



The Challenge of the Other Towards Dialogic Psychotherapy and Counselling

Peter F. Schmid

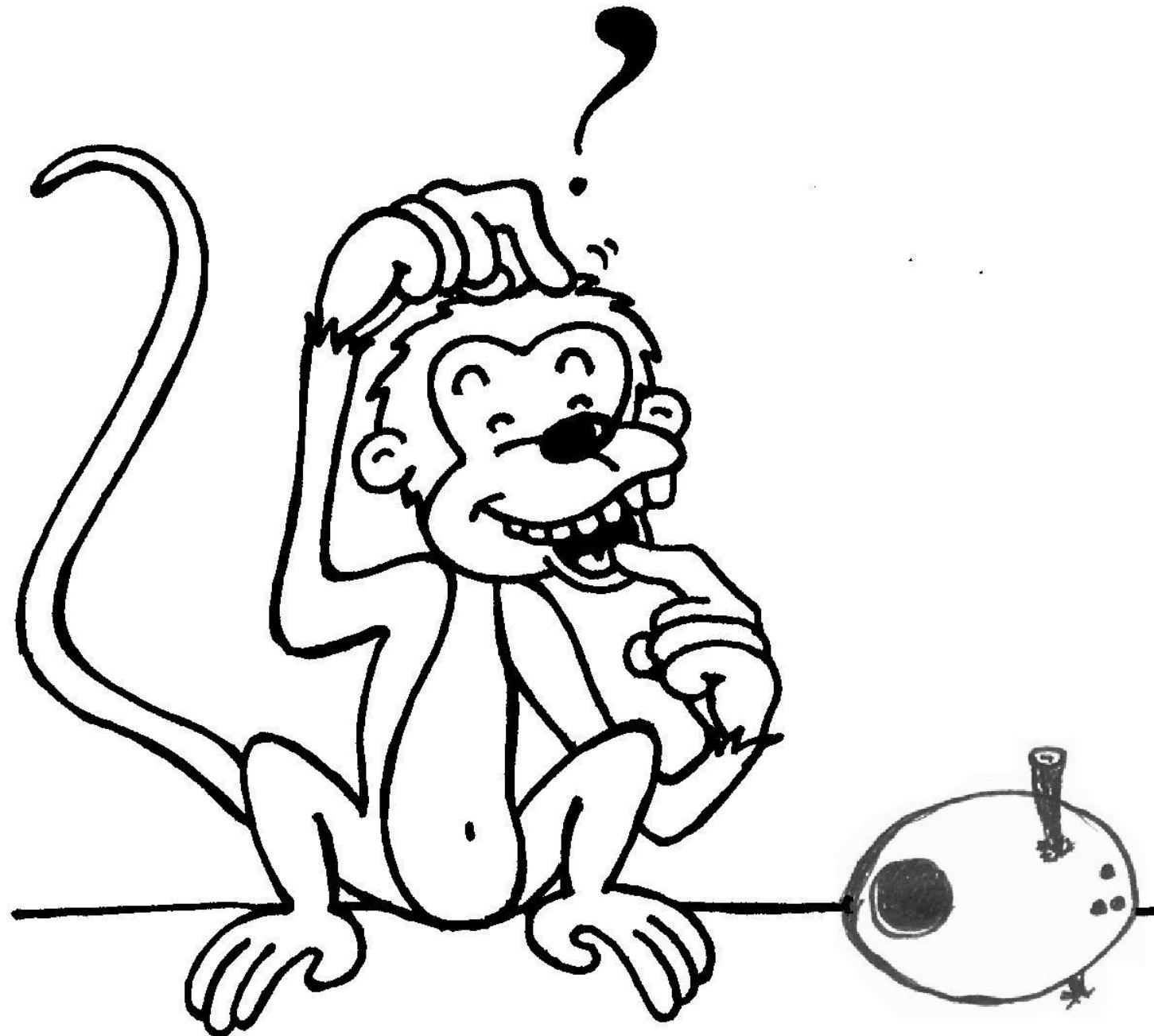
Sigmund Freud University, Vienna
Institute for Person-Centered Studies, Austria

