

Psychotherapy at a Crossroads: From Freudianism to Humanitarian Work (Based on the Novel by Irwin Yalom “Schopenhauer as a Medicine”)

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In the last decades of the last century, a new genre of scientific literature has developed. Outwardly, it does not even look like a scientific one, since most of the time it comes to novels. The content of these unusual novels is mainly scientific and philosophical problems, as well as the history of the work and life path of their authors, as a rule, well-known scientists or philosophers. Irvin Yalom's novel is just like that, he doubly struck me, because about ten years ago I conceived and realized my first philosophical novel. By that time several of my books had been published, and at the very least I could offer the philosophical public a number of new ideas. But the postmodern era was gaining strength in the courtyard, when no one was reading anyone, and even if he was reading, then, as a rule, he couldn't understand much from what he read, because scientific communication broke up, and each author, as I wrote in one article, “dug his own trench, without looking up”.

I thought and began to reflect, and how in this situation I could convey my thoughts and ideas to the reader. I remembered how I myself analyzed other authors. He tried to reconstruct the cultural situation in which they created their works, as well as the life credo of the authors. Is it possible, I thought, to apply this approach to myself? After all, what is missing for the reader so that he can better understand the new philosophical work? The reader does not know what the author was preoccupied with, puzzled, does not know the author, did not see how he went to his ideas, got confused, lost his way, returned back to search for a solution again and, finally, find it. Why, I thought, not to tell the reader about my searches, not to attach a story about the life of their creator to scientific ideas.

However, from concept to implementation, as a rule, a big road. It was necessary to find a form in which this plan could be implemented. First state your concepts, and then tell me how I came to them? Tell about yourself in the context of philosophical search? I went over option after option, but could not stop at anything. Finally, I decided that I would write a philosophical novel, where all this will be, as well as a certain plot, where I will be myself, but as a hero, there will be all those who influenced me (my teachers, colleagues, friends, loved ones), but also like the heroes of the novel. I started to implement the plan and about a year later the methodological novel *Conversations on the Reality and Dreams of Mark Vadimov* was published (1998, reprinted in 2007).

In the 20th issue of the CENTAUR methodological and game-technical almanus, the recently tragically dead editor-in-chief Gennady Kopylov announced the novel in this way. It is unlikely that anyone doubted that the book by V. Rozin would be worthy in a scientific (philosophical, methodological) sense; but it was a very pleasant surprise that the «Conversations» were excitingly interesting literary, or rather, existential. Knowing well the scientific work of V. Rozin, we would seem to find nothing essentially new in this book: the nature of dreams, symbolic realities and their place in human life, esoteric worlds, the doctrine of mental realities - the author has repeatedly published works on these topics. However, here these (and other) reflections are included in the context of the life path of the hero of the book, they serve as milestones of his self-construction. By analogy with “parenting novels,” this book can be called a “novel of education,” which lasts a lifetime for the methodologist”.

I soon realized that I wanted to continue the undertaking and, in fact, transfer it to the plan of education. I began to write a second book, it appeared in 2002 (reprinted in 2006). The book is called "Penetration in Thinking. The story of a study by Mark Vadimov». Philosophical novel essay. As you can see, the hero is the same, and this second novel is about his searches in the most significant and exciting field of philosophy for me.

Around the same period of writing both novels, I began lecturing «Introduction to Philosophy» in the then new «State University of the Humanities». Thinking about how to build such a course, I decided that it was not enough for students to only listen to their teacher. They must join him in philosophy. The role of the teacher in the process of mastering philosophy is reminiscent of the work of a «stalker», a guide. Together with students, he overcomes various intellectual difficulties, solves problems, discusses the nature and characteristics of philosophical works and philosophy itself. Although he knows the "path" along which he leads the "laborers" in philosophy, he each time discovers that much in the "locality" where they travel has changed and the path must be re-laid. Here, I realized, my novels come in handy. Let the students not only listen to how to analyze philosophical works, but also try to do it themselves on the basis of my novels. Before them are new philosophical ideas, and a story about the life of their author, a reconstruction of the creative path that the author went through.

Yalom's novel "Schopenhauer as a medicine" does not look much like an autobiographical one, if only because the main character, a well-known psychotherapist Julius, is ill with blood cancer and dies in a year. Formally, the plot of the novel is a story about this last period of Julius' life. In fact, Yalom in an artistic form describes how he himself (in the person of Julius) leads a psychotherapeutic group, what problems the psychotherapist faces, how the group members work, how they are healed, how much the psychotherapist receives from the group, and how he, if not healed, then worthy of coping with their problems. Yalom's novel is built quite transparently: the protagonist, the well-known psychotherapist Julius in his circles, is a double of the author, the famous American psychotherapist and popular writer Irvin D. Yalom; another protagonist, philosopher and aspiring psychotherapist, Philip Slate, is a double of the German philosopher Arthur Schopenhauer; finally, the problems that concern Julius and which he discusses are the problems of modern psychotherapy. And all this is presented in the form of an entertaining novel.

Why am I going to analyze Yalom's novel? I want to better understand what modern psychotherapeutic work is, how effective it is. Most psychotherapists, and Yalom is no exception, argue that, of course, their work is very effective. Indeed, in the novel, Julius, in the end, succeeds. Even in the most difficult case with Philip, who despises people like Schopenhauer, is not inclined to communicate, but is inclined to exaggerate the value of his personality, Julius was able, figuratively speaking, to pick up the keys and not just help - an interesting psychotherapist promises to grow up from Philip, who is going to treat people in particular through philosophy.

At the same time, through the mouth of Philip, Yalom himself says that "according to statistics, psychotherapy, regardless of the competence of a doctor, is absolutely useless for about a third of patients"¹¹. And Julius is not free from doubt. "Are you sure," he asks himself at the beginning of the novel, "what really helped his patients?" Maybe you just got those who would get better without you? (27). However, these doubts are dispelled during the course of the novel, since Julius personally sees the healing effect of group work. But from my point of view there is still a problem.

With rare exceptions, psychotherapists are inadequately aware of their own work. Speaking about inadequacy here, I mean, of course, not just a psychotherapist's awareness of his work, it's quite acceptable, but special reconstructions of psychotherapeutic activity, which, of course, can be agreed or not. Such reconstructions show that along with the activities of psychologists that are really useful for the patient

¹Yalom I. "Schopenhauer as a medicine". (Further everywhere pages in brackets to this book) M (2006): 95.

or client (as an example, psychological assistance based on changes in the value and semantic structures of the client's consciousness can be pointed out), there are no less common cases of the activities and efforts of psychologists leading to destruction the psyche of the patient or client, to frustration and new problems, although the results of such activities by psychotherapists are directly opposite, in a completely optimistic way.

It is advisable that the therapist not to forget that he is not only a specialist, but also an ordinary person and, therefore, is not free from shortcomings. In particular, he may inadequately evaluate both his activities and himself. We agree in this regard with three authors Richard Bandler, John Grinder, Virginia Satyr, who write: "This world is full of good intentions, and, equally, it is full of the fact that these good intentions are not always realized. Parents want the best for their children, children for parents, therapists for their clients, clients for therapists. And why next it happens that people with such good and noble intentions enter into a relationship full of grief and pain, to the extent opposite to their intentions. We believe that something happens that is beyond the control and consciousness of any person - some missed moment, this unconscious piece in communication, can be found, realized and used by everyone"².

Of course, I myself am not always adequately aware of my activities, in this regard I do not have any special advantages over others.

Often, in assessing the effectiveness of a psychotherapist, they appeal to the subjective feelings of a client who believes that «he has become better». But is this "better" an objective criterion for the effectiveness of psychological practice? But what if tomorrow he gets worse and precisely because the patient has undergone, for example, a course of psychotherapy? It is important to distinguish between two cases: the immediate effect of psychological assistance, which is more often than less than the case, from the point of view of the client's feelings, is positive, and more distant, which, on the contrary, according to objective observations, is more often negative. Why is the immediate effect more likely to be positive? Is it because they communicate with the client, help him, discuss his life and problems. Is it because the client is helped by a specialist psychologist who "knows" and therefore can say that what really happens with the person who has applied for help is why his troubles ensue and, most importantly, how to get rid of him. The client begins to understand what happened to him in the past, and what is happening now, he has hope.

