurred before). I was just sitting and quietly looking at him. Shortly he also stopped quarrelling. I don't know how to live now! Recently I've seen two people fighting. Before your session I would definitely join them. But now I consider them being fools. But I don't know how to live now!

The problem is that his behavioral pattern was adjusted to the angry state, and now he needed new "peaceful" patterns of behavior to live peaceful life. I explained this to him and advised of how to transfer to normal habits. We kept working with him for some time.

2. Pattern of Anger as a Device of Meeting the Goal Objective

There are cases when anger is a needed instrument, e.g. for achievement of some goals, but mostly we could manage without it. Although, there are a lot of people who strongly believe that if they didn't scream, they would never get the desired. Some parents think that screaming is the only way to make a child to obey. The more they use repression as means of education against the child, the less effective all the other means become, the more often they have to be repressive. There are families in which it is possible to achieve something only by means of screaming and aggression; kids learn quickly and use it later in their own families (See [5]).

To justify this behavior, people usually say: "When I just ask somebody to do something, people never do it, although they promise. Normally, I wait for a week, then I start screaming – and everything is done immediately". Such people strongly believe that screaming is the only way out of the situation. When psychologist makes attempts to show them that there is big variety of the alternative ways, they consider him/her as a naïve and romantic person. They deny any changes, although they are ready to change their attitude to anger and to get rid of it.

In reality, it is lack of self-confidence and ability to express one's demands without aggression. Most probably, one of the parents of such person was an aggressor –type of personality and managed to control the others with the help of anger. A child had identified itself with such a sibling due to the mechanism of identification with aggressor, discovered by the psychoanalysts. Or the child might have an episode of fury, which helped him to protect himself. It encouraged him to believe that it was the only device to achieve the goal. Another reason might be the facts that the person was raised under the conditions (like orphanage) where anger and attack were the only ways to survive.

There are a lot of people in our society, who believe that aggression is the only type of suppression of any kind of rebellion, or at least that "an eye for an eye" situation might lead to success. It is extremely hard to make them to change their minds, even if they are aware that this strategy would ruin their lives. It is very rare that they appeal for psychological help, but if they do, the results are extremely positive. One of my students used to say: "Since the times when Professor Linde converted me into being a kind person..."

For those who would like to get acquainted with the devices of confident behavior instead of non-confident or aggressive, it is worthwhile to attend the behavioral workshop of confident behavior, or to suggest reading some literature [4, 6, 8, 10, 12, and 13]. But, it is also possible to solve the problem by means of remodeling the critical situation and recommending the client alternative patterns of behavior. If those alternative forms of behavior are expressed to the image, the latter reacts with positive changes, being the most demonstrative argument of kindness versus anger.

Example: During one of the workshops a student asked for assistance and advice: she failed to establish friendly relationship with her daughter, mostly she failed to help her with homework. She was very pushing, screamed at the girl; she felt horrible, but couldn't stop. I suggested that she asked for advice her female counterparts who participated in the workshop. This phase was expectably non-productive, although time consuming. Psychological dead-end was obvious, besides ladies realized all the uselessness of casual therapy.

I started with the proposal to reconstruct the scene of preparing homework with the daughter as it works in gestalt therapy. The lady was standing behind the imaginary chair with the daughter sitting on it. The girl couldn't understand the task. I suggested that the lady spoke consequently in her own name and in the name of the daughter. She had either to stand or to sit on the chair. Conflict was evident, and the more pushy the mother was, the less the girl managed to understand the task, she was almost fainting. The mother was annoyed, overwhelmed with anger and felt extremely frustrated.

It looked like there was no way out of the situation. Mother failed to find alternative way of behavior. I decided to recommend her (although it was against the rules of gestalt therapy) just to ask her daughter what was that she didn't understand, and to suggest that they will sort out the task together as partners. It clarified the problem immediately both in daughter's and mother's heads; they quickly fulfilled the task. Lots of mothers participating in the workshop were crying while watching the session as they also had similar problems.