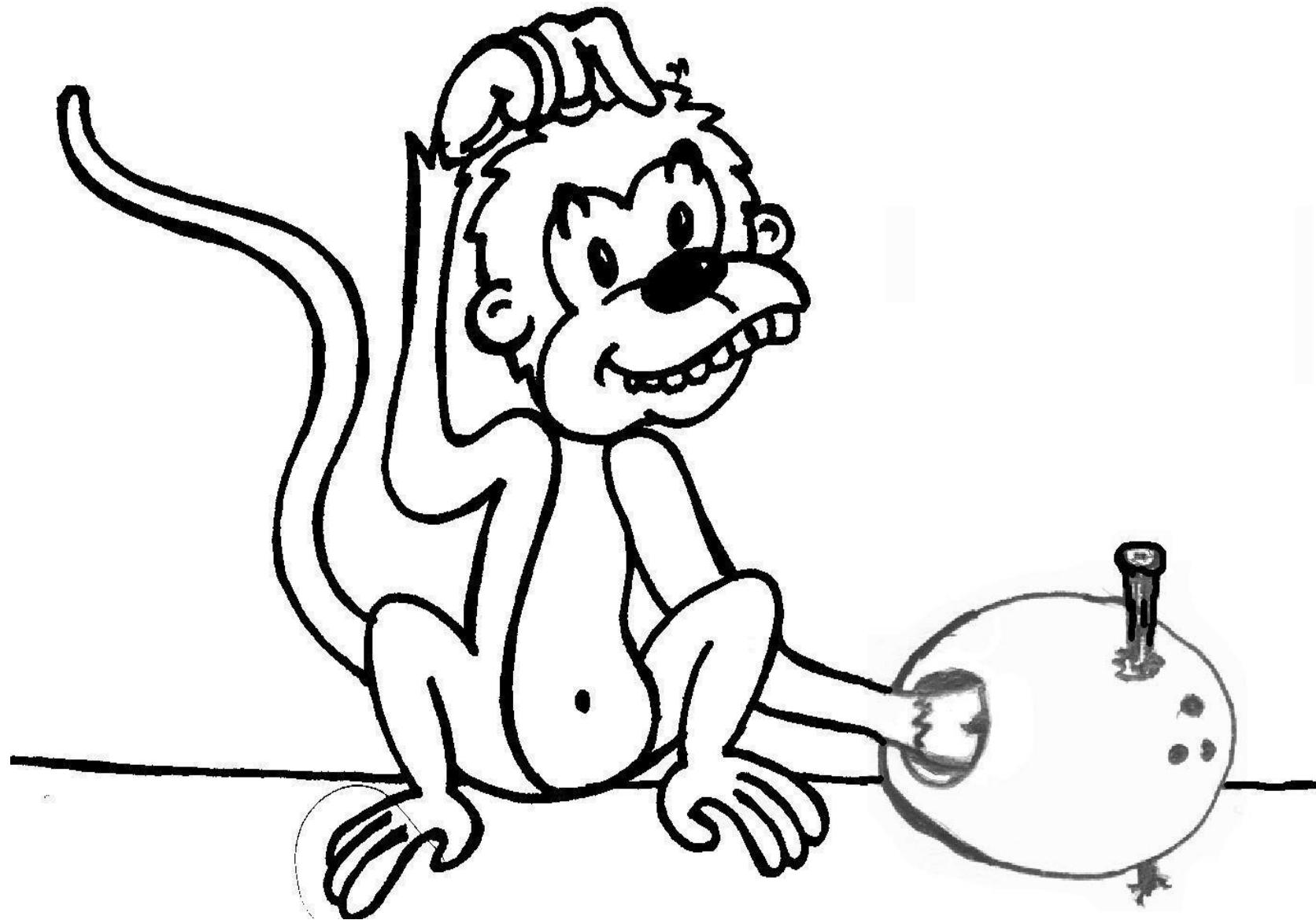
What we have in common
is that we are all different from each other.