Isn't these three factors enough: participation and help - one, understanding what is happening - two, the emerging hope for improvement - three, so that the patient «gets better»? Even if in fact (this actually becomes clear or much later or in a special analysis), the offered and accepted psychological help was either ineffective or completely harmful, exacerbating the client's ill-being!

"What is valuable," VN Tsapkin asks, "can we draw from the extensive literature on the study of psychotherapy? The most important factors affecting the effectiveness of psychotherapy, regardless of the psychotherapist's theoretical orientation, are, according to the research of Frank (1961), the psychotherapist's faith in the effectiveness of his method and the patient's faith in the help of his therapist J. Marmor (1975) draws two main conclusions in his research: First, the effectiveness of psychotherapy depends not so much on the method as on the experience and personality of the therapist; this conclusion is made by comparing the results of psychotherapy conducted, in particular, by representatives of various psychodynamic orientations (psychoanalysts, Jungians, Adlerians) and behavioral therapists. Secondly, the same psychotherapeutic factors act in all types of psychotherapy (albeit in different proportions): 1) the establishment of special contact between the therapist and the patient is the initial I am the premise upon which psychotherapy is built; 2) easing tension at the initial stage, based on the patient's ability to discuss his problems with the person from whom he hopes to receive help; 3) the expansion of the repertoire of cognitive schemes due to the information received from the therapist; 4) operant modification of patient behavior due to positive-negative reinforcement by the therapist, as well as corrective emotional experience in the therapeutic

²Bandler R., et al. "Family therapy". Voronezh (1993): 4.

relationship; 5) the acquisition of social skills through identification with a therapist; 6) persuasion and suggestion, explicit or hidden; 7) the assimilation and development of adaptive patterns of behavior with emotional support from the therapist. As for the studies devoted to assessing the effectiveness of various psychotherapeutic approaches, in our opinion, they have essentially reached a dead end"³.

Do these studies not be confirmed by ordinary observations, namely, that the main thing is not knowledge of the mechanisms of the psyche, the reasons for its violation and methods of recovery, but the psychologist's relationship with the client and the latter's belief in the possibility of psychological assistance. Or does a psychologist know and can really help, since he knows the exact methods based on psychological science? As F.E. Vasilyuk writes, "the psychologist-practitioner expects from the theory not an explanation of some entities external to practice, but a guide to both the action and the means of scientific understanding of its actions"⁴.

In addition to the problem of efficiency, I am interested in answers to a few fundamental questions: how does the psychotherapist realize (conceptualize) his work, does he always act in accordance with his conceptualizations; what role do the patient's personality analyzes play in psychotherapy (after all, these are just reconstructions, often far from reality; are they not formal?); whether it is necessary to bring to light everything that the patient does not want to show to others or does not realize (often such awareness creates additional problems for the patient); which is specifically psychological in the work of the psychotherapist (he, of course, uses psychological knowledge and methods, but they often drown in a sea of other non-specific ideas and actions).

Before moving on to describing the work of Yalom-Julius, I will tell you how I see the situation in modern psychotherapy. In my opinion, in the current psychotherapeutic practice, it is necessary to distinguish between two cases (strategies) of using psychological representations. One that fits perfectly with the ideology of Freudianism, when the whole (psyche, personality, etc.) is defined by psychoanalytic theory and schemes, and psychotherapeutic help is understood in the logic of imputation (suggestion) to the patient of these theories and schemes. In the event that the patient takes them, they explain to him what is really with him and how to be treated. If in the formation of psychotherapy psychiatrists and psychologists easily went for the use of hypnosis, then it is known that in the future they increasingly departed from the use of direct suggestion technique.

"Apparently, it is no coincidence," writes A. Sosland, "the history of psychotherapy began with hypnosis. The main content of hypnosis is a thorough transtermination procedure (that is, a procedure aimed at changing the patient's state of consciousness - VR)... transtermination therapy - classical hypnosis - has undergone the most vigorous displacement from the field of the psychotherapeutic community. The decisive role, as you know, was played by psychoanalysis, where the transtermination was so disguised that few could detect it... It is not difficult to identify two main transtermination strategies: manifest and latent. The manifest is carried out in the framework of an explicit, forced procedure, as in hypnosis, for example, or in the pneumocathartic technique adopted in the transpersonal therapy of S. Grof. The latent strategy, however, was adopted in schools that seemingly refused to explicitly use the focused efforts that are made to bring about altered states of consciousness, say, in the same psychoanalysis. However, we rely on the fact that completely this element of psychotherapeutic action never disappears without a trace, but only passes into a different, as already mentioned, latent state... The principle of non-interference, introduced into therapeutic routine, creates the illusion of minimal participation of the therapist..."⁵.

³Tsapkin VN. "The unity and diversity of psychotherapeutic experience". Moscow Psychotherapeutic Journal (MPJ) (1992): 2-19.

⁴Vasilyuk FE. "To psychotechnical theory". Moscow M (1992): 20.

⁵Sosland A. "The fundamental structure of the psychotherapeutic method, or how to create your own school in psychotherapy". M (1999): 233, 234, 258.

The strategy indicated here is based on three not always recognized prerequisites. The first is that practice deals with scientific knowledge and theory, although in reality it is primarily with the language of description, with interpretations, and only then, only with hypothetical knowledge. The second premise is that a person is «transparent», that sooner or later he can be completely and completely described on the basis of a psychological theory professed by a researcher (practitioner). At the time, J. Watson declared this position extremely frankly. "Behaviorism," he wrote, "cannot for one minute allow any of the human reactions to be described in these terms"⁶ (i.e. using the theoretical stimulus-response scheme). The third, based on the two previous ones, that a psychologist, having known in his science the device, the mechanism of the psyche, its laws, can control human behavior. "Not Shakespeare in concepts, as for Dilthey", L.S. Vygotsky wrote in 1927, "but psychotechnics is in one word, that is, a scientific theory that would lead to subjugation and mastery of the psyche, to artificial control of behavior"⁷. However, for the sake of justice, it should be noted that these three premises are separated and declared primarily by supporters of the natural-scientific approach in psychology. Other humanitarian-oriented psychologists either reject these premises or follow them without realizing it.

The second case (strategy). The therapist works simultaneously on two levels. The first is given by humanitarian-oriented psychological theories and schemes. On their basis, the psychotherapist isolates his object, comprehends the therapeutic situation, outlines a strategy for working with the patient, and adjusts his actions. The second level is the psychotherapist's non-determinate psychological theory and patterns of communication with his patient as an ordinary person. The therapist tries to help him, inspire confidence in a favorable outcome, transfer his experience, add energy and so on and so forth, moreover, specific and unique in each particular case.

"In the process of working with psychotics," writes psychotherapist P. Volkov, "I came to the uncomplicated" ideology and uncomplicated principles. Most importantly, confidential contact between the patient and the doctor is possible only if the doctor accepts the patient's point of view. This is the only way, since the patient cannot accept the point of view of common sense (which is why he is the patient). If the patient feels that the doctor is not only ready to seriously listen to him, but also admits that everything is as he says, then an opportunity is created for the patient to see his friend and valuable assistant in the doctor. Like any person, the patient will confide only to the one who accepts and understands him (pay attention - the doctor as a friend and assistant, as understanding and accepting. V.R.).

In case of trust, the patient can devote the doctor to his delirium and begin to consult about one or another delusional interpretation. Thus, the doctor gets the opportunity of co-authorship in a delusional interpretation. Ideally, the therapist will strive to ensure that the patient with his delirium «fit», albeit peculiarly, into society. The doctor can insert his medical constructions into delusional constructions, which will act curatively from within delirium.

The psychotherapist should develop triple vision. He should be able to simultaneously see the patient's problems as follows: a) a specialist psychiatrist, b) just a sane person, c) a completely naive listener who believes every word, psychotic and believes that everything is as it says. The last vision necessarily requires the ability to vividly feel (that is, not only the mind, but also your feelings) the psychotic world.

I am a supporter of the Jungian principle that, together with every patient, you need to look for your own unique psychotherapy"⁸.

⁶Watson D. "Behaviorism: A Reading Book on the History of Psychology". M (1980): 36.

