

Kairos

**Koraki k refleksivni
psihoterapiji:
Življenje in delo
Grahama Barnesa**

*Steps to a reflexive
psychotherapy:
Life and work of
Graham Barnes*

1936-2020

Kairos

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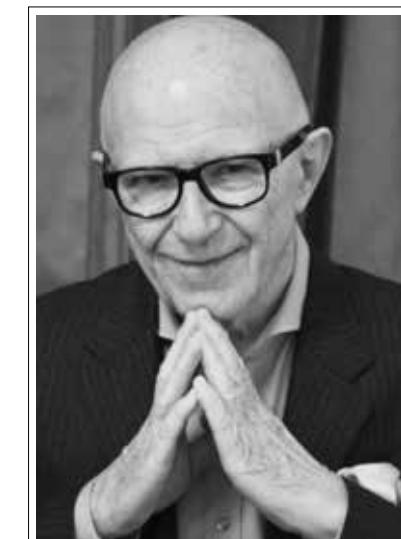
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Koraki k refleksivni psihoterapiji: Življenje in delo Grahama Barnesa

***Steps to a reflexive psychotherapy:
Life and work of Graham Barnes***



Graham Barnes (1936-2020)

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Miran Možina¹

Koraki k refleksivni psihoterapiji: Življenje in delo Grahama Barnesa (1936-2020)

“Povezovanje psihoterapije s kibernetiko drugega reda pokaže, kako je večina glavnih konceptov psihoterapije, psihologije in psihiatrije zastarelih. Prav tako razgali nekatere predpostavke, na katerih ti koncepti temeljijo. Pokaže se na primer, da že sam pojem ‘psihoterapija’ vsebuje implicitno predpostavko o ločnosti psihe oziroma uma in telesa. Kibernetika ta dualizem preokvirja in presega.”
(Graham Barnes, 2008: 1)

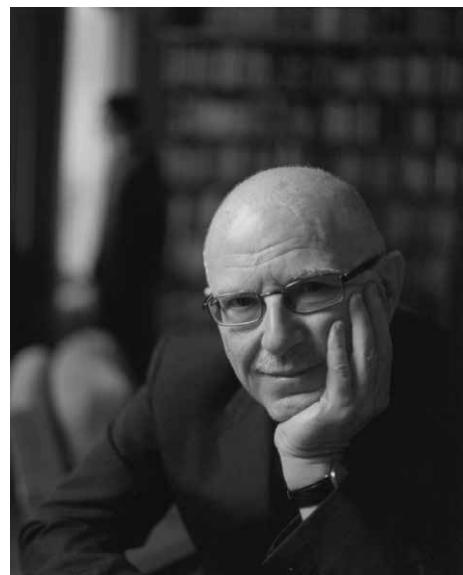
Povzetek

Predstavljeno je življenje in delo Grahama Barnesa, ki mu je oče namenil duhovniško kariero, vendar je po študiju teologije krenil po lastni poti, na kateri je iskal načine, kako z dialogom bogatiti življenja posameznikov, družin in skupin s psihosocialnimi težavami. Hkrati je s pomočjo kibernetike drugega reda raziskoval etiko in epistemologijo, da bi zavzemanjem za svobodo in družbeno pravičnost prispeval k zmanjševanju človeške krutosti in poniževanja ter lajšal trpljenje ljudi, ki izhaja iz neenakosti. Da je lahko sprejel svojo gejevsko identiteto in na tej osnovi postal državljan sveta, je moral skozi zahteven proces preseganja verskih, etničnih in nacionalnih okvirov družbe, v kateri je odraščal. Spekter njegovega zanimanja za komunikacijo, epistemologijo, hermenevtiko in medčloveške odnose se je raztezal od sodelovanja v prostovoljnem združenju, ki si je prizadevalo za rasno enakost, preko raziskovanja škodljivih učinkov na teorijo osredotočene psihoterapije do opazovanja elektrofiziološke možganske aktivnosti med dialoško hipnozo. Do konca življenja ga je zanimala ekologija idej, kot jo je razumel Gregory Bateson, ki je imel na Barnesovo delo največji vpliv. Na osnovi Batesonovega razumevanja evolucije narave in človeka si je prizadeval za preseganje dualizmov zahodne kulture, kot so na primer dualizem med telesom in duhom, zasebnim in javnim, osebnim in družbenim, človekom in bogom ter človekom in naravo. V drugem delu je prikazan Barnesov prispevek k razvoju psihoterapije v Jugoslaviji in po njenem razpadu v Sloveniji in na Hrvaškem.

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Slika 1

Graham Barnes leta 2006 svoji delovni sobi v Stockholmju.



1. Življenje in delo Grahama Barnesa

1.1. Po očetovih stopinjah in stran od njih

Graham Barnes se je rodil 24. oktobra 1936 v Creswellu v Severni Karolini v ZDA. Oče, ki je bil pastor, je svojemu sinu namenil duhovniško kariero in veliko let je kazalo, da se bo očetova volja uresničila. Tako je leta 1959 Barnes diplomiral na Srednjatlantski krščanski univerzi (Mid-Atlantic Christian University)

in leta 1964 magistriral na Krščanski univerzi v mestu Abilene (Abilene Christian University). Ker je s svojo učljivostjo izstopal, se mu je odprla prestižna možnost za študij teologije na Harvardu, ki ga je leta 1967 tudi dokončal. Tam je poslušal tudi predavanja z drugih področij, npr. socialne psihologije pri Gordonu Allportu, sociologije pri Talcottu Parsonsu in Robertu Bellahu ter političnih ved in filozofije pri Johnu Rawlsu. V svojih študentskih letih pa ni vsrkaval le širokega znanja s področja humanistike in družboslovja, temveč se je tudi vse bolj navzema kritične, reflektirajoče drže, ki ni bila združljiva s slepo vero (Barnes, 2005a). K temu je pripomoglo tudi kozmopolitsko vzdušje, ki je takrat vladalo na Harvardu, saj so tja prihajali študentje in študentke iz Evrope, Afrike, Azije in obeh Amerik. Po Harvardu je vpisal doktorski študij na univerzi v Bostonu, hkrati pa je kot asistent poučeval družbeno etiko, tako da se mu je obetala bleščeča akademska kariera.

1.2. Nenadni karierni obrat po uboju Martina Luthra Kinga

Atentat na Martina Luthra Kinga leta 1968 je Barnesa tako globoko pretresel, da se je praktično čez noč odrekel akademski karijeri in ustanovil prostovoljno organizacijo z imenom Združenje za rasno in ekonomsko enakost (Fellowship for Racial and Economic Equality). V njenem okviru je od leta 1969 do 1973 delal

s segregiranimi belskimi institucijami, da bi zmanjšal rasizem in ekonomsko neenakost. V projektih, v katerih so uporabljali skupinsko terapijo in razne metode za reševanje problemov, so delali predvsem z vodstvenim in pedagoškim kadrom v okoli štiridesetih ameriških zveznih državah pa tudi v Južni Afriki. Tako je Barnes presegel svoje teološko poslanstvo in odkrival nove načine, kako z dialogom bogatiti življenja posameznikov, družin in skupin s psihosocialnimi problemi. Hkrati je na osebni ravni izstopil iz verskih, etničnih in nacionalnih okvirjev, da je lahko sprejel svojo gejevsko identiteto in na tej osnovi postal državljan sveta.

1.3. Psihoterapevtska kariera v okviru transakcijske analize

Leta 1971 je prejel psihoterapevtsko diplomo Ameriškega združenja za skupinsko psihoterapijo (American Group Psychotherapy Association), leta 1972 pa še diplomo učitelja in supervizorja Mednarodnega združenja za transakcijsko analizo (International Transactional Analysis Association - ITAA). V krogih transakcijske analize (TA) je postal najbolj znan po svoji študiji treh TA šol (Barnes, 1977), ki jo je objavil po smrti utemeljitelja TA, Erica Bernea (1961). V sedemdesetih letih je bil član upravnega odbora ITAA (ITAA Board of Trustees) ter en mandat njegov podpredsednik. V ITAA je vključil tudi svoje projekte za rasno enakost, pri delu z rasističnimi belci pa uporabljal TA teorijo skripta. Od leta 1975 do 1990 je kot učitelj in supervizor poučeval TA na različnih inštitutih po Angliji, Franciji, Španiji, Belgiji, Nizozemski, Nemčiji, Švici, Italiji, Danski, Jugoslaviji, Norveški, Švedski, Panami, Kanadi in ZDA.

S svojo globoko predanostjo psihoterapevtskemu poklicu in njegovemu družbenemu uveljavljanju je ustanovil Jugovzhodni inštitut (Southeast Institute) v Chapel Hillu v Severni Karolini, kjer mu je uspelo akreditirati psihoterapevtski program in s tem utrjevati avtonomijo psihoterapevtskega poklica. Na vsebinski ravni je bil program zasnovan tako, da je povezoval osebno in družbeno dimenzijo, saj je Barnes družbene probleme razumel kot osebne in obratno (Barnes in Cornell, 2005). Leta 1977 je na inštitut povabil Gregoryja Batesona, da bi oddržal predavanje v spomin Erica Bernea, ki so vselej enkrat letno organizirali ob podelitvi TA diplom (Bateson, 1997; Barnes, 1997).

1.4. Drugi karierni obrat: od transakcijske analize k epistemologiji psihoterapije

Po opustitvi teološke kariere je bila to druga velika prelomnica v Barnesovi karieri (Barnes, 1997). Neposredno srečanje z Batesonom ga je namreč tako močno nagovorilo, da se je odločil posvetiti študiju epistemologije v skladu s kibernetiko drugega reda, konstruktivizmom in socialnim konstrukcionizmom, da bi

preokviril razumevanje TA (Barnes, 1995, 1999a, 1999b, 1999c) in psihoterapije nasploh (Barnes, 1993, 1994). Medtem ko se je še posebej temeljito posvetil Batesonovemu delu, je hkrati vzpostavil tesno sodelovanje z nekaterimi ključnimi kibernetiskimi in konstruktivističnimi misleci, kot so Heinz von Foerster, Humberto Maturana, Francisco Varela, Gordon Pask, Randolph Glanville, Mary Catherine in Nora Bateson. postal je tudi član Ameriškega združenja za kibernetiko (American Society for Cybernetics).

1.5.

Selitev iz ZDA v Stockholm

Mnoga leta (od leta 1975 naprej) predavanj in vodenja seminarjev po Evropi so pripomogla k temu, da se je Barnes vse bolj aklimatiziral na evropsko življenje in kulturo. Ker se v političnem vzdušju Reaganskega obdobja (1981-1989) kot družbeno angažiran gej ni mogel odprt izražati ter svobodno uveljavljati svojih državljanških pravic in profesionalnih prepričanj, je sprejel povabilo za selitev na Švedsko. Leta 1983 se je nastanil v Stockholmu, kjer si je ustvaril boljše življenjske pogoje za svojo gejevsko identiteto. Leta 1996 je pridobil tudi švedsko državljanstvo. Na strokovnem področju se je uveljavil kot psihoterapeut in pridobil licenco Švedske nacionalne uprave za zdravje in blaginjo (Swedish National Board of Health and Welfare). Hkrati je bil vse bolj iskan kot mentor, svetovalec in coach številnim vodilnim skandinavskim ustanovam in organizacijam, kot so Norveška športna zveza (Norwegian Sport Federation) (1979-1983), Korporacijski strateški tim za načrtovanje pri Pharmaciji v Uppsalni (Corporate Strategic Planning Team, Pharmacia AB) (1981-1983), multinacionalka Hydro Aluminium iz Oslo (1984-1996), Švedska banka iz Stockholma (Swedbank) (1995-2002), IRIS razvojni center za zdravljenje zasvojenosti (IRIS Development Centre) (1991-2001), Bolnica Danderyd (Danderyd Hospital) (2000-2007), softverska družba SAP v Stockholmu (2004-2008), združenje za molekularno biologijo in genetiko Mole Genetics AS (2006-2007) in Univerzitetna bolnica Karolinska v Stockholmu (Karolinska University Hospital) (2007-2010).

Spekter Barnesovega zanimanja za komunikacijo, epistemologijo, herme-nevtiko in medčloveške odnose je ostajal širok in se je raztezal od sodelovanja v prostovoljnih združenjih, ki so si prizadevala za izboljšanje družbenih razmer (Barnes, 1974), preko raziskovanja škodljivih učinkov na teorijo osredotočene psihoterapije (Barnes, 1994, 2002a) do opazovanja elektrofiziološke možganske aktivnosti med dialoško hipnozo (Dabić-Jeftić in Barnes, 1993). Proučeval je prepletost osebnega in družbenega (Barnes in Cornell, 2005) ter vpliv idej na razvoj sistemov in njihove kompleksnosti.

1.6.

Kot učitelj in supervizor psihoterapevtov v Jugoslaviji

Kot učitelj in supervizor je Barnes od leta 1979 do 1984 začel redno obiskovati Beograd, kamor ga je povabil Josip Berger, klinični psiholog, ki je delal na Psihiatrični kliniki Medicinske fakultete v Beogradu, po doktoratu pa je postal profesor psihologije, ki je na beograjski filozofski fakulteti postavil temelje klinični psihologiji in psihodiagnostiki. Bil pa je tudi eklektik in je med drugim napisal več knjig o skupinski psihoterapiji. V poznih sedemdesetih letih je bil Fulbrightov štipendist v ZDA in ko se je tam udeležil delavnice Mary Goulding, jo je vprašal, če pozna koga, ki bi bil pripravljen prihajati v Beograd in tam učiti transakcijsko analizo in skupinsko psihoterapijo. Mary Goulding je priporočila Barnesa, ki je vabilo sprejel in zatem štiri leta v Beogradu delal s skupino dvajsetih edukantov, ki jih je pripravil na mednarodni klinični izpit iz TA.

Od leta 1984 do 1997 pa je Barnes iz Stockholma začel redno prihajati tudi v Zagreb. Tam se je leta 1985 začelo tudi najino sodelovanje, ki je trajalo do njegove smrti. Kot gost predavatelj na Oddelku za psihiatrijo Medicinske fakultete Univerze v Zagrebu je leta 1990 postal nosilec podiplomskega programa z naslovom Šola kibernetike psihoterapije (Škola kibernetike psihoterapije), ki ga je nato vodil do leta 1997 (Barnes, 1993, 1994; Možina 1993a, 1993b). Poučeval je svojo integracijo kibernetike drugega reda in psihoterapije, v katero je vključil usposabljanje iz hipnoze za ustvarjanje okoliščin za učinkovitejšo psihoterapijo (Barnes, 2002b).

1.7.

Med jugoslovansko vojno in po njej

Med hrvaško vojno za neodvisnost (1991-1995) je pomagal številnim jugoslovenskim psihoterapeutom (ne le s Hrvaške, temveč tudi iz Bosne in Srbije), ki so trpeli zaradi vojne. Nekaterim je pomagal emigrirati v druge evropske države, drugim je nudil zastonj psihoterapevtsko pomoč, zbiral denar za žrtve vojne ter nadaljeval s svojim pedagoškim in javnim delom reševanja etničnih konfliktov med jugoslovansko krizo.

Potem ko je bil leta 1991 Franjo Tuđman izvoljen za predsednika Hrvaške, so člani njegovega kabineta Barnesa prosili, da bi jih učil demokratičnega načina vladanja. Tako je oblikoval program na osnovi tega, kar se je v času Allendevega predsednikovanja v Čilu obneslo tako v organizacijskem kot komunikacijskem smislu. Ko naj bi se začel program izvajati, pa je iz političnih razlogov v zadnjem trenutku prišlo do odpovedi (Barnes in Cornell, 2005).

Leta 1994 je v Zagrebu izdal knjigo z naslovom *Pravičnost, ljubezen in modrost: povezovanje psihoterapije s kibernetiko drugega reda* (Barnes, 1994), v kateri je zbral svoje najpomembnejše eseje in predavanja, ki jih je med leti 1985 in 1994 imel v Šoli kibernetike psihoterapije in drugje. Rezultat povezovanja

psihoterapije s kibernetiko drugega reda je bil nov koncept, raziskovalni projekt in inovativna klinična uporaba "psihoterapije psihoterapije" ali "psihoterapije drugega reda" oziroma "refleksivne psihoterapije", ki je "obrnila psihoterapijo k sebi, da je zagrizla v lastni rep" (prav tam: 130), kot je to počela kača Urobor, ključni kibernetki simbol krožnosti oziroma rekurzivnosti. Osrednje vprašanje tega Barnesovega projekta je bilo, kako lahko psihoterapija kot posebna vrsta dialoga prispeva k pravičnejši, sočutnejši in vključujoči komunikaciji s posamezniki, družinami in skupinami, ter kako lahko razvija svoj poseben jezik, ki bo kot del simfonije vseh družbenih jezikov prispeval v evoluciji demokracije in naše civilizacije.

Po vojni in razpadu Jugoslavije je Barnes postal svetovalec prodemokratične skupine z imenom Fundacija 2020, ki je pomagala politikom ter vodjem s področja civilne družbe in poslovnega sveta pri širjenju demokracije na Hrvaskem. Fundacija je tudi ustvarjala idealizirane načrte in poskusne scenarije za prihodnost države. Leta 1999 so se člani fundacije odločili podpreti Stjepana Mesića, ki je bil tudi njen član, v kandidaturi za predsednika in prosili Barnesa naj v predvolilni kampanji prevzame vlogo njegovega svetovalca. Zdelo se jima je, da bi bil Mesić lahko najboljši protikandidat Tuđmanu (ki je potem dva meseca po začetku kampanje decembra 1999 umrl) za prehod iz totalitarnega v demokratični režim. Čeprav je na začetku kampanje Mesića podpiralo le 2% volilcev, je na volitvah zmagal s 55%-no večino, kar je bil velik politični uspeh (Barnes in Cornell, 2005).

Od 20. do 23. maja 2004 je v počastitev stoletnice rojstva Gregoryja Batesona Fundacija 2020 na Brionih organizirala odmevno mednarodno delavnico z naslovom *Kako lahko zaupamo drug drugemu? Spreminjanje pogojev za javno zaupanje ljudi, korporacij in držav*. Delavnica, ki jo je vodil Barnes, je bila zasnovana kot srečanje okoli 150 najvplivnejših hrvaških gospodarstvenikov in politikov z znanstveniki ter naprednimi politiki in menedžerji iz tujine. Glavni poudarek je bil na okroglih mizah in srečanjih malih skupin, kjer smo se v vzdušju, ki je pomagalo graditi zaupanje, pogovarjali o tem, kako bi lahko kibernetiske ideje in sistemsko mišljenje pri pomoglo h krepitvi močno omajanega zaupanja med menedžerji velikih korporacij, vladami in političnimi voditelji različnih držav. Zadnji dan so se srečali tudi predsedniki Hrvaške Stjepan Mesić, Slovenije Janez Drnovšek, Republike Črne gore Filip Vujanović in Zveze držav Srbije in Črne gore Svetozar Marović, ki jim je Barnes prenesel povzetek naših pogоворov prejšnjih dni in nato vodil okroglo mizo z njimi.

Sam sem na delavnici sodeloval kot vodja ene od malih skupin (druge male skupine so prav tako, ker nas je v te vloge povabil Graham sam, vodile kolegice in kolegi iz Šole kibernetike psihoterapije) in sem prvič doživel, kako lahko

psihoterapevti prispevamo k razvijanju kvalitetnejše komunikacije med vplivnimi predstavniki različnih družbenih dejavnosti. Prvič sem tudi od blizu lahko videl, kako spreten je bil Graham v organizaciji in spodbujanju pogovorov na najvišji ravni, saj sem o tem segmentu njegovega dela do takrat vedel samo posredno iz njegovih predavanj in objav. Lažje sem razumel, zakaj je bil tako iskan in cenjen kot svetovalec najprestižnejšim organizacijam in ustanovam na različnih področjih (gospodarskem, političnem, raziskovalnem, zdravstvenem, socialnovarstvenem, pravosodnem, šolskem idr.), saj so bile kibernetiske ideje, ki jih je širil, transdisciplinarne, hkrati pa jih je znal predstaviti na navdihujoč način, tako da je prispeval k rasti zaupanja med ljudmi.

1.8.

Doktorska raziskava na temo Psihopatologija psihoterapije: kibernetska študija teorije

V devetdesetih letih je Barnes nadaljeval svoje raziskovanje psihoterapije drugega reda, Paskove teorije konverzacije (Barnes 1993, 2001, Pask 1975ab, 1987, 1992, 1993) in (neo)pragmatizma Richarda Rortyja (1979, 1989, 1999) in vse to povezel v svoji doktorski raziskavi z naslovom *Psihopatologija psihoterapije: kibernetska študija teorije* na Šoli za družbene vede in načrtovanje na Fakulteti za konstruirano okolje (School of Social Science and Planning at Faculty of the Constructed Environment) na RMIT univerzi v Melbournu v Avstraliji (Barnes, 2002a) (glej sliko 2). Njegovi izsledki niso pomembni le za psihoterapijo, temveč za vse "pogovorne terapije" (na primer za psihološko in medicinsko/psihiatrično svetovanje, klinično socialno delo, coaching idr.). Z vidika drugega reda so vse teorije konstrukcije in vse znanje se ustvarja preko sodelovanja v komunikaciji. Vendar nas te človeške konstrukcije tudi oblikujejo, tako da lahko govorimo o krožnem in neenosmernem vplivanju.



Slika 2

Graham Barnes leta 2002 ob podelitvi doktorskega naslova za svojo disertacijo z naslovom *Psihopatologija psihoterapije: kibernetska študija teorije* na RMIT univerzi v Melbournu v Avstraliji.

V svojem doktoratu je Barnes na podlagi kritične refleksije teorije in prakse transakcijske analize v psihoterapiji pokazal, kako na teorijo osredotočena psihoterapija, ki zanemarja epistemološko in

hermenevtično perspektivo, ustvarja psihopatologijo in potem psihopatologija določa psihoterapijo, tako da, pogosto nezavedno, vpliva na izbor konceptov, tem in idej v pogovoru med psihoterapeutom in klientom. Žal pa je ta izbor lahko za cliente tudi izjemno destruktiven. Tako je Barnes na konkretnih primerih pokazal škodljivost uporabe TA teorije iger pri zdravljenju alkoholizma, teorije ego stanj pri zdravljenju shizofrenije in TA teorije skriptov pri "zdravljenju" homoseksualnosti (zdravljenje v narekovaju zato, ker je v zadnji četrtini dvajsetega stoletja v strokovni javnosti postalo splošno sprejeto, da je t. i. "zdravljenje" homoseksualnosti *vitium artis*).

Leta 2005 je za svoje doktorsko delo in številne članke, kjer je prikazal škodljive učinke TA, v kolikor je osredotočena na teorijo (glej njegove zbrane članke v Barnes, 2010b), prejel največje priznanje, ki ga podeljuje Mednarodno združenje za transakcijsko analizo, to je spominsko priznanje Erica Bernea (Eric Berne Memorial Award) (Barnes, 2005b). Od leta 1971, ko so ga podelili prvič, je bil Barnes prvi gej, ki ga je prejel in hkrati je bilo prvič, da je bilo povezano s problematizacijo psihoterapevtske obravnave homoseksualne tematike.

2. Barnesov prispevek k razvoju psihoterapije na Hrvaškem in v Sloveniji

2.1. Jugoslovanska faza sodelovanja z Barnesom (1979-1991)

Kot sem že predhodno omenil, je Barnes kot učitelj in supervisor začel redno obiskovati Beograd od leta 1979 do 1984, od leta 1984 do 1997 pa tudi Zagreb, Reko in Ljubljano. Čeprav naj bi poučeval TA, jo je vse bolj uporabljal le kot izhodišče za epistemološko analizo psihoterapije na temelju kibernetike drugega reda. Tak način raziskovanja in poučevanja psihoterapije je bil v osnovi drugačen od vsega, kar je bilo do takrat v jugoslovanskih psihiatričnih in psiholoških krogih poznano in je vzbudilo precejšnje zanimanje. Tako smo številni psihiatri in psihiatrinje ter psihologi in psihologinje iz nekdanjih jugoslovanskih republik vstopili v večletno neformalno izobraževanje iz t. i. »kibernetike psihoterapije«, ki je pod njegovim vodstvom potekalo od konca leta 1985 do 1989 v Zagrebu.

Do konca leta 1986 so seminarji potekali na Kliniki za nevrologijo, psihiatrijo, alkoholizem in druge odvisnosti Klinične bolnice »Mladen Stojanović« na Vinogradski ulici v Zagrebu. Naročnik usposabljanja (sam se programa ni udeležil) je bil šef klinike, psihiater Vladimir Hudolin, ki se je mednarodno uveljavil na področju socialne psihiatrije in zdravljenja alkoholizma. Glavnina edukacijske skupine so bili psihiatri/nje in klinični/e psihologi/nje z njegove klinike, priključilo pa se je še nekaj eminentnih zunanjih strokovnjakov. Ker je

bila večina udeležencev izobraževanja že veliko let trdno usidrana v zdravstvenem sistemu in prepojena z objektivističnim medicinskim modelom, je Barnesov konstruktivistični pristop nagovoril le peščico visoko motiviranih, ki nikakor nismo hoteli zaključiti s šolanjem. Kmalu nam je uspelo pritegniti nove kandidate in sodelovanje z Barnesom se je nadaljevalo.

Večji del udeležencev izobraževanja so bili psihologi in psihiatri, prihajali pa so iz zelo različnih institucij (univerze, šole, vojaške ustanove, zapori, bolnice in druge javne ustanove) in praktično vseh jugoslovanskih republik. Ko smo se na večdnevnih seminarjih, ki so potekali okoli petkrat letno, počasi seznanjali z Barnesovim refleksivnim pogledom na psihoterapijo, smo bili velikokrat zmedeni, kar se je pri delu udeležencev izteklo v hvaležnost, ker so se nam odpirali novi horizonti, pri mnogih pa tudi v zadržanost in kritičnost. Praktično vse pa so pritegnile Barnesove demonstracije terapevtskih pogоворov, v katerih smo lahko prostovoljno sodelovali v vlogi klienta. Teme, ki so se odpirale, so bile globoko osebne, kar nam je omogočalo, da smo se na lastni koži učili, kako so kibernetiske ideje uporabne tudi praktično za reševanje naših osebnih stisk in problemov. Predvsem pa je Barnes uspeval prižigati upanje, da so poleg osebnih sprememb možni tudi institucionalni in družbeni premiki v smeri večje demokratičnosti.

Od leta 1986 naprej nas je Barnes spodbujal, naj naš projekt umestimo v akademski okvir. Po zahtevnih dogovarjanjih nam je uspelo, da smo od leta 1989 naprej naš program organizirali kot podiplomski študij z naslovom *Šola kibernetike psihoterapije* v okviru klinike Rebro in zagrebške Medicinske fakultete (Barnes, 1993; Možina, 1993ab). Nadaljevali smo s povezovanjem kibernetike epistemologije in psihoterapije, nov organizacijski okvir pa je pritegnil še več udeležencev iz praktično vseh jugoslovanskih republik. Da bi Barnesu v času od leta 1989 do leta 1991 glede na hitro rast šole čim bolj pomagal, sem prevzel vlogo njegovega glavnega asistenta, tako da smo dejavnosti šole širili tudi v razne oblike in termine, medtem ko ga ni bilo zraven.

2.2. Slovensko hrvaška faza sodelovanja z Barnesom (1991-1997)

Leta 1991 je vojna sicer razvoj šole močno zavrla, vendar pa nas ni zaustavila, tako da so se poleg seminarjev z Barnesom začele redno sestajati edukacijske skupine pod vodstvom kolegic in kolegov, ki smo v okviru šole pridobili status učitelja: v Zagrebu (pod vodstvom Biserke Koren in Stanke Ivanović), na Reki (pod vodstvom Branka Petrisa in Inke Miškulini), v Puli (pod vodstvom Roberta Durasa in Edija Terlevića) in v Ljubljani (pod vodstvom Mirana Možine in Bernarda Stritiha). Žal pa se je prekinilo sodelovanje s kolegicami in kolegi iz Bosne in Srbije, ki je bilo do začetka vojne leta 1991 intenzivno.

V Sloveniji nam Barnesove ideje niso pomagale le pri strokovnem psihoterapevtskem delu, o čemer je na primer izčrpno poročal Bernard Stritih v svoji doktorski raziskavi (Stritih, 1992), temveč tudi pri našem sodelovanju v osamosvojitenih procesih. Tako smo leta 1991, mesec dni po desetdnevni slovenski vojni, organizirali mednarodno strokovno srečanje z naslovom Avtopoeza: procesi samoorganiziranja in samopomoči (Možina, 1992; Stritih in Možina, 1992). Med več kot sto udeleženci, v glavnem strokovnjaki iz pomagačih poklicev, ki so bili zainteresirani za prostovoljno delo in psihoterapijo, se je razvilo enkratno vzdušje. Taborili smo v šotorih na idiličnem travniku v Nomnju in sredi tabora s preplavlajočimi občutki zanosa na jambor prvič dvignili slovensko zastavo. Osrednji koncept strokovnega srečanja - "samoorganizacija" - nam je takrat odzvanjal kot nekaj izrazito pozitivnega. Povezovali smo ga z razmahom civilnih gibanj in civilne družbe v osemdesetih, ki je bistveno pripomogel k relativno mirni veliki spremembi političnega sistema in k osamosvojitvi.

Pomemben mejnik v razvoju Mednarodne šole kibernetike psihoterapije je bila njena predstavitev v tematski številki revije *Psychiatria Danubina* leta 1993, v kateri so bili, poleg Barnesovih in mojih, objavljeni prispevki legend kibernetike drugega reda – Gordona Paska in Heinza von Foersterja (Pask, 1993; Foerster, 1993; Barnes, 1993; Dabić Jeftić in Barnes, 1993; Možina, 1993ab). Še pomembnejši dogodek pa je bila izdaja Barnesove knjige *Pravičnost, ljubezen in modrost* (*Justice, Love and Wisdom*) (Barnes, 1994), ki je nastala na podlagi serije predavanj, ki jih je imel na naših seminarjih v drugi polovici osemdesetih in v začetku devetdesetih let. Knjiga zato ni zanimiva le po strokovni in znanstveni plati, temveč je hkrati pretresljivo pričevanje o jugoslovanski vojni in o tem, kako smo v okviru šole uspeli ohranjati dialog in solidarnost. Med drugim smo na primer za terapeutke in terapevte, ki so delovali na vojnih območjih, s pomočjo ameriških filantropskih sredstev organizirali seminarje in druge oblike podpore.