But this is what happened later. Happy mother got back to her seat, but in several minutes she felt herself bad and almost lost her consciousness. She immediately got back to "hot chair" and said that as soon as she was back to her place, she saw her own mother standing in front of her with the leather belt in her hand. She felt being terribly humiliated. I suggested that she imagined this humiliation on the chair. It turned to be a little girl. I asked the client to raise the girl up, to give her positive energy and strength. She obeyed, and the little girl grew up and soon became same size as a client. The client adopted this grown up girl as a part of her personality. Then she was recommended to look at her mother again, the reaction being "I don't care. Let her stand. I feel that she can't make me any harm".

The next day when she was back to the workshop, the client had thanked me for the result. That morning she woke up very cheerful, being in great mood; she remarked that her communication with the daughter improved tremendously.

Based on this example, it might be useful to trace the general trend. First, mother's anger was the result of the concept that there was no other way to teach the daughter. She was sure that it was the only way to succeed, although it was obvious that it was wrong conclusion. Second, her anger got back to her personal child's experience, when her own mother used anger as an educational device. Third, solving her inner problem was the key to solving the external one.

Here it should be mentioned that there are cases when instrumental aggression is authorized, such situations being very rare. The problem should be raised when the person is unable to see any other ways out of the situation and uses just this pattern of anger everywhere and always, pretty often in inadequate doses and with no benefit.

3. "Trigger" Anger Pattern

There are cases when anger is used as a motive for realization of behavior which is supposed to be admitted only in case when certain level of anger is accumulated. E.g., it is impossible to get divorced

if you are not angry enough with the spouse. The person can attack somebody only being mad with the object, etc. Anger in this case is both an excuse and a trigger. A trigger should be "loaded" and then fired (see [5]).

Example: "Cut-off Head"

A student asked me to help her with interpretation of the dream she was seeing almost every night during the past two months. I agreed because it was obvious that the issue was very important for her.

It was repeated nightmare. She saw herself in a room she was eager to get away from, but there were some people, who didn't let her go. She couldn't leave the room and had to watch the decapitation of a man. She watched the bloody neck when his head was cut off... The nightmare repeated every night.

I told her that I couldn't say for sure, but it looked like that she found herself in a very difficult situation. She would have been happy to solve the problem, but failed to do it. It was also clear that she was in a serious conflict with some man.

The client confirmed my supposal:

- You are absolutely right, Professor. I would like to divorce with my husband, but I can't as I have a 14 months old baby. But the most important thing is that I can't understand the reason why I want to divorce. I just started hating my husband shortly after the baby was born, and I failed to find the reason why do I hate him so desperately. We never had any kind of problems before; our sexual life was just wonderful... Of course, he has some imperfections: he is kind of patch man, but nothing serious.

- May be he had adultery, or he beat you or did something else...

- No, no! He is very nice with me, but I can do nothing with my emotions. Why do you think it happens?

- It's hard to say... But it is very often that after the childbirth a mother recalls on the surface of the psyche the conflicts she watched in her parents' family, because she is subconsciously seeing herself in the baby. Do you have a boy or a girl?

- A girl... My parents divorced when I was 1, 5 years old.

- Probably there is a program existing in your mind subconsciously, that when a baby is a 1, 5 you are supposed to get divorced... But I might be wrong...

- No, you right, because I had divorced with my first husband when my first child was 16 month old.

- Now we can definitely say that you follow some pattern.

- But why do I hate him more and more every day?

- Because you just need an emotional excuse for already existing decision.

- Oh, God! What a weird person am I! What should I do? How can I improve the situation?

- I can't answer this question now, as it is lack of time. Why not you show up for a séance and we'll try to work on it.

She never showed back again and I didn't know the remote results. Hope that she was smart enough not to ruin hers and her siblings' lives just because of the scenarios adopted in the childhood. And I am really sorry that I didn't have chance to ask her what her mother used to say about her father.

I also didn't interpret the man's decapitation as realization of her hatred to her father, who left her when she was 18 months old. If I did, it would have been clear that her hatred towards her husband was not only the factor excusing her own behavior, but also the transference on him the feelings she experienced to her father.