⁷Vygotsky L.S. "The historical meaning of the psychological crisis". *Sobr. Op.*: In 6 vols. M., 1982. T. 1. Page. 389

⁸Volkov P. *The diversity of human worlds*. M., 2000. Page 457-460

It is important that at this second level, the psychotherapist and patient are two people of the same culture. True, the psychotherapist here plays the role of the person who came to the rescue, he has experience of such assistance, confidence, strength, a sense of his purpose; in the specific case, each therapist understands all this differently. A patient is a person who has asked for help.

So, the work of a psychotherapist at the same time at the two indicated levels, where at the expense of the second level the whole is preserved - a person and his culture, allows the therapist to help the patient without creating additional problems. Of course, provided that all other necessary working conditions are correctly maintained. We will call this strategy of psychotherapeutic work, in contrast to the psychoanalytic Freudian ideology, "humanitarian". We cited one version of this strategy above, citing Volkov, as the second one we can point to the article of K. Rogers, 1986, "Client-centered/person-centered approach in psychotherapy".

"The central hypothesis of this approach", Rogers writes, "can be summarized as follows: a person in himself can find enormous resources for self-knowledge, a change in self-concept, purposeful behavior, and access to these resources is possible subject to three conditions. The first condition is it is authenticity, sincerity, or congruence. The more the therapist is himself in relation to the client, the less he is fenced off from the client by his professional or personal facade, the more likely that the client will change. The second most important condition is acceptance, care or recognition - an unconditional positive attitude... to the client allowed to experience any of his immediate experiences - embarrassment, resentment, indignation, fear, anger, courage, love or pride... The third facilitating (from the English word facilitate - facilitate, facilitate. VR) condition is the presence of empathic understanding"⁹.

Rogers believes that a person should be accepted as he is, with all his experiences, creating the conditions for his "self-disclosure" and "self-knowledge," while, as can be seen from the article and real work, Rogers uses various psychological theoretical ideas (about self-knowledge, implementation, self-concentration, congruence and others).

If the psychotherapist does not distinguish between these two strategies and approaches (Freudian, in fact, natural science and humanitarian), then he, like, for example, L. Hjell and D. Ziegler cannot develop an attitude to existing psychological knowledge and theories. On the one hand, two well-known psychologists are proponents of science discourse. Indeed, this is what they write.

"The modern psychology of personality, being a scientific discipline, transforms speculative reasoning about the nature of man into concepts that can be experimentally confirmed, and not rely on intuition, folklore or common sense... Being an object of study, a personality, moreover, is an abstract concept (in modern language of science - "an ideal object" - VR)... Nevertheless, the theory as a whole is accepted in the scientific world as justified and trustworthy to the extent that the results of observations of the phenomenon (usually based on data obtained in specific experiments) are consistent with the explanation of the same phenomenon arising from the theory itself... The theory should not only explain past and present events, but also predict future ones... Personality theories perform different functions in psychology. They give us the opportunity to explain what people are (to identify relatively constant personal characteristics and the way they interact), to understand how these characteristics develop over time and why people behave in a certain way"¹⁰.

As we can see, almost the entire gentleman's set of natural-scientific discourse is evident: a generalization of empirical material using abstract concepts and hypotheses, installation on theory, experiment, forecasting. On the other hand, here we meet the characteristics of science that are characteristic of humanitarian discourse.

"Although personologists," write the authors of the book in question, "admit that there are similarities in the ways people behave (only in this case, the science of human behavior is generally possible. - VR), they primarily seek to explain how and why people differ from

⁹Rogers K. Client-Centered / Person-Centered Approach in Psychotherapy. Psychology Issues, 2001, N 2. Pages. 48

¹⁰Hjell L., Ziegler D. Personality Theories. M., L., Kharkov, 1997. p. 20, 22, 26, 27.

each other... The position taken by the personologist regarding freedom - determinism greatly affects the nature of his theory and the conclusions drawn from it about the essence of human nature. This is equally true of other key points. The theory of personality reflects the configuration of the positions taken a theorist regarding the basic provisions on the nature of man". Theory is a system of interrelated ideas, constructions and principles, aimed at explaining certain observations of reality. And theory speculative in nature and therefore, strictly speaking, cannot be "right" or "wrong"... The theory of personality is explanatory in the sense that it represents behavior as organized in a certain way, which makes it understandable, in other words, the theory provides a semantic framework or scheme that allows to simplify and interpret everything, what we know about the corresponding class of events, for example, without the help of a theory (obviously, the psychoanalysis of Z. Freud. - VR) it would be difficult to explain why a five-year-old Raymond has such a strong romantic affection for his mother, while his father evokes his excessive sense of indignation"¹¹.

Here, at least two points (the theory reflects the configuration of the positions taken by the theorist regarding the basic provisions on the nature of man, and provides a semantic framework or scheme to simplify and interpret), are specific to the humanitarian approach. Representatives of the natural sciences do not occupy different positions with respect to the object of study (natural phenomena), but one that allows not to understand and interpret, but to calculate, predict and manage natural phenomena.

The position of Irwin Yalom practically coincides with the position of L. Hjellem and D. Ziegler, that is, he tries to sit on two chairs at once. On the one hand, Yalom is ironic about the conventional wisdom of Freud's psychoanalysis, but on the other, he cannot part with Freudian ideas and ideas, in particular, he reduces many of human problems to sexual ones. Indeed, Gill, one of the heroes of the novel, a member of the psychotherapeutic group of Julius, shares his problem with the rest of the participants.

"So", he returned to his story, "Rose (Gill's wife. - VR) now has an idee fixe that her father molested her when she was little. Hammered in the head - and not in any. What do you specifically remember? Nothing. Can anyone confirm? No one. But her psychoanalyst is convinced that if she is depressed, afraid of sex, and if she has all these little things like memory lapses and uncontrolled emotions, and especially aggression towards men, then she must have been seduced in childhood. So, you see, it is written in this damn book, and he prays for this book. And for several months now we have only been doing what we are talking about. She has already eaten me all the way around. What the doctor said and what he advised. All. There are no other topics. Forget about the bed" (126-127).

There is a clearly negative attitude of Yalom to the usual widespread understanding of psychoanalysis. At the same time, the heroes of the novel seemed to be obsessed with sex, the impression is that sex is the main core of life, that all life problems revolve around the bed. So Philip first approached Julius with this problem: he constantly thinks about sex, masturbates, is busy looking for casual sexual intercourse, can fall asleep or do business only after he has mastered a woman, has slept with ninety partners over the past year. Julius' all attempts to help Slate in that period yielded nothing. However, later Philip himself stopped all relations with women, and when Julius found Slate in his last year and began to work with him, his sexual problems seemed to no longer bother him.

The favorite of Julius and the whole group, the beautiful Pam suffers from obsessive thoughts about her husband, who turned out to be a worthless person, but mainly about his lover, who suddenly abandoned her. But even earlier, as it turns out, she, being a student, met Philip, who seduced her.

"One Saturday night," Pam told the group, "he calls me and asks me to call on him about my graduation essay". I come and he starts off the bat. I was a perfect fool, I allowed myself to be manipulated, and before I manage to come to my senses, I found myself on the sofa in what my mother gave me birth to in his office. I was eighteen and I was a virgin. And he was a lover of rough sex. He repeated the same

¹¹In the same place. Page 22, 26.

for a couple of days, and then was through with me - even stopped looking in my direction... And I - I was so scared, I was afraid to ask - he was a teacher, the final exams depended on him. That's how I entered the world of sex. I was destroyed... and ceased to consider myself attractive... He finally showed her a list of thirteen women with whom I slept that month, mostly girls from our group. My name was listed first on this list" (276-277).

Pam, having met Philip at the group and found that she liked him, despite all the grief caused to her fifteen years ago, wishing to hurt Philip, she immediately slept with her friend Tony, another member of the group. To the version of children's doctor Stuart that she did this in order to weaken Philip's influence on Tony, Pam will be rejected as follows: "Thank you, Stuart, a very valuable remark. In your opinion, in order to compete with this zombie, I have to overdo it with the whole group. So you imagine female logic" (473). Regarding the version of Gill that Pam used Tony, Pam did not immediately, but still agrees.

"About Tony. Forgive me, I'm to blame. I made a mistake... I'm most disgusted, believe me... I want you to forgive me. You're a great guy, Tony, and I like you. Do you know what my students call it? «Cool Hook». It looks like you and me - then it was great, but now - now the group is more important to me. Let's better take care of our problems" (493).