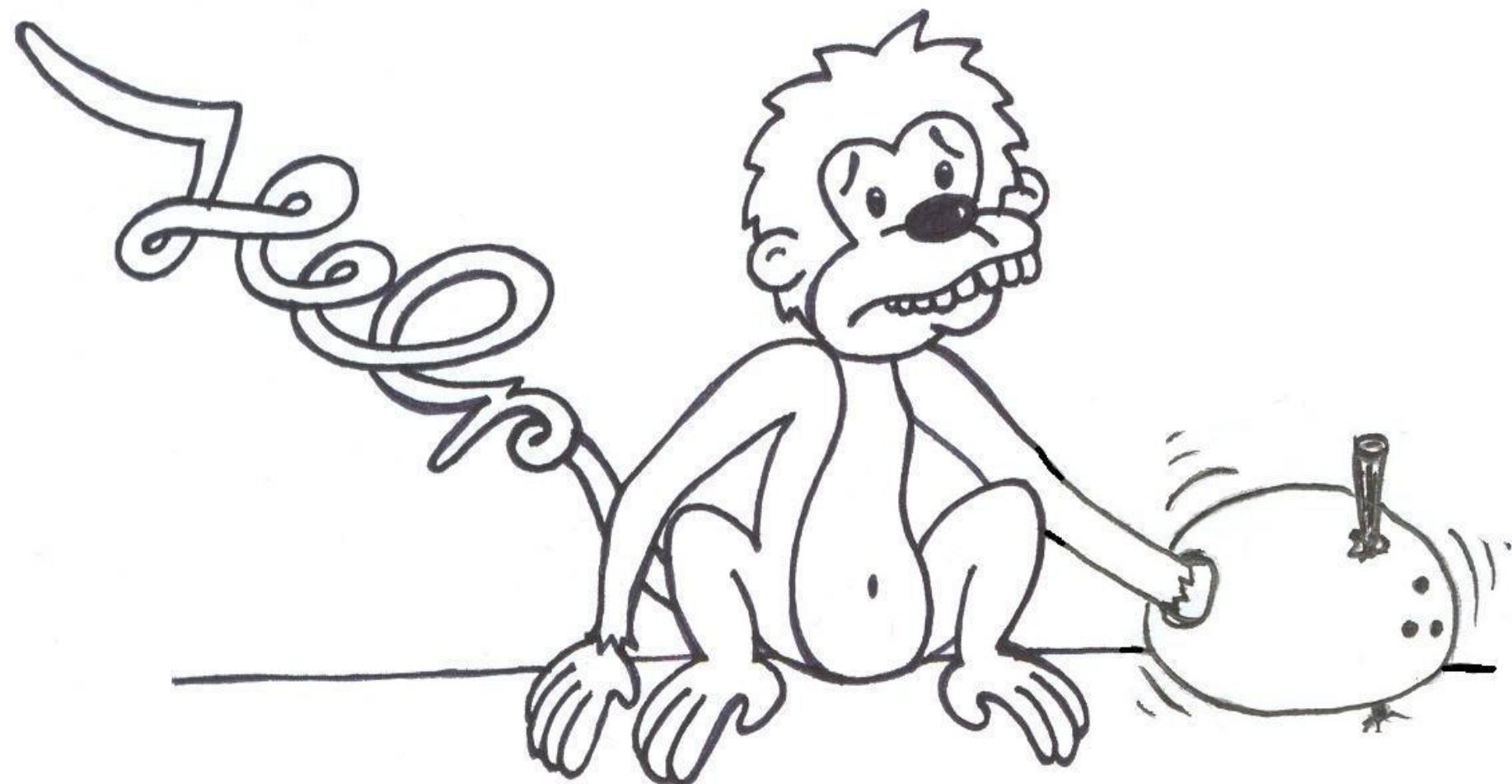
Proverb

The coconut trap



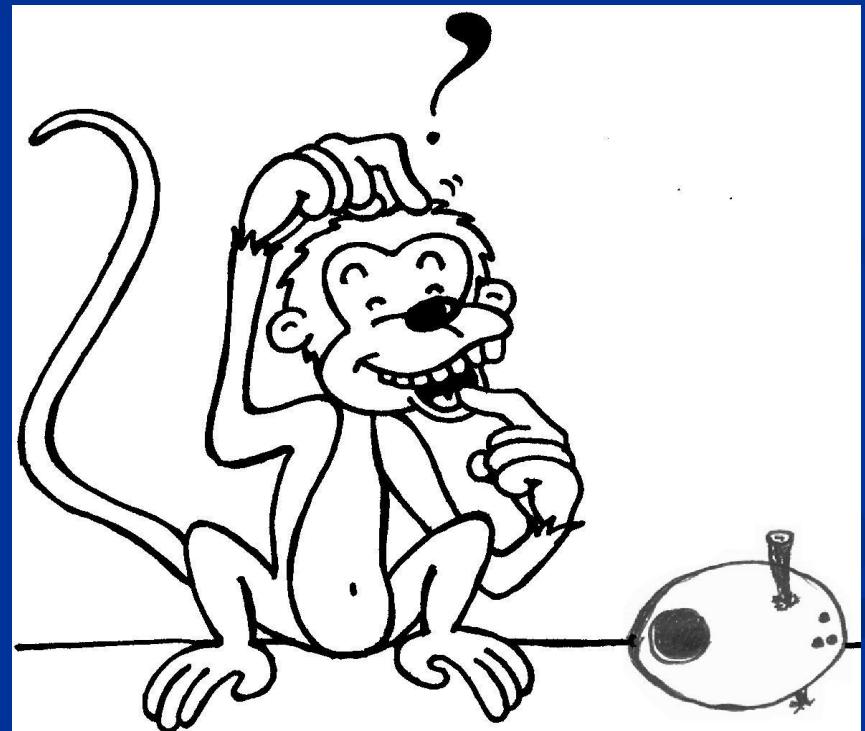






The second grip

- pre-hensile hand
- ap-prehend
- com-prehend



The Challenge of the Other Towards Dialogic Psychotherapy & Counselling

- I. “Videor ergo sum”:
The epistemology of transcendence

- II. Dialogue:
The occurrence of the original We

