ORTHODOXY? MAINSTREAM? EVOLUTION? REVOLUTION?

IS THE PCA STILL A THERAPEUTIC AND SOCIETAL COUNTER-MODEL?

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„Tribes“ of the PCE therapies

- Rogers: Genuine person-centred psychotherapy
- Gendlin: Focusing \rightarrow Focusing-oriented therapy (FOT)
- Greenberg, Elliott etc.: Experiential therapies
  \rightarrow Process-experiential therapy (PET),
  Process-guiding therapy (PGT),
  Emotion-focused therapy (EFT)
- Miller: Motivational Interviewing (MI)
- Strictly “classical” non-directive client-centred psychotherapy (CCCT)
- Linden/van der Kessel: Intersubjective therapy
- Mearns/Cooper: Relational depth
- Cooper: Pluralistic therapy
- Finke et al.: Psychodynamic-hermeneutic-developmental (clinical) orientation
- Stumm: Existential orientation
- Sachse: Clarification-oriented psychotherapy
- Eclectic & “integrative” approaches ........... Etc. ...............


The person-centred essentials

The differences to „mainstream psychotherapy“ and the PCE offsprings

The therapeutic, personal, societal and political challenge of the PCA
PERSON-CENTRED ESSENTIALS
The difference between psychotherapy orientations is based on diverging images of the human being.

→ Difference in epistemology, ethics, development psychology, psychopathology, theories of therapy ("treatment" including "methods, techniques")
Person-centred essentials

- Person
- The Other
- Relationship as encounter
- The client's agency
- Presence
- Dialogue
- Responsivity and responsibility
- The fundamental We
- Independence: the substantial dimension (being from and for oneself - autonomy)
- Interdependence: the relational dimension (being from and in relationship - solidarity)

→ The relational-substantial nature of the human

- Self-responsibility & solidarity
- **Person as being substantial**
  independence, autonomy, sovereignty
  actualizing tendency, experience and symbolization,
  self and self actualization, (in-)congruence between
  self and experience, the Other, ‘fully functioning person’

&

- **Person as being in relationship**
  interrelatedness, solidarity, commitment
  encounter, presence (authenticity, unconditional acknowledgment,
  empathic understanding), im–media–cy,
  context (the Third One, group, society), ‘way of being with’
The client is the Other (not an alter ego).

The movement goes from the Other to me, from the Thou to the I.

No observing or checking, no traditional “helping” or “intervening” by diagnoses and techniques aiming at “solutions”.

This is an ethical challenge.
Essentials

- Relationship is not used for something, is not a pre-condition.
- Relationship *is* therapy.
- The person-to-person relationship is called “encounter”.
- Therapy is a Thou-I-relationship.
- Therapy is encounter.
- To *acknowledge* the Otherness of the Other.
“en-counter”: open to be surprised by the Other and to meet the unexpected

“Encounter is an amazing meeting with the reality of the Other.”
Romano Guardini, 1955

“The person emerges from the resistance in the encounter of the Other”
Paul Tillich, 1956

“The I becomes through the Thou.”
Martin Buber, 1923

“Encountering a human being means being kept awake by an enigma.”
Emmanuel Levinas, 1983
From acknowledgment comes self-acknowledgement

From being understood comes self-understanding

„Clients make therapy work“
A. Bohart & K. Talmann, 1998

Doug Land,
Client with Carl Rogers
to be fully there

authenticity (congruence) + acknowledgment (upr) + comprehension (empathy)

= three dimension of one basic attitudes

= the core condition of being-with

Kairos, Greek god of the fertile moment
The human person is dialogue, from the very outset.

Dialogue is a primary occurrence.

It is of original im-media-cy.

Dialogue reveals the original sociality of the human being.

The call of the Other demands a response.

F. Ringel, Gespräch (Conversation)
Essentials

Responsivity

- To respond = “to give a counter-promise”

- Human beings encounter each other by responding to each other and a common world existentially out of their response-ability.

- The person is response.

We respond by our behavior to the challenge of a given social situation.

Arnulf Rainer, Fingerschmiere
Essentials  The fundamental We

- co-responding to the existential situation
- intersubjective, co-creative process
- bi-polar model: agency of the client & presence of the therapist

Franz Ringel, Wir (We)
Person-centred essentials

- The human being is a **person** (substantial-relational).
- The client is **the Other** (not an alter ego).
- As persons we **are** (not **have**) relationship.
- **Relationship** is therapy (not a pre-condition).
- The challenge is to **encounter** (not to observe/diagnose).
- The **client’s agency** brings about development (not the therapist’s skills).
- The therapist’s task is to be **present** (not to guide).
- We are in **dialogue** (not only mutually exchanging).
- Persons are characterized by **responsivity**.
- Persons spring from a **fundamental We**.
Finke’s pleas (2016, 2018)

- balancing of a one-sided, “undialectical”, too radical understanding of PCT
- promotion of a “multi-layered approach”
- development towards a disorder-oriented approach
- development towards a more technical direction
- alignment with mainstream positions
- de-radicalization
- stopp odd positions
“I never use the word cure. I don't know what cure is. It comes from our rejection of the medical model.

I think that the kind of attitudes I described do help people to grow in a positive direction, people who are suffering from many different personal problems and issues. [...] It does not say that they reach some given point that society regards as cure. It helps them in a direction of development. There the effect that we rely on the actualizing tendency really comes into play. We realize that we are releasing the person for growth.”
Person-centred essentials

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- Persons spring from a fundamental We.
Psychotherapy is political or it is not psychotherapy: The person-centred approach as an essentially political venture

- *Person-Centered and Experiential Psychotherapies, 11(2), 2012*
- La psychothérapie est politique ou ce n'est pas de la psychothérapie. L'approche centrée sur la personne en tant que démarche fondamentalement politique, in: ACP - Pratique et Recherche 18 (2013) 58-80
- *Psychotherapy and Politics International, 12(1), 2014* (special issue)

Psychotherapy and politics – “Either ... or?” or “Both ... and”?

*Psychotherapy and Politics International, 12(1), 2014, 65-69*

Person & society: Towards a person-centered sociotherapy

*PCEP 14(3), 2015, 217-235*

The power of hope: Person-centered perspectives on contemporary personal and societal challenges

*PCEP, in print*

“All real life is encounter.” On the sustainable relevance to be surprised and affected.

*PCEP, in print.*
„... not to content ourselves merely with treating people, but to change the system.“

CARL R. ROGERS
Honorary Lecture to the American Psychological Association
Thank you very much!
Köszönöm szépen!