

## **Розділ: Теоретичні та методологічні проблеми психологічного консультування та психотерапії**

УДК 159.942.5:615.851

**A. S. Kocharian**

### **EXPERIENCE AS A TARGET OF CLIENT-CENTERED PSYCHOTHERAPY**

У статті розглядається різноманіття клієнт-центрованої практики, і підкреслюється, що в роботі К. Роджерса відбулися серйозні трансформації від стратегії супроводу клієнта в глибину його проблеми до стратегії супроводу в глибину переживання. В основі проблем клієнта лежать «заторні» переживання, які мають специфічні характеристики, що відрізняють їх від нормальних емоцій. Завдання психотерапії – допомога клієнту у вивільненні «заторних» емоцій й підвищенні інтенсивності емоційного процесу. Пропонується модель емоційної топографії психіки, розглядається урівноваження емоцій як механізм психотерапії.

Ключові слова: клієнт-центрована психотерапія, механізми психотерапії, переживання, характеристики фіксованого переживання, топографія психіки.

The article deals with the variety of client-centered practice, and emphasizes that it were serious transformation in Carl Rogers's work from the client support strategy in the depth of his problems to support strategy in depth experience. The bases of the client's problems are "mash" experiences that have specific characteristics that distinguish them from normal emotions. The task of psychotherapy is to help clients release the "mash" of emotions and increase the intensity of the emotional process. The emotional topography model of the psyche is considered as a mechanism of psychotherapy for balancing the emotions.

Keywords: person-centered psychotherapy, mechanisms of psychotherapy, experience, the characteristics of the fixed experience, the topography of the psyche.

В статье рассматривается многообразие клиент-центрированной практики, и подчеркивается, что в работе К. Роджерса произошли серьезные трансформации от стратегии сопровождения клиента в глубину его проблемы к стратегии сопровождения в глубину переживания. В основе проблем клиента лежат «заторные» переживания, которые имеют специфические характеристики, отличающие их от нормальных эмоций. Задача психотерапии – помощь клиенту в высвобождении «заторных» эмоций и повышении интенсивности эмоционального процесса. Предлагается модель эмоциональной топографии психики, рассматривается уравнивание эмоций как механизм психотерапии.

Ключевые слова: клиент-центрированная психотерапия, механизмы психотерапии, переживание, характеристики фиксированного переживания, топография психики.

Any text on psychotherapy is either an attempt to "scientification"(?! ) which meets the standards of scientific knowledge, as it reflects the knowledge of "objective laws of the brain" [1],

or it is "fairy tale", reflecting the belief in some resources of healing (Jumbo effect) [1]. Moreover, this very fairy tale can be as simple *idea* when a one says about the client as in the third person, and *song, the anthem*, when the process of living together with the client does not get lost in the judgment, does not disappear, and when the client and his experiences live and do not get analyzed. Here the therapist is in *contact* with the client, and the client is not *in the third person, and in the second* - he appears as *another*. This is a special status of psychotherapy of not being simply a knowledge, a set of theoretical frameworks and concepts, techniques, etc. Psychotherapy – this is not the way, it has (only) the status of the tool, it can not be conceptualized only as a method. In this sense, psychotherapy – *the invitation of another in life, seduction for life* [2]. In this sense, client-centered psychotherapy, with its principal antiinstrumentalism gives the opportunity to see this *another*.

Person-centered psychotherapy is an internally heterogeneous approach. To date, according to M. Warner [3], in the framework of person-centered approach, there are many "tribes" (directions) that, according to the Mearns and Thorne, "is a healthy state of affairs, and shows that the approach does not die, and where practices are open to the new theoretical and practical experience" [4].