But Gill himself had a child's sin - at thirteen he lived with his aunt. And the prosperous beauty Rebecca was not sinless: two weeks before the wedding, she went on a business trip to Las Vegas. There, unexpectedly for herself, she began to impersonate a prostitute and slept for money with several men. Finally, Julius also beguiled a demon, and in very strange circumstances. In a car accident in Mexico City, his beloved wife Miriam died.

"I suffered a lot - in truth, I never recovered from this. So, then I suddenly began to notice that my suffering took a very strange form: I suddenly felt an unusual rush of sexuality. Then I did not know that increased sexuality is a fairly frequent reaction to death; Since then I have met many people who, having experienced the tragedy, became more excitable. I had patients who had severe heart attacks; they told me that on the way to the hospital they tried to feel the nurses. Over time, I felt more and more tense, I needed more and more, and when acquaintances of women, married or unmarried, came to reassure me, I used this and dragged them to bed - including Miriam's relatives" (372-373).

Thus, it turns out that even the death of a loved one is just an excuse for new sexual desires. Sex rules the world and man. At one of the group's meetings, it turned out that all men visit porn sites. Discussing this fact, Tony said: "Yes, the bed is a dark thing. Although if you look, man - he is a man. Well, at least I got a term, but for what? Because, you see, he made Lizzie put in my mouth. Yes, I know a hundred guys who did something worse, and nothing" (449).

That is, Yalom, although ironic over Freud's conventional wisdom, he himself did not go far from the psychoanalytic interpretation of man. The latter confirms the behavior of his heroes at the time of the fall: they act unconsciously, their mind is silent, it turns on later.

"Fred's creed," L. Hjel and D. Ziegler remark, "where there was an id, there will be an ego," expresses his optimism that the forces of reason can tame primitive and irrational motives. Despite the thesis that, through psychoanalysis, a high degree of rationality can be achieved, Freud's theory is firmly cemented by ideas about the importance of irrational elements in human behavior. From the standpoint of this theory, the idea that an intelligent person controls the course of events in his life is no more than a myth" [113, p.134]. It is quite possible to agree with this. Here, for example, is what Freud writes about love: "love, basically, and now it's just as alive as it used to be con century. Love drives with labor are given to education, their education gives either too much, then too much lo. The fact that one of them is striving to make a culture is unreachable; Remaining without the use of excitement will allow you to know when there is an active gender event. yakh in the form of non-wonder-renno-rennosti" [104, p. 73].

Yalom's commitment to psychoanalytic vision is also confirmed by the group's reaction to the recognition of its members in various sexual sins: the group unanimously justifies the most difficult, from the point of view of public morality, sexual acts, even bordering on crimes. So, of course, the behavior of Philip, however, fifteen years ago, is a crime. He took advantage of his position as a teacher and persuaded the young student Pam to have sex. But the group asks Pam to forgive Philip, by the way, on the grounds that this is not the same Philip. But Philip himself, turning to his confessor Schopenhauer, rather trying to justify his behavior.

"First of all, Schopenhauer did not click on his tongue and lament how men behave inappropriately. Instead, two hundred years ago, he realized that the basis of our behavior is the irresistible and powerful force of sexual desire. This is the main driving force of mankind - the desire to live, to produce offspring - and it cannot be stopped. No reason can't get rid of it... Schopenhauer made me realize that each of us is doomed to endlessly rotate on the wheel of desires: first we want, then we satisfy our desire, for some time we experience satisfaction that very quickly turns into boredom, and that, in our the turn is again replaced by the following "I want" - and so on without end, as long as we indulge our desires" (450-451). "Many years ago, you and I made contact: we both experienced excitement and removed it. I did my part - did everything so that you enjoyed it, and made sure that there were no obligations on my part. To be honest, I got something - and you got something. I enjoyed and release - you too. I owe you absolutely nothing" (454).

Yalom-Julius justifies any actions of the members of his group also because, on the whole, he nevertheless seeks to work in a humanitarian manner. Here is the time to talk about how it works. In this work, two main links: the group and the therapist leading the group. Julius formulates his task as follows.

"I always considered psychotherapy to be a calling rather than a profession... A real doctor seeks to reduce the suffering of others, to help them become better... my goal is to help each patient understand as much as possible in what relationship he or she is with other members of the group, including the leader... Psychotherapists are like parents: a good parent does everything so that his child stands firmly on his feet, so that one day he can say goodbye to his parents' house and start his own life. So is a good psychotherapist: his task is to help the patient one day say goodbye to psychotherapy" (97-98, 106, 482).

Say goodbye to psychotherapy, in particular, due to the fact that the patient, as it were, will become a psychotherapist for himself. The members of the Julius group constantly demonstrate that they have learned the techniques of Julius and can apply them to themselves. Julius strives to solve two different problems: on the one hand, he answers the direct requests of patients by working with their symptoms (for example, if Pam complains about obsessive thoughts about her lover, then Julius and the group try to make these thoughts stop visiting and disturbing Pam), on the other hand, as he says, he is trying to «help the patient become better».

"People often come to a group with one clear desire in mind, for example, to improve their sleep, get rid of nightmares or overcome some kind of phobia, and then, after a few months, they begin to formulate their tasks in a slightly different way and already focus on what - be more serious, like learning to love, gaining an interest in life, coping with loneliness, or increasing self-esteem" (445).

But here's what is interesting, but is it possible to learn to love or gain interest in life as part of psychotherapy?

Julius values the value of the group very highly, this is actually the main tool of his work. As Yalom writes, "a group is the sacred ark of mercy, tirelessly transporting crowds of tormented people to the saving shores of peace of mind" (148). The group also has a beneficial effect on the psychotherapist, as it allows him to forget his problems for a while, to feel respect for the members of the group and the pleasure that someone was able to help (150). An analysis of the book shows that the group will perform several important functions: it supports the participants and, by the way, the psychotherapist in their efforts, creates the conditions for communication, allows you to see what the individual person outside the group cannot see (probably due to group reflection and position "out of place", see M. Bakhtin).

The role of the psychotherapist himself is the role of the stalker, leading the group and directing the whole process. But, as Yalom tries to show, only within the framework of group work; the psychotherapist's efforts alone are unlikely to produce such amazing results. Now why do I think that, in spite of the "psychoanalytic weights", Yalom-Julius is nevertheless implementing the second strategy - humanitarian. The fact that the author and the hero of the novel adhere to a humanitarian orientation is evident on the basis of their following attitudes and provisions:

- Decides what to do and live, not a therapist, but a patient; the psychotherapist should even advise in such a way that the advice is not perceived as an imperative;
- The main thing is not human social roles, but human relations ("... our group - we are all here," Gill says, "because we are people who are trying to relate to each other humanly, and not to compare our roles in life, own position" (247);
- The desire to understand and forgive another person, in particular, looking critically at himself (when Julius learns from Pam that Philip kept a list of women with whom he slept, he thinks to himself: "Have I not kept such lists myself in my youth? Naturally, led as, indeed, the majority of men "(280-281);
- Installation on empathy with others, even with those that you do not understand, with which I do not agree;
- Finding out your worth, the value of your act (Stuart admits that his twelve-year-old son constantly annoys him, because he lives better than Stuart lived. Tony advises: "And you did not try to feel pride that you provided your son with such a happy life» (442);
- A proposal to understand criticism addressed to you as a desire to help you ("The most important thing," says Julius Rebecca, "is to learn to perceive other people's criticism as help, only you first need to figure out if it is fair" (254);
- Accept yourself as you really are; to see the natural and perhaps even valuable in what you consider shameful or sinful;
- At the same time, however, you need to be ashamed of actions that, from your point of view, are bad, cause harm to other people, hurt them;
- Attitudes towards openness, faith in what the client says, acceptance of any confession (When Gill admits that he is an alcoholic and drinks every night until he faints, everyone in the group is amazed and, above all, Julius. "Julius always trusted his clients unlimitedly, he was one of those incorrigible optimists who are absolutely enraged by the slightest duplicity. «Then he thinks:» A group member should never suffer from his own confessions. On the contrary, his courage should only be rewarded and supported» (341-342);
- The requirement of equal relations between the therapist and the client, the desire for dialogue;
- Installation on the expansion of consciousness, the desire for spiritual life;
- Discussion of topics such as death, the meaning of life and other existential situations that manifest «human in man".