Istega leta 1993 smo se nekateri učitelji Mednarodne šole kibernetike psihoterapije skupaj z Barnesom udeležili strokovnega srečanja v New Yorku, ki je nastalo v sodelovanju naše šole, ameriških kibernetikov in newyorškega društva Miltona Erickona. Na njem so med drugim kot plenarni predavatelji poleg Barnesa sodelovali tudi Heinz von Foerster, Franciso Varela, Jane Parsons, Olga Silverstein in Betty Erickson, hčerka Miltona Ericksona.

Ker se Barnes kljub radikalni kritiki Berneove teorije nikoli ni izločil iz Mednarodnega združenja za transakcijsko analizo, temveč si je prizadeval za korekcijo njene napačne epistemologije, je sredi devetdesetih let tudi podprt našo iniciativo, da projekt Šole kibernetike psihoterapije, ki sicer že v samem izhodišču ni pomenil razvijanja novega psihoterapevtskega pristopa oziroma

šole v običajnem smislu, povežemo s sistemsko psihoterapijo in sistemskim socialnim delom. Tako smo leta 1995 v Ljubljani ustanovili Društvo za prostovoljno delo in psihosocialno pomoč Odmev in v njegovem okviru Sekcijo za sistemsko psihoterapijo. Glavna dejavnost društva je bila organizacija prostovoljne pomoči za otroke in mladostnike s psihosocialnimi težavami, v sekiji pa smo nadaljevali z izobraževanjem iz kibernetike psihoterapije (oziroma po novem iz sistemskih psihoterapij), s katerim smo v Ljubljani začeli leta 1991 (Možina, 1996; Kobal in Možina, 2004).

Zatem smo v šolskem letu 1996/97 na Visoki šoli za socialno delo (kasneje Fakulteti za socialno delo) Stritih (1993abc, 1996a, 1998), Možina (1996) in Lea Šugman Bohinc (1996) uvedli izbirno področje Kibernetika psihosocialne pomoči (z dvema predmetoma: Epistemologija socialnega dela ter Skupinsko delo in kibernetika drugega reda) v tretjem in četrtem letniku študija. Študentje so predmet zelo dobro sprejeli. Tako smo lahko ob projektih prostovoljnega dela za nudenje psihosocialne pomoči psihiatričnim pacientom (Stritih in Možina, 2000; Možina, 2004; Možina in Šugman Bohinc, 2004) ter otrokom in mladostnikom s čustvenimi in vedenjskimi težavami (Stritih, 1992, 1995ab, 1996b; Možina in Stritih, 1998) tudi v okviru izbirnih študijskih predmetov razvijali teorijo in prakso na stičišču sistemskih psihoterapij in sistemskega socialnega dela (Kobal in Možina, 2004). K temu razvoju je vse bolj prispevala Lea Šugman Bohinc, ki se je v izobraževanje iz kibernetike psihoterapije vključila leta 1993 in ga med drugim okronala tudi z doktorsko disertacijo in številnimi objavami (Šugman Bohinc, 1996, 1998, 2000ab, 2003, 2005ab, 2010).

Leta 1997 je Barnes zaključil z vodenjem Mednarodne šole kibernetike psihoterapije, saj se je po eni strani intenzivno posvetil svoji doktorski raziskavi, po drugi strani pa je s tem tudi izpolnil svojo obljubo, ki jo je dal leta 1989, ko smo začeli z ustanavljanjem šole, da noče postati vodja novega psihoterapevtskega pristopa ali naš guru. Najbolj se je namreč bal enoumja:

"Večji del svojega življenja sem stal v prostoru med različnimi možnostmi. Na meji se učimo živeti z negotovostjo in nepredvidljivostjo. Vendar se moramo odločati. Odločanje pa nam ne prepreči, da bi postali večdimenzionalno človeško bitje. Dobro vem, kaj pomeni biti pravi vernik. In ne verjamem v verska prepričanja. Menim, da je ena najnevarnejših stvari, če je človek popolnoma vdan enemu sistemu ali teoriji ali osebi – enemu karkoli. Da bi se temu izognil, sem poskušal ohranjati svojo prakso filozofsko poučeno, sociološko utemeljeno in politično usmerjeno. Če ohrajam več referenčnih okvirov, ne glede na področje, na katerem delujemo, nam to omogoča izhodišče za kritiko." (Barnes in Cornell, 2005: 6)

Da bi zaokrožili to fazo našega sodelovanja, nas je Barnes učitelje Šole kibernetike psihoterapije² 22. in 23. maja 1998 povabil v Stockholm na Kolovij o kibernetiki psihoterapije, ki ga je sam sponzoriral. Po eni strani smo naredili evalvacijo naše dotakratne skupne poti, po drugi strani pa smo se ozrli v prihodnost, v prihajajoče tisočletje in podelili svoje vizije o razvoju psihoterapije v 21. stoletju. O svoji viziji je Graham v vabilu na kolokvij zapisal:

"Psihoterapija 21. stoletja bo kontekst, v katerem bodo terapevti in klienti, skupaj in vsak posebej, prepletali zgodbe v nove zgodbe. Pri tem se ne bo sklicevala na zapisane teorije, temveč bo delala z jezikom in v jeziku – izgovorenim in neizgovorenim – s koncepti, ki jih bodo terapevti in klienti izmenjevali v svojih pogovorih. Ljudi ne bo poskušala prilagoditi konceptu 'sveta tam zunaj'. Namesto tega bo ustvarjala svet preko delovanja in imela v fokusu delovanje. Bo kinetična in ne kinematična. V njej bodo odnosi 'glasbeni' in 'ples'" (Barnes, 1998: 3)

Ko smo na kolokviju primerjali družbeni položaj psihoterapije na Švedskem, kjer je bil leta 1985 kot v evropski državi sprejet zakon, ki je psihoterapijo opredelil kot samostojni poklic, s pravno formalnim položajem psihoterapije v Sloveniji in na Hrvaskem, nam je postalo jasno, da bo v prvih desetletjih novega stoletja ena od naših prioritet prizadevanje za družbeno uveljavitev psihoterapije kot samostojnega poklica in avtonomne akademske discipline (Možina, 2007, 2010). Barnes nas je vedno opozarjal in spodbujal, da biti psihoterapevt ne pomeni le dela s klienti, temveč tudi politično udejstvovanje za družbeno avtonomijo psihoterapije. Zato se je razveselil, ko smo nekaj mesecev kasneje hrvaški in slovenski učitelji kibernetike psihoterapije sodelovali pri ustanovitvi krovnih organizacij: v Sloveniji Slovenske krovne zveze za psihoterapijo (SKZP) (Možina, 2006) in na Hrvaskem Saveza psihoterapijskih udruga Hrvatske (SPUH). Kot članici Evropske zveze za psihoterapijo (European Association for Psychotherapy – EAP) sta si za glavni cilj zadali prav uveljavljanje psihoterapije kot samostojnega poklica in znanstvenega področja.

2.3. Zadnja faza sodelovanja z Barnesom (2003-2020)

Spomladi leta 2003 smo hrvaški in slovenski učitelji in učiteljice kibernetike psihoterapije iz devetdesetih let, ki smo medtem v letih 2001 do 2003 s strani EAP prejeli Evropske diplome iz psihoterapije (na primer Inka Miškulin, Branko Petris, Robert Duras, Bernard Stritih, Lea Šugman Bohinc, Marino Kačič, Mojca Kramer idr.), skupaj z Barnesom, tokrat ne več v vlogi vodje, temveč kot gostu-

² S svojimi prispevki smo na Kolokviju sodelovali učitelji Šole kibernetike psihoterapije Biserka Koren, Jadranka Delač Hrupelj in Petar Turković iz Zagreba, Inka Miškulin in Branko Petris iz Reke, Robert Duras iz Pule ter Bernard Stritih, Lea Šugman Bohinc in jaz iz Ljubljane.

jočim predavateljem, odprli novo poglavje v našem sodelovanju. Revitalizirali smo Mednarodno šolo za kibernetiko psihoterapije, ki je formalno še vedno obstajala pod okriljem Psihiatrične klinike Rebro Medicinske fakultete v Zagrebu, in ji tudi v ime dodali bolj eksplisitno – sistemski pristop. Nova generacija hrvaških in slovenskih edukantov je začela s prenovljenim štiriletnim programom spomladi 2004, naslednja pa januarja 2006. Slovenska študijska skupina se je srečevala v Ljubljani, hrvaška pa na Reki in v Puli, vsi pa so se udeleževali velikih seminarjev, od katerih je enega letno vodil tudi Barnes. Soorganizator edukacije na Hrvaskem je bila Udruga za kibernetiku psihoterapije iz Reke (ki je postala članica SPUH), na Slovenskem pa najprej Sekcija za sistemsko terapijo Društva Odmev (ki je bilo soustanovitelj SKZP) in nato Autopoiesis d.o.o..

Leta 2006 se je v sodelovanju Univerze Sigmunda Freuda (SFU) z Dunaja in Slovenske krovne zveze za psihoterapijo v Ljubljani začel projekt fakultetnega študija psihoterapije (Možina, 2007). Barnes je bil nad tem navdušen in je v okviru SFU dobil status gostujočega predavatelja, tako da je predaval in vodil delavnice na SFU Ljubljana do vključno leta 2019.

Leta 2007 je Barnes podprt ustanovitev Slovenske revije za psihoterapijo Kairos ter v njej objavljal (Barnes, 2008, 2010a; Barnes in Blažič, 2011; Barnes in Bateson, 2019ab) in sodeloval v uredniškem svetu vse do svoje smrti.

Leta 2010 je bil Barnes eden izmed ustanoviteljev Šole za kibernetiko in sistemsko psihoterapijo na Reki (Miškulin, 2014), h katere razvoju je pomembno prispeval s seminarji, ki jih je imel enkrat letno do vključno leta 2019 (glej sliko 3). Leta 2011 je Evropska zveza za družinsko terapijo (European Family Therapy Association – EFTA), ki je krovna in akreditirajoča organizacija za sistemsko terapijo v okviru EAP, verificirala tako SFU kot tudi reški program izobraževanja iz sistemskih terapij, tako da lahko od takrat diplomanti dobijo tudi Evropsko diplomo iz psihoterapije. Leta 2016 je Inka Miškulin, ki spada med hrvaške kolegice in kolege, na katere je Barnes najmočneje vplival, doktorirala na reški filozofski fakulteti iz tematike epistemologije psihoterapije (Miškulin, 2016a). Tako ideje, ki jih je Barnes razvil v okviru Šole kibernetike psihoterapije, še naprej ostajajo del evolucijskega toka idej o psihoterapiji in omogočajo stalno refleksijsko njenih osnovnih predpostavk.

Slika 3

Graham Barnes med seminarjem z naslovom *Vera in svoboda leta 2017* na Reki, obkrožen z učitelji reške Šole za kibernetiko in sistemsko psihoterapijo. Od leve: Inka Miškulin, Branko Petris, Graham Barnes, Miran Možina in Ilinka Serdarević.



Leta 2019 je Barnes sodeloval pri oblikovanju tematske številke Kairosa posvečene Gregoryju Batesonu (Barnes in Bateson, 2019ab) in pri izdaji prvega prevoda Batesonove knjige v slovenščino, to je zbirke člankov in esejev *Ekologija idej* (Bateson, 2019), h kateri sva skupaj prispevala tudi spremno besedo v obliki metaologa (Možina in Barnes, 2019). Pred simpozijem v Cankarjevem domu, s katerim smo proslavili izid knjige in na katerem je imel predavanje (glej sliko 4), je vodil seminar na Reki, nato pa še s študenti SFU Ljubljana.

Slika 4

Graham Barnes med predavanjem
26. 9. 2019 na mednarodnem
simpoziju v Cankarjevem domu v
Ljubljani ob izidu knjige Gregoryja
Batesona *Ekologija idej*, ki je izšla v
sozaložbi Beletrine in Fakultete za
psihoterapevtsko znanost Univerze
Sigmunda Freuda v Ljubljani. To je
bil njegov zadnji obisk v Ljubljani.



Žal je Grahamova smrt 9. avgusta 2020 preprečila načrtovane jesenske seminarje na Reki in v Ljubljani, njegovo sodelovanje pri nadalnjih prevodih Batesonovih knjig v slovenščino, ki so predvideni v letu 2021 in tudi najin načrt za skupno knjigo o epistemologiji psihoterapije in sodobnih psihoterapevtskih tokovih, k pisanju katere me je povabil ob zadnjem obisku v Ljubljani. Že dolgo nam je govoril, da bo dočakal 110 let in da nas bo, najbliže sodelavce in prijatelje, preden bo v globokem transu odšel na drugo stran, povabil na poslovilno slovensost v Stockholm. Zaradi njegove izjemne vitalnosti in ustvarjalnosti zato nismo niti pomislili, da bo tudi v njegovem primeru smrt naključna in nepredvidljiva.

Šele danes mi je povsem jasno, kako se je s svojim napovedovanjem lastne smrti šalil na svoj račun. Čeprav je zagovarjal eksistencialno utemeljenost in dragocenost Unamunovega tragičnega občutja življenja (Unamuno, 1983), ki izhaja iz zavedanja lastne minljivosti in smrti, se je veliko ukvarjal z vprašanjem, kako je možno preseči ta občutek oziroma kako se je možno premakniti onstran tragedije našega življenja, ki se zdi zaradi naše končnosti neizogibna (Barnes, 1994: 29-36):

"Premakniti se onstran tragedije pomeni videti življenje kot tragično in živeti življenje kot komedijo. Ta premik zahteva tudi pogum, da se odrečemo napuhu in postanemo skromni [...] Prav to kombinacijo poguma in skromnosti sem iskal ves čas." (Barnes, 2002: 212)

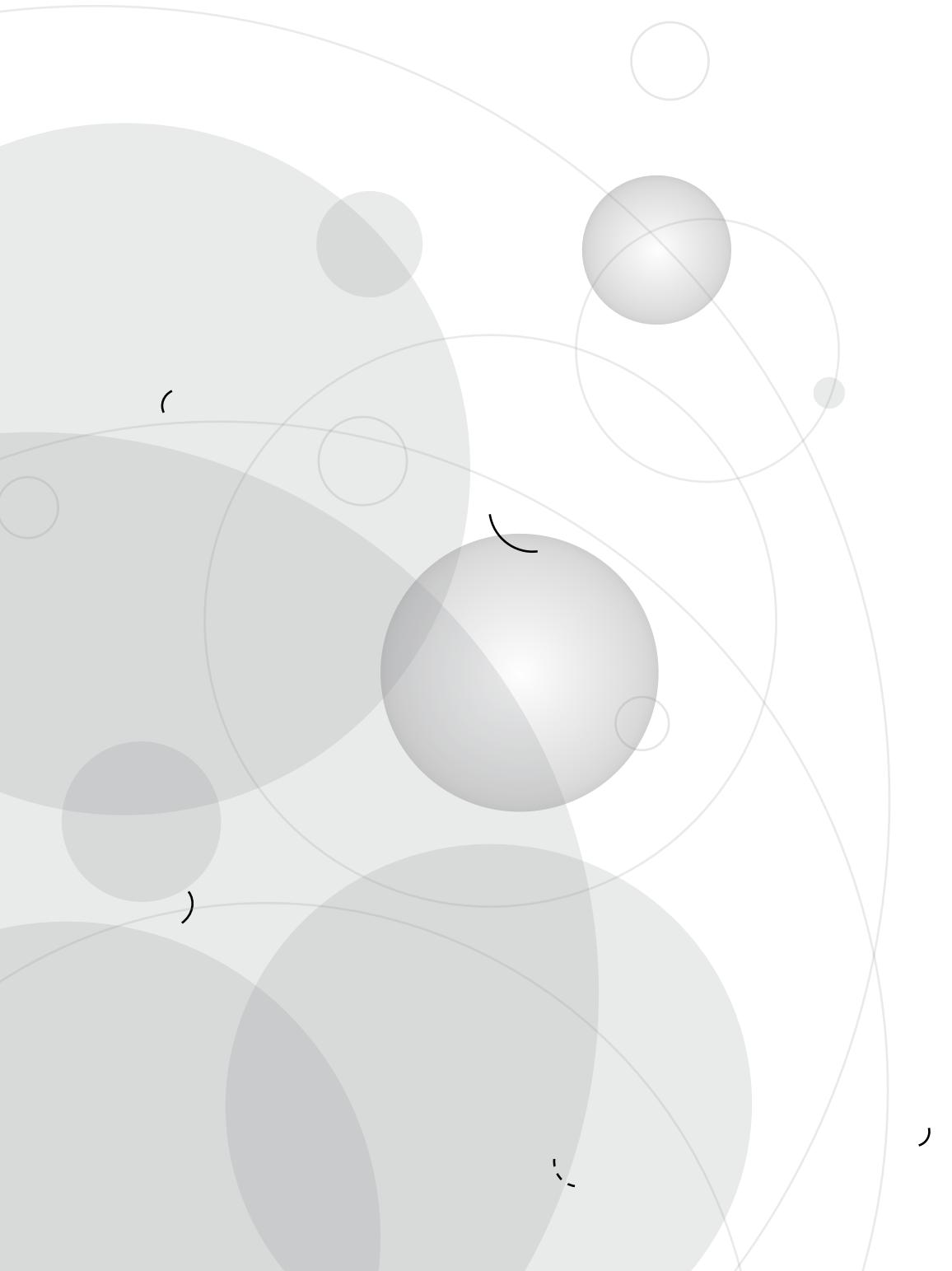
In jo tudi našel ... Hvala ti za to bogato zapuščino, Graham!

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A large, abstract graphic element occupies the left side of the page, consisting of numerous overlapping circles of different sizes and shades of gray. Some circles contain small black marks like parentheses or a minus sign.

Miran Možina¹

Steps to a reflexive psychotherapy: Life and work of Graham Barnes (1936-2020)

*"People are always asking us therapists,
'What kind of therapist are you?'
We all have different styles, but we seem to assume
that we have to be a therapist of a certain kind.
What a waste of resources, what a waste of human abilities,
that we therapists have to put ourselves in these little boxes
with different labels on them.
After studying for years to become therapists,
we have to become this or that kind of therapist
instead of becoming a human therapist!
A therapist who interacts impeccably with each patient
that walks through our door."*
(Graham Barnes, 2010: 180)

Abstract

Life

First major professional achievement of Graham Barnes was to found an organization to overcome problems of interpersonal and institutional racism and economic inequality. Deeply committed to the profession of psychotherapy, and concerned about its politics, he founded Southeast Institute in Chapel Hill, North Carolina, a psychotherapy institute that was set to keep the social and the personal connected, describing social problems as personal problems and personal problems as social problems. He was also the co-leader of the first accredited graduate degree program in psychotherapy, an effort toward affirming the autonomy of psychotherapy as a profession.

Lecturing and leading seminars in Europe from 1975 on acclimated him to European life and culture. When he, a politically sensitive gay man, could not openly and freely pursue his civic and professional convictions in the

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political climate of the Reagan era, in 1983 he accepted an invitation to move to Sweden. In the 80's and 90's he continued to commute from Stockholm to Belgrade, and later to Zagreb, Ljubljana and Rijeka, to teach his own combination of cybernetics with psychotherapy (conceiving of hypnosis as the communicative condition for psychotherapy), and to continue working to resolve racial and ethnic conflicts, resulting in the establishment of systemic psychotherapy institutes in Croatia and Slovenia and a foundation to elect a democratic government in Croatia. The foundation also created idealized designs and experimental scenarios for the country's future.

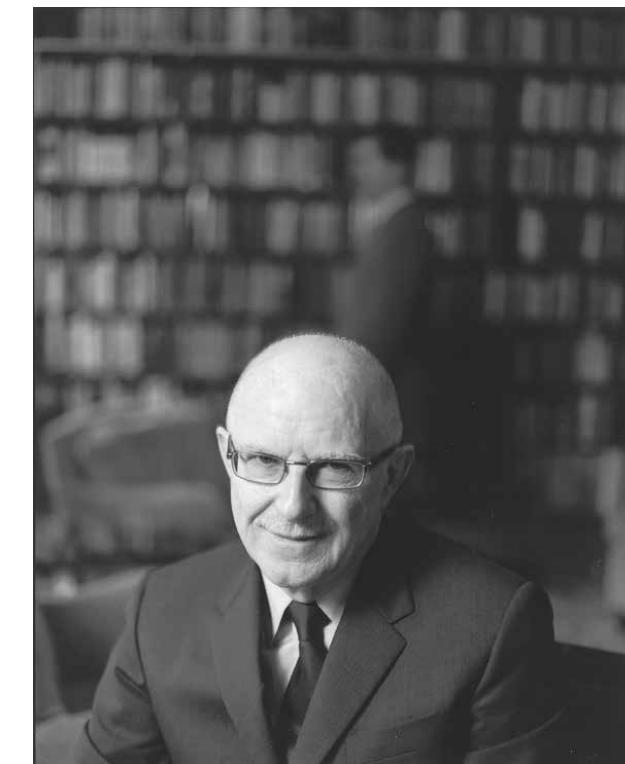
After meeting Gregory Bateson in 1977, Barnes studied with seminal cybernetic and constructivist thinkers. He has given particular attention to Bateson's work, comparing it with the works of other cyberneticians and constructivists, and to the thought of selected other relevant scholars, scientists and literary critics. He continued to explore the nexus between the personal and the social and influences of specific ideas on shaping systems of varying degrees of complexity till his death.

Work

In his life project of "reflexive psychotherapy" Barnes used circular logic to turn psychotherapy back onto itself to bite its own tail to investigate its basic premises. He has shown that with reflexive thinking we can't step out of theory, but into another experience through a comparative epistemology. This entails developing a theory about theories, a language of language, an explanation of someone's experience that also is his or her experience. Using the idea of »auditory hallucination« and with a vignette from clinical practice, it is shown how reflexive psychotherapy can reframe psychopathology to prevent pathologization, objectivizing connotations and stigmatizing social impacts of psychiatric diagnostic categories. Barnes' principles how psychotherapists can become effective and how can respond to the uniqueness of each client are confirmed by common factors theory on which the client-directed approach is based and by contemporary psychotherapy process-outcome research about what works in therapy. Barnes brings us to the place, where we can discover the innocence gained by the insight to wholeness. It is also a place where psychological well-being is understood as lying between – in the relationships and communication, and where psychotherapy is an example, how the breaking down of communication could be re-established through persuasion and not by force, because civilization constitutes itself through networks of conversations and language of persuasion.

Picture 1

Graham Barnes in the office of his apartment in Stockholm, 2006.



1. **Life**

Graham Barnes was born in Creswell, North Carolina, USA. He received his Bachelor of Arts from Mid-Atlantic Christian University in 1959, his Master of Arts from Abilene Christian University's in 1964, and his bachelor's degree in Sacred Theology from Harvard University in 1967. He also studied fields other than theology, i.e., social psychology with Gordon Allport, sociology with Talcott Parsons and Robert Bellah, and political science and philosophy with John Rawls. After Harvard he went to Boston University, where he worked on his PhD and was a teaching assistant in social ethics (Barnes, 2005). He adopted a critical stance which wasn't compatible with blind faith:

"My early training as a student of religion and theology served me well. That is where I came to appreciate hermeneutics. It was also the scene of my struggle with thinking. Where I grew up it seemed easy for people who were bibliacists to believe and have faith. But we also had our skeptics."

From their inquiring attitudes I took permission to doubt. So I wondered why a god would depend upon a text instead of having a dialogue with human beings. If a god has talked to some people, why not with everyone? People believed in their gods and I tried believing in them also, but my doubt led me to surmise, if a god or a messenger of a god had appeared to anybody, why not also to me? If someone needed a blinding light to strike him down to make him believe, it was I. But I saw no light, saw no burning bush, heard no voice. Without experiential evidence, why should I believe the claim that others had? So before I was thirty I pretty much gave up. I suppose I was too reflective, too prone to doubt, too curious about where people's beliefs were taking them. I saw where their thinking and inquiry often ended, and I did not want to go there." (Barnes, 2008: 29)

Since his childhood Barnes was always creatively stepping beyond limitations and as a nonconformist stood up against unjust social restrictions. As a direct result of Martin Luther King's death in 1968 he set up the voluntary association called Fellowship for Racial and Economic Equality (1969-73) to work with segregated white institutions to overcome institutional and personal racism and economic inequality. The projects combined group process, group therapy and problem solving with educators and leaders from about 40 states in the USA and from other countries, including South Africa. Barnes surmounted the religious vocation and explored new ways of talking and of enriching the vocabularies of individuals, of families, and of groups, and to study psychosocial problems. He set aside religious, ethnic and national identities, coming to accept himself as a gay individual.

In 1971, he received the psychotherapy certificate by American Group Psychotherapy Association and in 1972 the certificate of competency as clinical instructor and supervisor by International Transactional Analysis Association (ITAA). In transactional analysis (TA) circles he became best known for his study of three TA schools (Barnes, 1977), after death of the founder of TA, Eric Berne (1961). He served on the ITAA Board of Trustees for most of the 1970s, including a term as Vice President. He also brought to the ITAA his projects on racial equality and used script theory in his work on white man's racism. From 1975 to 1990 he taught as a TA teacher and supervisor at different psychotherapy institutes in England, France, Spain, Belgium, Netherlands, Germany, Switzerland, Italy, Denmark, Yugoslavia, Norway, Sweden, Panama, Canada and United States.

Deeply committed to the profession of psychotherapy, and concerned about its politics, he founded Southeast Institute in Chapel Hill, North Carolina, a psychotherapy institute that was set to keep the social and the personal connected, describing social problems as personal problems and personal

problems as social problems. Southeast was also the site of the first accredited graduate degree program in psychotherapy, an effort toward affirming the autonomy of psychotherapy as a profession. In 1977 he invited Gregory Bateson to the institute to present the inaugural Eric Berne lecture in social psychotherapy (Bateson, 1997). After leaving theology, this became the second major turning point in his career (Barnes, 1997). Influenced by Bateson he decided to focus on the study of epistemology proposed by second-order cybernetics, constructivism and social constructionism to reframe his understanding of TA (Barnes, 1995, 1999abc) and psychotherapy (Barnes, 1993, 1994) and to further enrich his efforts to reduce human cruelty and humiliation, and to alleviate suffering.

While giving particular attention to Bateson's work, he established close collaboration with seminal cybernetic and constructivist thinkers including Heinz von Foerster (1993), Humberto Maturana, Francisco Varela (Maturana & Varela, 1980, 1992), Gordon Pask (1975ab, 1987, 1992, 1993), Randolph Glanville (1981, 1982, 1987), Mary Catherine and Nora Bateson (Barnes & Bateson, 2019). He also became a fellow of the American Society for Cybernetics.

If Bateson came from a background of atheism and saw the need for religion as a corrective to a scientific attitude, Barnes came from a religious background and saw the need for science to correct the religious attitude. If Bateson saw the aesthetics of religion, Barnes saw the aesthetics of science. Both of them opened up possibilities (each in his own way) for a new kind of unity of science, religion and aesthetics.

Many years (from 1975 on) of lecturing and leading seminars in Europe acclimated Barnes to European life and culture. When he, a politically sensitive gay man, could not openly and freely pursue his civic and professional convictions in the political climate of the Reagan era, he accepted an invitation to move to Sweden – a passion of his ever since his graduate studies with Scandinavian scholars. In 1983 he moved to Stockholm, where he found better life conditions for his gay identity and was naturalized as a Swedish citizen in 1996. Professionally he became very known as a licensed psychotherapist by the Swedish National Board of Health and Welfare and as a mentor, consultant and coach for several Scandinavian top rank organizations such as Norwegian Sport Federation (1979-1983), Corporate Strategic Planning Team, Pharmacia AB, Uppsala (1981-1983), Hydro Aluminium A/S, Oslo (1984-1996), Swedbank, Stockholm (1995-2002), IRIS Development Centre (1991-2001), Danderyd Hospital (2000-2007), SAP (2004-2008), Mole Genetics AS (2006-2007), and Karolinska University Hospital (2007-2010).

His range of interests in communication, epistemology, hermeneutics and relationships remained broad – from participant observer of groups as voluntary

associations that worked to change public policy for the better, to psychosocial studies of racial attitudes and opinions (Barnes, 1974), to studying harmful results of theory-centered psychotherapy (Barnes, 1994), to monitoring the electrical/cognitive activity of the brain during the dialogue of clinical hypnosis (Barnes & Dabić-Jeftić, 1993). He explored the nexus between the personal and the social and influences of specific ideas on shaping systems of varying degrees of complexity.

As a teacher and supervisor of psychotherapists he began regular trips to Belgrade from 1979 to 1984, and from 1984 to 1997 he commuted frequently from Stockholm to Zagreb where we started our close collaboration till his death. As a guest lecturer at the Department of Psychiatry, University of Zagreb, he was co-founder and head of School of Psychotherapy Cybernetics (1990–1997) (Možina, 1993ab). He taught his own combination of cybernetics with psychotherapy, which conceived of hypnosis as the communicative condition for psychotherapy. During the Croatian War of Independence (1991–1995) he helped many Yugoslav psychotherapists (not only from Croatia, but also from Bosnia and Serbia) who were victims of war to emigrate to other European countries, provided free therapy sessions, raised funds, and continued to work to resolve ethnic conflicts that arose during the Yugoslav crisis.

Picture 2

Graham Barnes in 2002 when he received his PhD title for the dissertation *Psychopathology of psychotherapy: A cybernetic study of theory in the School of Social Science and Planning at Faculty of the Constructed Environment, RMIT University, Melbourne, Victoria, Australia.*

During 1990's Barnes continued his research on second-order psychotherapy, Pask's Conversation Theory (Barnes, 1993, 2001, Pask, 1975ab, 1987, 1992, 1993) and neo-pragmatism of Richard Rorty (1979, 1989, 1999) and linked them to his work on PhD thesis in the School of Social Science and Planning at Faculty of the Constructed Environment, RMIT University, Melbourne, Victoria, Australia (Barnes,



2002a) (picture 2). His findings are relevant not only for psychotherapy but for all "talking cures" in broader sense (for example psychological and medical counseling, clinical social work, coaching etc.). From the second-order perspective all theories are constructed and all knowing is created through participation in communication. But these human constructions also shape us, the influence is circular, not one-sided.