- III. Co-presence:
The essential dialogical nature of therapy

I. “Videor ergo sum”:

The epistemology of transcendence

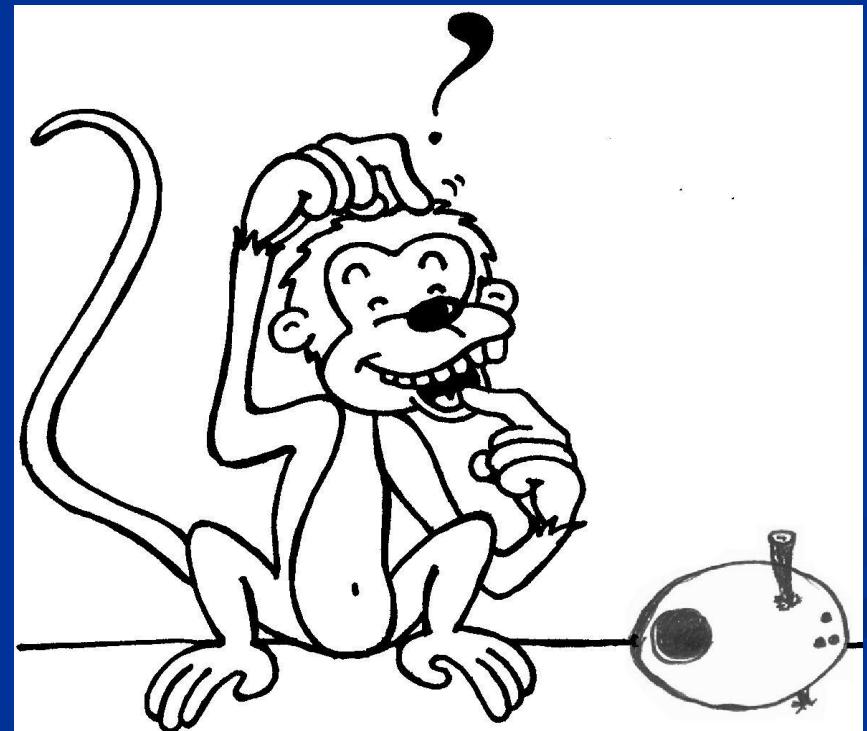
“ I am certainly excited with the efforts to develop a new epistemology.

I put a lot of work into pushing the theory in a more dialogical direction ... ”

Dave Mearns

Cogito ...