In general, I think the reader will agree that the above attitudes and provisions determine the humanitarian orientation of the work of a psychotherapist. Now, what other forms of work and principles besides group work are characteristic of Yalom psychotherapy. Well, since psycho-therapy, then there is the use of various psychological approaches, ideas and concepts. The main ones are as follows:

- Compilation of psychological portraits of patients, including their history, traits, personality traits;

- Sexual interpretation of behavior; understanding of sexuality as determining the actions of a person;
- Work aimed at the awareness (representation) of completely unconscious, unconscious partially or consciously hidden circumstances and actions of a person (the latter, for example, included Gill’s confession that he was an alcoholic, the first two were Pam’s act when she, in order to hurt Philip slept with Tony);
- Using the ideas of a communicative approach about “congruent and incoherent communication”, “reading thoughts”, “complex equality” (see, for example, the works of R. Bandler, D. Grinder and V. Satir¹²);
- Work on rethinking oneself, the situation, others (this moment was already present in the early works of Z. Freud, but he did not attach importance to it by virtue of his approach, on the contrary, within the framework of the humanitarian approach, working with consciousness and rethinking are the main psychotherapeutic procedures);
- Implementation of the here and now principle (It’s always more useful, Julius emphasizes, to translate “the patient’s main problem into the here and now plane, than to break through the wilds of the past or look for reasons outside” (245).

However, in addition to psychological representations, a psychotherapist of a humanitarian orientation also makes extensive use of representations of philosophy and the humanities. In this case, Yalom and Julius resort to the teachings of Schopenhauer, who they have not only a philosopher, but also the forerunner of a psychotherapist. Another example, the work already cited by P. Volkov. His patient was obsessive.

“We began,” Volkov writes, “to think about the fundamental principles of being. Turning to Zenbuddism, the patient several times experienced a wonderful, in words indescribable state of intuitive penetration into the essence of being. It became clear to him that in his symbolic-magical attitude to being, he passed by these fundamental principles, that his tendency towards Faith degenerated into superstition. Such philosophical and analytical clarifying work turned out to be psychotherapeutically healing. In the new state of consciousness, in the new worldview, to which the patient unconsciously reached out and which he was looking for, it was already easy to abandon the symbolic-magic ritual spells, as they contrasted the attitude of deep-hearted trust in life’s fundamental principles. As a result,

¹²“Verbal communication is only part of the complex process of communication that takes place between people. And at the same time, when people communicate using the words and formal verbal examples of communication that we have given, they also take various poses; they move their hands and feet; their arms and legs make slow or fast, rhythmic or non-rhythmic movements; their tone of voice can be melodic, harsh, cheerful or gloomy; they speak at a constant speed, either accelerating or slowing down; they can sharply cast glances around or, slowly moving their eyes, focusing on each detail (fixing it), they can hold the rhythm of breathing, etc. Each of these movements, gestures, tones is a choice (which they usually make at an unconscious level) of how they can express themselves, their feelings, their thoughts and desires. This is their choice of a particular way of communication. Each such phenomenon is a signal about what their current life experience is, how their world is organized at the moment, what they are most worried about, that they are clearly aware at a given moment in time. And just like in the case of verbal examples recognized and taken into account by the therapist, this signal can be used by the therapist for a specific effective therapeutic intervention. In these cases, each message transmitted by voice, body movement, etc., may need to be recognized by the therapist, determined by its connection with the internal state, and it must be used by the therapist to intervene, to help the individual in the processes of growth and change.

One of the most useful methods of action in this difficult situation for the therapist, in our opinion, is the way when the therapist is well able to identify examples of congruent and incongruent communication. When a person communicates congruently, then all the messages that he makes in various ways coincide in essence, they complement one another and do not change their content depending on the method of message. Non-congruent communication is communication when the messages that another person sends to us, with the help of his body, his voice, his words, do not match” (Bandler R., Grinder D., Satir V. Family therapy. Voronezh. 1993. P. 42 -43).

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the patient found a spiritual determination in himself to set aside the rituals. Instead, another, more genuine, deep, complex, and soulful religious attitude lived in the soul. Feeling his freedom from obsessions, he experienced the joy of getting rid of the bonds, the joy that he was capable of a spiritual liberation turn, and this only strengthened the new state of consciousness.

He felt an inexplicable pleasure that he found a freer attitude to life. Freedom has always been a mecca of his desires, and if not for his deep, philosophical desire for Freedom, then, I believe, this turn would not have occurred in him. After all, for the sake of the desired feeling of spiritual Freedom, he set aside the rituals, broke the obsessive bonds. The stimulating and inspiring philosophical complicity of the psychotherapist is also of great importance... Changing attitudes, worldviews, one can also change this personal refraction, which no longer results in rituals. Anxiety, as a psychophysiological feature of the patient, remained, but now it will prompt him not to obsessions, but to philosophical reading, meditation, religious search, and this is deeply consonant with him and does not cause a feeling of pathological, but, on the contrary, enlightens and strengthens"¹³.

As we see, Volkov resorts not only to psychological, but also to philosophical ideas; his discourse includes a number of other knowledge, for example, from semiotics and axiology, and finally, just everyday ideas, determined by his personal life experience, read by Volkov literature, possibly his environment. From this point of view, psychological assistance in the version of P. Volkov, as, by the way, and V. Frankl, is really not addressed to the psyche, but to the soul or personality of the person, to the person as a whole. And therefore, according to Volkov, the requirements of «a holistic change affecting the whole soul», «a change in worldview and world outlook» are very significant.

Here the question may arise, does the author not claim that the psychotherapist should become a philosopher? No, of course, although wisdom does not hurt anyone. It is clear that the psychotherapist does not deal with philosophical problems proper, he uses philosophical and, by the way, other non-psychological representations (cultural, philological, sociological, etc.) as a means of his work. In this regard, it can be argued that in psychiatry not only psychological "tools" are used, but also non-psychological ones. The latter are usually framed as a kind of wisdom or "life experience". Specifically, in Yalom this is Schopenhauer's doctrine (with the addition of Nietzsche, Kant and some other thinkers), refracted, interpreted, adapted to the tasks of psychotherapy. The latter is fundamental, Schopenhauer in this case is taken not as, for example, philosophers work with him, but pragmatically, for the needs of psychotherapy. Here are some examples.

"There is no clear line between knowledge and healing," says Philip. The Greeks - Socrates, Plato, Aristotle, the Epicureans - all considered education and meditation to be the best means of dealing with human suffering. Most consultant philosophers consider education the basis of therapy" (406).

"You heard a lot of reviews about yourself, Rebecca," said Julius. - How do you feel?

- I feel great - it's great. I think everyone started treating me differently.

"It's not us - it's you," said Tony. "He gave more - he took more" (425).

Reflecting on the relationship between Pam and Philip, Julius recalled a phrase from the Talmud: «To save one person means to save the whole world.» Gradually, the desire to save their relationship began to supplant everything else, and became his fix idea" (443).

It is interesting that in almost every serious practice, you can find texts in which the corresponding "life experience" is accumulated, but refracted in relation to the features of this practice. One of such examples was the book "Finding Heaven on Earth: 365 Thoughts of the Rebbe Jenachem-Mendl Schneerson", presented to me on my anniversary, which presents the wisdom and experience of the life of a Hasid Jew.

¹³Volkov. Cit. Op. Page 68-70

To illustrate the work of Yalom-Julius and get additional material to answer my questions, we will consider how he helped Philip. At first, Julius worked individually with Philip. He uses the full range of his techniques and "tools", but it does not give anything. Recalling this period of fifteen years ago, Philip says.

"Now I don't remember exactly what we were doing - it seems that all the time I tried to somehow connect my problem with my previous life. We deduced, deduced - we all the time tried to deduce something... But the problem was serious. I knew it. And I also knew that I was obliged to tie her up at any cost... I remember that you spent a lot of time exploring my relationships with other people - and, in particular, personally with you. I didn't see any sense in it - I didn't see then, I don't see even now" (49).

Nevertheless, Philip admitted retroactively, the work of Julius had some positive value, he especially remembered two cases.

"The first one happened when I described to Julius my usual evening: how do I go out looking, rent a girl, invite me to dinner, seduce and so on - and then asked him how he feels - surprise or disgust? And he replied that neither one nor the other - it just seemed to him boring. This answer shocked me. He made me realize what a petty and insignificant life I lead.