4. Pattern of Anger Origin as a Result of Conveyance

Anger, which the client felt in the past or the feeling to some objects in the present, might be conveyed on the absolutely innocent people. They might just resemble the initial persons, or the relationships with them might be similar, etc. Anger might spread on everybody who look the same, or on some of them, or on somebody acting in the similar mode, etc. E.g., if a person was humiliated by the representative of a certain nation, he might be angry with the entire nation. A woman who was offended by the father or the brother might be angry with all males in general or just with those who look presumptuous, etc.

Example: "Why?"

Several years ago a client (female about 40 years old) showed up at one of my workshops. She asked for help and I suggested that she sat down vis-à-vis. She was very aggressive from the very beginning:

- (Aggressively) Why did you place me facing the window? For having opportunity to watch my mimics?! This is what they do in KGB!
- (I was startled). O, no, I never meant that. But if you want, we could switch chairs.
- No, let's leave it as it is. (Heavy pause).
- Well, please tell me about your problem!?
- Me!? Could you just tell what the problem is? (Angrily) Well, tell me about your problem!!
- But it's not me who asked for psychotherapeutic help, but you...

As I learned later, she was mad with all males, especially with her husband, initially the problem starting in her childhood. I got my portion of her anger just because I was male. Using the method of confrontation, I tried to show the client her own anger, but it caused annoyance only. She left very displeased with the session and never showed back again. Probably, now being more experienced, I could have explained her something, but at that time I was just lost.

5. Pattern of Anger as a Compensation Device of the Inferiority Complex

Aggression might be expressed as a result of the inferiority complex, when the person fails to find other ways to get the feeling of prestige. People believe anger or aggression being the only means to help them to improve the situation. E.g., poor people might hate rich people, and their anger feeds riots and revolutions; a woman, who believes that she is ugly, might be angry with everybody who is, as she believes, more beautiful than she, etc. Anger of a person with inferiority may be "addressed" to a wrong person, sometimes to an entire world, or to those who are putting obstacles on his/her way to become superior. E.g., a male with potency problems may be angry with all women and get offended with even slightest criticism from a female. Simultaneously, he might be desperately angry with himself, which might lead to sexual disorders.

Example: "Jealousy to Mother". A young woman complained that she felt severe anger to her husband; she also hated the tutors at the medical school she studied. She looked strange: was unkemptly dressed, with careless hair, with humping back and gray blank face. She was a hard person to establish a contact with, and looked like a person with very low cultural level. She never showed up for the next séance, but it was her mother who unexpectedly came in. The contrast between the mother and the daughter was amazing. Mother

looked in an absolutely different way than her daughter: was easy to talk-to person, with very good communication skills, well- dressed, good-looking, etc. It was hard to believe that yesterday's shabby client was her daughter.

Her story made it obvious that her daughter from the very childhood felt that she was inferior to her mother. She was jealous to the mother having a lot of admirers. The girl never managed to flirt with boyfriends as she was always angry with them. The mother spent a lot of time trying to advice her daughter how to dress up, what haircut to wear, how to use make-up properly and how to take care of herself – with absolutely opposite result. "She puts on an ugly pullover and doesn't want to comb the hair..." – complained the mother; she went on: "She was studying music for 6 years when I once noticed her playing Tchaikovsky for a while and then suddenly spat on the notes. I stopped the studies."

It turned that inferiority complex with the sex appealing mother around raised the rebellion and malice in the daughter, which was directed mostly on males and tutors, who were unable to give satisfaction with her damaged sense of prestige.

6. Anger as the Device for Suppression of the Unwanted Drive

Anger might be used as the device of the suppression of one's own drive which might be considered to be dangerous or forbidden. E.g., males might be angry with nice looking females just because they like them; they use to blame them in a lot of different sins and to pounce in everything. Impulsive anger might be used as a means of suppression of personal sexual incontinence or inappropriate feelings. It also may be used in cases when a person believes that he does not correspond with his own ambitions. In this case the sense of guilt might be interpreted as a form of impulsive anger, and soreness and accusations might be considered as explosive anger.

Example: "Don't You Dare Even to Dream About It!" A girl believed that nobody could fall in love with her, as she considered herself being ugly. She was told that when she was born her father said that "such an ugly and fat legged person could not be named with his favorite girls' name..." She was named differently. Her father was rather indifferent to her; in her youth she fell in unshared love affair, and then in severe depression.