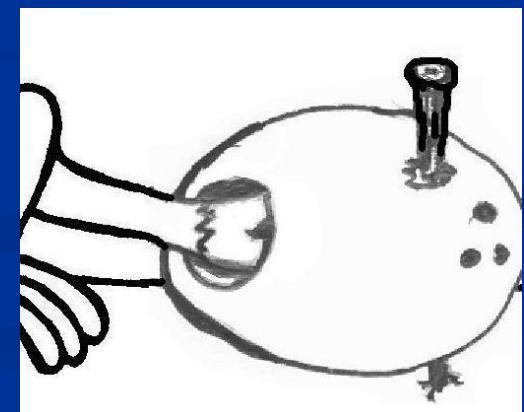
- ap-prehend: * ad
- com-prehend: * con



Cogito ...

- ap-prehend: * ad
- com-prehend: * con
- con-cept: * con+capere (“to take”)
- term: * terminus (“boundary stone, finishing post”)

... the trap of the same



Epistemology of transcendence

- Ulysses
- homecoming
- TOTALITY
- sameness
- I - THOU
- egology
- Abraham
- mouvement sans retour
- INFINITY
- otherness
- THOU - I
- alterity

Epistemology of transcendence

As consequence of the paradigm change
from egology to alterity,
as opposed to the epistemology of the cogito,
of “grabbing”,
of understanding oneself by oneself,

we need an epistemology of dialogue.

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II. Dialogue: The occurrence of the original We

“dialogue”

mutual conversation, interchange in talking,
discourse

* Greek “δια-λεγειν”

to put something apart by thinking over it
(λεγειν = pick up, gather, collect; talk, speak)

Dialogue conventional meaning

“dialogue”

= human conversation face to face,
mutual exchange,
message and contradiction

→ symmetry and equality

a meeting of the one with the other

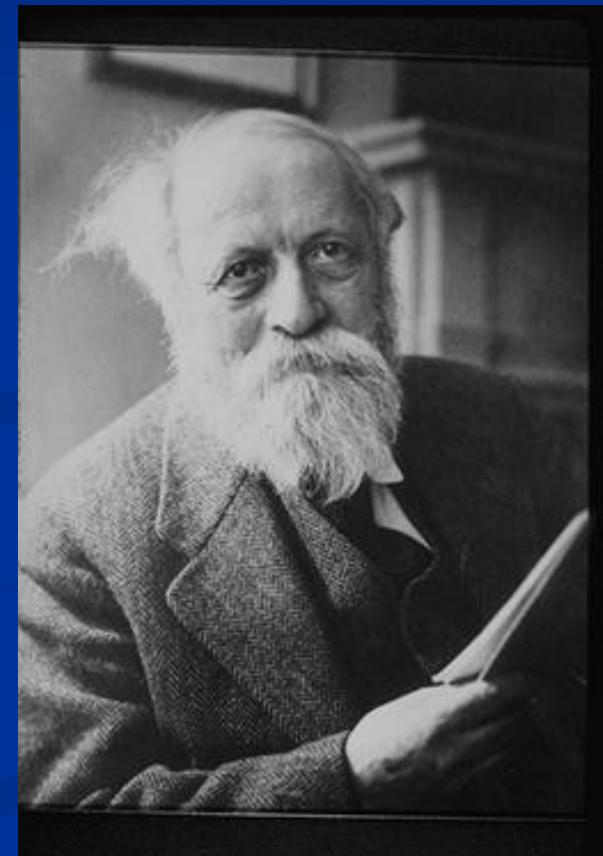
Dialogue

Martin Buber

Interpersonality → Dialogue

“The sphere of the interpersonal is the opposite-to-each-other; its unfolding is what we call dialogue.”