After the war and breakup of Yugoslavia Barnes was also an advisor to the pro-democracy think tank Foundation 2020 which helped political, civic and business leaders to promote democracy in Croatia. The foundation also created idealized designs and experimental scenarios for the country's future. He was one of the founders of the School for Cybernetics and Systemic Therapy in Rijeka, Croatia (Miškulin, 2014), and guest lecturer at Sigmund Freud University branch in Ljubljana, Slovenia, where he held annual lectures and workshops for more than 10 years until 2019 (see picture 3) (Možina, 2020).

2.

Impact of Barnes' work

2.1.

Linking psychotherapy to second-order cybernetics

In 1994, at the height of the destruction, Barnes in Zagreb published his book *Justice, Love and Wisdom: Linking Psychotherapy to Second-Order Cybernetics* (Barnes, 1994) in which he collected the most important essays and lectures he delivered in the School of Psychotherapy Cybernetics and elsewhere from 1985 till 1994. As it is evident from the title of the book, its scope is going far beyond the field of psychotherapy:

"Norbert Wiener proposed that every scientist occasionally turn around and ask 'Now that I have come to a result, what problems have I solved?' During the period of the development and writing of these essays I have been trying to reflect on how we solve problems in psychotherapy and how psychotherapy solves problems in living. These essays are the result and that brings me to ask retrospectively Wiener's question about what problem was solved for me by linking psychotherapy to second-order cybernetics [...] The problems I have been working with, which constitute antitheses to the generative trilogy of justice, love and wisdom, are indifference or hate, injustice or unfairness and purposive or intentional thinking." (Barnes, 1994: 1)

The result of linking psychotherapy to second-order cybernetics was the new concept, research project and clinical application of what Barnes called "psychotherapy of psychotherapy" or "second-order psychotherapy" or "reflexive psychotherapy", which is "turning psychotherapy on itself to bite its own tail" (Barnes, 1994: 130). He raised questions about what psychotherapy theo-

ries do to psychotherapists, by shaping their observations and descriptions of their experiences. Barnes experienced a breakthrough when he, as a teacher in different countries, became aware that the diagnoses (psychopathology) that his students attributed to clients' behavior were constructed by students and were not empirically there for him. He asked himself:

"How was I seeing patients from within the world of theory? In seeing this way of speaking, what was I not seeing? [...] From that point I began to look at theory as invention rather than as discovery." (Barnes, 1994: 133)

According to Barnes most psychotherapists are trained in a theory-centered style of practice and they forget that their theories are inventions and not discoveries. They are neglecting epistemological and hermeneutical aspects. The consequence is an absence of critical self-reflection about some basic assumptions of psychotherapy theories and clinical practices in the psychotherapy community. When using a particular theory, therapists forget that the theory is "using" them, as well, i.e., they are unaware of the effects the theory has on them and on their relationships with clients.

Barnes insisted that with reflexive thinking we should constantly open new levels of recursion:

First level: How to use² theory? How is someone used by theory?

Second level: How to use theory about theory? How to use using theory?

How to use theory to avoid being used by theory? How to avoid being used by theory while using theory?

Third level: How to use using of using theory? How to use theory while using theory about theory? How to use theory to avoid being used by theory while using theory to avoid being used by theory? How to avoid being used by theory while using theory to avoid being used by theory? How to avoid being used by theory while avoiding being used by theory while using theory to avoid being used by theory?

Fourth level: How to use using of using of using theory? How to use theory to avoid being used by theory while using the using of theory? How to avoid being used by theory while using theory to avoid being used by theory while using theory to avoid being used by theory?

And so on.

Reflexive thinking is circular and can unfold arbitrarily. We can follow easily till the second level, then we become increasingly more confused if we try to think of all levels of recursion at the same time. However, if we spread these

² Clearly a theory can also be abused, so at the first level the question would be: "How to abuse theory?" And at the second level: "How to use abusing theory?" or "How to abuse abusing theory?" And so on.

levels sequentially in time, as can happen in a reflexive conversation, we can add levels of recursion without necessarily getting confused. Reflexive epistemology is not only a theory, but also a theory about theory, which can unfold through conversation into a theory about theory about theory, etc.

2.2

Second-order or reflexive psychotherapy

As an alternative to the epistemological and hermeneutical ignorance in the psychotherapy community Barnes started the research project and clinical application of "second-order or reflexive psychotherapy", where the central question was: How can we encourage therapists to engage in systematic self-reflection on the influence of theory on the content and structure of their therapeutic conversations? Barnes followed Bateson's epistemological guidelines (Bateson, 1987: 142f, 274, 504ff), who pointed out some basic characteristics of the ecology of ideas and theories that can contribute to the lack of reflexive thinking and to the growth of epistemic pathology with abuse of and by theories:

- a. that which we know best is that of which we are least conscious, i.e., the process of *habit formation* sorts out the ideas which survive repeated use and tends to remove them from the field of critical inspection;
- b. the more generalized and abstract ideas survive repeated use and tend to become relatively inflexible, unconscious, hard-programmed ideas or premises upon which other ideas depend. The premises may, economically, be sunk, but particular conclusions must be conscious;
- c. those generalities of relationship which remain permanently true sink into the unconscious and within the conscious stays the pragmatics of particular instances;
- d. the sinking, though economical, is done at a price of inaccessibility. Since the level to which ideas are sunk is characterized by iconic algorithms and metaphor, it becomes difficult for the organism to examine the matrix out of which his conscious conclusions spring.

Building on these characteristics of Bateson's ecology of ideas Barnes (1994: 88) proposed to call premises of psychotherapy into question, to ask about their nature, implications and consequences. He suggested that we can begin with our contemporary situation in psychotherapy community by describing it. Then we can ask what are those cultural contexts for learning that give us patterns of such conditions as we are describing. Further, we can ask about the premises that might lead a profession to talk the way we talk and he gave an example:

"We consider schizophrenia a disease that is to be treated clinically, but do we consider humor and play diseases needing clinical treatment?

The medical model begins with the dualism of good conditions and bad

conditions, of the normal and the not-normal, and proceeds to look for causes of bad conditions. What if we devise a way to talk that permits us to keep these conditions linked together, describe their complexity and investigate the whole and not the half we previously isolated as pathological?" (Barnes, 1994: 88)

Barnes insisted that the re-awakening of reflexive thinking in psychotherapy community needs methodologies to trace where we have taken wrong linguistic turns, so that we could understand our tragedy, our tragic situation, which is based, on what Bateson called, insane epistemology supported by arrogant pride or *hubris* (Bateson, 1987: 496). For correction Barnes (1994: 5) proposed as a starting point the question: How may psychotherapy proceed without proposing or evoking a psychopathology or attempting a diagnosis? The first step should begin by understanding that psychopathology does not have simple location, any more than relationships do:

"We participate in the communication of the insanity we seek to cure, but we don't know it. Our psychotherapy is the insanity we seek to treat or cure. Our epistemology – the premises of our diagnosis, theories, and methods – shares the same errors as the epistemology of the insanity it seeks to diagnose and treat. The pride of our epistemology provides the context of our belief in 'simple location'. Space swallows up context, message, relationship, difference, and time. Our tragedy is that our theory, and the physics on which we build it, admits no tragedy." (Barnes 1994: 30)

Barnes believed that cybernetic epistemology proposed by Bateson can help psychotherapists and other health professionals to go beyond tragedy in mental health and psychotherapy, which is based on arrogant idea of the inevitability of progress

"that prescribes more and better anti-depressants, builds more an better weapon systems, or finds other ways to destroy the neighbours before they can destroy us. An affirmation of the 'tragic sense of life' (Unamuno, 1972) carries an implicit invitation to look at our own habitat, and to hear our conversation as part of a larger harmony. This affirmation is an invitation to psychotherapy to search for, identify, and encourage healthy communicative (mental) activity." (Barnes 1994: 31)

Barnes (1994: 182, 185) coined the reflexive terms "theory of no theory" and "theory of a theory of no theory" and asked if we can build into our theory of no theory an ongoing reflexion and conversation with a variety of theories:

"We cannot step out of our theories, or our language, or our experiences. But we can step, not out of, but into another experience through a comparative epistemology. This entails developing a theory about theories,

a language of language; it is an explanation of my experience that also is an experience." (Barnes, 1994: 182)

Addressing ourselves as social beings constituted through a language is not easy, because to shift from one theory to another is not possible without considerable effort and many times even pain when we are confronted with (proto)theories based on different values. Barnes hoped that by seeing ourselves as inevitably immersed in theories or languages we will be able to begin to listen to others who do not speak the (for them) strange tongues of our theories.

Psychological well-being or health (as well as (psycho)pathology) are defined by observer, they are social constructs. The health or disease are not in the person, but lie between - in the relationships and communication, like control in cybernetic systems (Barnes, 2001: 530). Mental disease or psychopathology is the breaking down of communication between people and psychotherapy permits a development of communication and healing through communication. The client and the therapist must define the pathology between themselves and act together for the cure. It is not the client who makes pathology, but the interaction between. Therapist is part of the pathology and part of the cure (ibid.).

"The problem for psychotherapy is how listening and sharing concepts in the meeting between patient and psychotherapist reduces pain and suffering, on the one hand, and engenders accountability for insane voices of spite, revenge, hate and blame, on the other hand. To solve that problem psychotherapy has to develop responsibility for its words—especially for its theories (of psychopathology)—for what concepts it selects for application and how it applies them. While psychotherapy is solving these problems its greatest challenge will be to make itself a viable alternative to non-communicational solutions to problems that originate in the pathology of communication that can be solved through conversation." (Barnes, 2001: 537)

2.3.

How to hear voices of sanity?

Inka Miškulin (2014, 2017), one of the most prominent coworkers of Barnes in Croatia, gave a clear example of how Barnes's hope of listening to clients and not imposing psychotherapy theories could be realized as a non theory-centered psychotherapy:

"My client (let us call her Nora) has conversations with a person within herself. When they started, she was convinced that they were telepathic. She named the conversational partner David and at the beginning he was friendly and had a very positive influence on Nora. As time went by, these inner 'telepathic conversations' overwhelmed her and prevented her

from functioning in the everyday world. She was admitted to a psychiatry ward where she received a diagnosis and treatment.

Our sessions started a few years later. After some time, she started calling him 'Mr. X' and then 'the phenomenon'. The epistemic status of the experience has changed, but the conversations have not stopped. Today she describes them as 'a separate part of me, which is not under the control of my will but which, rather, insists on being David, although this does not make sense. This annoys me. I want him to stop saying this.'

I am the only person who knows that she still has inner conversations. During one of our last meetings she asked me to try to talk via her to the 'phenomenon that insists on being David'. I asked it what would David say if Nora told him that the phenomenon insisted it was David. It replied that it is obvious he is David. Then I asked Nora what she thinks David would say, who is the 'real' David. Would he think that 'the phenomenon' was – indeed – David? And right away I asked the 'phenomenon': 'If David doesn't know about you, maybe it is you who is creating some sort of confusion.' Nora commented: 'The phenomenon is in crisis. It can't communicate if it is not David. It went silent.'

With Nora we continued to talk about the conversation between her and the 'phenomenon'. Just as a part of herself has been separated from her, the psychiatric system had reacted by separating her from her environment, classifying and stigmatizing her, thus directing the entire experience towards an even more difficult separation. Our conversations gave Nora the chance to change her interpretation of the entire experience, which was labelled by society as being pathological, and accept it as a sensible reaction to her own sense of loneliness at the time. The idea that she once had of David talking to her telepathically, has today evolved into the view that this is a part of her. She no longer fears this part of herself, seeing it rather as a counsellor and a friend, and set a new outcome in therapy to better connect with people who surround her. Our conversations did not bring a change only in Nora's understanding of her own experience, but also in my own understanding of her experience. Accepting her experiences without labelling them in terms of psychopathological categories meant creating a context for conversations that allowed for a new understanding and a new meaning of Nora's 'phenomenon.' (Miškulin, 2020: 110)

Miškulin showed her ability to listen to Nora and she succeeded not to impose psychiatric pathologizing theories about auditory hallucinations. Instead she opened the space for Nora's (proto)theories and understandings and co-created with her new understandings, to which all different Nora's inner voices

or parts were invited to contribute. The voices, which were pathologized by psychiatry and Nora's relatives, were reframed in psychotherapy conversation to voices of sanity.

Miškulin's work is an example of what Barnes (2002a) called "reflexive psychotherapy", where the psychotherapist learns the patient's theory, becomes the mirror for the patient so that the patient can see her own theory through the eyes of her therapist, recognizing the process as constructive. In the next phase of awareness the patient can come to see herself through herself, becoming aware of her self-production, knowing her knowing. On the other side the process of theory-centered psychotherapy is *imitative*: "The patient takes in, and applies the theory of the psychotherapist, using it to interpret and describe himself – thus seeing through the theory" (*ibid*: 56).

Although Miškulin's clinical vignette is short, it is possible to at least get the impression of how much hard work and effort is needed to step out of the predominant medical/psychiatric paradigm, which understands hearing voices only as a pathological symptom and imposes imitation. Instead as an expert in Bateson's epistemology (Miškulin, 2017), Miškulin is working in accordance with his statement based on the well documented recovery of Perceval, a nineteenth century patient (Bateson, 1962), that auditory hallucinations could be understood as part of the double bind experience and that they have self-healing potential, because they are a form of body and mind wisdom:

"It is one thing to see the symptom [in Miškulin's case Nora's voices] as part of a defense mechanism; it is quite another to conceive that the body or the mind contains, in some form, such wisdom that it can create that attack upon itself that will lead to a later resolution of the pathology." (Bateson, 1962: xii)

Many authors are trying their best to contribute to urgent changes in the rigid definitions of hallucinations and other psychopathological symptoms, because the diagnostics of mental pathology has low validity and reliability (e.g., Tamminga et al., 2010). Also the Hearing Voices Movement (Romme & Escher 1989; Corstens et al., 2009; Možina, 2019; Steel et al., 2019) is showing in its clinical practice and research that "auditory hallucinations" can be understood as voices of sanity, healing and recovery. Instead of the term "hallucination" with its pathologizing and objectivising connotations and social impacts, they are proposing less stigmatizing terms - "hearing voices" and "voice-hearers" – because it is a relatively universal human experience and as such should be destigmatized and socially normalized.

"The voices are understood and conceptualized as a meaningful and in principle a reasonable experience that often occurs after psychosocial traumas

and particularly burdensome personal experience, which can carry information about this trauma, but in ways that may be symbolic, dissociated or implicit." (Dekleva, 2015: 44f)

Following the same premise, Barnes (1994: 89) also contributed to the depathologization of "hallucinations", emphasizing the important contribution of a series of neurophysiological investigations, which began in the 1950's and were first published in the cybernetic article "What the Frog's Eye Tells the Frog's Brain" (Lettvin, Maturana, McCulloch & Pitts, 1959). They changed the conventional knowledge about perception and shaked the representational paradigm showing that it was not possible to distinguish between perception and hallucination in the operation of the nervous system as a closed network. This discovery later resulted in epistemological change (from representationalism to constructivism) and during 1990s in the formation of a new research approach/project, called "neurophenomenology" (Varela, Thompson & Rosch, 1993; Varela, 1996).

It is worth mentioning that the elegant experiment of Dabić-Jeftić and Barnes (1993), was one of the first neurophenomenological investigations of hypnosis which was explicitly based on the integration of Bateson's proposal that hypnosis is a relationship and a type of communication, and the proposal of Milton H. Erickson that hypnosis is the science of intercommunication. The notion of hypnosis was used as descriptive of the relationship between Barnes as hypnotist and five subjects engaged in a conversation that showed measurable physiological conditions (event-related potentials P300) connected with the content of conversation.

In one of his best articles *Voices of sanity in the conversation of psychotherapy*, in memoriam to his mentor Gordon Pask, Barnes (2001) pointed out, that people who are suffering not only internalize their pain into their inner monologues or dialogues, but often have no voice, especially when they experienced torture and other acts of violence. Barnes encouraged psychotherapists to give that pain a voice, because when clients at last find a voice, they can externalise their inner monologues and dialogues and begin to tell the stories (*ibid.*: 537). Instead of listening to voices of their theories therapists should listen to the voices of their clients, until their "voices become articulate as they became differentiated as individuals with the individual possibility to affirm uniqueness by shaping a self-description" (Barnes, 2002a: 124).

2.4. How to match the variety of clients and to respond to the uniqueness of each individual client?

Historically, Barnes' insistence that therapists should become better listeners of their patients and that therapist's theories should be put in brackets, was parallel

to the endeavours of the so called "client directed" psychotherapy movement (Duncan, Solovey & Rusk, 1992; Duncan & Moynihan, 1994), which started in the 1990s and was based on "common factors" – i. e. what works in therapy – research. Rosenzweig (1936), who introduced this term, gave an explanation still used today: because all psychotherapy approaches achieve roughly similar therapeutic outcomes, there must be pantheoretical or common factors accounting for the observed therapeutic changes beyond the presumed differences among psychotherapy schools (Duncan, 2010).

Client directed approach is following Rosenzweig, when pointing out the common characteristics of different psychotherapy modalities and the possibility of their integration. With the development of psychotherapy science the idea of common factors evolved into the empirically validated common factors theory and contextual model, which is becoming in the mental health field increasingly attractive as the alternative to the medical model. The key idea of Barnes and client directed approach, which is based on the contextual model, is that clients' understandings should be the privileged ones in therapy:

"Client directed spoke to the influence of clients on outcome: their resources, strengths, and resiliencies, their view of the alliance, their ideas and theories of how they can be helped, and their hopes and expectations. The common factors, in other words, make the case that clients should direct the therapeutic process: Their views should be the privileged ones in the room."

(Duncan, 2010: 19)

Client directed approach also rejected the hidden assumption that the main hero of the therapeutic endeavour is psychotherapist as

"a knight in shining armor riding high on the white stallion of theory, brandishing a sword of evidence-based treatments, ready to rescue the helplessly disordered patient terrorized by the psychic dragon of mental illness."

(Duncan, 2010: 149)

Acknowledging that the client is the main hero of therapy and putting client's theories and preferences in the foreground does not preclude therapist's ideas, suggestions, models, methods, or in any way mean that therapist doesn't contribute. Instead, it speaks to the more collaborative consideration of the client's expectations of therapist's role and other client's ideas and beliefs. The so called "client's theory of change" (Duncan & Miller, 2000ab) should unfold in a conversation encouraged by therapist's curiosity about the client's ideas, attitudes, and speculations about change. The therapist can ask such questions as: When our therapy will be finished successfully what will be different in your thinking, feeling, behavior and relationships? What has already worked for you in the desired direction in the past? Is there something that you think

might be helpful for our therapeutic work that you heard about from family, friends, or the media?

Alike the client directed approach, Barnes emphasized that instead of being theory-centered, psychotherapy can rely upon the “theory” of each patient, and use imagination to create alternative theories and does not need to construct psychopathology. Instead it can appreciate

“the uniqueness of each individual, consider each individual as resourceful, and rely upon the dialogue to engender the ‘right’ words for healing and the relevant concepts for solving or dissolving problems, with the aim of liberating patients and increase the number, range and significance of their choices.” (Barnes, 2002: 20)

For Barnes (1994: xxiv) “a hermeneutic psychotherapy is interpretative of understanding and as interpretative activity finds itself using the vocabulary or theory of each patient rather than some grand theory”. For the basic notion that psychotherapy should be tailored to the individual patient, Barnes gave credit to one of the pioneers in cybernetics, Ross Ashby, and his Law of Requisite Variety, that only variety in the psychotherapist’s actions can match or absorb the variety of the patient (Ashby, 1956: 206f).

Barnes insisted that therapists should leave their theories as much as possible out of the therapeutic room, when they are working with clients. Instead they should observe and listen, especially to the organs of sense of each client (the eyes, ears, mouth, nose and skin), and they should mirror the behaviour they observe. He developed a “visual and auditory checklist” for therapists to

“match breathing, eye blinking, posture, gestures, and other movements. In language we match words, especially metaphors, verbs, and content. We use unconscious processes to match and absorb the variety of conscious thought: fix attention, change perception, go around habitual, conscious thinking.” (Barnes, 1994: 120)

2.5.

How to become effective therapist?

One of the key concepts in Barnes’ project of linking psychotherapy to second-order cybernetics (Barnes, 1994), which was not mentioned in our metadiscourse, was effectiveness. The subtitle of the curriculum in the School of Psychotherapy Cybernetics, that was established in Zagreb in the late 1980s, was “The Science of Effective Psychotherapy” (Možina, 1994: xvi) We defined it in accordance with Bateson’s epistemology, not as a set of psycho-techniques for manipulation of clients, but rather as a cultivation of meaningful therapeutic relationships (Možina & Stritih, 1998). The efficacy of such an orientation, which was similar to the orientation of “client directed movement” (Duncan, Solovey & Rusk, 1992),

was confirmed by the contemporary psychotherapy process-outcome research about what works in psychotherapy (Duncan, 2014).

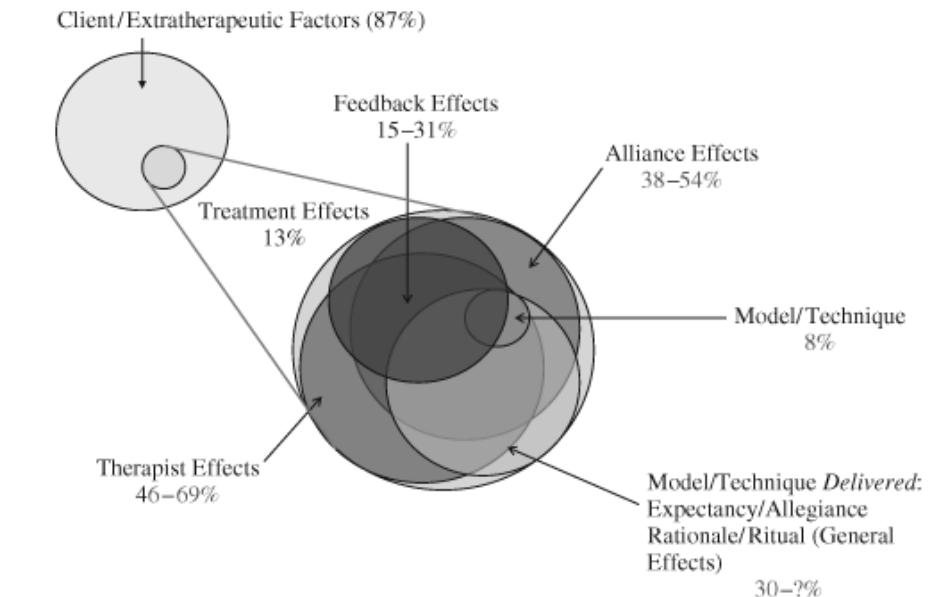
According to meta-analyses of process-outcome five factors, which are independent and overlapping, came to the front as crucial for effective psychotherapy – client, therapist, alliance, the model/technique delivered, and feedback (figure 1) (Duncan, 2017: xvi-xxix).

2.5.1.

Client/extratherapeutic factors

Client/extratherapeutic factors (client strengths, struggles, motivation, distress, relational support, change itself, chance events like new job, divorce etc.), which account for 87% of the variance of change, are represented by the circle on the left. The client is the engine of change.

Figure 1
Relative outcome variance of client/life factors and treatment effects (Duncan, 2017: xvi)



2.5.2.

Therapist effects

Therapist effects contribute up to 69% to the therapy outcome. Among abundant studies this was also confirmed in an interesting research, where clients who were receiving sugar pills from the top third most-effective psychiatrists did better than the clients taking antidepressants from the bottom third least-effective psychiatrists. Even with medication, it matters who is delivering it (Kim, Wampold & Bolt, 2006).

The evidence that there are small or negligible differences among treatments that are intended to be therapeutic for particular mental disorders and the evidence that some therapists, in clinical trials and in practice, consistently achieve better outcomes than other therapists, raises the question: What are the qualities and action of effective therapists?

With research two qualities came in front: therapist's ability to activate client's resources and ability to secure a good alliance across a variety of client presentations and personalities (Baldwin, Wampold & Imel, 2007; Anker et al., 2010). Barnes described abilities of effective therapist with several crucial notions: talk, human therapist, understanding, trust, relationship, complexity, flexibility, outcome, utilization, feedback, hope, persuasion, the tragic, self-awareness, linking psychotherapy to science and deliberate practice for improvement (Barnes, 1994: 40; 2010). All of these concepts were confirmed by common factor research (Wampold, 2011) (table 1)

Table 1
Comparison of psychotherapist's core competencies for effective practice based on common factor research and on Barnes' second-order psychotherapy project.

Common factor research	Second-order psychotherapy
Effective therapists have a sophisticated set of interpersonal skills, including verbal fluency.	Talk: Therapists learn rhetoric and the language of a client, a family, or a group.
The set of interpersonal skills of effective therapists include interpersonal perception, warmth and acceptance, empathy, focus on other, affective modulation and expressiveness.	The human therapist: Therapists move beyond being an adherent to particular psychotherapy school, and shares emotions and loves his or her clients.
Clients of effective therapists feel understood, trust the therapist, and believe the therapist can help them.	Understanding and trust: Therapists learn how to understand client's understanding and build trust.
Effective therapists are able to form a working alliance with a broad range of clients.	Relationship: Therapists learn to converse in and about the relationships.
Effective therapists provide an acceptable and adaptive explanation for the client's distress.	Complexity: Therapists learn to unfold the complexity through recognition of each individual in his or her uniqueness.
Effective therapists are flexible and will adjust therapy if resistance to the treatment is apparent or the client is not making adequate progress.	Flexibility: Therapists invent a new method for each patient and each situation.

Common factor research	Second-order psychotherapy
Effective therapists provide a treatment plan that is consistent with the explanation provided to the client.	Outcome: Therapists work with individual outcomes or goals of clients.
Effective therapists are aware of the client's characteristics and context.	Utilization: Therapists utilize the abilities, resources and context of clients.
Effective therapists continually monitor client progress in an authentic way.	Feedback: Therapists continually work on clients' feedback.
Effective therapists communicate hope and optimism.	Hope: Therapists are aware that to have hope is what therapeutic change is all about.
Effective therapists are influential, persuasive, and convincing.	Persuasion: The therapists' key is in persuasion.
Effective therapists do not avoid difficult material in therapy and use such difficulties therapeutically.	The tragic: Therapists affirm the tragic sense of life for themselves and for the client.
Effective therapists are aware of their own psychological process and do not inject their own material into the therapy process unless such actions are deliberate and therapeutic.	Self-awareness: Therapists develop self-aware observation and self-conscious interpretative activity.
Effective therapists are aware of the best research evidence related to the particular client, in terms of treatment, problems, social context, and so forth.	Linking therapy to science: Therapists are not only skillful artists in their practice, but also link their practice with science.
Effective therapists seek to continually improve so that they achieve expected or more than expected progress with their clients.	Deliberate practice for improvement: Therapists use continuous recording and analysis of sessions, supervision and practical elaboration of their skills.

2.5.3. Alliance effects

The alliance or therapeutic working relationship, which contributes up to 54 % to the therapy effects, should be actively monitored and tailored to individual client. It involves the emotional bond between the therapist and the client, but also agreement about the goals and tasks of therapy (Bordin, 1979, 1994). At the same time it represents the best arena for therapist effects.

2.5.4. Feedback effects

Attaining client feedback and using that input to navigate the therapeutic process contributes to outcome up to 31% and is becoming more and more important because research has shown that: a) the effects of feedback seem largely independent of the measures used; b) systematic feedback improves outcome regardless of the specific process used, whether in collaboration with clients (although collaboration tends to yield better results) or merely giving the feedback to therapists (for example over the phone or face-to-face); c) feed-

back increases client benefit across professional discipline, clinical setting, client population, as well as beginning or experienced therapists; d) feedback significantly improves outcome regardless of the model practiced – the feedback process does not dictate what technique is used but, rather, is a vehicle to modify any delivered treatment for client benefit; e) attaining informal client feedback about progress and the alliance is common practice among psychotherapists. “Given its broad applicability, lack of theoretical baggage, and independence of a specific instrument or defined practice, feedback can be argued to be a factor that demonstrably contributes to outcome regardless of the theoretical predilection of the clinician.” (Duncan, 2017: xxviii).

2.5. Model/technique factors

Model/technique factors are the theories and procedures unique to any given treatment, for example CBT, psychoanalytic, systemic etc. The *specific effects* – the impact of the differences among treatments – are very small, only about 8% of that attributable to treatment. But the *general effects* of providing a treatment (an explanation of the problem and solution for it) that harness both client expectancy and therapist allegiance are far more potent, they contribute up to 30%: “Models achieve their effects, in large part, if not completely, through the activation of placebo, hope, and expectancy, combined with the therapist’s belief in (allegiance to) the treatment administered.” (Duncan, 2014: 24)

The whole picture of the relative outcome variance of client/life factors and treatment effects, which is based on common factors research, confirms the basic premises proposed by Barnes in his project of linking cybernetic epistemology to effective psychotherapy:

- a. the primary importance of the clients’ characteristics, variety and context, and of constant, systematic client feedback for the therapeutic change;
- b. the need for variety in the psychotherapist’s actions to match the variety of clients and
- c. the importance of therapeutic relationship (working alliance) between the therapist and the client.

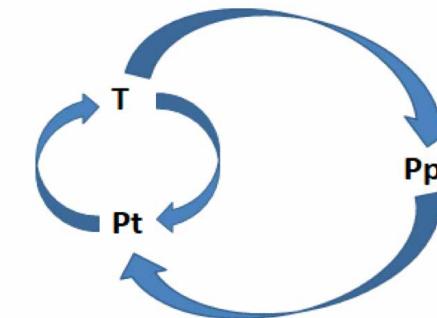
2.6. Dialogotherapy: Barnes’ proposal how to practice psychotherapy without diagnoses

In his PhD thesis Barnes showed how theory-centered psychotherapy, which neglects epistemological and hermeneutical aspects, creates psychopathology (he used as examples schizophrenia, homosexuality and alcoholism) and then psychopathology determines the psychotherapy, guiding, often unconsciously, the selection of concepts, topics and ideas in the discourse between the psychotherapist and the client:

“The received view, which I am arguing against, is that psychopathology determines the psychotherapy, guiding, often unconsciously, the selection of concepts, topics and ideas in the discourse between the psychotherapist and the patient:

1. The diagnosis of the patient is made in keeping with the psychopathology.
2. The treatment follows accordingly to ameliorate or cure the psychopathology.
3. In this view the psychotherapy theory derives from the psychopathology.
4. The psychopathology is found and is factual and the theory is developed from it. The position I take [...] is that the psychopathology is not found (i.e., a given), but, rather, is derived within the context of psychotherapy, through the application of the theory. The relationship between psychopathology and the theory of psychotherapy is circular, in strict contrast to the linear dependence of the received view. Thus, theory (T) creates psychotherapy (Pt) just as psychotherapy makes theory; psychotherapy-theory (T) brings forth psychopathology (Pp) just as psychopathology gives rise to psychotherapy-theory (T)” (Barnes, 2002a: 13) (see Figure 2).