Margaret Warner lists the different options (in her words "tribes") of person-centered approach: 1) classical, or pure option proposed by Rogers; 2) experimental (emphasis on research of experience, in particular, it is a focus by Y. Jendlin.); 3) procedural – experimental (emphasis on attracting resources in different directions and, in particular, Gestalt therapy); 4) existential-phenomenological (emphasis on the philosophical foundations of the concept in client-centered psychotherapy); 5) the transcendental (emphasis on the spiritual aspects of the approach); 6) expressive (emphasis on the use of elements of art, a movement of the body); 7) analysis (assimilation of client-centered principles in psychoanalytic work); 8) behavioral (emphasis on development of skills, eg., - effective parent, effective manager, etc.); 9) systemic (involving the ideas of systemic family therapy - in particular, the work of Jürgen Kriz).

And thus, person-centered counseling and psychotherapy "is not limited to a specific and exclusive form of practice" [5]. As a result of this expansion of approach there was created a situation where it is sometimes difficult to qualify identity of psychotherapists, claiming their client-centered tools – it's client-centered psychodrama [5], and client-centered family therapy [6], and focusing [7], etc.

In psychological circles, there is such a great craving for clarification (finding) the content of the client's problems, it seems (often, unfortunately, unreasonable) that it is correct (realistic) understanding by the client will eliminate it if needed. If you go into the content of the problem (Rogers in the first phase of his career was doing only that), to accompany correctly the client in its depth, then the problem will be revealed in front of him in its entirety. This is a condition that the client will cope with it. Several other thing – to accompany the client in the depth of his feelings – the therapist is not interested in the external circumstances of trauma, such as a cold behavior of mother in childhood, lack of admiring glances by father, early sexual abuse, etc. This is only the external background. The challenge is to understand how such trauma could appear inside the client, what "traffic jam" of normal growth they have created inside him. One thing is clear that such a "traffic jam" is presented in the form of fixed, or words of Z. Freud, ingrained experience.

Currently, client-centered practice can be articulated along the vector "conversational technique vs holistic immersion technique / elevation." A.A. Badhen noted [8] that "the person dealing with the words more than anyone else looks forward to their effect." Conversational techniques believe only words, work only with words, but assuming that something exists beyond words. The task of the psychotherapist and the client is to put into words and understand this something. The work is focused on understanding – the client goes in himself, in his experience using head and not "with head", in the depth of the problems. He can "enchant" both himself and the therapist by narcissistically justified narrative. Therapist can captivate the client, transforming fear into care, and lack of libido – in the sanity and the reluctance to indulge in demonic journey of his life. But the word comes first, and many therapists believe that when there are no words – there is no material to work with. The absence of words in psychotherapy (the client is silent) is not necessarily an argument in favor of the resistance of the client, or that makes psychotherapy impossible. The therapist responds to the client holistically by resonances of body and emotions. Any partial response of therapist to anger of a client, his helplessness, jealousy, resentment lead away from the general line of the process by blind alley. It is not possible to elaborate offense, no matter how much it will be engaged, – you can calm down it for a moment, find a rational explanation for the act of offender, discharge, etc. But the main thing is that the offense occurred inside client in one age "layer", and its reduction occurs in the other. Work at a more mature age "layer" is more clear, it is based on cognitive grounds involving more mature structures «ego», as "curb of rambunctious child". Editing should be done in the age "layer" where the experience has emerged. And this experience can not be recognized by the client, or it is often distorted by him (eg., the customer recognizes the "anger" in himself, but believes that it was caused by someone else, or that "I was really angry, but it was before" etc.). There is no truth in a word. Hannah Arendt (cited by [8]) considers that the most dangerous, not only in psychotherapy, is "complete blurring of the distinction between truth and reality." Word is like candy wrapper (actual experience) that can be wrapped not in the corresponding wrapper, and one can deceive himself for a long time.

The question is simple: if we can, using cognitive resources, make the understanding of the customer in the problem deeper, help him to solve it? The mechanism of awareness – an important, but first of all, it is not the only, and, secondly, it does not provide a guaranteed cure.