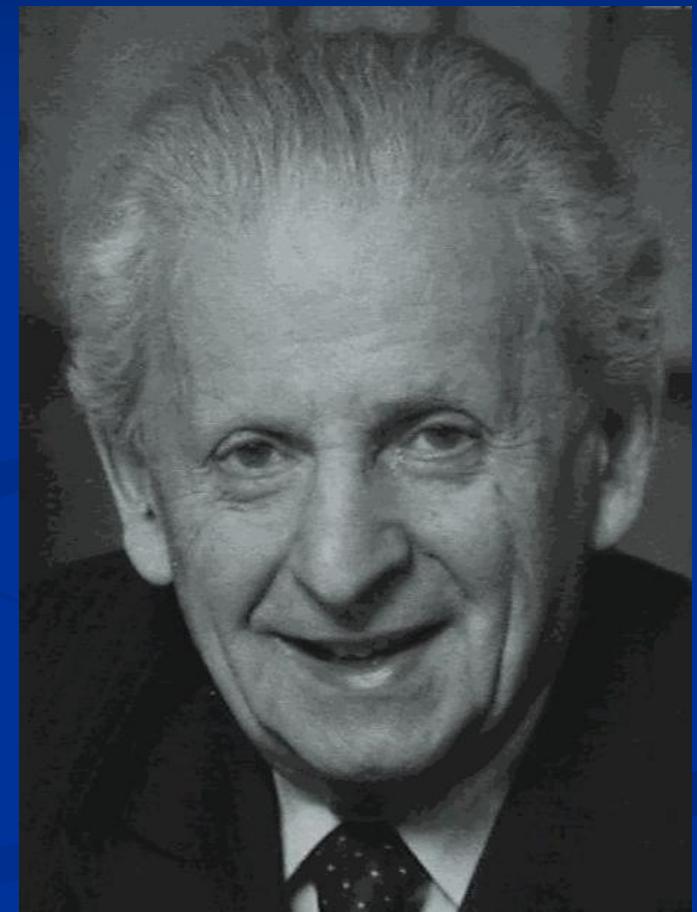
Buber, 1948



Dialogue

Emmanuel Levinas

- **where transcendence happens**
 - the cogito is not prior to dialogue
 - not a consequence of experience
- **primary occurrence**
- **original sociality occurs in dialogue**
- **dissymmetric:**
The other comes first



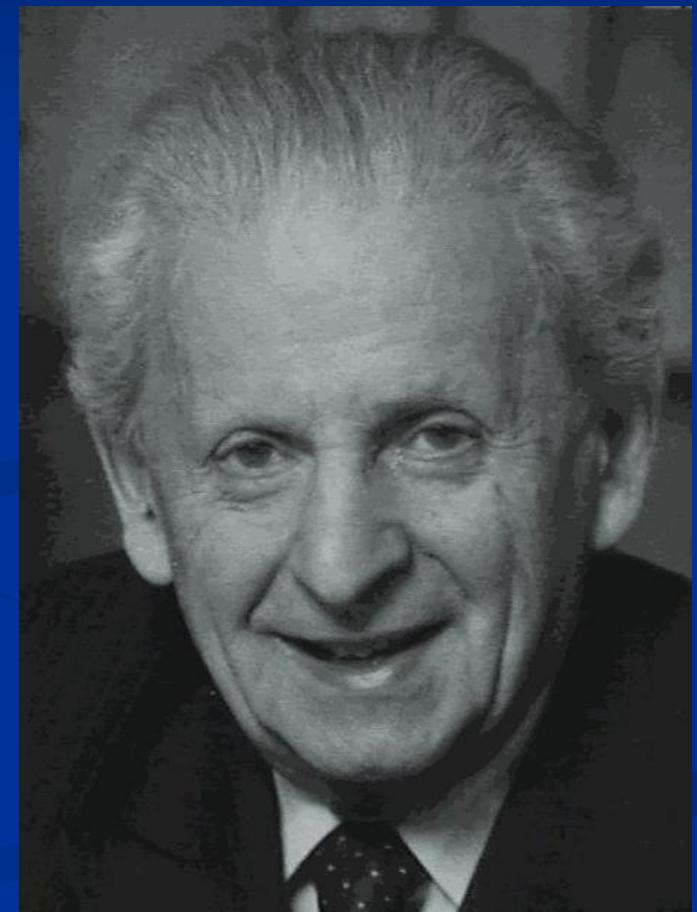
Dialogue

Emmanuel Levinas

Dialogue → Interpersonality

“It is precisely because the Thou is absolutely different from the I that there is - from the one to the other - dialogue.”