Figure 2
The circularity among Theory (T), Psychopathology (Pp) and Psychotherapy (Pt) (Barnes, 2002a: 13).



Theory is a way of making patterns and thus amounts to simplification, which is why any theoretical “cannot fully account for the full variety of human activities. Because there are activities that are not accounted for in a psychopathology, there is always the need to increase the range of application of the theory, which usually means increasing its complexity. As the theory increases in complexity, so does the psychopathology. (And the theory also eventually becomes less

desirable as a theory since the idea of theory is to simplify.) Yet, the work of the theory is to find pattern in, and in this sense simplify, the acts. The acts to be accounted for by the psychopathology increases the complexity that the theory has to deal with, while the psychotherapy, as an expression of the theory, aims at reducing the complexity" (*ibid.*)

In 2008 Barnes offered the alternative to theory-centered psychotherapy called "dialogotherapy", which is linked to second-order cybernetics, the science that studies dialogical practices, which puts it within the hermeneutic circle of interpretation and understanding" (Barnes, 2008: 25). In this way psychotherapy makes its hermeneutics explicit, defines itself as conversation and finds itself in the language of each patient, rather than in the privileged vocabulary of a grand and universal psychotherapy theory.

As a master in the practice of hypnosis Barnes included hypnotherapy, especially like it was developed by Milton H. Erickson (1980) and Robert Lindner (Barnes, 2002b), as the condition or climate for dialogotherapy:

"The dialogue of hypnosis creates the context for studying dialogue and investigating unconscious processes. Through this dialogue of hypnosis, dialogotherapists and their patients together bring forth the unconscious they talk about, an unconscious that becomes both a process and their potentially most valuable therapeutic resource." (*ibid.*)

In dialogotherapy Barnes nurtured stories and metaphors instead of diagnostic categories. He tried to establish direct contact with clients to co-create together stories and metaphors which help them to recover, live ethically and keep hoping. Instead of breaking them down into small pieces by diagnosing them he tried to recover a sense of wholeness by bestowing *innocence*.

"The innocence is not naiveté but it locates us within our ecology, within our stories. It does not give us a place somewhere outside where we can stand with camera in hand to photograph the whole thing or even a part of it. This innocence encloses us in the sense of the whole and shows us where we are enclosed within the ecology. From this we can move to suggest that it is not we who speak our story but the story speaks through us – it is the theory acting through its practitioners and it is the dance that dances through the dancers. The metaphor is kinetic rather than cinematic. The importance of movement, rhythm and time are paramount. The innocence that restores the sense of wholeness is the beginning of wisdom and wisdom is an understanding of relations as ecological whether the relationship is between a person, group, forest or an even larger ecology. (Barnes, 1994: 11)

Barnes developed his understanding of innocence in two steps. First were his conversations with James McBride Dabbs, advocate of human rights, who in times of Martin Luther King wrote and spoke for the American South (Barnes, 1994: 60f). Dabbs connected the notions of transcendence with wholeness and innocence. For Dabbs transcendence was not the idea of "beyond", but a notion of wholeness, as that which contains the whole of expression, the totality of all experience. And wholeness creates the quality of innocence: "He is innocent who can see wholeness." Barnes made the second step when he devoted himself to the study of cybernetics and found out that:

"in cybernetics the beginning of wisdom is innocence [...] The beginning of wisdom in cybernetics is the knowledge of circuitry, pattern and wholeness – it lacks blame, is harmless and possesses the simplicity to see and hear things differently. Here we can follow Hegel to the effect if we are wise we will grasp the circularity of discourse. Circularly is a necessary mark of wisdom." (Barnes 1994: 8f)

For Barnes wisdom is necessary for the deconstruction of our hubris, which is based on our ignorance of the holistic mental activity of all living beings, into appreciation, humility and innocence before the wholeness of mental process and evolution, of which the human race is only a small part.

2.7.

How to become wise and live with wonder?

As a teacher Barnes invited his students to deconstruct the hubris and to ask constantly how to become wise. He pointed out that "wisdom unites subject and object and differentiates the parts of the circuits from the whole while seeing the parts participating in the whole" (Barnes, 1994: 9). He taught students the same way he practiced psychotherapy. He was very careful about the content and even more about the relationships. For him, teaching was a dialogue and dialogue was relationship. He never imposed his concepts, but rather nurtured and responded to the uniqueness of each individual student or client.

Barnes, for whom the political was personal and the personal was political (Barnes & Cornell, 2005), believed that most of the world's troubles derive from a lack of intercommunication. He insisted that psychotherapy should give an example, how the intercommunication could be re-established by persuasion and not by force, because civilization began when communication through persuasion replaced brute force. Civilization constitutes itself through networks of conversations and language of persuasion (Barnes, 2002: 90).

"Psychotherapy participates in the larger communication. It is an organizing voice. Its voice attempts to speak the words to keep the conversations going, to keep people and groups talking, to get people and groups to listen to one

another and to re-live one another's experiences." (Barnes, 1994: 38)

"The key element in psychotherapy is that both therapist and patient are together making a new world in which life is wonderful, and is to be lived with wonder." (Barnes, 2010: 154)

I am very grateful to Graham, because he was continuously a model for me of how to live with wonder and how to wonder about life lived with wonder

Graham Barnes passed away on 9 August 2020.

Picture 3

Graham Barnes while giving the lecture at the Sigmund Freud University in Ljubljana on 28 September 2019 (photo Dobrin Tavčar).



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A large, abstract graphic element occupies the left side of the page, featuring several overlapping circles of different sizes and shades of gray, creating a sense of depth and interconnectedness.

Miran Možina¹

Psihoterapija brez diagnoz in njen prispevek k družbeni pravičnosti: V spomin Grahamu Barnesu (1936-2020)²

Psychotherapy without diagnoses and its contribution to social justice: In memoriam Graham Barnes (1936-2020)

»Ljudje nas, psihoterapevte, vedno znova sprašujejo:
'Kakšne vrste terapeuti si? Kakšen je tvoj pristop?'
Vsi imamo različne stile, vendar smo sprejeli predpostavko,
da moramo biti terapeuti določene vrste,
da moramo pripadati določenemu psihoterapevtskemu pristopu.
Kakšna potrata virov, kakšna izguba človeških zmožnosti,
da se moramo terapeuti stlačiti v majhne škatle,
na katerih so različne nalepke.
Po dolgih letih študija psihoterapije
moramo postati te ali one vrste terapeuti,
namesto da bi postali človeški terapeuti!
Terapeuti, ki se v popolnosti odzivajo na vsakega klienta,
ki vstopi skozi naša vrata.«
(Graham Barnes, 2010a: 152)

Povzetek

V članku, napisanem v spomin Grahamu Barnesu, prikažem njegov projekt »refleksivne« oziroma »rekurzivne psihoterapije«, ki na krožen način obrača psihoterapijo k sebi in prevprašuje njene temeljne predpostavke. Z refleksivnim načinom mišljenja ne moremo izstopiti iz teorije, temveč lahko doživimo

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² Članika ne posvečam le dragemu Grahamu, ki je umrl 9. avgusta 2020, temveč tudi svoji mami, ki je novembra 2020 odšla v šestindvetdesetem letu starosti: »Čeprav nisi prav dobro razumela moje življenjske poti, ki jo utira nekaj, kar je tudi meni nedoumljivo, in čeprav so se ti zdele čudne previsne steze, po katerih se poskuša vzpenjati moja misel, si me vedno, res vedno podpirala v moji nenasitni radovednosti, sli po učenju in potrebi po ustvarjalnem izražanju. Do konca svojih dni si dostojanstveno nosila svojo samoto, ki bi ti jo lahko pogosteje blažil z druženjem, a sem naju za to prikrajševal z vsakim tekstrom, vključno s tem, ki sem ga pisal na račun prostih trenutkov.«

nekaj novega preko primerjalne epistemologije. To vključuje razvijanje teorije o teorijah in jeziku o jeziku ter zavedanje, da je razlaga doživetja hkrati novo doživetje. Na podlagi lastne izkušnje učenja z Barnesom prikažem njegovo pojmovanje tragedije duševnega zdravja in psihoterapije ter njegovo prizadevanje za udejanjanje psihoterapije, ki ni osredotočena na teorijo in ki psihopatologije ne pojmuje kot odkritja temveč kot izum. Nadaljujem z osvetlitvijo treh konceptov - pravičnosti, ljubezni in modrosti – ki so po Barnesovem mnenju ključne sestavine psihoterapije kot pogovorne aktivnosti in načina prepričevanja, ki lahko prispeva k razvoju civilizacije in demokracije. Na primeru koncepta »slušne halucinacije« in vinjete iz klinične prakse prikažem, kako lahko refleksivna psihoterapija preokviri psihopatologijo, tako da prepreči patologizacijo, objektivizacijo in stigmatizirajoče družbene vplive psihiatričnih diagnostičnih kategorij. Sledi umestitev Barnesove dialoške refleksivne psihoterapije med postmoderne konstruktivistične prakse. Njena načela, ki naj bi pomagala psihoterapeutom do večje učinkovitosti in raznolikega odzivanja na enkratnost vsakega klienta, so potrdile sodobne raziskave o procesu in izidu, iz katerih so se izluščili ključni skupni dejavniki učinkovite in uspešne terapije, ki so podlaga za na klienta usmerjen pristop. Zaključim s prikazom, kako je Barnes že od otroških let ustvarjalno in nekonformistično prestopal meje ter se postavljal po robu nepravičnim družbenim omejitvam.

Ključne besede: refleksivna psihoterapija, dialogoterapija, rekurzivnost, epistemologija, psihodiagnostika, kibernetika drugega reda, konstruktivizem, socialni konstrukcionizem, tragedija, napuh, pravičnost, ljubezen, modrost, postmodernizem, skupni in specifični terapevtski dejavniki, Dodo razsodba, na klienta usmerjen pristop, učinkovitost, uspešnost, nekonformizem

Abstract

This article, which is written in memory of Graham Barnes, describes his project of »reflexive« or »recursive psychotherapy«, which uses circular logic to turn psychotherapy back onto itself to bite its own tail to investigate its basic premises. With reflexive thinking we cannot step out of theory, but rather into another experience through a comparative epistemology. This entails developing a theory about theories, a language of language, an explanation of someone's experience that is also their experience. On the basis of my personal learning experience with Graham Barnes I describe his understanding of the tragedy in mental health and psychotherapy and his endeavours for the realization of psychotherapy which is not theory centered and which looks at psychopathology as invention rather than as a discovery. Three concepts – justice, love and wisdom – are then presented, which Barnes proposes as the key elements of

psychotherapy as a talking activity and a way of persuasion, which can contribute to the development of civilization and democracy. Using the idea of »auditory hallucination« and with a vignette from clinical practice, it is shown how reflexive psychotherapy can reframe psychopathology to prevent pathologization, objectivizing connotations and stigmatizing the social impacts of psychiatric diagnostic categories. It is then shown how Barnes' dialogical and reflexive psychotherapy fits with postmodern constructivist ways of practice and how its principles can help psychotherapists to improve their efficacy and flexibility in their responses to the uniqueness of each client. The principles, which Barnes is proposing, have been confirmed by contemporary process – outcome research about what works in psychotherapy and by common factors theory on which the client-directed approach is based. The article concludes with showing how Barnes since his childhood was always creatively stepping beyond limitations and as a nonconformist stood up against unjust social restrictions.

Key words: reflexive psychotherapy, dialogotherapy, recursiveness, epistemology, psychodiagnostics, second-order cybernetics, constructivism, social constructionism, tragedy, hubris, justice, love, wisdom, postmodernism, common and specific therapeutic factors, Dodo verdict, client-directed approach, efficacy, effectiveness, nonconformity

Slika 1

Graham Barnes na seminarju Mednarodne šole kibernetike psihoterapije leta 2006 v Peroju na Hrvaškem (foto Miran Možina).



1. Prvo srečanje z Grahamom Barnesom

Moje prvo srečanje z Grahamom Barnesom je pustilo tako močno sled, da ga zlahka podoživim še danes. Bil je eden tistih dragocenih trenutkov, ko se mi je bog Kairos pustil ujeti za svoj dolgi čop črnih las (Možina, 2007) in mi poklonil darilo, ki je bistveno vplivalo na tok mojega življenja. Zgodilo se je na mednarodnem psihoterapevtskem kongresu v Opatiji leta 1985. Vsak dopoldan so bila na programu kvalitetna plenarna predavanja, med njimi tudi Barnesovo z naslovom *Onstran tragedije duševnega zdravja* (*Beyond tragedy in mental health*). O Barnesu do takrat še nisem ničesar vedel. Ko pa je stopil za govorniški oder, se je v meni nekaj premaknilo, pozornost se je sama od sebe izostriла in še danes se natanko spomnim Allportove zgodbe (Allport, 1968), s katero je predavanje začel³:

»V bolnici na avstrijskem podeželju je ležal na smrt bolan pacient. Zdravniki so mu povedali, da ne vedo, kaj bi lahko bila diagnoza. So mu pa zagotovili, da bi ga verjetno lahko pozdravili, v kolikor bi jo ugotovili. Hkrati so ga obvestili, da bo bolnico v kratkem obiskal znani zdravnik, odličen diagnostik, ki bi morda lahko ugotovil, za kakšno bolezen gre. Čez nekaj dni je prispel. Ko je med vizito prišel do pacientove postelje, ga je na hitro pregledal in zamrmral 'moribundus' (latinski izraz za 'umirajoči'), medtem ko se je že podviral k naslednjemu pacientu.« (Allport v Barnes, 1994: 32)

Čez nekaj let so sestre obvestile znanega diagnostika, da ga pred oddelkom bolnice, v kateri je takrat delal, čaka nek gospod. Ko sta se pozdravila, mu je izrazil veliko hvaležnost: »Prišel sem se vam zahvalit za vašo diagnozo. Povedali so mi, da bom okreval, v kolikor boste lahko diagnosticirali mojo bolezen. Tako sem v trenutku, ko ste rekli 'moribundus', vedel, da si bom opomogel.« (prav tam)

Kar je tej zgodbi v predavanju sledilo, mi ni ostalo v zavestnem spominu. Zelo dobro pa se spomnim, kako sem bil v hipu odločen, da moram s tem predavateljem stopiti v stik in v odmoru sem ga takoj pocukal za rokav, ali bi lahko kako nadaljevala s sodelovanjem. Prijazno mi je odvrnil, da bo čez mesec dni začel z enoletnim izobraževanjem z nizom šestih seminarjev po teden dni na Hudolinovi psihiatrični kliniki v Zagrebu. Tako sem se prijavil in tako se je začelo najino sodelovanje, ki je trajalo do Barnesove smrti 9. avgusta 2020.

³ Ko je predavanje kasneje objavil v svoji knjigi *Pravičnost, ljubezen in modrost* (Barnes, 1994: 29-36), mu je dodal še predgovor z naslovom *Onstran tragedije v psihoterapiji*.

2. Refleksivno oziroma rekurzivno vračanje na začetek

V kibernetskem načinu spoznavanja, ki se mu je Barnes po srečanju z Gregorijem Batesonom leta 1977 popolnoma posvetil in razvil svoj inovativni projekt t. i. »refleksivne oziroma rekurzivne psihoterapije«, je ključni koncept krožnost⁴ (Barnes, 1994, 1997, 2002ab). Na enem od seminarjev nam je prebral nekaj verzov Thomasa Stearnsa Eliota, da bi nam s pomočjo njegove poezije pomagal razumeti, da vračanje na začetek ni zapravljanje časa, temveč dragocen del krožnega raziskovanja:

»... ne bomo odnehalni raziskovati
in konec našega raziskovanja
bo da prišli bomo tja kjer smo začeli
in spoznali kraj prvikrat.
... in otrok na jablani
ne znan, ker ni bil iskan
a slišen, na pol slišen,
v tišini, med valoma morja.« (Eliot, 1982: 122-123)

Ko sledimo svoji eksistencialni težnji po varnosti, gotovosti in predvidljivosti, radi pozabljamo, da v isto reko ne moremo stopiti dvakrat. Da smo stalno izpostavljeni naključnosti in nepredvidljivosti, spremembam in novim začetkom (Možina, 2010). In da je tudi naše spominjanje vsakokrat nova stvaritev, tudi ko se nam zdi, da se določen spomin ponavlja (Možina, 2002). Čudeži novega, še nevidenega, neslišanega in nezačutenega, se nam ponujajo na vsakem koraku, med vsakim vdihom in izdihom ter na vsakem drobnem postanku med njima. Tega nas je učil Barnes, ko nam je skušal tako na teoretični kot tudi izkustveni ravni pokazati, kaj pomenita refleksivnost in rekurzivnost.

Zato sem bil vesel svežine, ki je zavela po mojih miselnih in čutnih poljanah, ko sem med pisanjem tega eseja ponovno prečital Grahamovo opatijsko predavanje (Barnes, 1994: 29-36). Zazdelo se mi je, kot bi ga bral prvič in da me je Graham pričakal kot Eliotov otrok na jablani, ne znan, a slišen, ali vsaj na pol slišen, ker me ostala polovica še čaka nekje v prihodnosti, ko bom spet zastal v čuječi tišini, ki odpre uho in druge čute za novo.

Rekurzivnost torej pomeni, da se vsak proizvod določenega procesa (na primer procesa zaznavanja, interpretiranja, komuniciranja idr.) vgradi v nadaljnji proces (zaznavanja, interpretiranja, komuniciranja). Koncept »rekurzivnosti« lahko nadomesti koncept »krožnosti« (von Foerster, 1987). Vsakokrat ko kača

⁴ Barnes je tesno sodeloval s Heinzem von Foersterjem, po katerem je tudi povzel, da lahko v našem zaznavanju in komuniciraju najdemo tri vrste krožnosti: krožno zaprtost (A vodi v B, B vodi v C in C vodi v A), refleksivnost (A vodi v B in B vodi v A) in samoreferenčnost (A vodi v A) (von Foerster, 2009).

Urobor krožno oziroma rekurzivno zagrize v lastni rep, lahko rečemo, da se je ustvarila nova raven rekurzivnosti. Ni potrebno, da bi si predstavliali, da kača postane večja ali manjša, temveč je pomembno videti, da se ustvari razlika vsakokrat, ko se krog zavrti (Keeney, 1985: 22).

Če postavimo dve ogledali drugo nasproti drugemu, dobimo praktično neskončen niz odsevov in vsak od njih predstavlja novo raven rekurzivnosti. Tako si lažje predstavljamo, da je Barnesova refleksivna psihoterapija (ki si kot ključno zastavlja vprašanje o vplivu teorije) tudi rekurzivna, saj refleksivni način mišljenja odpira nove ravni rekurzivnosti.

Vzemimo za primer vprašanje, ki si ga zastavlja Barnes:

Prva raven: Kako uporabiti teorijo? Kako teorija uporablja nas?

Druga raven: Kako uporabiti teorijo teorije? Kako nas uporablja teorija teorije, medtem ko reflektiramo, da nas teorija uporablja?

Tretja raven: Kako uporabiti teorijo o uporabi teorije teorije? Kako nas uporablja teorija o teoriji teorije, medtem ko reflektiramo, da nas uporablja teorija teorije?

Četrta raven: Kako uporabiti teorijo teorije o uporabi teorije teorije? Kako nas uporablja teorija teorije o teoriji teorije, medtem ko reflektiramo, da nas uporablja teorija o teoriji teorije? Itn.

Zlahka sledimo do druge ravni, nato pa postanemo vse bolj zmedeni, če poskušamo misliti o vseh ravneh rekurzivnosti istočasno. Če pa o teh ravneh reflektiramo v času zaporedno, kot se to zgodi v refleksivnem pogovoru, lahko dodajamo ravni rekurzivnosti, ne da bi nujno pristali v zmedi. Batesonova epistemologija je krožna, zato ni le teorija, temveč tudi teorija o teoriji, ki se v pogovoru lahko rekurzivno razvija v teorijo o teoriji teorije ter v teorijo teorije o teoriji teorije itn.

Naj se torej vrнем na začetek Grahamovega opatijskega predavanja in se vprašam, kaj se lahko naučim(o) iz »moribundnega« primera danes. Barnes (prav tam) v svoji razlagi poudari, da pacientovo razumevanje diagnoze ni bilo enako zdravnikovemu razumevanju. Vsebina zdravnikove izjave ni bila pomembna. Pacient je verjel temu, kar mu je povedalo bolnišnično osebje - da bo diagnoza prinesla ozdravitev. Ni bilo potrebno, da bi pacient diagnozo razumel, kot jo je razumel zdravnik. Njegovo razumevanje ni bilo povezano z vsebino, z eksplicitnim, temveč je bilo ikonično, implicitno. Vse, kar je potreboval, je bilo, da avtoriteta izusti diagnozo v kontekstu, ki ga je pred tem pripravilo osebje.

Pacient, zdravniki, bolница, bolnišnično osebje in drugi, vključno s priznanim diagnostikom, so sodelovali v sistemu komuniciranja oziroma v »mentalnem procesu«, kot bi temu rekel Gregory Bateson (2019a). Tega procesa ne poganjajo energije in sile, temveč razlike, razlikovanja in klasificiranje razlikovanj. Ta proces

je tudi veliko bolj stohastičen, naključen, kot bi pričakovali z vidika medicinskega modela.

Diagnostik je v skladu z medicinskim modelom s pacientom naredil to, kar je pogost pristop tudi v psihoterapiji in kar po Barnesovem mnenju predstavlja tragedijo objektivističnega razumevanja duševnega zdravja, za katerega je značilno: dualistično ločevanje telesa in psihe (pa tudi organizma in okolja, opazovalca in opazovanega, subjekta in objekta idr.), preprečevanje rasti kompleksnosti, siromašenje odnosov, zmanjševanje raznolikosti interakcij, prezrtje razlik in ignoriranje enkratnosti vsakega posameznega pacienta.

3.

Onstran tragedije duševnega zdravja in psihoterapije

Da bi ponazoril, kako je tragedija duševnega zdravja in psihoterapije povezana z dualističnim načinom mišljenja, je Barnes na določeni točki opatijskega predavanja izvedel majhen eksperiment. Dvignil je svoji roki in vse prisotne prosil, da izberemo eno. V desni roki nam je ponudil prednosti zavestnega mišljenja z »objektivnostjo«, kritičnim mišljenjem in resnicami, ki jih zagovarjajo različne, tako znanstvene kot druge avtoritete. Odločitev za levo roko pa bi nam prinesla nezavedne procese, iskanje in preiskovanje, sanje, mite, umetnost ter razumevanje umo kot integriranega mrežja.

Če se odločimo za desno, izključimo domišljijo, nezavedno in umetnost. Zavestno mišljenje pa vse to potrebuje, da bi ublažilo svojo namenskost. Z odločitvijo za levo pa se odrečemo kritičnemu mišljenju in natančnosti, brez katere ni možno razvijati veštine ali umetniškega ustvarjanja. Tako lahko zapademo v nihanje – levo, desno, levo, desno itn. Lahko pa se izvijemo iz dvojne vezi s pomočjo uvida in ustvarjalnosti. Katera roka nam je torej ljubša?

Ker je po Barnesovem mnenju v programih varovanja duševnega zdravja prevladala odločitev za desno roko, za zavestni namen in kritično mišljenje, ki dualistično ločuje in dele zamenjuje za celoto, smo se znašli v situaciji podobni grškim tragedijam. Te so namreč opisovale, kaj se zgodi, če akterji podležejo ozkoglednosti in prezrejo širše krožne zanke oziroma ključne povezanosti v medčloveških odnosih. Pisci tragedij glavnih protagonistov, ki so bili soudeleženi v tragičnih dogodkih, niso obtoževali. Prav tako svojega prikaza človeškega gorja niso izkoristili za pridigo, pač pa so gledalcem ponudili priložnost za (tragični) uvid v odnosne vzorce, širši kontekst in krožno organizacijo medčloveških odnosov, ki se ji ni možno izogniti oziroma iz katere ni možno izstopiti. Povedano z Nietzschejevimi besedami tragedije prikazujejo, kako se naše mišljenje

in vedenje⁵ »zvije [...] in navsezadnje zagrize v lastni rep. Takrat se nenadoma porodi nova oblika uvida - tragični uvid. Da bi ga prenesli, potrebujemo umetnost za zaščito in zdravilo«⁶ (Nietzsche v Barnes, 1994: 36).

Tako nam je Barnes tistega dopoldneva leta 1985 v Opatiji zastavil zahtevno vprašanje: Kaj je srž tragedije duševnega zdravja in psihoterapije? Njegov odgovor je sledil zgledu grških piscev tragedij: gre za epistemologijo, za način spoznavanja in vedenja, ki temelji na napuhu (Grki so temu rekli *hubris*) in ki jo je Bateson poimenoval z različnimi pojmi, kot so »konvencionalna«, »popularna«, »dualistična«, »zmedena«, »napačna«, »nepravilna«, »obrnjena«, »izkrivljena«, »nezdrava«, »patološka« epistemologija (Bateson, 2019b). Bateson je poudaril, da se napuh napaja iz »vrednot«, ki jih je namerno postavil v narekovaj, saj so zgrešene in zastarele, ker izvirajo iz časa industrijske revolucije. Povzel jih je v naslednjem seznamu:

- a. »Gre za nas proti okolju.
- b. Gre za nas proti drugim ljudem.
- c. Edini, ki kaj šteje, je posameznik (ali posamezno podjetje ali posamezni narod).
- d. Zmoremo enostransko nadzirati okolje in za to si tudi moramo prizadevati.
- e. Živimo znotraj »meja«, ki se ves čas širijo.
- f. Zdrav način mišljenja je ekonomski determinizem, ki maksimira eno spremenljivko, kot je na primer dobiček, namesto da bi optimizirali kompleksen niz spremenljivk.
- g. Tehnologija bo rešila vse naše težave.« (prav tam: 502)

Trdil je, da so te ideje, kljub izjemnim tehnološkim dosežkom v zadnjih 200 letih, uničujoče. Ko naša civilizacija napihuje misel, da kot najžlahtnejša stvaritev evolucije lahko premaga svoje okolje, s tem podpisuje svojo smrtno obsodbo. Enota preživetja ni človek sam, temveč človek in okolje. In če človeka v odnosu do okolja vodi napuh, se okolje oziroma narava lahko maščuje (Lovelock, 2007).

Za korekcijo ozkoglednega napuha na področju duševnega zdravja in psihoterapije je Barnes (1994: 5) predlagal, da si najprej postavimo vprašanje: Kako bi lahko razvijali psihoterapijo, ki ne bi predlagala ali vsiljevala psihopatologije

⁵ Barnes je uvid v rekurzivno naravo našega mišljenja in delovanja pripisal tudi Miguelu de Unamunu in njegovemu konceptu »tragičnega občutja življenja« (Unamuno, 1983), ki vključuje zadržanost do preprostih idej o napredku in zavest o nepreklicni končnosti človekovega življenja.

⁶ Šele s kibernetsko epistemologijo pa je postal možno krožno organizacijo odnosov in sistemsko naravo mentalne aktivnosti, kot ju prikazujejo tragedije, razumeti na znanstven način. Prav Gregory Bateson (2019b) je na osnovi kibernetske epistemologije na znanstven način utemeljil, zakaj znanost potrebuje umetnost in sanje, da bi prepoznala in cenila sistemsko naravo uma.

ali izhajala iz diagnostike? Prvi korak naj bi bilo spoznanje, da psihopatologija nima preproste lokacije, prav tako kot ne moremo preprosto umestiti odnosov:

»Mi sami sodelujemo v komuniciranju norosti, ki jo skušamo zdraviti, pa se svoje soudeleženosti ne zavedamo. Naša psihoterapija je norost, ki jo poskušamo obravnavati in zdraviti. Naša epistemologija – predpostavke naših diagnoz, teorij in metod – boluje za istimi napakami kot epistemologija norosti, ki jo poskuša diagnosticirati in obravnavati. Napuh naše epistemologije vzpostavlja kontekst za našo vero v 'preprosto lokacijo'. Ta lokacija potem pogoltne kontekst, sporočilo, odnos, razliko in čas. Naša tragedija je, da naša teorija in fizika, na kateri smo jo zgradili, ne priznava tragedije.« (Barnes, 1994: 30)

Za primer, ko neko slabo stvar popravljamo tako, da gre še na slabše, razpolaga slovenski jezik s sočno prisopodo – z drekom si rit brisati. Če pogledamo, kaj se danes dogaja po svetu s širše prostorske in časovne perspektive, lahko žal ta pojav brisanja riti z drekom opazimo ne samo na področju (duševnega) zdravja in psihoterapije, temveč na praktično vseh področjih našega delovanja (političnem, gospodarskem, socialnovarstvenem, šolskem, ekološkem idr.). Ali ni to znak, da je nekaj hudo narobe z našimi temeljnimi kulturnimi predpostavkami, iz katerih ne moremo preprosto izstopiti?