- And second? Tony asked.

"One day, Julius asked me what epitaph I would like to order". I couldn't find out what to answer, and he suggested that I write "He fucked a lot," and added that my dog and I could well use one stove for two... And it really worked" (457).

Maybe this partially worked, but as can be seen from the stories of Philip, in fact, psychotherapists did not help him at that time. On the advice of one of them, Philip turned to spiritual work, to philosophy, and here he found a soul mate with the same problems - you guessed it right - Arthur Schopenhauer.

"Attraction to the opposite sex will cause him a lot of anxiety, and already at a young age he will have a hard time surviving this power of a base instinct... Arthur will dream of breaking free of the burden of sexuality, enjoying brief periods of serene calm in which he can fully indulge in thought" (433).

Following Schopenhauer, who advised as Buddhists to abandon all desires, Philip finds the strength to break with his former way of life, to abandon women, to live exclusively in spiritual things.

"The only way out is to get off the wheel¹⁴. That's exactly what Schopenhauer did, the same thing I did.

Get off the wheel? What does it mean? - asked Pam.

"It means completely abandoning desires... To realize that an insatiable force lives in our depths, that we are programmed and condemned to suffer from our own nature from the very beginning". This means that we must first recognize the insignificance of this world of illusions, and then find a way to abandon our desires. We must strive, as all great sages did, to live in a pure world of platonic ideas... Since then I have clearly followed this pattern - I try to communicate only with the great thinkers that I read daily, I do not clog my mind with everyday life, I exercise my brain playing chess or listening to music" (451 - 452).

¹⁴Probably, Philip here means the "wheel of Samsara," the wheel of eternal suffering that haunts man in this life and in that after death. Buddha said that you need to break this circle, go to Nirvana, where there is no desire, and therefore there is no suffering. In Nirvana, from the point of view of the Buddha, there is nothing, by the way, of spiritual life. There is a significant difference in the Buddhist solution to the problem of salvation from the European understanding of Buddhism.

Entering the Julius group, Philip is forced to not only have close contact with its other members (this is a condition for working in a group), but also to listen to all their opinions about himself. Julius, along with the group, begins a detailed attack on Philip's self-image, on the Buddhist attitude he cultivates. They tell Philip that he only looks calm, successful and in harmony with himself, in fact, Philip is a lonely person who needs communication and love, and in order to feel better, Philip needs to part with Schopenhauer, although earlier he helped him.

"What you offer," says Pam to Philip, "is anything but an option." This is an escape from life. Dead end. You do not live. You don't even listen. When I speak to you, I don't feel that I'm talking to a living person" (422).

"Understand, Philip is not evil or bad at all," Bonnie added. "He's just miserable". Can't you see the difference?" (456).

"I think you're wrong, Philip," said Stuart. "I mean, when you say that you lived".

"I was just about to say the same thing," Bonnie interrupted lively. "I personally think, Philip, that you have not really lived yet." You never told that you loved someone or were friends, and women - you yourself said that it was a hunt" (496).

"Life from beginning to end," says Philip, "is suffering, and it would be better if there was no life - life as such - at all.

"Better for whom?" - asked Pam. - For Schopenhauer? The majority in this room is against... Did it ever occur to you that Schopenhauer suffered from chronic depression, and Buddha lived in those days when the vast majority of people suffered from plague and hunger, so, of course, life seemed to them a continuous and endless suffering?" (511).

"All this is unusual for you," objected Julius, "you lived alone for years, and I took you and threw you into the thick of it - into an active, energetic group... You got older, you went through a lot, maybe even stepped on solid ground gonadal calm - welcome...

"You know what I'll tell you?" - added Tony. "Schopenhauer, of course, cured you, but now you need to recover from Schopenhauer" (516).

And now, under the influence of such pressure and communication that was unprecedented for Philip, he suddenly gives up, agrees, looks more soberly at himself, begins to repent of his previously committed acts. With Philip, a spiritual revolution takes place, he begins to change, move to a new, healthier state.

"Turning to Pam, Philip quickly answered: "If I knew then what I know now about the suffering you have experienced over all these years, I would never have done what I did" (517).

"You're right, Julius, Epicurus would say that I was like a wild wolf..

"So who are you?" Repeated Julius.

Philip looked him in the eye: - The monster. Predator. Alone... His eyes were filled with tears. Blinded by malice. Untouchable. No one ever loved me. No one could love me....

Still holding Philip by the hand and looking him directly in the eyes, from which tears streamed in streams, Pam repeated: "I could love you, Philip." You were the most beautiful, most charming man in my life "(524).

At first glance, it seems that the changes with Philip occurred only as a result of group work. It is the implemented technology - communication with the group, proper self-awareness, help in rethinking that played a decisive role in its healing. But if you take a closer

look, you can see that Julius built all the work individually for the case of Philip. Here is an attack on the Buddhist attitude and philosophy of Schopenhauer, and a meeting with Pam, which set Philip in front of himself, forced him to see himself in all ugliness, and a criticism of his real selfish, lonely life, and a demonstration of an alternative lifestyle in which communication, love and care about the neighbor play a huge role.

In other words, psychotherapy alone is not enough, as it might seem when reading Yalom's novel. In fact, the effect of psychotherapeutic efforts is achieved only by combining psychotherapeutic technology with the correctly found (invented) strategy of an individual approach to the patient. And here psychological portraits of clients are just necessary. But not in order to find an unambiguous cause of the disease in psychoanalysis, but in order to correct their actions and better understand their patient. A psychological portrait is not a model of the client and his story, but one of the versions of his life and personality that are useful for psychotherapeutic work. I will illustrate what has been said with the example of another case of the work of Pavel Volkov. His patient was called Sveta.

"Family happiness, beloved work, respect of people," Volkov begins the description of this incident, "all of a sudden disappeared for Sveta. Four hospitalizations at home for the insane, loneliness, disability of the second group without the right to work - these are the circumstances of the life of my patient at the time of our meeting in 1984"¹⁵.

The nature of the events of her deformed reality is described by Volkov as follows.

"True, sometimes she had various "wild" assumptions, but only one thing was seriously believed: a certain group of people, most likely not very large, organized a peculiar persecution. Her work colleagues and some strangers are involved in it, gossip spreads, spy on her, even somehow at times connecting a TV and the press to all this. Moreover, everything is organized according to the mafia principle, that is, simple performers do not know anything and do not have direct access to the central group. Who they are and why they poison her - she didn't know exactly that"¹⁶.

Now, as Volkov sees the genesis of the disease itself, what psychological portrait of Sveta he creates. "Sveta defined what happened to her with a brief formula: "My life was broken, having embroiled in an intolerable situation". At the same time, she notes that the "situation" was only a tenfold increase in her existing relations with others.

"Already in childhood was distinguished by originality. Mother's favorite, a spoiler, lovely, with beautifully curly blond hair, cute, but with character. I read a lot, did not aspire to a cheerful and thoughtless collective of peers. She still lived by her own principles, demanding that they be recognized by others... From childhood, she felt exceptional, special...

And so she left the narrow family world in the bubbling big world. I would like to say my word, to take a place in society in accordance with our "natural aristocracy". In the soul more and more often there is a feeling of intransigence of the world, a certain resistance to its dreams and desires. Something soulless, cold is discovered in the world. The world turns out to be opportunistic, vulgar, indifferent to its subtlety and richness of self-expression...

(Sveta tries to understand what is happening and gradually discovers that there are two types of people - "lucky people" and "losers", and that's the whole point. V.R.). The loser is distinguished by a pathological inability to adapt his "I" to something beneficial, but antipathetic spiritually. The lucky one, on the contrary, possesses this "talent" most important for life. Viable opportunists succeed, and

¹⁵Volkov P. The diversity of human worlds (Guidelines for the Prevention of Mental Disorders). M., 2000. Page 456, 478

¹⁶In the same place. Page 468.

he who seeks the truth must give way to them. Gradually, Sveta begins to form a belligerently negative attitude towards people who have achieved success: after all, their success is on the bones of losers, true people...