She was filled in with anger which as she believed belonged to the whole world. The image of her anger was a cluster of bees or a set of surgical instruments ready to cut her into pieces. To reveal the genuine sense of her imaginations I suggested that she thought about something sexual. She denied even the thought of sex. Then I recommended her to think about something "around" sex; meantime she was supposed to track what was happening to the bees.

The response was that bees became noisier and almost ready to attack her. I asked:

- What conclusion you could make out of it?
- (Stubbornly). I don't know.
- But if you think about it...?
-I don't know.

We got the same result with the set of surgical instruments. I asked her again about the conclusion she could make and got a stubborn silence back.

- But how can you explain that aggression towards you is elevated when the sexual issues are raised?

- (Forcing herself). It means that I use my aggression against myself in order to depress my sexuality.

- Here you are! Great! You were very brave to make the right conclusion. Let me shake your hand!

Her palm was wet as she was in stress under such circumstances. It was the very first step on the long way of her therapy. As far as I know she is happily married.

7. Anger as a Protest against Dangerous Parents' Prescriptions

Sometimes parents give their children strong negative instructions (or directives), which are deadly dangerous. The most serious is "Don't you live". E.g., "As soon as you were born we fell into a flow of problems", "It's better once to cry over your coffin rather than to suffer with you around till the rest of the life", "I'd rather kill you!", "Tomorrow I am going to send you to the orphanage. I didn't do it yesterday, but definitely will tomorrow. And then I will be living happily the rest of my days", etc.

Instruction "don't be yourself" is also considered to be very dangerous: "You are absolute idiot!", "Jail is expecting you to stay in", "You are a loser and never be success", etc. Such instructions got frequently and with the adequate emotional support might lead a child to committing a suicide or getting schizophrenic.

In order not to accept those instructions, a child often decides to protest against with the help of anger.

Such kids' anger might be focused on parents, on teachers, on the whole world or on themselves. As adults they keep being angry and it significantly influences their everyday life and relationship with people. This problem was already mentioned in the part devoted to depression (see earlier); rebellious behavior might be combined with the hidden suicidal decision leading to depression. The rebellions are eager to deny all the parents in the world, want to make the entire parents to repent of all their sins, but at the same time they would like to die young.

In such cases it's very important to help the client to understand what the real source of his malice is. It is crucial to overwhelm the negative parents' instructions and to implement new positive scenario of one's own life. The rebellious person should be advised to stop neglecting his own life and to stop wishing his parents to penitence; instead he should become a parent to himself.

8. Anger as a Result of the Childhood Trauma

There are cases when the initial source of trauma might be hidden in the very remote flashback. It might go back to one's birth. A child could have experienced very serious psychological trauma, and subconsciously believe that his mother was responsible for it. That is why he might feel anger or jealousy towards his mother (and very rarely to other people). This anger, according to conveyance and projection rules might influence the relationship with the other people.

Example: "A Stacked Child"

During one of the workshops a female, usually very active, was very reluctant to participate in the group's activity. I asked her what had happened.

- Don't pay attention, Professor. I am always like this a few days before my birthday. And exactly on birth day I usually need emergency medical help. My skin is covered with big red spots. It happens every year and neither doctors, no paranormalists are able to help.

I suggested that she sat in the middle of the circle and described her state.

- I feel like I am losing my consciousness. It's hard to breathe and I feel like my scalp bones are compressed.

It was obvious that it was typical picture of the lodgment of the fetus in the parturient canal.

- What do you want right away?

- Somebody to pull my head...

Everything became absolutely obvious, that was why we did exactly what she wanted. Several times one or the other member of the group pulled her head up, helping her to enter imaginary parturient canal. She followed the puller until she felt she was released and freed. Each time after such "pulling" she felt much better, but it was the 5th time only when an insight occurred. She followed the leader for about 5 meters before she eventually made a deep facilitating breath out, her hands relaxed, she closed her eyes and bended her head on the shoulder of the her counterpart.

We covered her with a blanket and patiently waited until she opened her eyes. When she did, we all looked at her with love and tenderness. Her eyes were shining with happiness and peace. Her headache and asphyxia had gone away. All members of the group expressed their kind feelings to her; they made the eye contact and touched her in order to show her that she was accepted in this world.