Barnes je trdil, da lahko kibernetska (refleksivna, rekurzivna, sistemsk, ekološka) epistemologija kot alternativa epistemologiji napuha pomaga ne le na področju duševnega zdravja, temveč na vseh področjih človeškega delovanja. Z njeno pomočjo lahko presežemo tragedijo, ki temelji na objestni ideji o neizogibnosti napredka, »ki predpisuje vse večje količine vse boljših antidepresivov, izpopolnjuje sisteme za vojskovanje ali odkriva druge načine uničevanja sosedov, da ne bi prej oni uničili nas. Če pa se odpremo tragičnemu občutju življenja, potem nas ta implicitno povabi k uzrtju našega naravnega okolja in k temu, da naše pogovore zaslišimo v sozvočju s širšo harmonijo. V psihoterapiji pomeni sprejetje tragičnega občutja povabilo k iskanju, prepoznavanju in spodbujanju celostne komunikacijske (mentalne) aktivnosti.« (Barnes, 1994: 31)

Barnes torej s pojmom »onstran« ni predlagal razrešitve tragedije, temveč premik k uvidu, da je življenje tragično⁷ in k odkritju rekurzivnosti v tragediji. Prav tragedija naše civilizacije, ki je danes še bolj vidna kot leta 1985, potiska

⁷ Sam pravim tragičnemu občutju življenja melanholično občutje, kar sem opisal v obsežnih esejih o melanholiji in depresiji (Možina, 2016a, 2017). V njima se zavzemam za depatologizacijo depresije in za takšno razumevanje depresivnega oziroma melanholičnega doživljanja, ki bi poleg medicinske zajelo tudi eksistencialno in družbeno perspektivo. Melanholično občutje lahko namreč odpira vrata v širše zavedanje in sočutje, v izosten etični čut in (ekološko) modrost. Na podoben način je Barnes razumel povezavo med tragičnim občutjem življenja ter trilogijo pravičnosti, ljubezni in modrosti.

znanost, vključno s psihoterapevtsko znanostjo, do meja (samo)zavedanja⁸. Da bi zdržala v tragičnem položaju in prepoznala sistemsko (ekološko) naravo uma, celo znanost potrebuje umetnost:

»Če na psihoterapijo pogledamo z vidika umetnosti, potem se nam obe pokažeta kot konstrukciji. Obe sta konstrukciji umetnika. V tem smislu je vsa znanost umetnost [...] Grki so imeli prav, ko so Apolona postavili za boga domišljije in zdravlja, saj je bil hkrati zavetnik poezije in varuh zdravljenja. Tudi norost, če jo pogledamo od znotraj, torej iz izkušnje, ki jo poimenujemo 'norost', ali z vidika izkušnje zagovornika duševnega zdravja, je umetniška stvaritev, konstrukcijska dejavnost. Lahko ji, podobno kot nekaterim teorijam, manjka elegance. Zaradi zlobnosti in sovražnosti se lahko zdi grda in groteskna, kot so nekatere oblike umetnosti. Tudi umetnost ni nujno vedno lepa.« (prav tam: 35-36)

Svoje opatijsko predavanje je Barnes, sklicujoč se na Batesonovo razumevanje modrosti kot prepoznavanja krožnosti, zaključil s povabilom, ki se mu nisem mogel upreti: Ali bi lahko psihoterapevti kljub šokantnemu tragičnemu uvidu v današnje stanje človeštva in njegovo uničevalno delovanje na našem planetu razvili »modrost, zavedanje krožnosti, ljubezen do drugega ne glede na barvo kože, versko in etnično pripadnost, ljubezen do širših kontekstov komuniciranja, vključno z ekosistemom, ki zajema vsa živa bitja? Ali bi lahko ljubili drugega in ta planet do take mere, da bi prišlo do zdravljenja oziroma celjenja? Bomo našli modrost, da nas bo naučila kako?« (prav tam: 36)

4. Moje prvo leto izobraževanja z Barnesom

Kakšen mesec po opatijskem kongresu sem se kot edini udeleženec iz Slovenije vključil v intenzivno enoletno psihoterapevtsko izobraževanje s šestimi enotendenskimi seminarji, ki ga je na Kliniki za nevrologijo, psihiatrijo, alkoholizem in druge odvisnosti Klinične bolnice »Mladen Stojanović« na Vinogradski ulici v Zagrebu vodil Barnes. Naročnik usposabljanja je bil razsvetljeno avtokratski šef klinike, psihiater Vladimir Hudolin, ki se je mednarodno uveljavil na področju

⁸ Na tem mestu se je Barnes ponovno spomnil na Unamuna, ki je v tragičnem človekovem prizadevanju za lastno rešitev videl le boj za zavest oziroma spremembo zavesti (Unamuno v Barnes, 1994: 35).

socialne psihiatrije in zdravljenja alkoholizma⁹. Glavnina edukacijske skupine so bili psihiatri/nje in klinični/e psihologi/nje in njegove klinike, priključilo pa se je še nekaj eminentnih zunanjih strokovnjakov.

Barnes je glede na sestavo skupine osnovna izhodišča našega izobraževanja začrtal radikalno. Ko sva se zbližala, mi je kakšno leto po zaključku tega usposabljanja zaupal, da jih je namerno izostril do skrajnosti, ko je videl, kako se večina udeležencev krčevito oklepala objektivističnega medicinskega modela. Že na začetku je med drugim jasno najavil:

1. da nas ne bo učil uveljavljenih psihoterapevtskih teorij in pristopov (npr. transakcijske analize (TA), kljub temu da je imel uradni status učitelja in supervizorja v Mednarodnem združenju za transakcijsko analizo), ker vključujejo teorijo psihopatologije, ki jo pri delu s klienti tudi same proizvajajo, da bi jo lahko potem »zdravile« in
2. da nas ne bo učil terapevtskih tehnik in metod, ker obstaja nevarnost, da bomo z njimi poskušali manipulirati s klienti, namesto da bi vstopili v pristen in iskren odnos z njimi.

Namesto tega nam je predaval o Batesonovem pionirskem raziskovanju epistemologije psihoterapije in psihiatrije, ki ga je leta 1951 opravil skupaj s psihiatrom Jurgenom Rueschem (Ruesch in Bateson, 1951), in o njegovih posledicah, ki so odprla možnosti povezovanja kibernetike drugega reda s psihoterapijo. V praktikumih nam je v skladu s hipnoterapevtskim pristopom Miltona Ericksona (1980) demonstriral, kako izkoristiti hipnozo kot laboratorij za proučevanje zavestnega in nezavednega sporazumevanja. Za delo v malih skupinah pa nam je dal naslednja navodila, ki so temeljila na Batesonovih ugotovitvah (Bateson v Barnes, 2002a: 40):

1. naredite temeljno razliko med teorijo psihopatologije in diagnoze (ki temelji na kvantitativnih konceptih energije) na eni strani ter uporabo teorije pri terapevtskem delu (ki se odvija v medsebojnem

⁹ Vladimir Hudolin je že leta 1953 v psihiatrični bolnici uresničil koncept "odprtih vrat" in s tem v povojni Jugoslaviji utiral pot socialni psihiatriji. Duševne motnje je videl kot večdimenziunalen ekološki in interakcijski ter ne le biološki oziroma organski problem. Med drugim je po celi Hrvaški razširil učinkovito mrežo klubov zdravljenih alkoholikov, ki so imeli ključno vlogo v njihovi psihosocialni rehabilitaciji. Kljub svoji naprednosti v psihiatričnih krogih pa bi si gledale na njegovo osebnost, način komuniciranja, pa tudi glede na nekatere njegove strokovne poglede, težko zamislil večje nasprotje od Barnesa. Tako nam je na primer Graham ob neki priliki poročal, kako mu je Hudolin v pogovoru na štiri oči dejal: »Vsi alkoholiki so isti.« Vendar sta se kljub temu, da se je Barnes stalno zavzemal za to, da nista dva človeka ista (in tudi za odpravo poimenovanj v smislu »alkoholik«, »šizofrenik«, »obsesivec« ipd., ker so se mu zdela stigmatizirajoča), s Hudolinom dobro razumela, saj je ta gojil globoko spoštovanje do Barnesove strokovne širine in karizme.

- sporazumevanju) na drugi strani¹⁰. S tem v zvezi je Barnes pričakoval, da se bomo kritično naravnali do na teorijo osredotočene psihoterapije in psihiatrije;
2. vključite opazovalca in teoretika v razpravo o sistemu psihoterapije oziroma psihiatrije, psihoterapevta oziroma psihiatra pa v pogovore o terapevtskem procesu. Tu nas je Graham vabil v kibernetiski obrat, v katerem naj bi se kot psihoterapeuti in psihiatri ozrli nase in na svojo udeleženost v procesu pomoči ter tako sestopili s položaja nepristranskega in nevtralnega interakcijskega partnerja;
 3. podvrzite konstrukcije psihoterapevtskih in psihiatričnih teoretikov vašemu psihoterapevtskemu oziroma psihiatričnemu proučevanju. Glede tega je Barnes od nas pričakoval, da bomo prišli do uvida, da so naša t. i. »ekspertna«, »objektivna« opažanja oziroma »dejstva«¹¹ zgolj konstrukcije, interpretacije in punktuacije, ustvarjene v jeziku naših teorij patologije in pomoči ter da jih je zato potrebno stalno reflektirati;
 4. vključite terapijo v opazovanje, s čimer naj bi ustaljeni raziskovalni osredotočenosti na klientski sistem in terapevtske izide v refleksijo dodali še na teorijo osredotočenega psihoterapevta oziroma psihiatra, njegova opažanja kot avtorske konstrukcije in celotni terapevtski proces oziroma kontekst;
 5. bodite pozorni na časovni zaostanek teorij, saj »teoretiki lahko gradijo svoje teorije samo na osnovi tega, kar so praktiki delali včeraj. Jutri bo praktik zaradi teh teorij naredil nekaj drugega« (Ruesch in Bateson, 1951: 272).

Ker je bila večina udeležencev izobraževanja že veliko let trdno usidrana v zdravstvenem sistemu in prepojena z objektivističnim medicinskim modelom, je ta izrazito konstruktivistična izhodišča doživelna kot neprijetno provokacijo in jih zavračala, medtem ko sem bil sam nad njimi navdušen. V tako elitni skupini sem veljal za privesek, za zelenega novopečenega zdravnika brez praktičnih izkušenj, ki ga niso jemali prav resno. To me je rešilo, saj sem se okoli ključnih izhodišč našega izobraževanja kmalu začel z njimi tako ostro konfrontirati, da

¹⁰ Čeprav Bateson ni bil proti uporabi vsakršne teorije v interakciji terapevtske pomoči, pa je izrecno opozarjal na nevarnosti uporabe teorije psihopatologije (ki običajno vključuje teorijo osebnosti), saj terapeut skozi njeno optiko ugotavlja in poimenuje določeno kategorijo duševne bolezni oziroma motnje ter jo nato v skladu s to teorijo zdravi (Ruesch in Bateson, 1951). Seveda so tudi drugi znani avtorji podobno opozarjali. Na primer Karl Kraus: »Psihoanaliza je duševna bolezen, za katero meni, da jo zdravi.« Jerome Frank: »Psihoterapija je vsaj do neke mere edina oblika zdravljenja, ki ustvarja bolezen, ki jo potem zdravi.« Ob tem se je Frank skliceval na Karla Jaspersa: »Terapevtske šole nezavedno gojijo pojave, ki jih potem zdravijo.« In še splošnejša Batesonova izjava: »In povedal sem vam nekaj o samopotrjujoči moči idej: da svet deloma postane – se poraja v - to, kakor si ga predstavljamo.« (vsi citati v Barnes, 1994: 5)

¹¹ Glede vprašanja objektivnosti je zanimivo Laingovo razlikovanje med pojmomoma »data« in »capta«. To, kar v znanosti velja za »data«, torej za »objektivne«, surove podatke, so dejansko »capta«, torej izbrani, skonstruirani podatki (Laing v Keeney, 1985: 21).

bi se gotovo odvrnili od mene, če bi me dojemali kot enakovrednega. Tako pa so me s starševsko dobrohotnostjo prenašali, se mi nasmihali in me sem ter tja celo pokroviteljsko potrepljali po ramenu, češ da bom po nekaj letih dela z duševnimi bolniki že videl. Krčevito so se oklepali svojih pregledno strukturiranih psihoterapevtskih in psihiatričnih teorij, metod in tehnik, za katere so menili, da specifično naslavljajo in zdravijo duševne motnje, diagnosticirane na podlagi veljavnih in zanesljivih psihiatričnih klasifikacij. Objektivistična epistemologija jim je dajala občutek varnosti in strokovno avtoriteto, ki je niso hoteli postaviti pod vprašaj.

Na delih seminarja, kjer je bil Barnes prisoten, so glavni apostoli objektivizma v edukacijski skupini ostajali gosposko zadržani in zgolj intelektualno kritični. Ko pa smo delali sami v malih skupinah, so brez zavor izražali vso svojo frustracijo, tako da so čustva pljuskala čez rob in večkrat smo bili bolj podobni pacientom kot terapeutom. Če ne bi bilo strogega šefa Hudolina, ki se sam seveda izobraževanja ni udeležil, je pa zahteval stoprocentno udeležbo in tudi poskrbel za natančno evidenco prisotnosti, bi večina njegovih sodelavcev in sodelavk predčasno prekinila z izobraževanjem. Skupinska dinamika je zaradi dvojne vezi, v kateri smo se znašli, na trenutke postala prav psihotična in za las je manjkalo, da ni prišlo do tragedije. Eden od psihiatrov, ki je bil zunanjji udeleženec, je namreč postal resno samomorilen in le po zaslugu Barnesove izkušenosti in tankočutne odločnosti (namreč takoj, ko kolega ni bilo na jutranje predavanje, je zahteval, da se ga gre iskat v hotel) je par kolegov in kolegic pravočasno prišlo do njegove hotelske sobe, kjer se je ravno hotel obesiti.

Ko so ga priveli v seminarski prostor, mu je Barnes takoj ponudil krizno intervencijo, ki jo je sprejel. Sledil je okoli triurni pogovor, v katerem je Graham izpeljal postopek t. i. »protisamomorilnega dogovora«, medtem ko smo se vsi ostali udeleženci posedli v polkrog okoli njiju. Do takrat še nisem prisostvoval tako ganljivemu, hkrati pa tudi učinkovitemu in lepemu terapevtskemu pogovoru. V sobi, kjer se je razvila skrajno naelektrena pozornost, niti eno oko ni ostalo brez solza. Brisali so si jih tudi tisti najtrši kolegi, tako da je bil to dogodek, ki je bil zdravilen in izceljujoč prav za vse.

Ko se je kolega pred nami razgalil v vsej svoji ranljivosti in krhkosti, je prišlo do preklopa iz simetričnega, tekmovalnega odnosnega vzorca, ki je ves čas prevladoval v skupini, v komplementaren vzorec. Za trenutek sem pomislil, da bo po tej izkušnji vse drugače, vendar si je večina kmalu spet nadela svoje rivalitetne oklepne in po letu dni je skupina razpadla, saj se tudi Hudolin ni odločil za nadaljevanje izobraževanja. Ostala pa nas je peščica visoko motiviranih, ki nikakor nismo hoteli zaključiti s šolanjem. Kmalu nam je uspelo pritegniti nove kandidate in sodelovanje z Barnesom se je v drugi polovici osemdesetih

let v okviru Oddelka za psihiatrijo Medicinske fakultete v Zagrebu postopno razvilo v podiplomski program z imenom Šola kibernetike psihoterapije (Barnes, 1993; Možina, 1993).

5. Koraki k psihoterapiji, ki ni osredotočena na teorijo

Izkušnja izobraževanja na Hudolinovi kliniki mi je pokazala, kako zahtevnega podviga se je lotil Barnes z razvijanjem psihoterapije, ki ni osredotočena na teorijo, kar je zanj pomenilo odmik od teorij osebnosti, razvojnih teorij, diagnostičnih kategorij in teorij o človeški naravi (Barnes, 1994: 5). Pomanjkljivosti na teorijo osredotočenih pristopov je videl v tem, da formulirajo probleme in iščejo rešitve s pomočjo brezčasnih, univerzalnih pojmov, nadomeščajo konkretno z abstraktnim in zamegljujejo sedanjost z rekonstrukcijo preteklosti. Vključujejo tudi prepričanje, da lahko znotraj na teorijo osredotočene psihoterapije praksa deluje ločeno od teorije (Barnes, 2002b).

Sredi osemdesetih let je bila psihoterapija še veliko bolj kot danes urejena po psihoterapevtskih pristopih oziroma šolah z obiljem teorij, ki se jih je bilo veliko lažje učiti kot pa epistemologije psihoterapije. Tudi med poskusi integracij različnih pristopov (za dober pregled glej Norcross in Goldfried, 1992, 2005) česa podobnega Barnesovemu projektu ni bilo. Kljub temu da sem bil po enem letu intenzivnih seminarjev tej Barnesovi »misiji nemogoče« še veliko bolj predan kot na začetku, mi je bilo hkrati jasno, da bom potreboval še mnogo let intenzivnega dela, da bom lahko ponotranjil kibernetiko epistemologijo.

Danes se lahko z nasmehom na obrazu spominjam, kako sem v obdobju od leta 1985 do 1989, ko sem se intenzivno poglabljjal v Batesonove tekste ter dela drugih kibernetičkih mislecev (na primer Maturane in Varele, 1998; za strnjeno pregled glej Možina in Kordeš, 1998), doživljal ugreze globoke zmedenosti, ob katerih pa mi v času, ko sem jih izkušal, ni bilo prav nič do smeha. Na trenutke so bili namreč, predvsem zaradi močnih valov tesnobe, povezanih z občutki depersonalizacije in derealizacije, celo podobni psihotičnemu doživljanju. Krožna logika kibernetike epistemologije mi je dolgo časa spodbikala tla pod nogami, saj so me moja dotakratna izobraževanja, od osnovne šole do medicinske fakultete, navadila stati na tleh konvencionalne, linearne, objektivistične in v najboljšem primeru reprezentacionalistične epistemologije.

Tisto, kar je meni ter številnim kolegicam in kolegom (vse več se jih je vključevalo tudi iz Slovenije) v veliki meri pomagalo, da smo vztrajali, pa so bila Grahamova predavanja in demonstracije. Kot predavatelj ni bil le izjemno informativen, temveč tudi navdušujuč. Ko smo ga poslušali, smo lahko neposredno doživljali, kako sam stopa na neznana področja, kamor se »angeli bojijo

stopiti« (Bateson in Bateson, 1987) ter kako mu naša naklonjena pozornost pomaga prenašati negotovost in napaja njegovo drznost. Tistega, o čemer nam je govoril, še ni bilo v člankih ali knjigah, tako da smo bili res priča porajanju novega. Bili smo podobni Kolumbovi posadki, ki je v daljavi slutila obljudljeno deželo, a ni točno vedela, kdaj in kje se nam obeta pristanek.

V trenutkih kriz zato seveda tudi ni manjkalo dvomov v kapitana, a če takrat za spodbujanje vztrajanja niso zaledla predavanja, ni bilo nikogar, ki ga ne bi navdušile Grahamove demonstracije pogovorov, ki jih je imenoval »fish bowl« (udeleženci seminarjev pa smo mu rekli »akvarij«). Sredi kroga je postavil enega ali več stolov in vsak se je lahko javil za pogovor z njim, medtem ko so ostali opazovali. Njegov način dela je bil učinkovit, a je hkrati dajal vtis preprostosti, naravnosti in lepote. Bil je zgled za to, kaj pomeni estetika (terapevtske) spremembe (kot je svojo knjigo o epistemologiji psihoterapije naslovil Bradford Keeney (1985)). Če bi v prostor vstopil laik, ne bi prepoznal, da gre za demonstracijo terapevtskega pogovora, pač pa bi se mu zdelo, da gre za običajen dialog. Tudi hipnotski način komuniciranja, ki mu je Graham posvečal posebno pozornost, je tekel naravno, tako da nikoli nismo imeli občutka, da izvaja neko tehniko. Če si sedel na stol in z njim doživel trans, si imel občutek, kot da si se napolil žive vode, ki je za trenutek potešila žejo, za katero do takrat večkrat niti nisi vedel, da jo nosiš v sebi. Pri tem si Graham nikoli ni pripisoval zasluge za korektivna čustvena doživetja, ki smo jih doživljali v fish bowlu, temveč je vedno poudarjal, kako nastajajo na krožen, refleksiven način vmes, med nami, v intersubjektivnem prostoru, katerega so poleg njega in tistih na »vročih stolih« v središču akvarija sooblikovali tudi opazovalci s svojo čuječo pozornostjo,

Na mikro ravni konkretnih pogovorov v fish bowlu nam je bil Graham zgled za to, kar je v predavanjih vedno znova poudarjal, da namreč preseganje na teorijo osredotočene psihoterapije pomeni delati z vsakim klientom kot enkratnim posameznikom. Z vsako demonstracijo nam je na izkustveni ravni dokazoval, da je možna psihoterapija brez uporabe diagnoz in teorij osebnosti ter da je »netooretski«, refleksiven način pogovarjanja lahko terapevtsko učinkovit in eleganten.

6. Psihopatologije nismo našli, temveč smo jo iznašli

Barnesovo vztrajno poudarjanje, da je iznajdba psihoterapije s seboj prinesla tudi iznajdbo psihopatologije in da vsak na teorijo osredotočen psihoterapevtski pristop izumlja, ustvarja in poimenuje svojo psihopatologijo, ki potem definira njemu lasten psihoterapevtski svet, ni bilo motivirano samo iz njegovih strokovnih spoznanj, temveč tudi iz bolečih osebnih izkušenj. Že pri okoli petih letih

starosti mu je namreč postala jasna njegova homoseksualna usmerjenost, zaradi katere se je zelo neposredno soočil s patologizirajočimi in stigmatizirajočimi družbenimi pritiski:

»[Kot otrok] sem živel na podeželju, kjer smo se vsi med seboj poznali. Imeli smo tudi vaškega čudaka. Nihče ni hotel biti tak kot on. Taval je okoli in si mislil svoje. Seveda zame ni mogel biti model za vlogo geja. Vendar kdo bi takrat lahko bil primeren model? Tako sem kot deček razmišljal: 'Ali bi lahko bil spoštovanja vreden in spoštovan človek ter ob tem še vedno tak, kot sem?' Mislil sem si, da je morda še kakšen deček kot jaz, vendar nisem vedel, kdo bi to lahko bil. Ko sem postal srednješolec, sem začel hoditi na zmenke z dekleti, družil pa sem se s fanti. Ko sem bil star šestnajst let, se je moja soseda razšla s fantom, ki je bil na naši šoli med najbolj priljubljenimi. Bil je dve leti starejši od mene, zelo nadarjen in vsa dekleta so v njegovi bližini omedlevala. Po razhodu z mojo sosedo me je povabil v avtokino. Ko sva bila mlajša, sem skupaj z njim in še enim dečkom večkrat hodil okoli z rokama čez njuna ramena, kar je bilo takrat običajno. Tako da sem seveda sprejel njegovo vabilo. Nadaljevanje si lahko predstavljate. Potem sva bila dve leti nerazdružljiva. Še vedno sva hodila na zmenke z dekleti in se srečevala po njih ter skupaj preživljala noči bodisi pri njem doma bodisi pri meni. Vedel sem, da nekatere skrbi, kako živim, vendar se nisem menil zanje. Ko sva se včasih družila čez dan, sem ga stisnil k sebi. Upiral se je, češ kaj če naju bo kdo videl, vendar sem mu odgovoril, da mi je vseeno. Bil sem do ušes zaljubljen (prav tako kot on) in samo to se mi je zdelo pomembno. [...] Ob koncu srednje šole pa sem se odločil, da ne bom mogel uresničiti svoje želje po profesionalni karieri, če bodo ljudje vedeli, da sem gej. Večino 'homoseksualcev', o katerih sem bral, so napotili v 'noršnice'. Bilo mi je jasno, da moram pristati v klozetu, v kolikor se želim še naprej šolati in živeti kvalitetno. In tako sem tudi storil. Poskušal sem se prilagoditi. Da bi postal normalen, sem se podvrgel tudi psichoanalizi. Kljub temu da sem poskušal vse, kar je bilo v moji moči, da bi se 'normaliziral', mi ni uspelo.« (Barnes in Cornell, 2005: 6)

Tudi poročil se je in imel dva sinova, tako da je res poskušal narediti vse, kar je bilo v njegovi moči, da bi se »pravilno« naravnal, preden je dokončno spoznal,

da to ni mogoče in se je odločil za javno razkritje svojega gejestva¹². Kot vemo, je Ameriško psihiatrično združenje šele leta 1973 (ko je bil Graham star 37 let) umaknilo diagnozo »homoseksualnost« iz druge izdaje psihiatričnega diagnostičnega priročnika DSM (Diagnostic and Statistical Manual of Mental Disorders). Žal pa so jo tudi psihoterapevti obravnavali kot patologijo in jo poskušali »zdraviti«, med drugimi tudi utemeljitelj transakcijske analize Eric Berne.

V svoji doktorski raziskavi z naslovom *Psihopatologija psihoterapije: kibernetička študija teorije* (Barnes, 2002a), na kateri je delal v drugi polovici devetdesetih let in na začetku tega tisočletja¹³, je tako Barnes na konkremem primeru prikazal Berneovo zlorabo »zdravljenja« homoseksualnega klienta na podlagi TA teorije skriptov. Prav tako je s pomočjo konkretnih primerov pokazal škodljivost uporabe TA teorije iger pri zdravljenju alkoholizma in teorije ego stanj pri zdravljenju shizofrenije.

V Barnesovi kritiki na teorijo osredotočene psihoterapije torej ne gre za droben kozmetični popravek, temveč nam lahko pomaga odpreti oči za temično in skrito plat psihoterapije, za njeno zlorabo z izjemno škodljivimi posledicami za klienta. Barnes ni bil nikoli polovičarski, temveč vedno do zadnjega vlnakna zavzet tako v vlogi terapevta za upoštevanje enkratnosti vsakega posameznika kot v vlogi socialnega aktivista v prizadevanjih za enakopravnost marginaliziranih manjšin. Zato mu ni bilo nikoli in nikjer lahko, ne med kolegi v strokovnih združenjih ne v civilnih družbenih iniciativah za uveljavljanje demokracije, čeprav je bil predvsem in v prvi vrsti zahteven do sebe in veliko manj do drugih. Tudi če je kdaj na koga obtožujoče pokazal s prstom, ga je v naslednjem trenutku refleksivno obrnil k sebi. Predobro se je namreč zavedal, podobno kot njegov vzornik Bateson, da se tudi sam ne more izogniti predpostavkam napačne epistemologije, ki kot samoumevne iz nezavednega na škodljiv način vplivajo na naše mišlenje in delovanje. Za korekcijo je zato v prvi vrsti potrebno stalno stalno čiščenje pred lastnim pragom, torej stalna (samo)refleksija lastnega mišlenja in delovanja.

¹² Ker se Barnes v političnem vzdušju Reaganovega obdobja (1981-1989) kot družbeno angažiran gej ni mogel odprto izražati ter svobodno uveljavljati svojih državljanških pravic in profesionalnih prepričanj, je sprejel povabilo za selitev na Švedsko. Leta 1983 se je nastanil v Stockholm, kjer si je ustvaril boljše živiljenjske pogoje za svojo gejevsko identiteto. Leta 1996 je pridobil tudi švedsko državljanstvo. Ko sem ga leta 1985 spoznal, je bil odkrit gej in se je v tej razkritosti zelo dobro počutil. Na seminarjih in v osebnih stikih je vedno odprto govoril o svojih gejevskih izkušnjah, pogosto pa je s sabo prpeljal tudi svojega dolgoletnega partnerja Stephanosa Giotasa (s katerim je na Švedskem skupaj živel in se z njim tudi poročil), ki mu je pomagal kot asistent. Kot par sta bila Graham in Stephanos zelo sproščena in prisrčna, tako da sta nam, udeležencem seminarjev, nehote in mimogrede pomagala, da smo mehčali svojo homofobno držo, zabeljeno z bogatim jugoslovanskim (in v devetdesetih tudi postjugoslovanskim) »homič« besednjakom in »peder« folkloro.

¹³ V svoji doktorski raziskavi je Barnes nadaljeval z raziskovanjem psihoterapije drugega reda oziroma refleksivne, rekurzivne psihoterapije, kjer je bil še naprej viden ključen vpliv Batesonove epistemologije (Bateson, 1962, 1985, 1987, 2019ab; Bateson in Bateson, 1987; Možina in Barnes, 2019), von Foersterjeve kibernetike drugega reda in konstruktivizma (Foerster, 1987, 2003, 2009, 2014; Segal, 2001), Paskove teorije konverzacije (Barnes, 1993, 2001; Pask, 1975ab, 1987, 1992, 1993) in (neo)pragmatizma Richarda Rortyja (1979, 1989, 1999).

Zato naj opozorim, da resen in poglobljen študij Barnesovega opusa za nikogar (vključno z menoj še danes) ne more biti mačji kašelj. Zakaj ne? Ker nam prinaša spoznanje, da nihče ni varen pred zlorabo psihoterapije. Vsi psihoterapevti smo neprestano izpostavljeni nevarnosti, da nas naše teorije uporabijo na način, ki je škodljiv za naše cliente in posredno tudi za nas same ter za kontekst, ki ga skupaj s klienti soustvarjamo in v katerega smo hkrati skupaj ugnezdeni. Glavna ost Barnesova kritike uporabe teorije v psihoterapiji (in nasploh na vseh področjih človeškega delovanja) je uperjena prav k meni in tebi ter vsem običajnim psihoterapeutom, ki »dobro v srcu mislimo«, imamo dobre namene in ki se imamo (in nas tudi drugi imajo) za dobre ljudi. Ne gre torej toliko za tiste psihoterapevte, ki svoje cliente zavestno zlorabljo čustveno, finančno ali spolno, ki se preračunljivo tako ali drugače okoriščajo, ki so malomarni, nesočutni, narcistični itn., tam so stvari bolj ali manj jasne. Pač pa gre za nas, ki se stalno izobražujemo, beremo ter pišemo članke in knjige, širimo svoje teoretsko znanje, poskušamo ravnati odgovorno in v skladu z doktrino ter se zato imamo za dobre terapevte.

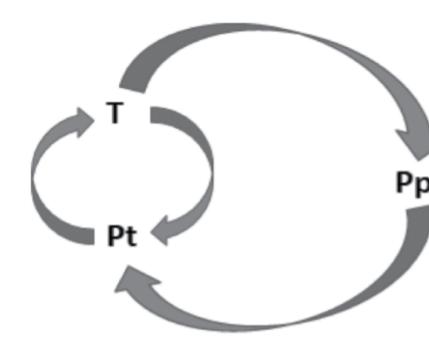
Zato tako Bateson kot Barnes kot obliko preventive in kurative proti zlorabi teorije predlagata, da vsak dan reflektiramo svojo epistemologijo in svojo psihoterapevtsko prakso, tako kot vsak dan skrbimo za telesno higieno ali čistočo svojih bivalnih prostorov. Tako se lahko na primer že zjutraj pri umivanju zob spomnimo, da psihopatologije nismo našli oziroma odkrili (to pomeni, da nam ni bila dana), temveč smo jo v kontekstu psihoterapije z uporabo teorije iznašli. Nato lahko tekom dneva v svojih ordinacijah z uporabo krožne logike kibernetike psihoterapijo od klientov obrnemo nazaj k sebi, še posebno takrat, ko v določenem klientu zagledamo tako ali drugačno psihopatologijo.