Originally C. Rogers realized the idea of support for client in the depth of the problem without the emphasis on experience of client. Here we have cornerstone idea of **non-directive**. Indeed, first Rogers worked with adolescents who have behavioral problems. According to the court, these teens chose between psychotherapy and placing them in special institutions. If this was the choice of therapy, then it is impossible to call it fully voluntary. And, besides, what to do with specific adolescent reaction of emancipation, negative imitation et al.?! In such a situation, to insist, to be policymakers - not the best tactic of the therapist. Here is, **the idea that the therapist must be "half a step behind the customer"** – in this case, there appear the conditions of actualization in organismic trends. But working with a problem, and even with the subjective sense of the problem, not the experience is not always effective. Therefore, therapy with C. Rogers often refers to pretherapy, to what precedes the actual therapy, and aimed at establishing a relationship with the client. But everything has changed. Maria Villas and Boas Bowen [9] noted that in 43 years (since the publication of their book "Counseling and Psychotherapy" in 1942 to a half-hour

demonstration session with Jill in 1985) the work of Carl Rogers has changed dramatically. In 1942, C. Rogers wrote that the therapist should not be beyond the scope of what has been said by the client, and that "if the therapist moves faster than the client or verbalizes the unspoken feelings of the client, then this causes real harm to the client and the psychotherapeutic process" [10]. In a session with Jill, according to M. Villas and B. Bowen [9], C. Rogers showed what he "acquired as a psychotherapist for many years of his career. He became less dependent on the non-directive "label", has become more mobile, and his answers have become more diversity. An example of the changes can also be the fact that Rogers breaks the silence 16 times during psychotherapy sessions... "and many times interrupted the client. These authors noted two obvious changes in the work of C. Rogers: first, he used not only reflective technology (making clear client's feelings, clarification and repetition), but also the interpretation of metaphor in order to configure the client to the feelings experienced by him here now, he allowed himself to laugh at him, used the technique of exaggeration to update the contradictory statements of the client; secondly, he became legislative, which was manifested in the fact that he offered the customer a reason why the behavior was subjected to the proposed interpretation of the open inspection, suggested topics for discussion, interrupted client, broke the pause, etc.

Therefore one should solve the lack of words and understanding in psychotherapy, remaining within the client-centered psychotherapy, in the words of Rogers [11, c. 119], "using its own terms ...". There has already appeared such a resource in the texts Rogers. Fig. 1 from shows the variety of possible mechanisms in psychotherapy but only two that shade differences in the strategies and targets of psychotherapy.