A week passed away... I was impatiently waiting for the next session and was very happy to see that the client was glowing with joy. She said that her birthday was great with no incidents. She was feeling great, with almost no spots on her skin. But the most important was that her relationship with her mother improved tremendously. She said that before she just hated her mother, but now she thought that the mother was just a regular person, nothing special....

So, a child could just remember his/her birth trauma and hate the mother for this.

Later I encountered several similar cases. Once in the university corridor I bumped with my colleague who was obviously suffering with headache.

- Do you know anything about your mother's delivery process?

- My mother told me it was horrible.

- What about your birthday?

- It's the worst day in the whole year!

- How you doing with your mother?

- Very complicated relationships... And in general I feel like I am making my way through the woods while everybody is just getting everything easily...

- There is a theory saying that the way you were born determines all your future life. Do you want me to help you?

- No, thanks, I'll manage myself...

We can't say for sure that the birth trauma always presumes difficulties in relationship between a mother and a child, but it might be one of the reasons of it. That is why, until the real reason is not sorted out, any other methods would not be effective.

Example 2. "Under Nutrition!"

A student discussed with me her problem: she was permanently insulted by her mother. She believed that the mother was very pushing. I suggested that she imagined how the insult looked like. It was a small dark- skin baby with a big head. The student was so much surprised with the image that she nearly fainted. This little



brown baby was insulted, the offender being the student. I advised her to imagine what the child's insult looked like. The answer was ridiculous: the insult looked like a wonderful milk-shining tower, which later transformed into the milk bottle. She recalled that she was pre-maturely born and her mother was in lack of maternal milk!

I advised the student to feed the baby with milk from the bottle, and while she was feeding the baby, it grew up, until it turned into the girl herself. The student was recommended to accept the baby as a part of her personality. Finally, the student got rid of her insult towards her mother, and her mood changed dramatically from depression to excitement, so that she was eager to dance.

It is obvious that in such cases it is worthwhile to work with the elimination of the original frustration. It might be real (like in exercise 1) or imaginary (like in exercise 2) action. In both cases the client sinks deep into the initial problem situation that is why the symbolic way-out solution wraps up all old gestalt states. It doesn't exist anymore and doesn't influence the person's life.

9. Anger as Protection for the Weak Part of the Personality

As it was already mentioned earlier, anger is frequently used as a protection device. It works in cases when person fails to find a standard, calm and rational solution for the problem. We already said that in cases of extraordinary situations, anger might be the only device to overcome frustration and in such cases it is justified. Although, it should be clarified here, that almost all situations have alternative resolutions.

Anyways, when a person expresses unnecessary anger, there is always suspicion that he/she doesn't obtain the habits of normal and adequate problem solving. It presumes that some part of the personality feels helplessness when facing the problems; this part is underdeveloped and produces anger for compensation of its insufficiency. F.Perls [12] wrote that fury is the reverse side of helplessness; he believed that all the murders happen because of helplessness.

All mentioned above presumes that if the initially weak part of personality will be developed sufficiently enough to be able to resolve the problems without using anger as a device of achievement the goal, then it will be no need in anger per se. The usual problem is that the person normally believes that there is no other way of solving the problem rather than anger. That is why one of the devices of eliminating anger is developing the habits of confident behavior [12] which might be achieved by using the methods of behavioral psychotherapy.

Another method which helps resolving the problem quickly and totally is developed in the Emotional Image Therapy [7]. The client is suggested to imagine both the images of his angry part of personality and the image of the weak part, which is protected with the help of anger. Then the client is recommended to transfer all the energy (or stocks) of anger to the growth and development of the weak part of his personality. Usually the angry part looks like something big, black and spiny while the weak part being something small, light and tender.

As a result of such conversion of the energy, the weak part grows up and getting stronger, without losing its kindness, while the angry part vanishes or transforms into kind. It should be mentioned to the client that the energy is returned back to the weak part in the positive form. The former weak part becomes able to solve the problems which earlier seemed impossible.

There is no need for anger any more.

Example: "A Black Bomb."

A young man was betrayed by his girlfriend. He loved her, the betrayal being very painful and very offensive as all their mutual friends knew about it.