Sveta's internal attitude to the lucky one is becoming more aggressive. The fangs hidden but ready for an attack make themselves felt more and more in relationships with people... The patient still does not know who her persecutors are, much is unclear, but still she thinks the "situation" is connected with her relationship with the lucky ones. Probably, they became unpleasant when she, a loser in spirit, suddenly achieved success and at the same time did not lose her individuality, freedom. Seeing that the loser was successful, someone could not allow this and dealt her a crushing blow"¹⁷.

It turns out that Sveta understood and explained her troubles, which were in conflict with others (successors), and explained in such a way that the successes plotted against her.

In response to the conspiracy of the lucky ones, Sveta takes countermeasures: begins to hide his feelings and thoughts, stops communicating with others. In the light of a new understanding of events, she reconsiders her life and becomes convinced that yes, indeed, she was always envious of the lucky ones, and all her problems were actually connected not with her, but with the machinations of the lucky ones. With each passing day, Sveta felt the plot more and more clearly, saw how it grows, becomes more and more sophisticated, already close people, and therefore it was increasingly actively building a wall between itself and people. She decides to leave work, ceases to trust her relatives. The conspirators are increasingly depriving her of her freedom, Sveta is more and more isolating her life from people. Then the lucky ones inflict her final blow: she is placed in a psychiatric hospital. The light fiercely resists, but again and again falls into a psychiatric hospital.

How did Volkov manage to convince her that it was necessary to stop fighting against the lucky ones and begin to act in accordance with social customs? Firstly, he played on her insane fear of hospitalization, secondly, he took advantage of the fact that Sveta was basically a rational person and therefore rational considerations, if they did not contradict her deformed reality, were accepted as weighty arguments, and thirdly, Pavel took into account the professional talent of Sveta to simulate situations that actually did not exist. For example, to convince the chairman of VTEK to allow Sveta to work, Volkov told her: "Sveta, if you want to work, you need to play." Sveta understood everything and, turning on dissimulation, convinced the chairman much better than me. They believed her at VTEC that the whole illness was behind, although in fact the patient was the same as before, she only learned to dissimulate through our conversations"¹⁸.

"With the beginning of our work," Volkov writes, "the patient no longer enters the hospital, a year later removes disability and resumes work as an assistant director, dramatically reduces the intake of psychotropic drugs. In the future, several serious psychotic exacerbations are noted, but thanks to our contact even during these periods it is possible to do without hospitalization and, while continuing to work, endure exacerbations with a minimum of drugs... The success of psychotherapy, quickly leading to unexpected social rehabilitation, surprised everyone who knew the patient closely". And how not to be surprised if psychiatrists considered the Light hopeless. For example, the chairman of VTEK literally said about her: "She's crazy on the board! I remember her very well from the previous VTEC, she carried it there"¹⁹.

That is, we are considering, of course, such an example of psychological assistance, which can be considered received and effective. In Volkov's work, it's worth noting two different points: the humanitarian strategy of thought itself (the idea of a unique, for a specific

¹⁷In the same place. Page 470-473.

¹⁸Там же. Стр. 478.

¹⁹Там же. Стр. 456, 478.

person, psychotherapy, the joint movement of a psychotherapist and a patient, holding at the same time two plans - understanding a person through live communication and interaction and as given by theoretical psychological ideas) and strategy, which could be called a Trojan horse. This strategy consists in establishing contact with the patient, leading him to promote the formation of his behavior, which from the objective point of view looks absolutely normal, and then actually becomes normal. To do this, firstly, the events of deformed reality were reinterpreted (yes, the persecution, but understandable by their motives and logic), and secondly, a new level of behavior control was introduced, consisting in imitating normal behavior for other people. When Sveta learned to behave and live normally, the deformed reality became unnecessary, interfering, which is why it could be abandoned.

"In a generalized form, what I tried to convey to Sveta sounds something like this: I know that your actions are understandable, but to whom? To you and me. And to others? Agree that others see only your external behavior, evaluate it by the standard standard by which it turns out to be abnormal... For hospitalization you need a reason, and you gave it... you have a choice: either continue to live as before with the same consequences, or behave without breaking written and unwritten contracts, thereby avoiding hospitals...

You cannot exchange souls and personal experiences. We have an option. First: everyone is trying to prove his case, while no truth triumphs and there is a conflict between us. Second: everyone agrees that everyone has the right to their truth and their myth, while at the bottom of their hearts he considers himself right, but in real relationships is correct and builds these relations not on discrepancies, but on similarities. If people don't want conflict, they should build their relations on common or neutral points of contact, not claiming the universality of their myths"²⁰.

Important points of help and healing of Sveta were also communication, support, cultivation of all positive aspects of life. To get through psychosis, Volkov notes, "you need to have a direction and a guideline, you need to have non-psychotic values and meanings that are preserved even at the height of psychosis. My patient has such values. Daughter Olya, work, own creativity. Meaning, illuminating life, drives all ghosts along with spiritual darkness"²¹.

Although Volkov used various psychological representations in his work with Sveta, in particular, the characterology and typology of mental illnesses he developed, he does not reduce Sveta to these ideas, but uses them to determine the strategy of nearby and more distant hypothetical actions. These actions comprise only one plan of his work, the other is a joint movement with Sveta, an analysis of what is really obtained from this movement, even a revision of his own ideas. For example, forced to use her ability to dissimulate, Volkov writes the following.

"An ethical problem arises: well, my position is hypocritical, insincere?... the bottom line is that you play along and are hypocritical with a disease, but communicate with a person, moreover, you can get to a person in this situation only at the cost of playing up the disease. There is no other way"²².

We can say that in Sveta's life a personality took shape three times. We observe the first person before the disease, the second two (schizophrenic and normal, but fainting, depressed) during the illness, the third after recovery. The most interesting thing is how a new healthy personality develops. It is formed when Sveta compromises on her ideas, choosing the way to imitate healthy behavior, when she learns new behavior, when she resigns her former personality with blood. Sveta.

²⁰In the same place. Page 492-496.

²¹In the same place. Page 498.

²²In the same place. Page 498.

"For protection purposes," Volkov writes, "she began to reach for a simple quiet life in which there is no confrontation and struggle... Why does this serve the purpose of protection? Because the world, accordingly, has less resistance. But the rejection of the previous spiritual and psychological orientation with high claims, in which a lot of emotional energy was invested, is very difficult. The transition to a different mode of existence, which is poorer from the point of view of Sveta, can be accomplished only through tears, pain, moral protest, lamentation and hysteria (and add through the rethinking of our own life and personality, through the formation of a new script in which the role of conflict relations was already other). V.R"²³.

So the new personality of Sveta was really born in agony. Andrei Puzyrei drew my attention to the fact that within the framework of such a strategy, in turn, two different approaches can be implemented: one can be called "adaptive", the other "transforming" or actually "developing". The adaptation approach focuses the patient precisely on adaptation, on "brilliant adaptation to a defect," as the psychotherapist of the last century S. Constorum once put it successfully. We have this case just at that stage of treatment, when Sveta learned to imitate a normal life, while maintaining all her painful ideas unchanged, that is, remaining within the framework of a deformed reality. In the developing version, a real transformation of the patient occurs, so to speak. Naturally, he is not without the help of a psychotherapist, he goes through an existential crisis, rethinks his ideas and values, and often dramatically changes his lifestyle. As a rule, in this case, the psychotherapist is also forced to reconsider certain of his ideas, because he should not only direct the person on the path to recovery, but help him become a person.

The work of Yalom_Julius is entirely related to the adaptation approach. Two examples are illustrative here. Pam, agreeing that she slept with Tony to annoy Philip, does not draw any further conclusions from this, confining herself to a formal apology. But her act is serious: she used a loved one as a means; if she already felt that she loved Philip, then her actions were immoral. But Julius is no better. He insists that he loves his wife Miriam, and at the same time, when she dies, he sleeps with just anyone, including her relatives. Does this mean that Julius does not really love his wife, but only believes that he loves? If we were talking about a serious, humanitarian development approach, such a conclusion would have to be made. But groups such as those described in the novel are not focused on serious spiritual work, forcing a person to reevaluate their life and reevaluate themselves, they are focused on communication and help that do not involve fundamental changes in personality. We all lack communication, many have problems, and here you are, a group where you can speak, communicate, talk about yourself, your beloved. Of course, such work is necessary and useful, but it refers entirely to that form of life and being, where only existing life forms and relationships with all their inherent shortcomings and problems are reproduced.