Ob tem si lahko pomagamo še z nazorno sliko (glej sliko 2), ki predstavlja osnovno tezo Barnesove doktorske raziskave:

»Odnos med psihopatologijo in psihoterapevtsko teorijo je krožen, kar je v izrecnem nasprotju s prevladujočim pogledom, ki pravi, da je odnos linijsko enosmeren. Teorija (T) torej ustvarja psihoterapijo (Pt) v enaki meri, kot psihoterapija ustvarja teorijo; psihoterapevtska teorija (Pt - T) ustvarja psihopatologijo (Pp) v enaki meri, kot psihopatologija ustvarja psihoterapevtsko teorijo (Pt - T)« (Barnes, 2002a: 13) (glej sliko 2).

Slika 2

Krožni odnos med teorijo, psihoterapijo in psihopatologijo (Barnes, 2002a: 13)



Psihoterapija torej predlaga psihopatologijo in jo uporablja, kot je definirana v logiki teorije. Vsaka psihopatologija je logična posledica teorije in hkrati predstavlja razlagu logike te teorije. Teorija spreminja teoretične in psihoterapevte kot tudi cliente. Ko psihopatologijo umestimo v cliente oziroma jim psihopatologijo pripišemo, jih teorija spremeni v svoje subjekte.

Pragmatična vrednost oziroma uporabnost teorije je v tem, da ustvarja vzorce in s tem prispeva k poenostavljanju, k zmanjševanju kompleksnosti, s katero se stalno srečujemo pri terapevtskem delu pa tudi v življenju nasploh. Brez redukcije kompleksnosti bi se velikokrat težko orientirali in odločali ter sklepali pragmatične kompromise za učinkovito ravnanje v skladu z našimi nameni. Ko pa pri terapevtskem delu za orientacijo in pomoč pri odločanju o tem, kako postopati, uporabljamo psihopatološke kategorije, ne bi smeli pozabiti, da temeljijo na teoriji, ki nikoli ne more v celoti zajeti bogate raznolikosti doživljjanja in ravnanja naših klientov. Ena od posledic tega, da so teorije vedno podobne Prokrustovi postelji, je, da stalno vznika potreba po širjenju obstoječih teorij, to je po dodajanju kompleksnosti, zaradi česar lahko teorija (in posledično tudi psihopatologija) postane vse manj privlačna, saj je njen osnovni namen poenostavljanje. Prav to se je v zadnjih desetletjih zgodilo tudi z ameriško psihiatrično klasifikacijo, v kateri je v zadnjih desetletjih prišlo do skokovitega naraščanja števila duševnih motenj: v drugi izdaji DSM jih je bilo 180, 292 v tretji, 365 v četrtni in kar okoli 500 v zadnji, DSM-V različici (Verhaeghe, 2016).

Barnes se je zavzemal, da naj psihopatologije ne umeščamo v človeka, temveč jo razumemo kot posledico neuspešnega sporazumevanja med ljudmi. Psihoterapija naj bi zato omogočala razvoj sporazumevanja in zdravljenja s pomočjo komuniciranja. Klient in terapevt naj bi definirala patologijo kot pojav, ki nastaja vmes, v odnosu med njima in si za zdravljenje prizadevala s skupnimi

močmi. Patologije ne ustvarja klient, temveč interakcija. Terapeut je del patologije in del zdravljenja. Psihopatologija kot tudi psihološko dobro počutje ali zdravje definira opazovalec, gre za družbeni konstrukt. Zdravje ali bolezen ni v človeku, temveč, podobno kot nadzor v kibernetiskih sistemih, leži vmes – v odnosih in komuniciraju (Barnes, 2001: 530).

7.

Teorija ni teritorij

Nekaj, kar bi bilo dobro, da bi si vsako jutro med umivanjem zob ponovili za naše epistemološko zdravje, je tudi znana izjava Alfreda Korzybskega, da »zemljevid ni teritorij« (Korzybski v Bateson, 2019b: 460). Barnes poroča, da je doživel epistemološki premik, na podlagi katerega je dojel globino te izjave, ko se je kot učitelj, ki je poučeval po različnih državah, zavedel, da vloge (v smislu diagnoz), ki so jih njegovi študenti pripisovali vedenju svojih klientov, konstruirajo študenti sami, medtem ko zanj empirično niso obstajale. Tako se je vprašal: »Kako vidim cliente znotraj sveta teorije? In česa ne vidim, ko gledam skozi tak način govorjenja? [...] Od te točke naprej sem začel gledati na teorijo kot na izum in ne kot na odkritje.« (Barnes 1994: 133)

Kako je mogoče, da vedno znova pozabljamamo na tako očitno dejstvo, da zemljevid oziroma teorija ni teritorij, temveč izum? Kako pride do tega, da se ideje in teorije, ki najbolj vplivajo na nas, potopijo v nezavedno in se izognejo refleksivnemu mišljenju, kar ima lahko za posledico razraščanje epistemične patologije z zlorabo na podlagi (proto)teorij?

Bateson (2019: 170-171, 511) se je tem vprašanjem v svoji ekologiji idej temeljito posvetil in ugotovil:

- a. tisto, kar najbolje vemo, je tudi tisto, česar se najmanj zavzdamo. To pomeni, da proces oblikovanja navade razvršča ideje, ki preživijo večkratno uporabo, na tak način, da niso več dostopne kritični refleksiji;
- b. v nezavedno se potopijo vse tiste splošnosti odnosa, ki so ves čas v veljavi, medtem ko se v zavestnem zadržujejo posamezne pragmatične pojavnosti;
- c. večkratno rabo preživijo splošnejše in bolj abstraktne ideje, ki se razvijejo v relativno nefleksibilne, nezavedne, trdo programirane predpostavke, od katerih so odvisne druge ideje. Iz ekonomičnih razlogov se predpostavke potopijo globoko v nezavedno, medtem ko morajo ostati posamezni sklepi zavestni: »A to 'potapljanje' ima kljub svoji 'ekonomičnosti' svojo ceno – namreč ceno nedostopnosti. Ker plast, v katero se stvari pogreznejo, predstavljajo ikonični algoritmi in metafore, lahko organizem le s težavo raziskuje matrico, iz katere izvirajo njegovi zavestni sklepi.« (prav tam: 171).

Na osnovi teh značilnosti Batesonove ekologije idej je Barnes (1994: 88) izpostavil nujnost stalne refleksije temeljnih predpostavk, na katerih sloni psihoterapija, da se torej stalno sprašujemo o njihovi naravi, pomenu in posledicah. Menil je, da lahko začnemo z opisom stanja, v katerem se nahaja sodobna psihoterapija. Nadaljevali pa naj bi na krožen, refleksiven in rekurziven način z raziskovanjem kulturnih kontekstov, v katerih smo se naučili vzorcev spoznavanja, ki vplivajo na naš način mišljenja in govorjenja, kar je ponazoril s primerom:

»Shizofrenijo smatramo za bolezen, ki naj bi jo obravnavali klinično. Vendar zakaj nimamo tudi humorja in igre za bolezni, ki naj bi ju zdravili? Medicinski model začne z dualizmom zdravja in bolezni, normalnega in nenormalnega ter nato nadaljuje z iskanjem bolezenskih vzrokov. Kako bi bilo, če bi izumili načine govorjenja, ki bi nam omogočali, da bi te dualizme povezovali, opisovali njihovo kompleksnost ter raziskovali celoto in ne le polovice, ki smo jo najprej od celote odcepili kot patološko?« (Barnes, 1994: 88)

Barnes je vztrajal, da bi za obuditev refleksivnega oziroma rekurzivnega mišljenja v psihoterapevtski skupnosti potrebovali metodologije, s katerimi bi odkrili, kje je prišlo do napačnih lingvističnih obratov. Zavzemal se je za proučevanje zgodovine idej, teorij in jezika. Skoval je refleksivna pojma »teorija neteorije« in »teorija teorije neteorije« Barnes (1994: 182, 185) ter se spraševal, ali lahko vgradimo v teorijo neteorije stalno refleksijo in pogovor z različnimi teorijami:

»Ne moremo izstopiti iz naših teorij, jezika ali izkušenj. Lahko pa vstopimo v drugo izkušnjo s pomočjo primerjalne epistemologije. Za to potrebujemo teorijo o teorijah, jezik o jeziku; gre za razlagi moje izkušnje, ki je tudi izkušnja.« (Barnes, 1994: 182)

Zahetno je, če naslavljamo sami sebe kot družbena bitja, ki se tvorimo oziroma porajamo preko jezika, saj premikanje od ene teorije k drugi ni možno brez precejšnjega napora in včasih celo bolečine, še posebno če smo soočeni s (proto)teorijami, ki temeljijo na drugačnih vrednotah. Barnes je verjel, da bomo lažje prisluhnili drugim, ki ne govorijo (njim) tujih jezikov naših teorij, v kolikor bomo zagledali, kako smo neizogibno potopljeni v ekologijo idej, teorij ali jezika.

Zaradi te neizogibne potopljenosti v ekologijo idej, teorij in jezika Barnes nikakor ni bil popoln nasprotnik teorij. Menil je, da imajo določeno uporabno vrednost, vendar le v primeru, če jih razumemo kot metafore. Takole je komentiral uporabnost TA teorije ego stanj:

»Z vidika pragmatizma, kot ga je definiral William James, so lahko vsi vidiki teorije pragmatično uporabni. Če je bil na primer nekdo v otroštvu izpostavljen zatiranju, bo morda lahko našel nekaj koristnega zase v metafori starševskega ego stanja, ki je kaznovalen do otroka in v tem, kako tu lahko priskoči

na pomoč odraslo ego stanje. Vendar postanem zaskrbljen, ko psihoterapevti teorijo ego stanj v terapiji uporabljajo kot v neke vrste hipnotskem transu, ker verjamejo, da se abstrakcije, ki se imenujejo ego stanja, dejansko nahajajo v ljudeh. Del mene, ki je znanstvenik, ne more sprejeti preobračanja abstraktnih konceptov v konkretnne stvari. Menim, da ne moremo pričakovati, da bomo dosegli znanstveno verodostojnost, v kolikor bomo teorijo uporabljali kot nabor dejstev, ki jih ne moremo podvreči empiričnemu proučevanju.« (Barnes in Cornell, 2005: 6)

8. Šola psihoterapije za pravičnost, ljubezen in modrost

Prav v času, ko se je v jugoslovanski vojni nestrpnost, sovraštvo in uničevanje razširilo do neslutenih razsežnosti, je Barnes leta 1994 v Zagrebu izdal knjigo z naslovom *Pravičnost, ljubezen in modrost: povezovanje psihoterapije s kibernetiko drugega reda* (Barnes, 1994), v kateri je zbral svoje najpomembnejše eseje in predavanja, ki jih je med letoma 1985 in 1994 imel v Šoli kibernetike psihoterapije in drugje. Knjiga ni zanimiva le po strokovni in znanstveni plati, temveč je hkrati pretresljivo pričevanje o prizadevanjih za pravičnost, ljubezen in modrost v času vojne, ki je grobo zarezala tudi v našo šolo (Možina, 1994). Ko smo jo v letih od 1989 do 1991 ustanavliali, smo bili v njej kolegi in kolegice iz vseh jugoslovenskih republik. Da bi Grahamu lahko čim bolj pomagal pri njeni hitri rasti, sem prevzel vlogo njegovega glavnega asistenta, tako da smo dejavnosti šole širili tudi v razne oblike in termine, ko ga ni bilo zraven. Po začetku vojne na Hrvaškem in v Bosni pa se je obseg našega dela precej skrčil, vendar ni nikdar zamrl, saj smo še naprej sodelovali v šoli v glavnem hrvaški in slovenski udeležencem, Graham pa je redno hodil v Zagreb tudi v času, ko so si to drznili le redki tujci. Kljub izjemno zahtevnim okoliščinam (enkrat je celo padla raketa na zagrebški Gornji grad, kjer so se odvijali naši seminarji, a k sreči ravno v času, ko nas tam ni bilo), smo uspeli ohranjati dialog in solidarnost, tako da smo na primer s pomočjo ameriških filantropskih sredstev organizirali razne oblike podpore, med drugim tudi seminarje za terapeutke in terapeutte, ki so delovali na vojnih območjih.

Barnesa je vojna pretresla tudi na epistemološki ravni:

»Potem ko je Milošević razvnel sovraštvo in ko je izbruhnila vojna, se je vse skrčilo na vprašanje preživetja. Epistemološki izliv, ki ga je prinesla ta situacija, je bil zame in za številne kolege globok. Videl sem, kako so se prijatelji in kolegi zapletli v vojno in kako so se pred njenim obličjem sesuvali vse psihoterapevtske teorije. Nikogar ni bilo, ki bi si lahko pomagal s psihoanalitično teorijo ali transakcijsko analizo ali katerokoli veliko teorijo glede najmanjše stvari, ki je bila povezana z vojno. Hkrati sem bil priča številnim dejanjem,

v katerih so se odražale globoke vrednote. Stvari so razpadale, vendar ne za psihoterapeutve, ki so imeli zaupanje vase in so med seboj sodelovali v skrbi za trpeče. Kar hočem poudariti, je, da so se ljudje med vojno prisiljeni odzivati na konkretnne situacije in na to, kar počnejo drugi. Srečal sem se na primer z otroki, ki so bili priče grozodejstvom in so bili tako travmatizirani, da so jim lasje čez noč osivelji. Nekako jih je bilo potrebno priklicati nazaj v življenje. V takih okoliščinah so bile teorije o Ojdipovem kompleksu ali ego stanjih neuporabne. In če so bile nekoristne v vojnih časih, zakaj bi jih uporabljali v obdobjih miru? Zakaj ne bi delali tega, kar so psihoterapevti počeli med vojno? Najprej so morali odkriti način, kako ustvariti stik z vsakim otrokom in z vsakim odraslim posebej ter kako prisluhniti njihovim zgodbam. Nato so poskušali pomagati tako, da so z njimi soustvarjali nove zgodbe, s katerimi so utrjevali upanje. Teorije se niso obnesle, sesule so se. Prav tako kot se sesuajo v vsakdanji psihoterapevtski praksi in se potem pojavijo nove teorije, da jih nadomestijo. Ko bi se le lahko odvadili, da svojo psihoterapijo osredotočamo na teorijo.« (Barnes in Cornell, 2005: 6)

V knjigi *Pravičnost, ljubezen in modrost* je Barnes prvič celovito prikazal svoj raziskovalni projekt odvajanja od na teorijo osredotočene psihoterapije. Kot alternativo je ponudil inovativno klinično uporabo »psihoterapije psihoterapije« oziroma »psihoterapije drugega reda« ali »refleksivne psihoterapije«, ki je »obrnila psihoterapijo k sebi, da je zagrizla v lastni rep« (prav tam: 130), kot je to počela kača Urobor, ključni kibernetički simbol krožnosti oziroma rekurzivnosti. Osrednje vprašanje Barnesovega projekta je bilo, kako lahko psihoterapija kot posebna vrsta dialoga prispeva k pravičnejšemu, sočutnejšemu in vključujočemu sporazumevanju s posamezniki, družinami in skupinami ter kako lahko razvija svoj poseben jezik, ki bo kot del simfonije vseh družbenih jezikov prispeval k evoluciji demokracije in naše civilizacije:

»Psihoterapija sodeluje v širšem komuniciranju. Je glas, ki organizira. Poskuša govoriti take besede, da bi se pogovori lahko nadaljevali. Prizadeva si, da bi ljudje (in skupine) govorili in drug drugega poslušali ter tako izkusili in podoživljali izkušnje drugih.« (Barnes, 1994: 38)

Za Barnesa je bila večina svetovnih problemov, ne le vojne, posledica pomanjkanja medsebojnega sporazumevanja, posledica prekinitev poslušanja in dialoga. Psihoterapija naj bi bila zato zgled, kako se medsebojno sporazumevanje lahko ponovno vzpostavlja s prepričevanjem in ne s silo, ker se je tudi civilizacija začela takrat, ko je komuniciranje s pomočjo prepričevanja nadomestilo surovo silo: »Civilizacija se oblikuje preko omrežij pogovorov in jezika prepričevanja. Civilizacija pomeni zmago prepričevanja nad silo.« (prav tam: 38, 48-49).

Seveda Barnes prepričevanja, ki prispeva k razvoju civilizacije, ni razumel kot pogovarjanja o tem, kdo ima prav ali o tem, kaj je res in kaj ni, temveč kot najzahtevnejšo obliko komuniciranja, v kateri se morajo spojiti kvalitete pravičnosti, ljubezni in modrosti. Na njihovi osnovi je povezal tri ključne ravni, kjer psihoterapija lahko uresničuje svoje poslanstvo prepričevanja: mikro (individualno) raven intimnega terapevtskega odnosa in dialoga med psihoterapeutom in klientom, mezo (skupinsko, institucionalno) raven in makro (skupnostno, družbeno) raven. Takole je Barnes v uvodu opisal, kaj je bilo ključno vprašanje, okoli katerega se je postopoma z leti nabralo dovolj gradiva za knjigo:

»Norbert Wiener je predlagal, da naj se vsak znanstvenik obrne k sebi in vpraša: 'Zdaj, ko je moje delo obrodilo sad, se lahko vprašam, katere probleme sem rešil.' V času porajanja in pisanja teh esejev sem poskušal razmišljati o tem, kako rešujemo probleme v psihoterapiji in kako psihoterapija rešuje življenjske probleme. Ti eseji so plod mojih razmišljanj in to me je pripeljalo do točke, da si postavim Wienerjevo vprašanje, katere probleme sem rešil zase, ko sem povezal psihoterapijo s kibernetiko drugega reda [...] Problemi, ki sem se jim posvetil – brezbržnost in sovraštvo, nepravičnost ali krivičnost in namensko ali namerno mišljenje - predstavljajo antitezo generativni trilogiji pravičnosti, ljubezni in modrosti.« (Barnes, 1994: 1)

Preden bom na kratko povzel Barnesovo razumevanje te trilogije, pa bi rad podelil še en spomin na dogodek, ki se mi je nepozabno vtisnil. Po začetku vojne leta 1991 je postala organizacija seminarjev Šole kibernetike psihoterapije zelo zahtevna. Konec februarja 1992 nam je le uspelo v Zagrebu znova izvesti seminar, ki smo ga izkoristili tudi za organizacijo Barnesovega javnega predavanja z naslovom *Pogovori psihoterapije v vojni in miru* (Conversations of Psychotherapy in War and Peace) v tamkajšnjem Evropskem domu (Barnes, 1994: 37-47). Dogodek, za katerega smo pridobili sponzorstvo Medicinske fakultete zagrebške univerze, je bil prvi te vrste, odkar se je začela vojna. Dvorana je bila nabito polna in kar se mene tiče (in najbrž še koga), bi težko našel kontekst, v katerem bi se me Grahamove besede o tem, kako pomembno vlogo igra prepričevanje v prizadevanjih za mir, lahko bolj dotaknile. To so bili nepozabni trenutki, ko sem cel čas predavanja v svojem telesu čutil tako močna čustvena valovanja, da nisem mogel zbrano slediti logični niti Grahamovega govora. Raje sem se prepustil globokemu transu ter celostnemu, ikoničnemu in kinetičnemu doživljjanju, ko digitalno da prednost analognemu, tako da izstopi pomembnost gibanja, ritma in časa.

Danes vem, da se nas ideje v takih trenutkih dotaknejo na najpomembnejšem mestu, tam, kjer teče očem, jeziku in ravnjanju skrita »podzemna reka etike« (von Foerster, 2009: 14) in lahko doživimo, kaj pomeni »etika udeleženosti« (Kordeš,

2004; Možina in Kobal, 2005; Šugman Bohinc, 2005; Černigoj, 2007). Seveda nikomur ne želim, da bi se psihoterapije učil v vojnih časih, vendar so me moja učna leta z Grahamom tudi zaradi skrajnih družbenih razmer, v katerih so se odvijala, odločilno zaznamovala. Po eni strani so vtisnila neizbrisen pečat tragičnega občutja življenja, ki izhaja iz etike udeleženosti, iz spoznanja, da sem del večje krožnosti in zato (so)udeležen v vojni in v trpljenju kateregakoli človeka. Po drugi strani pa so vzbudila (za)upanje in zanos, da je v tudi še tako težavnih okoliščinah možno vztrajati v prizadevanjih za pravičnost, ljubezen in modrost.

8.1.

Pravičnost

Ko je Barnes pri svojem delu poskušal uresničevati načelo pravičnosti za zmanjševanje trpljenja, mučenja, krutosti in nasilja, se je vedno znova znašel pred izzivi integracije, vključevanja in povezovanja ter širjenja prostora za vse manjšine. Po Barnesovem mnenju (prav tam: 6-8) pravičnosti ne more zagotoviti nobena zakonodaja in nasploh teorija, pa čeprav predpisuje, kaj je pravično. Noben predpis ne more biti pravičen. Ker teorija vedno zajame le del celote, ker torej vedno dekontekstualizira, ne more upoštevati naključnosti odnosov in institucionalnih ureditev v konkretni situaciji. Zato se je Barnes zavzemal za krožno idejo pravičnosti, kar pomeni, da se morajo ljudje, ki sodelujejo v komuniciranju v konkretnih okoliščinah, stalno dogovarjati o tem, kaj je zanje pravično in pošteno, da bi lahko vzdrževali ravnovesje med nasprotji v svojih odnosih.

In kako lahko psihoterapija prispeva h krožni ideji pravičnosti, k stalnemu dogovarjanju o tem, kaj je pravično in pošteno v konkretnih situacijah? V kolikor se psihoterapija osredotoča na teorijo, še posebno na teorijo psihopatologije, je poudarjal Barnes, bo samo še povečevala trpljenje ljudi. Namesto tega se mora posvečati odnosom, tako da prisluhne zgodbam klientov, vstopi v njihove besednjake in samoopise. Abstraktni odgovori ne zadostujejo, temveč jih morajo terapevti soustvarjati v pogovorih s klienti. Da bi lažje razumeli kontekst, v katerem ljudje trpijo, si lahko terapevti pomagajo s teorijo dvojne vezi, ki opisuje naključnosti in prekinitev v komuniciranju, ki povzročajo bolečino in trpljenje (Možina, 2010).

Barnes se je zavedal, da njegov krožni koncept pravičnosti ne more postati temelj zakonodaje, saj bi vsak poskus kodificiranja ustvaril kontekst dvojne vezi. Liberalna demokracija ustvarja prostore za posameznike in skupine, da lahko verjamejo v in prakticirajo katerokoli teorijo, ki jim je všeč, dokler to ne vodi v fanatizem in ne ogrozi same demokracije. To med drugim pomeni, da v demokratični ureditvi nobena skupina ne sme postati glasnica vseh in govoriti

v imenu celotne družbe. V demokratični družbi morajo vse skupine imeti status manjšine. Ker vsak od nas pripada več manjšinam hkrati, je ključnega pomena, da liberalna demokracija zagotavlja preživetje posamezniku na posreden način preko neposrednega ustvarjanja prostora za vse manjšine. Barnes je bil prepričan, da v kolikor bo psihoterapija razvijala krožni koncept pravičnosti, bo to lahko v družbi prepoznano kot znak njene odličnosti in kot njen dragocen prispevek k pravičnejši družbi.

8.2. Ljubezen

Kot interpretativna aktivnost pravičnost potrebuje ljubezen in modrost za uravnošešanje svojih interpretacij. Ljubezen je Barnes razumel kot čustvo oziroma občutek, ki omogoča sprejemanje sebe in drugega:

»Predpogoj za sprejemanje sebe pa je to, da od drugih v dialogu doživimo sprejetost in možnost svobodnega sodelovanja v njem. Ta ideja je temelj celotne psihoterapije. Ljubezen omogoči sodelovanje skozi preseganje dualizma subjekta in objekta. Prav tako ljubezen s pomočjo modrosti učinkovito presega nihanje med delom in celoto. Tovrstna modrost integrira subjekt in objekt ter razloči dele krogotokov od celote, medtem ko istočasno vidi njihovo udeleženost v ohranjanju te celote.« (prav tam: 8)

Ljubezen omogoča, da se ples ne ustavi. Vendar se brez pravičnosti ljubezen ne sprašuje o poštenosti ali možni pristranosti plesa. Ljubezen, povezana s pravičnostjo, vnaša ustvarjalnost, ki povečuje kompleksnost plesa ali izumlja nove plese. Ljubezen, ki je oplemenitena z modrostjo, pa lahko razume sistematsko naravo plesa.« (prav tam: 8)

8.3. Modrost

Namesto da bi kliente z diagnosticiranjem razkosal na dele, si je Barnes prizadeval za ohranjanje celostnosti s pomočjo modrosti, ki jo je razumel v skladu z Batesonom kot »občutek ali spoznanje krožnosti«, ki popravlja »preveč namensko in ciljno osredotočen pogled na življenje« v smeri »bolj sistemskega pogleda« (Bateson, 2019b: 175), »upoštevanja in ravnanja v skladu s poznavanjem celotnega sistemskega bitja« oziroma »poznavanja širšega interaktivnega sistema – sistema, ki v primeru motnje najverjetneje poraja eksponentne krivulje sprememb« (prav tam: 447).

Začetek modrosti je Barnes videl v nedolžnosti, ki je ni razumel kot naivnost,

temveč kot način umeščanja v našo ekologijo, v naše zgodbe¹⁴:

»Ne postavlja nas nekam ven, kjer bi lahko stali s kamero v roki in poskušali fotografirati celotno zadevo ali kakšen njen delček. Ta nedolžnost nas vključuje v celoto in nam kaže, kje smo ugnezdeni v ekologijo. Od tam se lahko premaknemo k spoznanju, da nismo mi tisti, ki priovedujemo svoje zgodbe, temveč da zgodbe govorijo skozi nas – da teorija deluje skozi tiste, ki jo prakticirajo in da ples pleše skozi plesalce. Metafora je kinetična in ne kinematična. Izstopi nam pomembnost gibanja, ritma in časa. Nedolžnost, ki obnavlja občutek celostnosti, je začetek modrosti in modrost je ekološko razumevanje odnosov, pa naj gre za odnose med posamezniki, skupinami, drevesi v gozdu ali za širšo ekologijo.« (prav tam: 11)

V idealnem primeru se torej v terapevtskih pogovorih preko ljubezni, ki posluša in sprejema, ter preko pravičnosti, ki daje (da bi se lahko ohranjalo ravnovesje med nasprotji v odnosih) in preprečuje neenakost, modrost kaže kot dojemanje drugega kot dela širše celote.

9.

Glasovi zdravja in razumnosti v psihoterapevtskih pogovorih

Inka Miškulin, ki spada med tiste hrvaške kolegice in kolege, na katere je imel Barnes največji vpliv (Miškulin, 2014, 2016ab, 2017), je nedavno opisala vinjeto iz svoje psihoterapevtske prakse, ki je po mojem mnenju dobra ponazoritev tega, kako lahko terapeut neguje ljubezen, ki posluša in sprejema, udejanja pravičnost, ki daje in preprečuje neenakost, ter razvija modrost, ki dojema drugega kot del širše celote:

»Moja klientka Nora se je pogovarjala z osebo v sebi. Ko se je vse skupaj začelo, je bila prepričana, da gre za telepatijo. Svojega sogovornika je poimenovala David. Na začetku je bil prijateljski in je dobro vplival nanjo. Sčasoma pa so jo ti notranji 'telepatski pogovori' začeli preobremenjevati in jo ovirati v vsakdanjem življenju. Sprejeta je bila v psihiatrično bolnico, kjer je dobila diagnozo in zdravila.«

¹⁴ Barnes je razvil svoje razumevanje nedolžnosti v dveh korakih. Najprej v pogovorih z Jamesom McBridom Dabbsem, zagovornikom človekovih pravic, ki je v času Martina Luthra Kinga pisal in govoril v podporo ameriškemu jugu (Barnes, 1994: 60-62). Za Dabbsa transcendenco ni bila nekaj »onstrani«, temveč celostnost v izražanju in celota vsega doživljanja. In celostnost ustvari kvalitete nedolžnosti: »Nedolžen je tisti, ki lahko vidi celoto.« Drugi korak pa je Barnes naredil, ko se je posvetil študiju kibernetike in je odkril, da vje v kibernetiki začetek modrosti nedolžnost [...] Začetek modrosti v kibernetiki je spoznanje o krožnosti, vzorcu in celostnosti. Modrost ne obtožuje, je neškodljiva in vsebuje preprostost, ki nam omogoča, da stvari zagledamo in zasišimo na drugačen način. Tu se lahko spomnimo na Hegla, ki je trdil, da v kolikor smo modri, lahko dojamemo krožnost pogovora. Krožnost je nujna značilnost modrosti.« (Barnes, 1994: 8-9)

Najina srečanja so se začela nekaj let kasneje. Po določenem času je Davida preimenovala v 'Gospod X' in nato v 'pojav'. Epistemični položaj njene izkušnje se je spremenil, vendar se pogovori niso zaustavili. Danes ga opisuje kot 'ločen del sebe, ki ni pod nadzorom njene volje, vendar vztraja, da je David, čeprav to nima nobenega smisla. To mi gre na živce. Rada bi, da bi nehal s tem.'

Sem edina, ki vem, da ima Nora še vedno te notranje pogovore. Na enem najinih zadnjih srečanj me je prosila, če se lahko poskušam pogovoriti s tem 'pojavom, ki vztraja, da je

David'. Vprašala sem pojav, kaj bi David rekel, če bi mu Nora povedala, da pojav vztraja na tem, da je David. Odgovoril je, da je očitno, da je David. Potem sem vprašala Noro, kaj ona misli, da bi David rekel, kdo je 'resnični' David. Ali bi on mislil, da je 'pojav' – dejansko - David? In takoj sem vprašala 'pojav': 'Če David ne ve zate, morda ti ustvarjaš določeno vrsto zmede.' Nora je komentirala: 'Pojav je v krizi. Ne more komunicirati, če ni David. Obmolknil je.'