He was filled with anger which was overwhelming him and ready to blow out and tear everything into pieces. He managed to forgive his girlfriend but gave a dusting to his competitor; he still couldn't cope with his hatred which was focused "against everybody": "Leave me alone!"

The hatred looked like heavy black kernel with tremendous active load. I suggested that he imagined the part of his personality which he was protecting with the help by this hatred. It was a small plant, very nice and tender, as if made of white chalk.

I recommended the boy to switch the negative energy of hatred into a positive one and to return it back to the plant for it to grow better. It took him a couple of minutes to do it. A small sprout turned into a big bush, and the energy of hatred totally vanished. I advised the boy to adopt the bush.

When doing it, the young man felt tremendous excitement and calmness simultaneously. He reconsidered his situation from the different angle, now being indulgent to his "enemy", even feeling sorry for him. He realized how primitive and ill-natured the guy was. He still loved the girl and was not mad with her, but he was ready to contact with people; his internal conflict released, there was no danger of explosion any more.

Later he told me that his life was as if divided into two parts: before the séance and after it, the latter being a great impact to his future life.

10. Repressed and Suppressed Anger

Anger is the socially dangerous feeling criticized in the society, which is why the majority of people (except, probably, the saint ones who never feel anger at all) are used to repress their anger. But in the case described further, the person had totally depressed his anger, forbade oneself to express it completely, because he was afraid of the possible actions in case if anger will come out uncontrolled. Such people believe that it is volcano, tornado or wild animal sleeping inside of him; all mentioned should be under strict control, otherwise something horrible definitely happens. In earlier years he used to express anger, but later realized that it could be harmful.

Example 1: "Red Hair and Sunspots"

A young man complained that in his childhood he was teased because of his red hair and sunspots. He felt so much hatred that was ready to kill everybody who just glanced at him with a smile. When he realized that it was just dangerous to be so angry, he suppressed the anger inside of him. He grew up very strong, studied martial arts, and was a nice and polite person. But hanging around him, people always felt concealed danger which was in contradiction with his routine behavior.

Suppressed anger is normally concentrated in the solar plexus area, diaphragm becomes very rigid and numb, which lead to shortness of stomach breathing, problems with gall bladder, biliary ducts and pancreas.

This is how psychosomatic disorders in gastroenterology occur. Also suppressed anger might cause elevation of the blood pressure, provoke ulcer, muscle tension, etc.

Example 2: "Kind Alenushka"

At the workshop in one of the medical centers, a young, nice looking gastroenterologist complained that she herself was suffering of gastroenterological problems and often felt pain in solar plexus area. She involved all the students (being mostly medical doctors) in the discussion of her case. Everybody came to the conclusion that it was psychosomatic disorder. When the students were suggested to have somebody's problem discussed on "the hot chair", she volunteered it being hers. Divorced 2 years ago, no children, no regrets about it, she was concentrated in her gastroenterological problems only. But the main problem was that in spite of the fact that she had been divorced for 2 years, she had no interest in males. She was surprised and worried, as she thought that it was time already to start new relationships.

I suggested that on the chair in the middle of the circle was sitting a young woman, who had no interest in males. The client was asked to describe the woman's actions:

-She is like Alenushka (the girl from the Russian fairy tale), sitting on the bank of the pond and crying.

- Let some Good Fellow (another personage of the fairy tales) approaches her. What happens to her?

- If he approaches too close to her, she sends him off and keeps crying.

- I think that it's a wrong Good Fellow to cry for. It's like a crying child: when somebody wrong tries to console him, he says: "you go away, I am crying not for you". Could you please imagine the right Good Fellow?

- Easily. He was very nice to Alenushka in the past and did a lot to support her...

- Let Alenushka express everything she wants to this Good Fellow. You may not verbalize it.

- Okay. (The situation proves the fact that if a female is not interested in males, she psychologically considers herself to be married.)

For some time the client "is talking" to the partner, and then asks:

- Isn't it enough?

- Did Alenushka tell him everything she wanted to?

- No, not everything...

- Then keep her talking...

- (In some time) May be that's it?

- Did she tell everything she wanted?

