



ORTHODOXY? MAINSTREAM? EVOLUTION? REVOLUTION?

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

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Conference “Activity in therapy and beyond”

Hungarian Association for Person-Centred Psychotherapy and Counselling

Budapest, May 25, 2019



„Tribes“ of the PCE therapies

- **Rogers: Genuine person-centred psychotherapy**
- **Gendlin: Focusing → Focusing-oriented therapy (FOT)**
- **Greenberg, Elliott etc.: Experiential therapies**
→ **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.**



Finke, J. (2018). **Beyond and on the side of orthodox client-centeredness: On balancing the conceptual framework of PCT.** *PCEP* 17,1 (2018) 19-36.

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Behr, M., Finke, J., Gahleitner S.B. (2016). **Personzentriert sein – Sieben Herausforderungen der Zukunft.** 20 Jahre PERSON und 30 Jahre nach Rogers' Tod. *PERSON* 20,1 (2016) 14-30.

Schmid, P.F. (2017). Personzentriert sein — die Zukunft liegt nicht in der Vergangenheit: Anmerkungen zum Aufsatz „Personzentriert sein – Sieben Herausforderungen für die Zukunft“ von M. Behr, J. Finke und S. Gahleitner. *PERSON* 21,1, 72-75.

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**



Pinterest, Person

- **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.**



Lempertz, Andre



Essentials

Relationship as encounter

- 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



Le visage de l'autre
(The face of the Other)

- 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)

- 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

Rogers, 1981

“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.

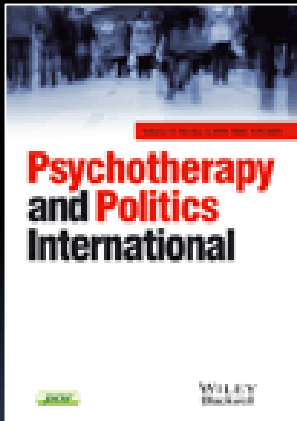
There the effect that we rely on the actualizing tendency really comes into play. We realize that we are releasing the person for growth.”

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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
- Шмнд, Петр Ф., Психотерапия - это политика или это не Психотерапия. Человеко-центрированный подход предприятияю. Журнал Практического Психолога 4 (2012) 152-168
- 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
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Psychotherapy and politics – “Either ... or?” or “Both ... and”?

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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.

**Person-centred
politics** by
Schmid, P. F.

*„... 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 !