Within this approach, partly, the attitude towards sex is also understandable. If we assume that sex is an unconscious beginning, equivalent to a conscious personality and even stronger, then sexual drives are excusable, overtaking the mind and reason. In man, according to Freud, there are two principles - a rational personality and a biological one, which are in antagonistic relationships. Whoever wins is how man acts; more often, according to Freudians, the second person wins. This approach is fundamentally different from the one that St. Augustine outlines in the Middle Ages. Indeed, compare the statements of Augustine and Freud.

"Oh, as I wanted," Augustine wrote in "Confession," "to achieve this happiness, not only by outside motives, but of my own free will. And my will, unfortunately, was not so much in my power at that time as in the power of my enemy... Meanwhile, a new will was born in me - to serve you disinterestedly and to enjoy Thee, my God, as the only source of true pleasures, but this will was still so weak that it could not defeat the will that already prevailed in me... Thus, two wills fought in me, old and new, carnal and spiritual, and my soul was torn in this struggle... Meanwhile, I, who served as the field of struggle, was one and the same... In my own way I reached the point of doing what I didn't want to do... I didn't have any apologies, I couldn't say that because I hadn't hitherto renounced the world and followed You because I don't know the truth I knew, but, tied to the earth, refused to fight for you... I approved one, and followed the other"²⁴.

²³In the same place. Page 502-503.

²⁴Augustine A. Confession. M., 1992. p. 103-108.

If the ancient man knew almost nothing about his inner, spiritual life, and mainly because he did not have a pattern and aspirations, relative to which the inner life could be seen and described, then with the advent of the Creator, especially in the person of the Son, a medieval man striving becoming like God, he suddenly discovers that he is not what he should be "in Christ," that forces and elements opposite to the Creator act in him. As the Apostle Paul confesses: "For I don't understand what I'm doing: because I'm not doing what I want, but what I hate, I do." "Meanwhile," Augustine writes in "Confession," "being the field of struggle, I was the same... By my own free will, I went so far as to do what I did not want to do... I don't have there was no apology. I could not say that because it was not until now that I had renounced the world and did not follow you because I did not know the truth; no, I learned the truth, but attached to the earth, refused to fight for you... I approved of one, and followed the other..."²⁵.

Pay attention, Augustine, comparing his behavior with that prescribed by the Holy Scriptures, not only discovers, as P. Gaidenko writes, "disobedience of the soul to itself," that is, its natural plan, but also in the spirit of ancient thinking tries to explain why it behaves in such a way (since he was "tied to the earth"), and also gathers strength for a right life, for making himself a person closer to the "inner" person (therefore, he denies the Manichaeans who asserted the existence of two principles in a person - good and evil). The constitution and formation of inner life implied, therefore, not only the installation of a medieval man to remake himself from a "decrepit" man to a "new" (inner) man, hence, by the way, the medieval meaning of the will, but also a rational explanation of deviations (fall) on the right ways, and mobilization of forces, to go the right way again. Now Freud.

"Thanks to the study of hypnotic phenomena," Freud writes in one of his early works, "The Case History of the Freilaine Elizabeth von R", "we are accustomed to the understanding that at first seemed extremely alien to us, namely, that in the same individual, several mental groups that can exist in one individual quite independently from each other, may not know anything about each other and which, changing consciousness, detach from one another. If, with such a split personality, consciousness is constantly inherent in one of the personalities, then this latter is called conscious state of mind, and the person separated from it - by the unconscious... we have a great example of the influence that the conscious state can experience from the side of the unconscious"²⁶.

Why does Augustine and Freud, having come to a similar anthropological picture (of two antagonistic personalities in one person), then radically diverge (the first one says, let them disappear "those who, seeing two wills in the struggle of our spirit, claim that there are two spiritual the beginnings of the opposite nature, one good and the other evil, «and the second claims that» in the same individual several spiritual groups are possible, which can exist in one individual quite independently from each other, may know nothing about each other and which, changing consciousness, break away from one another «; is it known that consciousness and the unconscious Freud interprets as antagonistic forces and principles)?

But because Augustine and Freud have different values (the first trusts a good beginning in a person, and the second does not) and, in addition, are included in different "practices". If Augustine is immersed in an environment where many come to Christianity (his mother, friends, various people) and therefore Augustine also seeks to believe, and gathers strength again and again when he fails along this path, then Freud, first of all, tries to realize his principles, and how a strong personality overcomes Elizabeth's resistance, inspiring her with his version of her illness; in parallel, he was able to comprehend this resistance in the natural sciences. As a result, Augustine, justifying and comprehending his work, insists that a person is whole and initially spiritual (God is always ready to help him), and deviations on the path to faith are temporary weakenings of his efforts and personality; at the same time, Freud, comprehending and justifying his individual practice, argues that the very nature of man has a conflict and a split personality.

We project this opposition on the problem of interest to us. What in this case can mean sexual weakness, the victory of sexual drives, for example, as is the case with Julius? And the fact that he conceptualizes himself with the help of Freudian theory (for example, believes

²⁵In the same place. Page 418-419.

²⁶Freud, Z. Lectures on the introduction of psychoanalysis. M., 1923. T. 1, 2. Pages. 17.

that his unconscious is stronger than his consciousness), in addition, does not realize that his love for Miriam is actually ephemeral. If I consider myself a moral, spiritual person, but at the same time I behave myself low in sexuality, then this means only one thing - I have not yet taken place as a person, I need to gather all my strength and work on myself, and then sooner or later I I can behave humanly.

Now the question is, is it necessary, as many psychotherapists do, not just Yal, to bring out everything that is hidden (consciously or unconsciously) and unconsciously? Psychologists say that it is necessary to help a person. However, observations show that only in some cases the awareness of the hidden or the unconscious helps in solving our problems. To understand why, consider this circumstance. Starting from antiquity, a personality is being formed, that is, a person acting independently, building his life himself. The emergence of personality entails both the formation of the inner world of a person, and the desire to close from society which aspects of a person's life. Indeed, since the personality builds its life itself and its inner world does not coincide with the one that controls society, the individual is forced to protect his world and behavior from expansion and rationing by social institutions. In this regard, closed zones and areas of consciousness and personal life are a prerequisite for the cultural existence of modern man as a person.

Another thing is if a person develops in such a direction that either becomes dangerous to society or suffers itself. In this case, of course, the identification of internal structures responsible for asocial or ineffective behavior is absolutely necessary. However, there is a problem: how do you know which, in fact, hidden or unconscious structures cause asocial or ineffective behavior; how to identify and identify them, can they always be detected at all? Of course, each psychological school or direction answers these questions, but everything is different; moreover, no one succeeds in convincing other psychologists of their point of view and approach.

Therefore, practical psychologists took a different path: they say that it is necessary to identify and describe all possible structures of consciousness that are unknowable and hidden by a person, which is always useful and gives a lot. In my opinion, such an approach is very doubtful and gives (creates), first of all, new problems. Why, one wonders, should one reveal the inner world of a person in the hope of finding those structures that created some problems if, at the same time, structures of consciousness that are just supposed to be closed are exposed and injured? For example, a person is ashamed to open his intimate life, hides it from prying eyes. Modern cultural studies show that it is absolutely necessary for the normal life of a person, for example, for the emergence of love, in contrast, say, with sex. If a person's intimate life is put on public display (no matter where, on a television screen or in a psychotherapeutic group), then the occurrence of frustrations and other problems is ensured. Another option: the personality is deformed and actually disintegrates, a person turns into a subject of mass culture.

Volkov, as can be seen from the analysis, does not know which structures are responsible for the deformation of the personality and psyche. His approach is based on another: he is looking for means and forms of life that allow a person to begin a healing action, tries to direct the changes and transformations that have begun towards a healthy normal life, works to give a person strength, expand his vision and understanding. Other psychotherapists also act approximately the same way, consistently implementing a humanitarian approach in their work. Yes, they do not know what effect their efforts will give, whether the symptoms of the disease disappear, but they know that there is no other way if we want to work with a person without creating new problems for him and not turning him only into an object of another psychological theory. But they are sure that their efforts will not be in vain, because psychotherapeutic assistance in the framework of the humanitarian approach is at the same time a work that contributes to a person's life, the formation, and if you are lucky, the spiritual transformation of the person.

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