- No...

- Keep her talking... (Long pause) So, what's going on?

- Alenushka keeps expressing her feelings. She does it using a pitcher and an ax (the students in the group are in shock).

- Okay, let her keep doing it... (In some time). Did she tell everything she wanted to?

- Yes, now it's over.

- So, what do we have now?

- There is a blood-stained body on the floor (everybody is in shock again).

- And what about Alenushka? Is she crying?

- No, she is not...

- What does she want now?

- To bury the body. (I am vigorously trying to find the proper way out of the situation, but keep following the flow).

- Okay, why not you do it. What does she want now?

- Maybe to go to the theater... (But the client does not look cheerful at all).

- Could you now adopt Alenushka as a part of your personality, as far as it's you?

- No way! After everything she did!

- So, what shall we do? (A long pause).

- (With a deep feeling). Probably I should forgive...

- Can you?

- Yes, now I can. I did it...

- Can you adopt Alenushka now?

- Yes, I can. I feel much better now. It's much less painful in the diaphragm. But I feel much better in my heart now. I'll show up again soon. (Of course, she never did).

This example shows not only very close connection between the suppressed aggression and psychosomatic disorder, but also the fact that release of aggression leads to forgiveness and self adoption. There are a lot of cases that show us that sincere forgiveness could not be obtained if the anger is not released, expressed and "dismissed".

When working with suppressed anger, one should follow the following scheme:

1. To help the client in safe releasing and expressing his anger;
2. To teach the client to appreciate and respect his anger, but not to suppress it;
3. To help the client to release his anger, deny it as useless;
4. To help the client to aim the energy of anger being the positive energy, on the development of the lacked internality of the person;
5. To forgive oneself and the others;
6. To adopt oneself.

The problem of repressed anger looks a little different. The person as if doesn't allow the anger to exist inside of him, he doesn't contain it, the anger is being "evaporated", which allows the person to easily bear being offended, humiliated, etc. He might justify his submission as some internality which gives him the feeling of superiority over aggressor. This is how some wives living with husbands that beat or harass them, act.

They don't realize that they become victims, and unconsciously crime associates with their husbands, as they never stand against them and never claim for help. Often they consider themselves angels and justify themselves using Christian laws. Many women being raped forgive "him", but they never forgive themselves for what had been done to them. They repress their anger and do not want to perceive it; they are reluctant to express it even in the imaginary actions and words. Repressed anger is experienced as a feeling of emptiness, powerlessness, and fear. In order not to let the anger in the body, the person usually blocks his diaphragm breathing rather than the stomach one.

Returning back the feeling of anger into the real world might be dangerous for the client; he might be overwhelmed by it, mostly if it is against the client's believes. But if not being returned back, the feeling of anger cannot be transformed; it's a very sensitive moment which should be treated carefully. The suppressed anger comes out itself if imagined situation is modified properly, while the repressed anger is something absolutely impossible for the person to experience neither in his inner world nor in everyday life.

There are multiple methods which may be successfully used in such cases; this is what emotion-image therapy recommend:

1. Assistance in recognizing of one's repressed anger and the reasons of repression.



2. Returning the anger back, as one of the resources of the personality; adoption of one's right to be angry.
3. Discussion of the possible means of self-defense (if needed);
4. Returning the harm to the client's offender.

The method of imaginary vengeance and expressing of anger also might be used, but the clients with repressed anger are usually strongly against it.

Example: "A Dwarf in Red Hat"

After one of the meditative practices, the majority of the students of the workshop being in the very positive mood, one of the students complained that she was not feeling very well. Her heart rate was elevated, she felt problems with breathing and she was "freaking". The image of her state was paradoxically peaceful: a dwarf with a beard wearing a red hat. But, according to her feelings she insisted that the dwarf was very unfriendly; he wanted to harass her. He was positive that the girl would never triumph.

Being acquainted with the vocabulary of images, I easily recognized the background of her experience and asked her whether she was raped. A lot of students were very much surprised with the question, but my experience told me that the dwarf in the hat definitely was a phallus's symbol, and with all his malignity, desire to humiliate and taking into consideration the student's general state, there was just one single option to have.