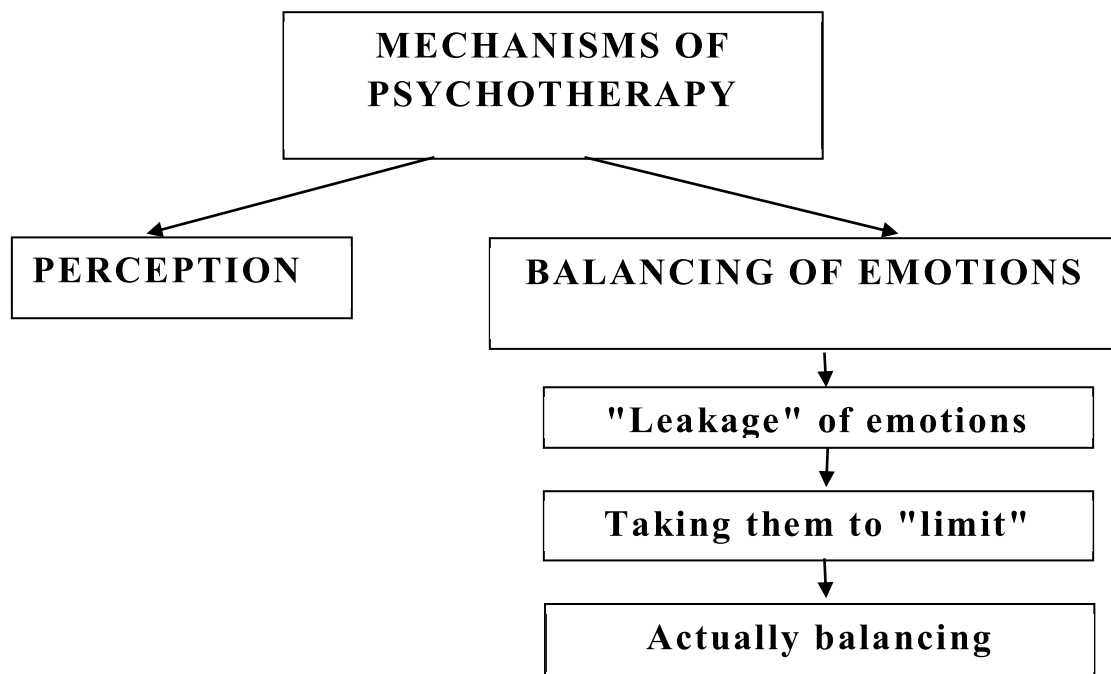


Fig. 1. Mechanisms of Psychotherapy

Rogers finds a special mechanism for "*balancing the emotions,*" which is superficially similar, but still different from the identified by behavioral therapists reciprocity of mechanism in emotions, and is essentially new. Even according to Z. Freud [13] in addition to awareness, creating

a "bridge" between the "ego" – structures and "mental holes" (not free from conflict zones of the psyche, traumatic zones) there are indications that the important thing is to "increase the intensity of affective and emotional process. " However, due to the underdevelopment of the theoretical and technical aspects of this "emotional release", the emphasis was placed on the cognitive component of therapeutic change. In terms of working with the emotions C. Rogers went further by converting targeted psychotherapy into experiences (in fairness it should be noted that not all client-centered therapists agree with that, emphasizing the role of the relationship. But this phase of his work, which is designated as C. Rogers-1 [book]), creating a theory of "emotional release."

To understand the essence of this "release" one will need some specific metaphorical "emotional" mental topography, which is shown in Fig. 2. This topography is built on the ideas of C. Rogers.