Levinas, 1981



Dialogue

Emmanuel Levinas

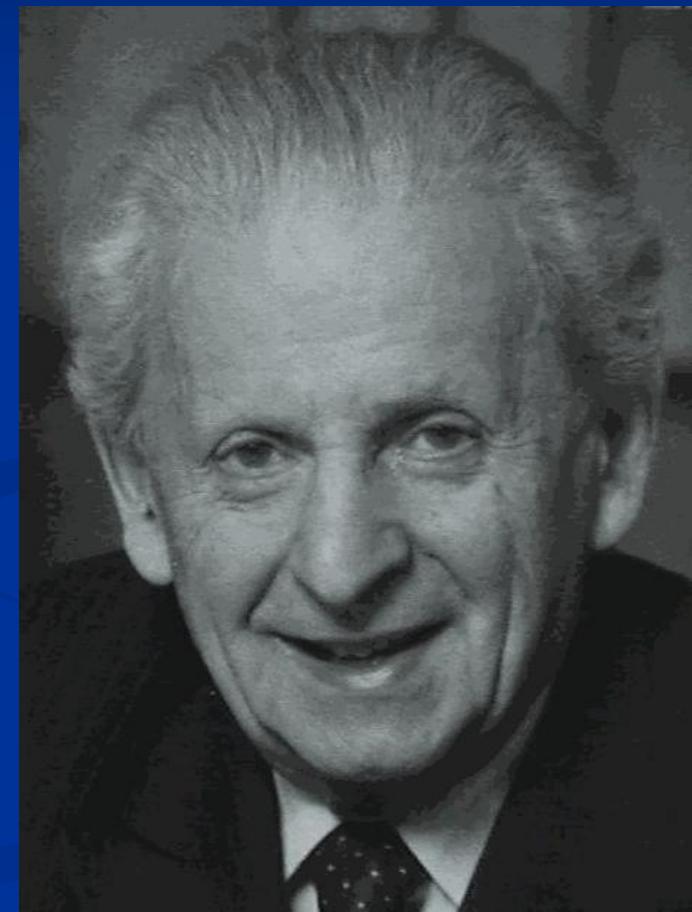
Subject:

“I am sub-jected to the Other.”

Levinas, 1986



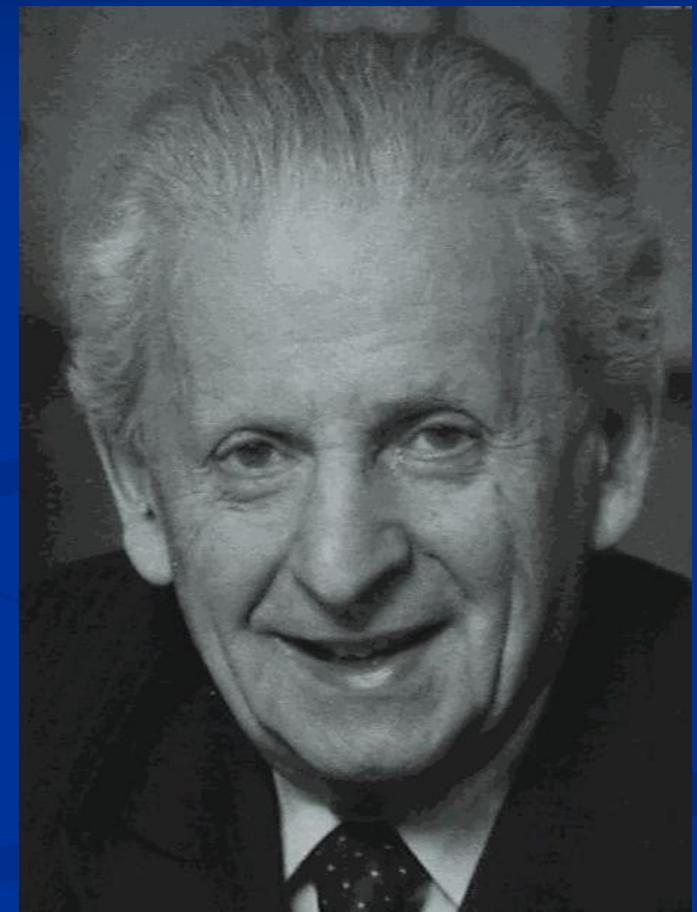
- Subjectivity itself is relational.
- Subjectivity is I-for-Thou.
- Substantiality and relationality coincide.
- Subjectivity is Being-for-the-Other.