She confirmed that when she was 12, she was caught by a group of drunken jerks and was made to have oral sex. She never told anybody about it, but was always captured by gloomy experiences. The main feeling she felt was humiliation.

I suggested that she imagined herself strong enough to do anything she would like to the offenders. She strongly denied it, as she believed that she didn't want to make any harm to anybody. Then I told her that the harm is staying with her anyhow, as the main goal of the rapist is to crow over the victim, to humiliate it. That is why I recommended her to stop keeping this harm inside of her, as she was not responsible for the origin of this anger. This anger belonged to the rapists and if she kept containing it in herself, she helped their plan come true, i.e. she became their associate. I asked her to mentally return them all the harm they made to her. Not more, but not less. To do this she was supposed to find the location of harm in her body and to politely return it back to them.

She agreed with such proposal and in some minutes of concentration she managed to fill the task and confirmed that she returned them everything back. With that all her psychosomatic symptoms released: no elevated heart rate, no tremor of hands, her breathing became regular, etc. She said that she felt like it was a plate in her chest. Earlier the plate was broken but now it was just a little flawed. I supposed that not all the harm was returned back and she

had to keep working on it. She concentrated again and soon said that this time had returned everything, and the plate became totally unbroken with blue flowers in the middle and as a rim. I interpreted the plate being her soul. Raping breaks the soul into pieces and returning this harm to its author rehabilitates it.

The girl spent a lot of her energy working on this problem. Even after she joined the rest of the students in the group, therapeutic process inside of her was going on. By the end of the session she said that the plate became golden, shining and smiling. She added that she felt as if her body was all moisturized with some ointment with a very nice mint odor. She said everything was splendid.

Later she confirmed that the problem has been sorted out and she felt much better. She stopped looking under the bed before she went to sleep looking for somebody hiding there, and she also stopped feeling fear to her husband.

Summarizing everything I would like to mention that it is impossible to discuss all issues of this problem in one article, although we managed to determine theoretical models explaining the origin of anger as well as several new devices helping to resolve this emotional problem.

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The world belongs to those who make it better

Dr. Italia Gabriella Sorgi

Tel: + 39.0736.256844. Fax: + 39.0736.250818. Email: ipaegabriella@libero.it

The book "Viaggio all'interno dell'Anthropos: il mare profondo della vita" (Journey inside the Anthropos: the deep sea of life, I.G.Sorgi, Terzomare Editore, 2010) recites:

"a dialogue is an unconstrained and creative exchange with individuals, with groups, with others, in taking part to human society as equal, in respecting differences and in being respected, in creating together "beauty" of the life that was lost", that natural beauty ruined by the greed of predators, who steal the created beauty and mistreat and destroy it, as when one walks in the mountains and pulls off from the turf and tramples on rare flowers which ought to be protected, since our nephews have to spot them while marching on the cattle-tracks walked by their ancestors".

This and other reasons urge one to create a New Beauty which doesn't exist yet and we human being, wanting a better world, we cannot talk as politicians do, but rather have to perform acts and actions, good faith in order to provide the contents to the becoming. Being capable of switching from "fiction" to reality, as when in the T.D.A. (Theater Dance Anthroartistic, created by Gabriella Sorgi) reality is metaphorized by the theater in order to become the

protagonist and the artist of one's own life and not a victim any more, this project being a Fundamental Human Right.

And if I have made a man-individual better since he's become a man "ARTIST", Person who respects his own life and makes a masterpiece out of it, able to improve his own life and the life of others outside of himself, then meaningful human, psychological, sociological, economic changes continuously cause positive evolutions to reality, as Good. Without the existence of a Positivity confronting the Negativity of Greed, evil causing mournings to the Achaean, to the world, like the wrath of Achilles, little by little the innocence, the clarity, will be lost, along with the enthusiasm of that being the "Baby" who looks over the rooftops and waits for the stork to come and with his nose upwards, his eyes filled with tears of joy can say "Oh! Oh!".

Men capable of saying, that is capable of making "Oh! Oh! Oh!" have made this world better and will make it better once again, if they devote themselves to this project which life suggests to us, since the same world they made better belongs and will belong to them. All the children said oh! oh! oh! How wonderful, how wonderful!