Z Noro sva nadaljevali s pogovorom o njenih pogovorih s 'pojavom'. Kot se je del Nore od nje odcepil, tako jo je psihiatrični sistem poskusil odcepiti od njenega okolja, jo klasificiral in stigmatiziral ter s tem njeno doživljanje usmerjal v še zahtevnejšo obliko cepitve. Najini pogovori so Nori omogočili, da je spremenila svojo interpretacijo celotne izkušnje, ki je bila s strani psihijatrije in družbe označena kot patološka, in da jo je lahko sprejela kot senzibilen odziv na občutek osamljenosti, ki ga je imela v tistem času. Ideja, ki jo je imela takrat, da se z Davidom telepatsko pogovarja, se je danes preoblikovala v idejo, da je del nje. Tega dela sebe se več ne boji, temveč ga doživlja kot svetovalca in prijatelja. Prav tako si je v terapiji postavila nov cilj, da bi se bolje povezala z ljudmi okoli sebe. Najini pogovori niso pripomogli le k drugačnemu Norinemu razumevanju lastne izkušnje, temveč tudi k mojemu drugačnemu razumevanju njene izkušnje. Ko sem njeno doživljanje sprejela, ne da bi poskušala nanj nalepiti določeno psihopatološko kategorijo, sem z Noro soustvarila kontekst za pogovore, ki so omogočili novo razumevanje in nov pomen Norinega 'pojava'.¹⁵ (Miškulin, 2020: 110)

Inka Miškulin je poslušala Noro in ni vsiljevala patologizirajoče psihiatrične teorije o t. i. »slušnih halucinacijah«. Namesto tega je skrbela, da so se pogovori lahko nadaljevali, s tem da je odpirala prostor za Norine (proto)teorije in razumevanja ter skupaj z njo soustvarjala nova razumevanja, h katerim so lahko prispevali svoj delež tudi vsi Norini notranji glasovi ali deli. Nora in Inka sta glasove, ki so jih psihiatri, medicinsko osebje in Norini bližnji označili kot simptom norosti, v psihoterapevtskih pogovorih preokvirili iz bolezenskih v glasove zdravja in razumnosti.

Klinična vinjeta Inke Miškulina ponazarja to, kar je Barnes (2002) poimenoval »refleksivna psihoterapija«, v kateri se psihoterapeut uči klientove teorije. Na ta način terapevt postane klientu ogledalo, tako da lahko klient zagleda svojo lastno teorijo skozi terapevtov oči in spozna, da gre za proces konstrukcije. V naslednji fazi pa potem klientka lahko razvije tako vrsto zavedanja, da zagleda sebe skozi sebe, spozna svoje spoznavanje in prepozna, kako samo sebe proizvaja. Po drugi strani pa je proces na teorijo osredotočene psihoterapije *posnemalen (imitacijski)*: »Klient sprejme in uporabi psihoterapeutovo teorijo, tako da interpretira in opiše sebe – samega sebe zagleda preko teorije« (prav tam: 56).

Čeprav je klinična vinjeta Inke Miškulina kratka, je možno na njeni podlagi vsaj zaslutiti, da je potrebno veliko vztrajnosti, dela in napora, da lahko izstopimo iz prevladujoče medicinsko/psihiatrične paradigme, ki razume slišanje glasov zgolj kot patološki simptom in vsiljuje posnemanje. Namesto tega Inka Miškulina kot ekspertinja v Batesonovi epistemologiji (Miškulin, 2016ab, 2017) dela v skladu z njegovo izjavo, ki jo je podal na podlagi dobro dokumentiranega opisa Percevalovega okrevanja (gre za pacienta iz 19. stoletja) (Bateson, 1962), da lahko slušne halucinacije razumemo kot del izkušnje dvojne vezi in da imajo samozdravitevski potencial, ker so oblika modrosti telesa in umova: »Eno je razumeti simptom (v primeru Inke Miškuline glasove, op. M. M.) kot del obrambno varovalnega mehanizma; popolnoma nekaj drugega pa je, če ga razumemo kot obliko modrosti telesa ali umova, ki lahko ustvari tak napad nase, da potem pride do razrešitve patologije.« (Bateson, 1962: xii)

Batesonovo zavzemanje za depatologizacijo »halucinacij« pa ni slonelo le na objavi Percevalovega pričevanja, temveč tudi na rezultatih niza kibernetiskih nevrofizioloških eksperimentov, ki so se začeli v petdesetih letih prejšnjega stoletja in o katerih so prvič poročali v članku »Kaj žabje oko sporoča žabjam možganom?« (Lettvin, Maturana, McCulloch in Pitts, 1959). Spremenili so običajni pogled na zaznavo in zamajali reprezentacijsko paradigma, saj so pokazali, da na podlagi delovanja živčnega sistema kot organizacijsko zaprtega sistema ni mogoče razločiti med zaznavo in halucinacijo. To odkritje je privedlo do epistemološkega premika (od reprezentacionalizma h konstruktivizmu) (Štajduhar, 2010) in v devetdesetih letih do zastavitve novega raziskovalnega pristopa/projekta z imenom »nevrofenomenologija«¹⁵ (Varela, Thompson in Rosch, 1993; Varela, 1996).

¹⁵ Mirjana Dabić-Jeftić in Barnes (1993) sta izvedla enega prvih nevrofenomenoloških poizkusov s hipnozo, v katerem sta se eksplicitno sklicevala na integracijo Batesonovega razumevanja, da je hipnoza odnos in vrsta komunikiranja, ter razumevanja Miltona H. Ericksona, da je hipnoza znanost o interkomuniciranju. Pojem hipnoze sta uporabila za opis odnosa med Barnesom kot hipnotizerjem in petimi subjekti, ki so sodelovali v pogovorih na tak način, da se je vsebina pogovorov pokazala povezana z izmerjenimi fiziološkimi stanji (to je z evociranimi potenciali P300).

V zadnjih tridesetih letih številni avtorji poskušajo po svojih najboljših močeh prispevati k nujnim spremembam togih definicij halucinacij in drugih psihopatoloških simptomov, ker ima obstoječa diagnostika duševne patologije zelo nizko veljavnost in zanesljivost (npr. Verhaeghe, 2016; Tamminga in dr., 2010). Tudi gibanje Slišanje glasov (angl. Hearing Voices Movement) (Romme in Escher, 1989; Corstens in dr., 2009; Možina, 2019; Steel in dr., 2019) v svoji klinični praksi in raziskovanju kaže, da »slušne halucinacije« lahko razumemo kot smiselne glasove, ki pomagajo k okrevanju. Namesto pojma »halucinacija«, ki ima patologizirajoč in objektivizirajoč prizvok ter stigmatizirajoče družbene učinke, predlagajo nevtralnejše pojme - »slišanje glasov« in »slišalci glasov« – ker gre za relativno univerzalno človeško izkušnjo in bi morala biti kot tako destigmatizirana in družbeno normalizirana:

»Glasove lahko razumemo in konceptualiziramo kot smiselne in v principu razumne izkušnje, do katerih pogosto pride po psihosocialnih travmah in posebno obremenjujočih osebnih izkušnjah, ki so povezane s travmami, vendar je informacija o njih zavita v simbolno, disociirano ali implicitno govorico.« (Dekleva, 2015: 44-45)

Tudi Barnes je stalno poudarjal, kako zahtevna je psihoterapevtova naloga poslušanja, če hoče v jeziku klienta poleg eksplikativnih razbrati tudi implicitne pomene, medtem ko hkrati nosi veliko odgovornost za svoje besede in govorico. V enem svojih najboljših člankov z naslovom *Glasovi zdravja in razumnosti v psihoterapevtskih pogovorih* (angl. *Voices of sanity in the conversation of psychotherapy*) (Barnes, 2001), ki ga je napisal v spomin svojemu kibernetskemu mentorju Gordonu Pasku, pravi:

»Problem psihoterapije je, kako lahko po eni strani poslušanje in izmenjava konceptov v srečanju klienta in psihoterapevta zmanjša bolečino in trpljenje in kako lahko po drugi strani vzbudi odgovornost za nezdrave glasove hudo bje, maščevanja, sovraštva in krivde. Da bi rešila ta problem, mora psihoterapija razviti odgovornost za svoje besede — še posebno za svoje teorije (psihopatologije) — za to, katere pojme izbira in kako jih uporablja. Medtem ko psihoterapija rešuje te probleme, je njen največji izliv, kako lahko pomaga k ustvarjanju možne alternative nekomunikacijskim rešitvam problemov, ki izvirajo iz patologije komuniciranja in jih je možno rešiti s pogovorom.« (prav tam: 537)

Barnes je poudaril, da ljudje, ki trpijo, ne zaprejo svoje bolečine le v notranje monologe ali dialoge, temveč pogosto ostanejo brez glasu, še posebno če so bili žrtve mučenja ali drugih oblik nasilja. Barnes je psihoterapevte spodbujal, da naj dajo bolečini glas, kajti ko klienti navsezadnje le spregovorijo o svojih travmah, lahko eksternalizirajo svoje notranje monologe in dialogue ter začnejo

pripovedovati zgodbe (prav tam: 537). Namesto da poslušajo glasove svojih teorij, naj terapevti prisluhnejo glasovom svojih klientov, dokler njihovi »glasovi ne postanejo jasni, ko odražajo zrelo individualnost klientov in njihovo sposobnost za oblikovanje enkratnega samoopisa« (Barnes, 2002: 124).

10.

Barnesova dialogoterapija kot postmoderna konstruktivistična praksa

Leta 2008 je Barnes svojemu raziskovalnemu in praktičnemu projektu psihoterapije, ki ni osredotočena na neko psihoterapevtsko teorijo, temveč povezana s kibernetiko drugega reda kot »znanostjo, ki proučuje dialoške prakse in jih umešča v hermenevtični krog interpretacije in razumevanja«, dal novo ime - »dialogoterapija« (dialogotherapy) (Barnes, 2008: 25). To nadgradnjo psihoterapija svojo hermenevtiko naredi razvidno, se definira kot pogovor in se razvija s pomočjo jezika vsakega klienta, ne pa na podlagi privilegiranih besednjakov velikih in splošno veljavnih psihoterapevtskih teorij. Barnes torej dialogoterapije nikakor ni razumel kot novega psihoterapevtskega pristopa, temveč kot nadaljevanja svojega projekta »psihoterapije drugega reda« oziroma »psihoterapije psihoterapije«, ki se na teoretski in praktični ravni stalno krožno vrača na svoj začetek, k refleksiji temeljnih razlikovanj in, kot bi rekel Bateson, k »razlikam, ki ustvarjajo razlike« (Bateson, 2019: 525).

Hkrati je bil novi pojem dialogoterapija Barnesov poskus preseganja dualizma med psiho oziroma umom in telesom, ki se odraža v pojmu psihoterapija. Strinjal se je z Batesonovo tezo, da v kolikor »bomo še naprej delovali v mejah kartezijskega dualizma uma proti snovi, bomo bržkone še naprej razumeli svet v smislu Boga proti človeku, elite proti ljudem, izbranega ljudstva proti drugim, nacije proti naciji, človeka proti naravi« (Bateson, 2019: 353-354). Če potem takem psiha ni ločena od telesa in če so tradicionalni dualizmi, ki ju ločujejo, zmotni, bi se lahko psihoterapija imenovala tudi teloterapija ali psihoteloterapija. In potem se lahko vprašamo: ali psihoterapija pomeni zdravljenje s psihološkimi sredstvi in bi teloterapija lahko pomenila zdravljenje s telesnimi sredstvi, psihoteloterapija pa zdravljenje s psihološkimi in telesnimi sredstvi? Ali pa psihoterapija pomeni, da gre za zdravljenje psihe in bi potem teloterapija pomenila, da gre za zdravljenje telesa, psihoteloterapija pa za zdravljenje telesa in psihe? Kako zanimivi zapleti! To se zgodi, ko psihoterapijo refleksivno obrnemo samo k sebi in ko se vprašamo o pomenu samega pojma psihoterapija. Vsaj na zadnje vprašanje je nevroznanost dala v zadnjih dvajsetih letih jasen odgovor: kadar psihoterapija

deluje, potem ne spreminja le duševnih procesov, temveč tudi telo (možgane)¹⁶ (Grawe, 2007: 3). Da bi se izognil nesmislu, ki se porajajo iz dualizma psihe in telesa, se je zato Barnes vrnil k osnovni Freudovi definiciji psihoterapije, da gre za zdravljenje s pogovorom, za dialogoterapijo torej.

V raziskovanju dialoga je Barnes dal osrednje mesto hipnozi. Z njim se je začel intenzivno ukvarjati že v študentskih letih, ko si je z avtohipnozo pomagal pri sproščanju, izboljševanju koncentracije, krepitvi lastnega občutka vrednosti in celo pri neuspešnih poskusih, da bi svoje homoseksualne želje preoblikoval v heteroseksualne, saj je takrat pod pritiski okolja še vedno verjel, da je to mogoče. Kot psihoterapevt, supervizor in učitelj pa se je vse bolj posvečal temeljitemu proučevanju opusa Miltona H. Ericksona, čeprav se z njim ni nikoli osebno srečal¹⁷. Tako je na podlagi Ericksonovega razumevanja hipnoze kot »znanosti o interkomuniciranju« (Erickson, 1980: 70, 74-75) hipnozo vključil v svoj projekt dialogoterapije. Hkrati je podobno kot Robert Lindner (Barnes, 2002b, 2020;) hipnozo razumel kot okoliščino, vzdušje oziroma kontekst za dialogoterapijo:

»Dialog hipnoze ustvarja kontekst za proučevanje dialoga in nezavednih procesov. Skozi dialog, ki se odvija v hipnozi, dialoški terapeuti in njihovi pacienti skupaj porajajo nezavedno, o katerem govorijo. Nezavedno se kaže po eni strani kot proces, po drugi strani pa se lahko izkaže kot njihov najbolj dragoceni terapeutski vir.« (Barnes, 2008: 25)

Barnes je posebej poudaril, da nezavedno ni shramba ali objekt, temveč da gre za enaktivne in emergentne procese, ki se vedno dogajajo v odnosu (prav tam: 38). Zato lastno nezavedno lahko spoznavamo samo preko nezavednega drugega. Nezavedni procesi so avtonomni in jih zavestno ali z voljo ne moremo nadzorovati, čeprav lahko zavestni namen preglasi nezavedno.

Kot učitelj je Barnes svoje študente učil na enak način, kot je prakticiral psihoterapijo. Bil je pozoren na vsebino, a še bolj na odnose. Zanj je bilo poučevanje dialog in dialog je bil odnos. Nikoli ni vsiljeval svojih konceptov, temveč je raje negoval in odgovarjal na enkratnost vsakega posameznega študenta ali klienta.

Lea Šugman Bohinc, ki spada med tiste slovenske strokovnjakinje, na katere je Barnes najbolj vplival (Šugman Bohinc, 1996, 1998, 2000ab, 2003, 2005ab, 2010),

¹⁶ Joseph LeDoux, eden najbolj znanih nevroznanstvenikov, ki se posveča povezavam med nevroznanostjo in psihoterapijo, je takole opozoril na dejstvo, da v kolikor psihoterapija ne spreminja možganov, potem ni učinkovita: »Psihoterapija je za svoje cliente v osnovi učni proces in kot takšna predstavlja način spremenjanja možganskih povezav. V tem smislu psihoterapija pravzaprav uporablja biološke mehanizme za zdravljenje duševnih motenj.« (LeDoux v Grawe, 2007: 3)

¹⁷ V svojih predavanjih je Barnes večkrat omenil, da ga je bilo strah, da bi Erickson na svoj posreden način poskušal spremeniti njegovo homoseksualno usmerjenost v heteroseksualno. To je Erickson z nekaterimi klienti v času, ko je bila homoseksualnost v psihiatričnih in psihoterapevtskih krogih razumljena kot duševna motnja, žal tudi večkrat počel.

ga uvršča med postmoderne avtorje¹⁸, ki so znova obudili Freudovo osnovno tezo, da je psihoterapija dialog¹⁹, in so svoje modele utemeljili kot dialoške prakse (Šugman Bohinc, 2005ab). Glede na čas, v katerem so se razvili, jih nekateri označujejo za poststrukturalistične, medtem ko de Shazer (1994) meni, da bi bila točnejša oznaka nestrukturalistični, torej brez strukture v primerjavi s strukturnimi, strukturalističnimi. Svojo izkušnjo z udejanjanjem postmoderne konstruktivistične paradigme, s katero se je seznanila na Barnesovih seminarjih v okviru Šole kibernetike psihoterapije, Lea Šugman Bohinc opisuje takole:

»Zahteven miselni, konceptni preskok, ki ga od mene kot pomagajoče sodelavke terja postmoderna konstruktivistična paradigma, je po mojih izkušnjah vendarle manj težak od prizadevanja udejanjati držo in etiko udeleženosti v neposredni dialoški praksi. Zdi se mi, da je to bitka, ki bo trajala vse življenje, vse dokler bom udeležena v katerikoli interakciji. In mnogi, ki znajo misliti in izgovarjati postmodernost, se znajdejo na izjemno majavih tleh, ko se neposredno soočijo s sogovorniki v dialogu. Težko in do neke mere zamudno, nepraktično je ves čas upoštevati socialno konstruiranost, dogovorenost resnice. In se vedno znova srečevati z negotovostjo, odprtostjo možnih odgovorov v konkretni medosebni situaciji. Menim, da to tudi ni potrebno, dokler se nam v odnosih z drugimi ne zatakne ali ne zalomi. Dokler komunikacija teče brez večjih zastojev in ne povzroča trpljenja njenim udeležencem, zakaj bi jo motili z dodatno metakomunikacijo? Pogosto se na to odzovemo kot stonoga, ki so jo, uspešno premikajoč se, vprašali, katera noga gre prva in se je v tistem hipu spotaknila ter pozabilna na veščino, ki jo je dotej tako uspešno izvajala, ne da bi vedela, kako to počne. Ko pa se znajdemo v takšni ali drugačni stiski, ko trpimo, smo nezadovoljni z odnosi, ki jih imamo z drugimi, ali ko si zgolj želimo določenih sprememb v svojem življenju, pa nam jih ne uspe doseči, takrat postane vprašanje naše epistemologije odločilnega pomena.« (Šugman Bohinc, 2005a: 177)

Šugman Bohinc je uspela načela Barnesove dialoške terapije prenesti iz psihoterapije (Možina, Štajduhar, Kačič in Šugman Bohinc, 2011) tudi v socialno delo (Šugman Bohinc, Rapoša Tajnšek in Škerjanc, 2007) in druge oblike psihosocialne podpore in pomoči (npr. svetovalno delo na šolah) (Šugman Bohinc, 2011). Tudi tam je namreč našla možnosti za soustvarjanje izvirnih delovnih

¹⁸ Med postmodernimi pristopi, na katere nas je opozarjal tudi Barnes, so se na primer uveljavili k rešitvi usmerjena terapija de Shazera in Bergove (de Shazer, 1982, 1985, 1988, 1994; Berg in Miller, 2020; Možina in Rebolj, 2020), narativna terapija Whitea in Epstona (White in Epston, 1990; White, 2007) idr.

¹⁹ Šugman Bohinc (2005: 168) poudarja, da je »Freud analitično zdravljenje opredelil kot izmenjavanje besed in poudarjal magično moč besed, s katerimi govornik poslušalcem posreduje svoje znanje in s sprožanjem najrazličnejših čustev vpliva na njihove presoje in odločitve. V času od Freudove opredelitev terapije kot razgovora pa vse do postmoderne se je zdelo, da je omenjena predpostavka postala tako samoumevna, da je sploh ni bilo treba reflektirati in upoštevati.«

projektov podpore in pomoči, če so le strokovnjaki pripravljeni sestopiti s položaja moči in ekspertnosti ter namesto tega zavzeti perspektivo dodajanja in krepitve moči sogovornikov, odpirati kontekst za razgovor, v katerem je dovolj prostora za kliente in njihove zgodbe in v katerem se pomagajoči strokovnjaki učijo klientove teorije (o problemu in želeni spremembi, o razpoložljivih virih moči za njeno uresničenje) in njegovega osebnega jezika. Tako ji je uspelo postmodernno dialoško prakso koncipirati kot »sistematicno nesistematicni pristop«:

»Pomagajoči strokovnjak sistematicno uporablja sistem konceptov in postopkov, torej 'strokovno teorijo', ki mu omogoča ravnati 'z osebno teorijo' kateregakoli klienta. V nasprotju z izvajalci klasičnih pristopov pomoči klientskih teorij ne prevaja v svojo strokovno teorijo osebnosti, patologije in pomoči, temveč se uči besednjaka svojih sogovornikov, da bi se jim pridružil v njihovi socialni konstrukciji sveta in prispeval k njenemu rekonstruiranju v smeri dogovorjenih želenih sprememb. Odtod sintagma 'teorija o ne-teoriji'. Omenjeni 'sistematicni' vidik uporabe strokovnih konceptov in postopkov pa pomeni le en vidik tako opredeljenega pristopa podpore in pomoči. Dopolnjuje ga 'nesistematicni' vidik, vsa raznolikost, ki jo konkretni klient prinese v delovno interakcijo – njegova konkretna opredelitev problema in želene spremembe, konkretni viri moči, s katerimi razpolaga oz. jih bomo krepili ali jih po potrebi dodali, da bi lahko v povsem konkretnem, za posameznega klienta oblikovanem načrtu majhnih, uresničljivih korakov realizirali, preverili in proslavili dogovorjene cilje. Zato 'sistematicno nesistematicni pristop' kot okvir delovnega odnosa, ki omogoča in neguje udeleženost vsakega od sogovornikov in zagotavlja, da bo njegov osebni glas slišan, upoštevan in spoštovan v dialogu soustvarjanja želenih sprememb.« (Šugman Bohinc, 2005: 179)

11.

Kako odgovoriti na raznolikost klientov in na enkratnost vsakega posameznega klienta?

Zgodovinsko gledano je bilo Barnesovo vztrajanje na tem, da naj bi psihoterapevti postali boljši poslušalci svojih klientov in da naj bi psihoterapevtske teorije dali v oklepaj, vzporedno s prizadevanji gibanja za t. i. »na klienta usmerjen« pristop (angl. client-directed approach) (Duncan, Solovey in Rusk 1992; Duncan & Moynihan 1994). Ta struja, ki je imela svoje nastavke že v delu Carla Rogersa (1942ab, 1957, 1961; Rogers in Dymond, 1954), se je okreplila v osemdesetih in devetdesetih letih na podlagi raziskovanja terapevtskih dejavnikov, torej tega, kaj v psihoterapiji deluje. Vse bolj se je kazalo, da igrajo ključno vlogo t. i. »skupni dejavniki« (angl. common factors). Rosenzweig (1936), ki je uvedel ta pojem že

leta 1936, je podal razlago, ki je uporabna še danes: ker dosegajo vsi psihoterapevtski pristopi podobne terapevtske uspehe, morajo obstajati panteoretični ali skupni dejavniki, ki prispevajo k opaženim terapevtskim spremembam ne glede na predpostavljene razlike med psihoterapevtskimi šolami (Duncan, 2010). S tako definicijo skupnih dejavnikov je Rosenzweig ob tem, da je opozoril na skupne značilnosti različnih psihoterapevtskih pristopov, hkrati odprl možnost njihove integracije.

V članku o zgodovini raziskovanja skupnih dejavnikov v tej številki Kairosa (Možina, 2020a) predlagam, da bi za simbol teorije skupnih dejavnikov ter za integracijo različnih psihoterapevtskih pristopov (in celo za interdisciplinarno integracijo psihoterapije s sorodnimi oblikami t. i. »pogovornih terapij« (angl. talking cures), kot so na primer psihološko in medicinsko svetovanje, klinično socialno delo) sprejeli ptiča Doda, na katerega se je Rosenzweig leta 1936 skliceval na podlagi njegove vloge v romanu *Alica v čudežni deželi* (Carroll, 2011). Po nenavadni tekaški tekmi različnih živali, v kateri sta bila štart in cilj prostorsko in časovno poljubna, je namreč Dodo razsodil: »Vsi so zmagali in vsi morajo dobiti nagrado.« (Carroll v Rosenzweig, 1936: 412) Ta Dodova razsodba je bila za Rosenzweiga točno tisto, kar je hotel sporočiti s svojim člankom: »Vsi psihoterapevtski pristopi so enako učinkoviti in vsi morajo dobiti nagrado.« (glej sliko 3)

Slika 3

»Vsi psihoterapevtski pristopi so enako učinkoviti in so zmagovalci!« nam sporoča Dodo in se na osnovi teorije skupnih dejavnikov zavzema za integracijo različnih psihoterapevtskih pristopov in celo za interdisciplinarno integracijo različnih oblik pogovornih terapij. Nanj se sklicujejo zagovorniki na klienta usmerjene psihoterapije, ki ne glede na psihoterapevtski pristop priznavajo klientu osrednjo vlogo v terapevtskem procesu (risba Ehti Štih).



Ob sklicevanju na teorijo skupnih dejavnikov zagovorniki na klienta usmerjene psihoterapije ob preobilici psihoterapevtskih pristopov niso hoteli ustvariti še enega več. Ravno obratno, njihov glavni namen je bil, da bi se, ne glede na psihoterapevtski pristop ali metodo, klientu priznalo osrednjo vlogo pri doseganju terapevtske spremembe:

»S pojmom na klienta usmerjena psihoterapija je bil poudarjen vpliv klientov na izid terapije: njihovi viri, moči in odpornost, njihov pogled na terapevtsko delovno zvezo, njihove ideje in teorije o tem, kaj bi jim lahko bilo v pomoč ter njihovi upi in pričakovanja. Z drugimi besedami, skupni dejavniki so kazali na to, da naj bi terapevtski proces usmerjali klienti: njihovim pogledom in razumevanju bi morali dati psihoterapevti v terapiji osrednjo vlogo in pomen.« (Duncan, 2010: 19)

Na klienta usmerjeni psihoterapevti so se ob poudarjanju pomena »klientove teorije o spremembì« (Duncan in Miller, 2000a) sklicevali na Jeroma Franka: »V idealnem primeru naj bi terapeut z vsakim klientom soustvaril terapijo [...], ki ustreza klientovim osebnim značilnostim in pogledu na problem.« (Frank in Frank v Duncan, 2017: xxii) Podobno je Barnes poudarjal, da naj se psihoterapevti namesto osredotočanja na teorijo in na psihopatološko diagnostiko svoje šole raje posvečajo »teoriji« vsakega klienta in uporabljajo svojo domišljijo za soustvarjanje alternativnih teorij skupaj s klienti. Priporočal je, da naj psihoterapevti upoštevajo »enkratnost in vire vsakega posameznega klienta in zaupajo dialogu, v katerem se porajajo 'prave', zdravilne besede in ustrezni koncepti za reševanje problemov s ciljem osvobajanja klientov in povečevanja števila, obsega in pomena njihovih izbir.« (Barnes, 2002: 20)

Klientovo teorijo spremembe²⁰ naj bi spodbujala terapeutova radovednost o klientovih idejah, stališčih in predvidevanjih o spremembì. Terapeut naj bi postavljal vprašanja, kot so na primer: Kaj bo drugače v tvojem mišljenju, čustvovanju, vedenju in odnosih, ko bo najina terapija uspešno zaključena? Kaj se ti je v preteklosti že obneslo, da si se premaknil v želeno smer? Ali si od svojih bližnjih, priateljev in iz mediev slišal kaj takega, kar misliš, da bi ti v najini terapiji lahko pomagalo?

Na klienta usmerjeni pristop je tudi zavračal skrito predpostavko, da je glavni heroj v psihoterapiji psihoterapevt kot »vitez, ki v blešečem oklepnu jaše na

²⁰ Na pomen klientove teorije o vzrokih problemov, ki jih ima, in o vrsti terapije zgovorno kaže študija Hesterja in dr. (1990; v Miller in dr., 2005: 286), v kateri so primerjali učinkovitost tradicionalnega načina zdravljenja alkoholne zasvojenosti s pristopom, ki je temeljil na vedenjskem modelu učenja. Podobno kot v predhodnih raziskavah ob koncu zdravljenja niso našli razlik. Vendar pa je spremiljanje (follow-up) pokazalo, da so tisti klienti, ki so pred začetkom zdravljenja verjeli, da so imeli probleme z alkoholom zaradi bolezni, v večji meri vzdrževali abstinenco, če so bili deležni tradicionalne (to je na abstinenčni temelječe) obravnave. Klientom, ki so verjeli, da je njihov alkoholizem »slaba navada«, pa je bolj pomagala na učenju temelječa obravnava (Wolfe in Meyers, 1999).

belem konju teorije, maha z mečem empirično podprtih terapij, pripravljen, da rešuje nemočne in dezorganizirane cliente, ki jim grozi psihični zmaj duševne bolezni« (Duncan, 2010: 149).

Priznanje, da je glavni heroj terapije klient (Duncan in Miller, 2000b) in dajanje prednosti klientovim teorijam in izbiram seveda ne izključuje terapevtovih idej, predlogov, modelov, metod in na kakršen koli način ne pomeni zanemarjanja terapeutovega prispevka. Gre bolj za to, da naj bi se psihoterapevti naravnali bolj sodelovalno glede na klientova pričakovanja o terapeutovi vlogi in glede na druge klientove ideje in prepričanja.

Za Barnesa (1994: xxiv) se »hermenevtična psihoterapija posveča interpretiranju razumevanja in kot intepretativna dejavnost namesto velikih teorij uporablja besednjak ali teorijo vsakega klienta«. Za to temeljno izhodišče, da naj se psihoterapijo prikroji potrebam vsakega posameznega klienta, je Barnes pripisal zasluge enemu od pionirjev kibernetike, Rossu Ashbyju, in njegovemu Zakonu potrebne raznolikosti, ki pravi, da samo raznolikost psihoterapevtovega delovanja lahko vsrka ali ustrezno odgovori na raznolikost klienta (Ashby, 1956: 206-207).

Barnes je vztrajal na tem, da naj psihoterapevti, ko delajo s klienti, kolikor je le mogoče, pustijo svoje teorije pred vrati svojih ordinacij. Namesto tega naj opazujejo in poslušajo ter bodo še posebej pozorni na čutila vsakega klienta (na oči, ušesa, usta, nos in kožo). Prav tako naj zrcalijo vedenje, ki ga opažajo. Razvil je »vidni in slušni seznam« za terapeute, po katerem naj bi »zrcalili dihanje, utripanje vek, držo, gibe in druge gibe. V jeziku naj bi se prilagodili klientovemu besednjaku, še posebno metaforam, glagolom in vsebinì. Uporabljam nezavedne procese za vsrkavanje in odgovarjanje na raznolikost zavestnega mišljenja: usmeri pozornost, spremeni zaznavo, izogni se utečenemu, zavestnemu mišljenju.« (Barnes, 1994: 120)

12.