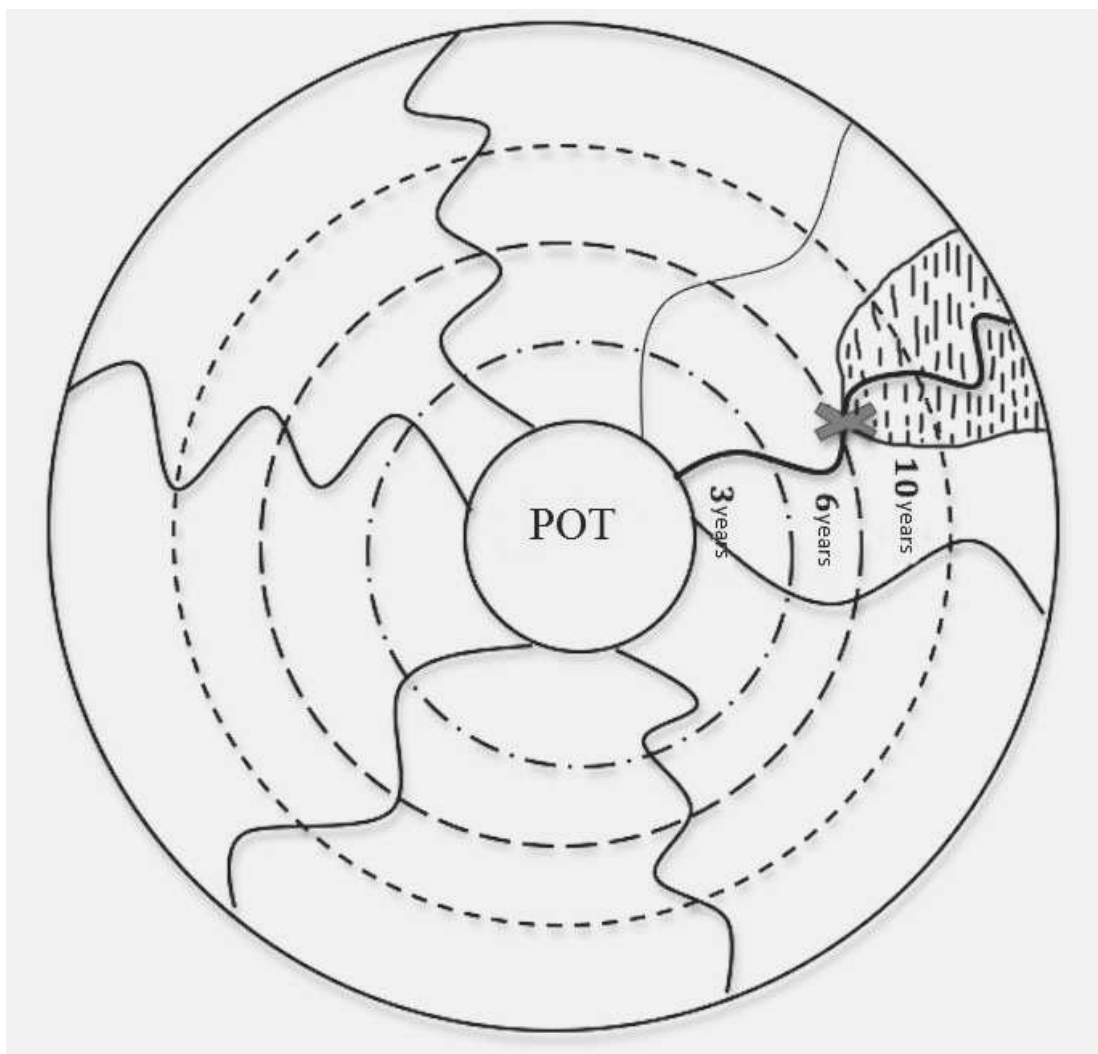


Fig. 2. Topography of "emotional" mental

In the center of the circle one represented the primary organismic tendency (POT), which carries the energy of life. In psychological anthropology by C. Rogers there is no list of organismic trends, which makes it poorly articulated in theoretical terms, but at the same time strengthens its psychotherapeutic potential [13]. Theoretically it would be wonderful if there was a list drawn up by the amount of n-number in organismic trends and each trend could have, say, three

levels of development - low, medium and high. It could be easy to build an index of completeness of human functioning (ICHF), which would constitute a  $ICHF = \sum_i^n \text{УПОТ}i$ , where  $\text{УПОТ}i$  – the level of n-number in organismic needs. Then psychotherapy would become a point impact on those organismic trends that are in deficit. So it would be right from a logical point of view, but how process will really look- it is impossible to predict in advance. One can not work with "force" on the client, causing the desired changes. R. Dzhendlin as an important "rule" of therapist's behavior pointed to the "unobtrusive" – nothing can enter into the space of inner experience of the client, it should be free, including to have the right not to change.

An emotional "current" ("blood") comes of primary organismic needs (POT) for "capillaries", which feeds the respective zones, and capillary refill with blood determines the liveliness of the respective zones in the psyche. "Plaques" get formed in capillaries and can be "hemodynamically" significant violating "the flow of blood." These "plaques" are recorded experiences that turned into "things" [14]. They violate "trophism" in whole areas of the psyche, which become "dead", the weakening in functioning or not functioning. Such "mash" experiences can be formed as a result of injuries at a certain age. Figure 2 shows such "congestion" are shown as "X". At one and the same "capillary" the "congestion" can appear at different age periods. Injury situation, as we noted above, within the psyche responds to certain fixed experience, which we have marked as "mash".