Dialogue

Emmanuel Levinas

- Solidarity is a basic human condition.
- It means to say: “Here I am.”
- The dissymmetry is the origin of ethics.
- The I is constituted by his/her responsibility to the call of the Other.



Dialogue

~~Self consciousness → dialogue~~

Dialogue → self-consciousness

Dialogue

The human person *is* dialogue.

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What does dialogue in therapy
actually mean?

Therapy as dialogue

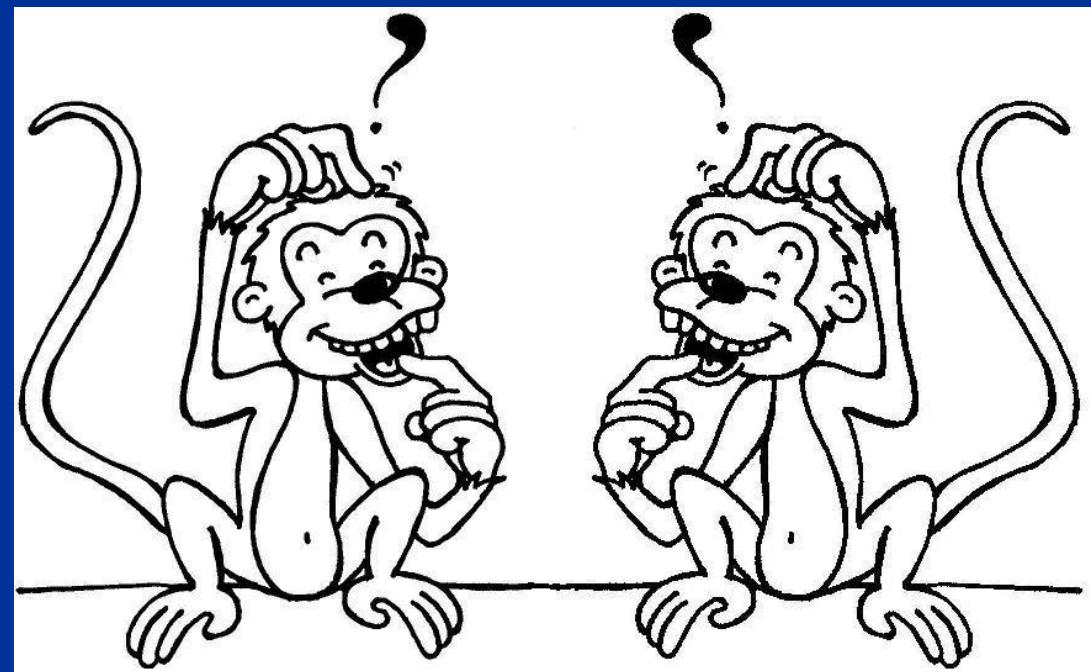
- Therapeutic dialogue is not about making community, it is about realizing the preceding We.
- To encounter a person is to realize to be in dialogue.
- Psychotherapy substantially is dialogue.

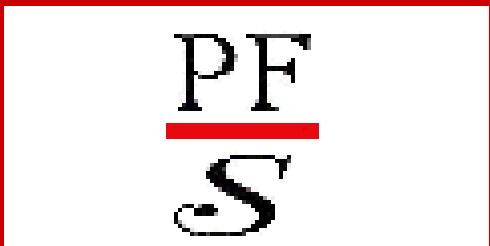
Therapy as dialogue

- The therapeutic is the transcendence of the same.
- “Here I am.” (Presence)
- Psychotherapy is dialogue or it is not psychotherapy.
- Relational depth is the fundament.

Therapy as dialogue

- In the beginning there is dialogue.





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The Person-Centered Website **by Peter F. Schmid**

Die personzentrierte Site

Le site centré sur la personne

De Persoonsgerichte Site

Site da Abordagem Centrada na Pessoa

Página Web Centrada en la Persona