Such experience, in our opinion, has a number of specific qualities:

1) it does not arise and it is not completed – it always exists, below the threshold of consciousness, but it exists. One needs only a situation, somehow reminiscent of the original traumatic – if resentment is lurking, it will be always found out when convenient. Hence there appeared an idea that emotions can exist in a potential state;

2) it turns into a "thing" in the body – "a lump in the throat", "chest tightness", "balls at the temples", "bag on the shoulders," etc. In other words, it becomes an expression of emotion somatisation, loses its psychological tension, as there is some bodily symptom. Often aversion remains as nausea without proper experience of disgust;

3) it loses its "strength" – any emotion begins, climaxes and ends. But here it stands as a "swamp", and does not flow like a river;

4) close range experiences tend to "stick together" – an insult merges with anger, tears, helplessness, which transformed into each other, create a "vicious circle of experience", everything moves in a circle ("vicious"), nothing changes;

5) such experiences are resistant to psychotherapy. What can be done with the "vicious" complex "offense-anger-cry-helplessness"? It can be discharged. Hence here are cathartic techniques. It can be rationalized – "Well, mother could not do anything, because she was alone. What offense can be?! ". But it is, and it is irrational. We offer volume expansion technique in experiences.

Thus, when working with a client, we face the "scraps" of his experiences with the interruption of their occurrence. Such "pieces" experiences are a conglomeration of disparate but related (not genetically and functionally) emotions. Not experienced to the end feelings of guilt, shame, fear, helplessness, etc. "stick together" to form a strange circle of "perverse" experiences. "Blood" does not flow along the "capillaries", and part of the psyche becomes "dead" – "soul"

ismortified, it grows cold." As a result, in the psychological sphere there is a "as if". Fig. 3 shows a traffic violation of "blood" through the capillary. After the "jam" the emotional intensity of an effective process in the capillary decreases, decreases the level of "vitality", real life is replaced by "as if life."

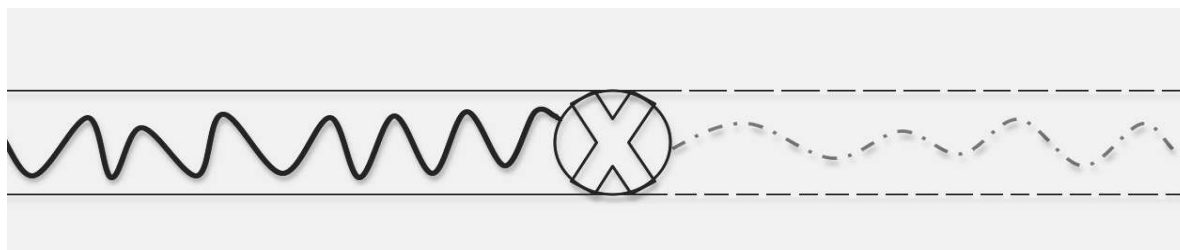


Fig. 3. Movement of emotional flow in "capillary"

X – "mash" experience

Man faces his own failure to live, to love, to feel himself – life is filled with numerous "as if". Poetess Tamara Andryushchenko (Kharkiv) [15, p. 8] in search of love, writes:

"I was not given Earthly delights  
Earthly peace and the fate of the Earth.  
I have experienced the ups and downs  
In my quest to become myself.  
But – the time has come, minutes started to flow,  
In an effort to fill the void.  
And **as if I suffer and love**  
And in this state – I live? "

These as if become so much, and the man may not notice it, how he does not see chronically tense of muscles. Experience is replaced by a story about the experience, but rather a story-experience. Moreover, such an emotion-story has the quality of communicating – it's easy to talk about, and it therefore, creates the appearance of a free (easy spoken) emotion, which gives an advantage to the groups – manifest emotional competence (and it allows us to solve the problem and restores narcissistic balance). But the words do not have anything inside them – connotative word becomes empty.

So psychologically "as if" means emptiness, meaninglessness, unintegration into the world, "the feeling of an outsider."

Someone (at least in the imagination of the client) should wake him up as a "sleeping beauty". But there are no freebies – courage of inner workings is needed. There is no method to wake. And psychotherapy in this sense does not have the status of method, and, more specifically, to determine psychotherapy method is somehow not enough.

"Deadness" happens in the body, which like the mind becomes torn to pieces, that have varying degrees of maturity. Fig. 4, 5 and 6 show "children's" genitals (as one client said "rum Grandma" – a large, airy, but not filled), children's hands with the elements emphasized femininity in the distal phalanges and "male" lower legs and feet.



Fig. 4 Hips of client K. (28 years)



Fig. 5 Hand of client K. (28 years)





Fig. 6 legs and feet of client K. (28 years)

Rogers believed that "fully functioning person" is the crown of development, in whom every part of the psyche and the body live. There is parallelism or equivalent relationships between them.

To gain (elimination from "deadness") "parts" of the mind and body the courage is needed. C.Rogers introduced the concept of self-actualization. Not organismic tendency must "break" itself (ego-dystonia process), and a man fighting for himself (ego-sinton processes). In 1963, Rogers wrote an article [16], which in contrast to the earlier papers [17–19] considered that the incongruent (mismatch of ego structures and experience) is an abnormal condition, and should be overcome through internal courage and self-acceptance, accordingly, self-actualization.

Completeness of functioning reflects measure of the vitality in various psychological parts – joy, fear, anger, sexuality, ambition, independence, etc. In short, all of the psyche (personality) parts should be embodied - there should not be full barns where the grain is never taken. This idea is well reflected in the prayer of the West African Yoruba [20, p.41].

*"Death:* counts, counts, counts continuously, does not count me. *Fire:* Counts continuously, counts continuously, does not count me.

*Emptiness:* Counts continuously, counts continuously, does not count me. *Wealth:* counts continuously, counts continuously, does not count me. *Day:* counts continuously, counts continuously, does not count me.

Cobwebs are around the granaries. "

Marie-Louise von Franz [ibid, p.42] writes that this prayer "facing the death, fire, emptiness, wealth and day – five archetypal forces that can be considered. To be calculated – it is to be seen, means to go out into the world, and openly express your desires, to sow their potency, which will give both grain shoots. But being seen bears the risk of death. As in O. Rank – life is a cycle of continuous separation, and death – is a fusion, non-separation. So refuse to manifest yourself – is to abandon the separation, to be one and only, independent number.

This prayer can act as a psychological parable, amplifying "will to live", which in a sense is

wide enough and good metaphor for psychotherapy [3] – "psychotherapy – a seduction to life." But only life can be the temptation to life, including life of the psychotherapist.

### Literature

1. Spinelli Je. Zerkalo i molotok. Vyzovy ortodoksal'nomu psihoterapevticheskomu myshleniju / Je. Spinelli. – M. : Izdatel'stvo I. P. Loginov, 2009 g. – 216 s.
2. Makdugall D. Teatry tela: Psihoanaliticheskij podhod k lecheniju psihosomaticeskikh rasstrojstv / D. Makdugall / Per. s franc.– M. : Kogito-Centr, 2007.– 215 s.
3. Warner M. Person-centered psychotherapy: one nation, many tribes / M. Warner / Person-centered journal. – 2000. – 7 (1). – P. 28–39.
4. Mearns D. Person-centred counselling in action / D. Mearns, B. Thorne. – London : Sage, 2008. – 242 p.
5. Markus-Teksejra Dzh. Klientocentrirovannaja psihodrama Dzh. Markus-Teksejra // Karl Rodzhers i ego nasledovateli: psihoterapija na poroge HHI veka/ Pod red. Djevida Brjeziera. Per s angl. – M. : Kogito-Centr, 2005. – S. 234–246.
6. Gejlin N. Chelovekocentrirovannaja semejnaja terapija // Karl Rodzhers i ego nasledovateli: psihoterapija na poroge HHI veka/ Pod red. Djevida Brjeziera. Per s angl. – M. : Kogito-Centr, 2005. – S. 197–216.
7. Kornell Je. V. Obuchenie fokusirovaniju: pjat' shagov i chetyre navyka / Jenn Vejzer Kornell // Karl Rodzhers i ego nasledovateli: psihoterapija na poroge HHI veka/ Pod red. Djevida Brjeziera. Per s angl. – M. : Kogito-Centr, 2005. – S. 181–196.
8. Badhen A. A. Psihoterapevt v social'nom kontekste [Elektronnij resurs] / A. A. Badhen // Vystuplenie na jubilejnoj Shkole Gil'dii psihoterapii i treninga, posvjashhennoj 25-letiju Gil'dii 15 aprelja 2014. – Rezhim dostupu : <http://www.inharmony.ru/751>
9. Villas M. Mif o nedirektivnosti: seans s Dzhill / Villas M., Boujen B. // Zhurnal prakticheskogo psihologa. – 1998. – № 1. – S. 21–31.
10. Rodzhers K. Konsul'tirovanie i psihoterapija. Novejschie podhody v oblasti prakticheskoy raboty / K. Rodzhers / Per. s angl. – 2-e izd. – M. : Psihoterapija, 2008. – 512 s.
11. Rodzhers K. Vzglyad na psihoterapiju. Stanovlenie cheloveka / K. Rodzhers / Per. s angl. / Obshh. red. i predisl. Iseninoj E.I. – M. : Izdatel'skaja gruppa «Progress», «Univers», 1994. – 480 s.
12. Nicshke B. Znachenie seksual'nosti v trudah Zigmunda Frejda / B. Nicshke // Jenciklopedija glubinnnoj psihologii. Tom 1. Zigmund Frejd. Zhizn', rabota, nasledie. – M. : Izdatel'stvo: Interna, Menedzhment, 1998. – S. 365–406.
13. Maddi S. Teorii lichnosti: sravnitel'nyj analiz / Maddi S. ; per. s angl. – Spb : Izdatel'stvo «Rech'», 2002. – 539 s.
14. Ermoshin A. F. Veshhi v tele: Psihoterapevticheskij metod raboty sch oshhushhenijami / A. F. Ermoshin. – M. : Nezavisimaja firma «Klass», 1999. – 320 s.
15. Andrjushhenko T. G. Istoma ljubvi / T. G. Andrjushhenko. – Har'kov : OOO «Model' Vselennoj», 2001. – 236 s.
16. Rogers C. R. The concept of the fully functioning person / C. R. Rogers / Psychotherapy: theory, research and practice. – 1963. – № 1(1). – P. 1–24.

17. Rogers C. R. Client-centered Therapy: its current practice, implications and theory / C. R. Rogers. – Boston : Houghton Mifflin, 1951. – 560 p.
18. Rogers C. R. A theory of therapy, personality and interpersonal relationships as developed client-centered framework // S. Koch (ed.) // Psychology: a Study of Science. – Vol. 3. – New York : Mc Grow Hill, 1959. – P. 184–256.
19. Rogers C. R. The actualizing tendency in relation to “motives” and to consciousness / C. R. Rogers // M. Jones (ed.), Nebraska Symposium on Motivation. – Lincoln, NE : University of Nebraska Press, 1963. – P. 1–24.
20. Franc M.-L. Proricanie i sinhronija: Psihologija znachimogo sluchaja / M.-L. Franc / Per. s angl. Z. Krivulinoj; Pod obshh. red. V. Zelenskogo. – SPb. : Izdatel'skaja gruppa «Azbuka-Klassika», 2009. – 224 s.