Povezave med Barnesovim projektom refleksivne psihoterapije in skupnimi dejavniki

Eden ključnih konceptov v Barnesovem projektu povezovanja psihoterapije s kibernetiko drugega reda (Barnes 1994), ki ga lahko kratko imenujemo projekt refleksivne psihoterapije, je bil »učinkovitost«. Podnaslov programa podiplomskega izobraževanja Šole kibernetike psihoterapije, ki je bila osnovana v Zagrebu v poznih osemdesetih letih, je bil »Znanost učinkovite psihoterapije« (Možina, 1994: xvi). Definirali smo jo v skladu z Batesonovo epistemologijo, torej ne kot nabor psihoterapevtskih tehnik za manipuliranje s klienti, temveč kot razvijanje raznolikosti terapeutove odzivnosti za negovanje terapevtskega

delovnega odnosa. Da je tako usmeritev (kot so jo tudi raziskovali in uveljavljali zagovorniki na klienta usmerjene terapije) učinkovita, so potrdile tudi sodobne raziskave psihoterapevtskega procesa in izida (npr. Wampold in Imel, 2015; Norcross in Lambert, 2019; Norcross in Wampold, 2011, 2019).

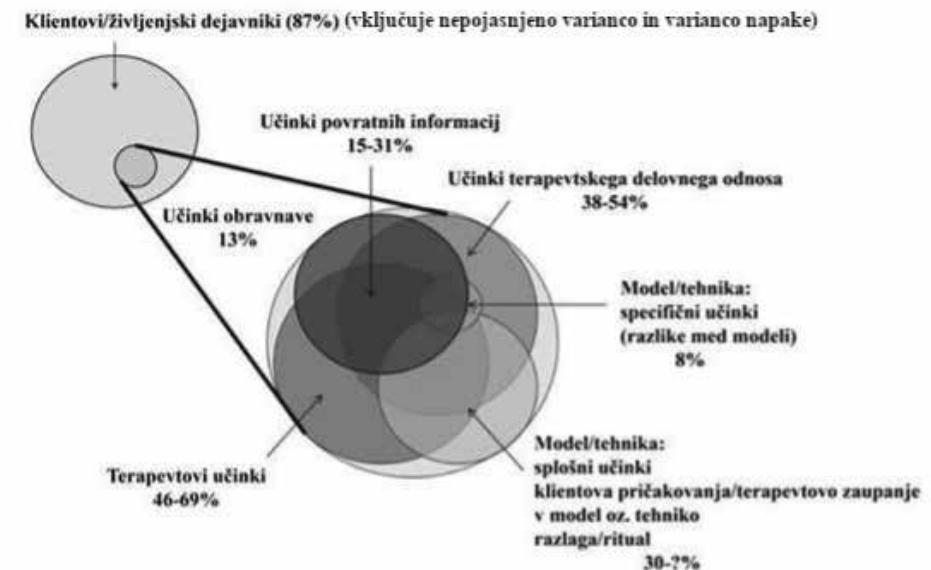
Metaanalize psihoterapevtskega procesa in izida so pokazale, da je za učinkovitost oziroma pozitiven terapevtski izid najpomembnejših pet med seboj krožno povezanih dejavnikov, ki so v glavnem skupni vsem psihoterapevtskim pristopom: klient, terapeut, terapevtski delovni odnos, model/tehnika (splošni in specifični učinki) in povratna informacija (Duncan, 2017: xvi-xxix) (glej sliko 4). Poglejmo, kakšne so povezave med njimi in Barnesovim projektom refleksivne psihoterapije.

12.1. Klientovi/zunajterapevtski življenjski dejavniki

Izsledki raziskav o terapevtskih dejavnikih vse bolj potrjujejo to, kar sem prikazal že zgoraj in kar je bil tudi eden ključnih Barnesovih poudarkov, da je klient nedvomno motor in glavni akter terapevtske spremembe (Duncan in Miller, 2000b). Klientovi dejavniki, kot so njegovi ali njeni viri, sposobnosti, moči, naporji, vztrajnost, motivacija, vera, distres, podpora bližnjih in v socialni mreži, članstvo v verski skupnosti, uspešno prebrodena kriza ter naključni dogodki, kot so nova zaposlitev, ločitev idr., prispevajo k učinku terapije kar 87% variance²¹ (glej krog na levi strani slike 4).

Slika 4

Izsledki psihoterapevtske znanosti o dejavnikih, ki prispevajo k izidi psihoterapije (po Duncan in Isebaert, 2017: xvi)



Če si preostalih 13%, ki predstavljajo učinek psihoterapevtske obravnave, zamislimo kot nov krog (torej kot novih 100%) (glej desni spodnji krog na sliki 4), potem prispevajo terapevtovi učinki 46% do 69%, terapevtski delovni odnos 38% do 54%, učinki povratnih informacij od 15% do 31%, splošni vpliv modela oziroma tehnike okoli 30% in specifični vpliv modela oziroma tehnike le 8%.

12.2. Terapevtovi učinki

Terapevtovi učinki prispevajo k 13% variance, ki predstavljajo učinek psihoterapevtske obravnave, kar od 46% do 69% (Crits-Christoph in dr., 1991; Anker in dr., 2010; Wampold in Brown, 2005; Project MATCH, 1998). Za dober izid psihoterapevtske obravnave ni ključnega pomena pripadnost terapevtov določenemu pristopu, saj so med njimi zelo majhne in nepomembne razlike v izidi – in to velja za katerokoli motnjo ali predstavljeni problem (Wampold in Imel, 2015). Znotraj posameznih pristopov pa obstajajo bolj ali manj učinkoviti terapevti oziroma svetovalci (Baldwin in Imel, 2013). Ključnega pomena torej ni, ali klient pride v psihoanalizo, sistemsko terapijo ali v katerikoli drugi pristop, temveč h komu pride.

V tabeli 1 je podana primerjava značilnosti učinkovitih psihoterapeutov, kakor jih je v svojem projektu refleksivne psihoterapije razvijal Barnes (s pomočjo

²¹ Za razumevanje slike 4 je najprej potrebno razlikovati varianco zaradi psihoterapije od tiste, ki jo pripisujemo klientu/življenjskim dejavnikom, torej od tistih spremenljivk, ki so slučajno povezane z modelom obravnave. So idiosinkratske za določenega klienta in del klientovih življenjskih okoliščin, ki pomagajo k okrevanju ne glede na sodelovanje v terapiji (Asay in Lambert, 1999). Izračunano iz 0,80 velikosti učinka psihoterapije je delež izida, ki ga je mogoče pripisati terapiji (13%), na sliki 4 prikazan z majhnim krogom na spodnji desni strani levega kroga. Nato pa so v velikem desnem krogu dejavniki, ki jih lahko pripisemo terapiji, podrobnejše napisani s pomočjo različno senčenih krovov. Preostalo varianco (87%), ki je prikazana z velikim krogom na levi strani, predstavljajo klientovi dejavniki ter nepojasnjena varianca in varianca napake.

ključnih konceptov: govor, človeški terapeut, razumevanje in zaupanje, terapevtski odnos, kompleksnost, prožnost, izid in cilji, utilizacija, povratna informacija, upanje, prepričevanje, tragika, samozavedanje, povezovanje psihoterapije z znanostjo in namerna praksa za izpopolnjevanje) (Barnes, 1994: 40; 2010) in kot so jih potrdile sodobne raziskave o skupnih dejavnikih (Gassmann in Grawe, 2006; Baldwin, Wampold in Imel, 2007, 2015; Wampold, 2011; Six, 2014).

Tabela 1

Primerjava značilnosti učinkovitih psihoterapevtov, kakor jih je v svojem projektu refleksivne psihoterapije razvil Graham Barnes (1994: 40; 2010) in kot so jih potrdile sodobne raziskave o skupnih dejavnikih (Wampold, 2011).

Značilnosti učinkovitih psihoterapevtov	
Refleksivna psihoterapija	Raziskave o skupnih dejavnikih
Gовор: terapeut obvlada retoriko in v svoj govor in način govorjenja vključuje besednjak klienta, družine ali skupine.	Terapevti obvladajo širok nabor medosebnih veščin, vključno z verbalno spretnostjo.
Človeški terapeut: terapeut ni omejen s pripadnostjo določeni psihoterapevtski šoli, njegov poudarek je na tem, da zna podeliti svoje občutke in ima rad svoje cliente.	Nabor medosebnih veščin učinkovitih terapevtov vključuje zaznavanje medosebnih odnosov, toplino in sprejemanje, fokus na drugem, čustveno modulacijo in izraznost.
Razumevanje in zaupanje: terapeut se nauči, kako razumeti klientovo razumevanje in kako graditi zaupanje.	Klienti učinkovitih terapevtov se počutijo razumljeni, zaupajo terapeutu in verjamejo, da jim terapeut lahko pomaga.
Terapevtski odnos: terapeut se zna s klientom pogovarjati in v o odnosu.	Učinkoviti terapevti znajo razvijati terapevtski delovni odnos s širokim spektrom klientov.
Kompleksnost: terapeut zna razvijati kompleksnost, tako da ceni vsakega klienta in njegovo ali njeno enkratnost.	Učinkoviti terapevti znajo klientom ponuditi sprejemljivo in prilagodljivo razlago njihovih težav.
Prožnost: terapeut razvija novo metodo za vsakega klienta in vsako situacijo.	Učinkoviti terapevti so prožni in prilagajajo terapijo, če pride do klientovih odporov ali če klient ne napreduje.
Izid in cilji: terapeut dela z individualnimi izidi in cilji klientov.	Učinkoviti terapevti znajo pripraviti terapevtski načrt, ki se sklada z razlago, ki so jo dali klientu.
Utilizacija: terapeut izkoristi sposobnosti, vire in kontekst klientov.	Učinkoviti terapevti prepoznajo značilnosti klienta in konteksta.
Povratna informacija: terapeut stalno dela na osnovi klientovih povratnih informacij.	Učinkoviti terapevti na avtentičen način stalno budno spremljajo klientov napredek.
Upanje: terapeut se zaveda, da je za terapevtsko spremembo ključno ohranjanje upanja.	Učinkoviti terapevti znajo vzbujsati upanje in optimizem.
Prepričevanje: terapevtsko glavno orodje je prepričevanje.	Učinkoviti terapevti znajo vplivati, prepričevati in so prepričljivi.

Značilnosti učinkovitih psihoterapevtov	
Refleksivna psihoterapija	Raziskave o skupnih dejavnikih
Tragika: terapeut sprejema tragični občutek življenja pri sebi in pri klientu.	Učinkoviti terapevti se ne izogibajo čustveno zahtevnim temam in izkoristijo te težave v terapevtske namene.
Samozavedanje: terapeut razvija samozavedajoče opazovanje in zavestno interpretativno dejavnost.	Učinkoviti terapevti se zavedajo svojih psiholoških procesov in ne vnašajo svojih vsebin v terapijo, razen če tega naredijo namerno in v terapevtske namene.
Povezovanje psihoterapije z znanostjo: terapeut ni le več umetnik svoje prakse, temveč jo tudi povezuje z znanostjo.	Učinkoviti terapevti sledijo najboljšim raziskovalnim izsledkom, ki jih potem lahko uporabijo pri delu z določenim klientom, problemom, v določenih pogojih obravnave, v določenem družbenem kontekstu idr.
Namerna praksa za izpopolnjevanje: terapeut uporablja stalno snemanje in analizo svojih seans, supervizijo in se praktično izpopolnjuje.	Učinkoviti terapevti se stalno izpopolnjujejo, tako da dosegajo pričakovani ali več kot pričakovani napredki s klienti.

Značilnosti, ki so šibko ali pa sploh niso povezane z izidom terapije, pa so terapevtska starost, izkušenost (Goldberg in dr., 2016), spol, rasa, stopnja, do katere terapeut sledi določenemu terapevtskemu protokolu, terapevtska samoocena socialnih veščin in lastne učinkovitosti ter kaj je terapevtov prvi poklic, v kolikor je psihoterapija drugi (Kim, Wampold in Bolt, 2006; Wampold in Imel, 2015).

12.3. Učinki terapevtskega delovnega odnosa oziroma terapevtske alianse

Prispevek alianse k učinkom obravnave, ne glede na terapevtovo teoretsko prepričanje, je od 38 do 54%, kar je pet do sedemkrat več od prispevka modela ali tehnike (Lambert in Barley, 2002; Crits-Christoph, Connolly Gibbons in Mukherjee, 2013). Med različnimi modeli za razlago in operacionalizacijo terapevtske alianse (npr. Rogers, 1961) se je od sedemdesetih let prejšnjega stoletja najbolj uveljavil Bordinov (1979, 1994) panteoretski model delovne zveze, ki integrira in hkrati presega teoretične usmeritve posameznih psihoterapevtskih pristopov in ki mu je sledil tudi Barnes. Aliansa združuje tri med seboj krožno povezane in soodvisne dejavnike: čustveno vez med terapevtom in klientom, strinjanje glede terapevtskih ciljev in strinjanje glede *nalog*, ki omogočajo uresničevanje ciljev (Norcross, 2002; Kobal, 2004ab, 2013; Praper, 2016).

Prav tankočutnemu in potrežljivemu sooblikovanju klientove prihodnosti s pomočjo terapevtskih ciljev in nalog, ki spodbujajo majhne korake v smeri rešitev ter istočasno krepijo delovno zvezo in lažje soočanje z občasnimi težavami v delovnem odnosu, je Barnes posvečal osrednjo pozornost (Barnes, 1994: 69-76). Podobno kot drugi avtorji (npr. de Shazer, 1982, 1985, 1988, 1994;

O'Hanlon, 1988; O'Hanlon in Weiner-Davis, 1989; O'Hanlon in Martin, 1992; Safran in dr. v Norcross, 2002: 236) je poudarjal, da se pogajanje o ciljih in majhnih korakih odvija tako na nezavedni kot zavestni ravni in vzpostavlja pogoje za terapevtsko spremembo.

12.4. Učinki povratnih informacij

Kako upravičeno je Barnesovo prizadevanje za povezovanje kibernetiske epistemologije (in njenega ključnega koncepta povratne zveze (angl. feedback)) s psihoterapijo, so najnazornejše potrdile prav ugotovitve o učinkih povratnih informacij. V zadnjih dvajsetih letih so raziskave pokazale, da sprotno zbiranje klientovih *povratnih informacij* in njihova uporaba za vodenje terapevtskega procesa prispevata k terapevtskemu izidu od 15 do 31%. Z razvojem računalniške in komunikacijske tehnologije postajajo »povratno informirana obravnava« (feedback-informed treatment = FIT) (Miller, 2012; Miller in dr., 2015), »rutinsko merjenje izida« (routine outcome measurement = ROM) (de Beurs in dr., 2011; Maeschalck, Prescott in Miller, 2019) in »spremljanje v dejanskem času« poteka obravnave (angl. Real Time Monitoring = RTM) (npr. Schiepek, 1999, 2008; Schiepek in dr., 2005; Schiepek in dr., 2005; Sommerfeld, 2005) vse pomembnejša podpora za večanje učinkovitosti psihoterapije.

Če pogledamo bolj podrobno, so raziskave (Duncan 2017: xxviii) pokazale, da:

- a. so učinki povratnih informacij na izid v glavnem neodvisni od meritcev oziroma ocenjevalnih sistemov;
- b. sistematično zbiranje povratnih informacij izboljša izide ne glede na to, ali poteka v sodelovanju s klienti (čeprav tako sodelovanje daje boljše rezultate) ali če povratne informacije dobivajo samo terapevti (na primer preko telefona ali preko neposrednega osebnega stika);
- c. povratne informacije koristijo klientom z različnimi težavami in demografskimi značilnostmi, čeprav jih lahko obravnava v različnih kliničnih settingih strokovnjaki različnih profesij in ne glede na to, ali so izkušeni ali začetniki;
- d. povratne informacije izboljšajo izide ne glede na psihoterapevtski model – povratno informirana obravnava ne določa, katero tehniko naj se uporabi, temveč omogoča prilaganje katere koli metode v klientovo dobro;
- e. večina psihoterapevtov na neformalen način zbira in upošteva klientove neformalne povratne informacije o napredku in terapevtskem delovnem odnosu.

Povratno informirane obravnave, ki so podprte z različnimi meritci in algoritmimi, tako empirično potrjujejo Barnesovo izjavo, ki sem jo postavil za moto temu članku: »Kakšna potrata virov, kakšna izguba človeških zmožnosti, da

se moramo terapeuti stlačiti v majhne škatle, na katerih so različne nalepke.« (Barnes, 2010a: 152). Nesmiselno je torej načelno poudarjanje superiornosti določenega pristopa nad ostalimi ali določene (pod)skupine psihoterapevtov nad ostalimi, na primer tistih, ki delajo v zdravstvu in tistimi zunaj njega, politična ideologija, ki nima strokovne in znanstvene podlage. Trenutno najbolj obetavno zagotovilo za kvalitetnejšo in učinkovitejšo psihoterapijo današnjega dne in v prihodnosti je stalno spremeljanje in evalviranje prakse posameznih psihoterapevtov oziroma posameznih terapevtskih in svetovalnih obravnav v lokalnih kontekstih, za kar se je stalno zavzemal tudi Barnes.

12.5. Uporabljeni model/tehnika: specifični in splošni učinki (razlaga in ritual), klientovo pričakovanje (upanje, placebo) in terapevtovo zaupanje v model/tehniko

Če je specifični vpliv modela oziroma tehnike le 8%, pa je splošni vpliv okoli 30%. To pomeni, da ni toliko pomembno, ali terapeut uporablja tehniko prostih asociacij, praznega stola, iskanja izjem, postavljanja odnosnih kipov, domačih nalog, prikaza negativnih misli idr., temveč je večini metod in tehnik skupno to, da spodbujajo cliente k terapevtskim dejanjem. Terapevti pričakujejo, da bodo klienti nekaj naredili drugače, npr. razvili novo razumevanje, izkusili druge občutke, se soočili s strahovi in bojaznimi, spremenili stare vzorce vedenja itn. Modeli in tehnike klientu in terapeutu omogočajo strukturiranje in fokusiranje v plovbi po nepredvidljivih vodah v smeri terapevtske spremembe.

Podobno kot zagovorniki teorije skupnih dejavnikov se je tudi Barnes, ki je učenju tehnik posvečal minimalno pozornost, rad skliceval na delo Jeroma Franka (1971, 1973), ki je kot prvi sistematiziral teorijo skupnih dejavnikov v t. i. »kontekstualni model« in poudarjal, da je spodbujanje klientovega upanja in pozitivnih pričakovanj ključni dejavnik pri mnogih oblikah zdravljenja (ne le pri psihoterapiji) ter da vsi modeli vsebujejo mit ali *razlago* o klientovih težavah in postopek ali *ritual*, to je strategije za njihovo razreševanje. Tako modeli v večjem delu (30%) učinkujejo preko aktivacije placebo, upanja in klientovih pričakovanj v kombinaciji s terapevtovim zaupanjem (angl. allegiance) v model oziroma tehniko. Dokler je obravnava za klienta smiselna in spodbuja njegovo aktivno sodelovanje, tak ali drugačen pristop ne igra bistvene vloge. Z drugimi besedami, terapevtske tehnike so sredstva za posredovanje placebo (Kirsch, 2005).

Če torej z Dodovo pomočjo (glej sliko 5) obrnemo nazaj in povzamemo: Kakšna je njegova končna ocena o povezavah med Barnesovim projektom refleksivne psihoterapije in skupnimi dejavniki?

Slika 5

Dodo na podlagi raziskav o skupnih dejavnikih potrjuje znanstveno utemeljenost predpostavk, ki jih je predlagal Barnes v okviru svojega projekta refleksivne psihoterapije (risba Ehti Štih).



Izsledki raziskovanja o skupnih dejavnikih, ki prispevajo k izidu psihoterapije, potrjujejo znanstveno utemeljenost predpostavk, ki jih je predlagal Barnes v svojem projektu refleksivne psihoterapije, ko je povezel kibernetiko epistemologijo s psihoterapijo za povečevanje njene učinkovitosti. Te predpostavke so:

- ključno vlogo pri terapevtski spremembni igrajo značilnosti in raznolikost klientov ter njihovega življenjskega konteksta v času obravnave;
- psihoterapeut mora s svojim ravnanjem fleksibilno in raznoliko odgovoriti na raznolikost klientov in njihovih življenjskih okoliščin;
- terapevtski delovni odnos (terapevtska aliansa) je pomembnejši od tehnik;
- terapevt upravlja terapevtski proces na osnovi stalnih, sistematičnih povratnih informacij klienta ozziroma klientskega sistema (bližnjih, družine idr.).

13.

Epilog o nekonformističnem, ustvarjalnem prestopništvu Grahama Barnesa

Leta 2005 je Barnes za svoje doktorsko delo in številne članke, kjer je prikazal škodljive učinke TA, v kolikor je osredotočena na teorijo, prejel največje priznanje, ki ga podeljuje Mednarodno združenje za transakcijsko analizo, to je spominsko

priznanje Erica Bernea (Eric Berne Memorial Award). Od leta 1971, ko so ga podelili prvič, je bil Barnes prvi gej, ki ga je prejel in hkrati je bilo prvič, da je bilo povezano s problematizacijo psihoterapevtske obravnave homoseksualne tematike. V svojem govoru ob prejemu priznanja s pomenljivim naslovom *Transgresije* (angl. *Transgressions*) (Barnes, 2005), saj v angleščini transgresija običajno pomeni prekršitev, prekršek, prestopek, kršitev zakona, lahko pa tudi greh ali pregreho, je Barnes najprej poudaril, da ga sprejema v imenu vseh ljudi, ki so jih kdajkoli stereotipizirali s psihopatološkimi oznakami in diagozami. Nato se je poklonil tragedijam številnih pacientov, ki so jim transakcijski analitiki in drugi terapevti prizadeli nepopravljivo škodo, ko so jih obravnavali v skladu s TA teorijo in drugimi teorijami brez pravega posluha za njihovo raznolikost in enkratnost. Glede na vse, kar je sam kot gej v svojem življenju pretrpel zaradi stigmatizacije homoseksualnosti hkrati kot prekrška in kot greha, je bil njegov poklon vse prej kot vljudnostna fraza za večji govorniški učinek.

Tako v svojem strokovnem in znanstvenem delu kot tudi v svojem osebnem življenju si je namreč Barnes celo življenje prizadeval za enakost, emancipacijo tako ali drugače odrinjenih in izločenih ter za nekonformizem²². Prav to pa je hotel pokazati tudi z naslovom svojega predavanja, saj je pojem transgresija sklicujoč se na ameriškega filozofa Ralpa Walda Emersona²³ pozitivno preokviril: »Transgresija – v smislu nekonformizma – vodi k temu, kar je Emerson imenoval zanašanje nase, učenje zaupati sebi in postajati sam svoj, spoznavanje samega sebe, negovanje lastne individualnosti, da bi uresničili tisto najboljše, kar lahko postanemo. Po Emersonu transgresija pomeni, da človek opravlja svoje delo in se razvija. Da prestopa omejitve, teorije in pospološtve, vztraja na svojem in nikoli ne oponaša.« (Barnes, 2005: 222)

Če si pogledamo Barnesovo biografijo (Možina, 2020b), je bil vsekakor prestopnik v pozitivnem, Emersonovem pomenu (Emerson, 1841). Kal njegovega nekonformizma je začela poganjati že v otroštvu, ko je njegovo poželenje začelo pljuskati stran od družbeno sprejemljivega heteroseksualnega vedenja. Svojo izkušnjo odraščanja, ki sta jo močno zaznamovali družbena homofobija in nasilna religiozna ideologija, je opisal v avtobiografski knjigi *Doseganje boga* (*Achieving God*), ki jo je pisal zadnjih dvajset let svojega življenja (Barnes, 2006), pa ga je smrt tik pred odločitvijo, da jo bo izdal, prehitela. V knjigi je glavni

²² S svojim pretanjem občutkom za prezro ustvarjalnost marginaliziranih je tako Barnes opozoril tudi na pozabljen opus psihologa in psihoanalitika Roberta Lindnerja (1952, 1954, 1956), ki je na novo definiral hipnozo kot osnovni okvir psihoterapije in ki se je prav tako zavzemal za nekonformizem (Barnes, 2002b).

²³ Všeč mi je tale Emersonov pesniško navdahnjen asociacijski opis transgresije: »Pravilno pomeni naravnost; napačno pomeni skrivljeno. Prvotni pomen besede duh je veter: transgresija, prestopanje črte; domišljavost, dviganje obrvi.« (Emerson, 1909: 17)

junak Aleks, v katerega je Graham položil veliko svojih izkušenj. V določenem trenutku pretresljivo nagovori svojega umrlega očeta:

»Oče, kjerkoli si že, povem ti, da ne želim biti pridigar, ne želim uresničevati tvojih ambicij, ne želim biti tvoj podaljšek. Vem, da bi bil srečen, če bi namesto tebe uresničil tvoje želje, šel na teološko fakulteto, študiral bogoslovje in postal duhovnik. A to bi bil tvoj ponos, tvoja sreča, ne moja. Mogoče sem ti res zlomil srce, ko si izdihnil. A vendar, oče, nisem hotel biti ponižen in vdan suženj, da bi lahko z menoj počel, kar bi se ti zahotel. Se spomniš, kako sem se ti prvič uprl, ko sem bil star tri leta? Pokazal sem ti, da znam razmišljati in sem te razgalil pred vsemi farani. Toda ker ti nisem bil pokoren, si vzel pas in sem končal v modricah. Vem, oče, da tega svojega dejanja nisi obžaloval. Bil si prepričan, da si storil dejanje ljubezni, ker si me s tepežem naučil spoštovanja do očeta in božje hiše. Ne, ne, oče, pa ni bilo tako. Vžgal si mi rane, ki so še vedno nekje globoko v meni. Skušam razumeti twojo stisko, saj si verjel, da je služenje staršem božja volja. Toda ko si ti hotel ugoditi svojim staršem in bogu, si izgubil sebe. Prišel si v spor s svetom, vero in samim sabo. Postal si maščevalen, jezen, zagrenjen. Sebi si sledil le takrat, ko si pobegnil od doma in začel študirati bogoslužje v Teksasu. Ko si imel prvo pridigo, si doživel božji udarec in zaradi razlitja slepiča skoraj umrl. Prepričan si bil, da te je Bog kaznoval, ker nisi bil vdan očetu, zato si se vrnil domov služit svojem staršem. Oče, doživljjam te, da si se takrat zlomil in prenehal hoditi po svoji poti. Mogoče si bil razklan med upoštevanjem božje volje in sledenjem svoji življenjski poti. In po tem vzorcu si tudi mene vzgajal h pokornosti in ponižnosti do sebe in sveta ob zaupanju v Boga. Ko si me tepel s kovinsko cevjo, sem si rekel: raje umrem, kot da postanem tvoj podaljšek. Se zavedaš tega, oče? In povedati ti moram, da je ta ukrivljena kovinska cev poudarila tvoje izkrivljeno pojmovanje spolnosti. Slišiš, oče, v kakršnikoli obliki si že, slišiš? Zasliševal si me, če se kdo hoče dotikati mojih intimnih delov. Na najbolj predrzno erotičen način pa si se jih dotikal prav ti, ko si hotel, da ti razkrijem svojo intimo. Še sedaj slišim tvoj ogorčen, krčevit glas: 'Aleks, nihče se ne sme igrati s tvojimi intimnimi deli.' In potem si mi preprečil, da bi se kopal z drugimi dečki. Šele sedaj vem, kako si med seboj povezal intimne dele, spolnost in vodo. In ko se sprehajam po preteklosti, se spomnim, kako ste me hoteli pri desetih letih krstiti, pa sem občutil nenaden strah, strah pred vodo, da me je oblij mrzel pot in sem se začel tresti. Nezavedno si ti, oče, z vlivanjem strahu pred vodo preprečil, da bi bil krščen. Si lahko predstavljaš ta paradoks? A moram ti tudi povedati, da sem nekatere stvari, vrednote pri tebi spoštoval in jih občudoval. S tabo sem delil twojo socialno pravičnost, tvoje navdušenje, da bi se morali vsi ljudje naučiti

živeti skupaj v ljubezni, ki je združena v bogu. Na nek način si verjel v socijalno pomoč. Te stvari so mi blizu in hvala ti zanje, oče.« (Barnes, 2006: 26)

Kot študent religije in teologije se je vse bolj odmikal od tirnic duhovniškega poklica, ki mu jih je že ob rojstvu nastavil oče, saj med šolanjem ni vsrkaval le širokega znanja s področja humanistike in družboslovja, temveč se je tudi vse bolj navzemal kritične, reflektirajoče drže, ki ni bila združljiva s slepo vero:

»Kot študent religije in teologije sem se veliko naučil. Takrat sem se tudi navdušil nad hermenevtiko in se začel ukvarjati z mišljenjem. V mojem rodnem okolišu so bibličisti zlahka ohranjali svojo vero. Vendar smo imeli tudi skeptike. Njihova prevpraševalna naravnost in radovednost mi je dala dovoljenje za dvom. Tako sem se začel spraševati, zakaj bi bil bog odvisen od svetega pisma, namesto da bi ohranjal dialog z ljudmi. In če se je pogovarjal z nekaterimi ljudmi, zakaj se ne bi z vsemi? Ljudje so verjeli v svoje bogove in sam sem ravno tako poskušal verjeti vanje. Vendar sem se v svojih dvomih spraševal, zakaj se bog ali njegov sel ne pokaže tudi meni, če se je že pokazal drugim. Bolj kot kdorkoli bi potreboval, da bi me zadela oslepljujoča strela, ki bi mi odprla vero. Vendar nisem zagledal nobene svetlobe, nobenega gorečega grma, prav tako kot nisem zaslišal nobenega glasu. Zakaj naj bi verjel izpovedim in trditvam drugih, če sam nisem imel podobne izkušnje? Tako sem že pred svojim tridesetim letom v veliki meri obupal. Bil sem preveč razmišljajoč, preveč podvržen dvomom in preveč radoveden glede tega, kam ljudi vodi njihova vera. Ker sem videl, kje so s svojim mišljenjem in spraševanjem pristali, jim nisem hotel slediti.« (Barnes, 2008: 29)

Ko se mu je po diplomi na Harvardu obetala blešeča akademska kariera, se ga je atentat na Martina Luthra Kinga leta 1968 tako globoko dotaknil, da se ji je praktično čez noč odrekel in se posvetil socialnemu aktivizmu. V okviru prostovoljske organizacije, ki jo je ustanovil, je od leta 1969 do 1973 delal s segregiranimi belskimi institucijami, da bi zmanjšal rasizem in ekonomsko neenakost:

»Aktivni smo bili predvsem na področju, ki ga je glavno gibanje prezrlo. To je bila takrat predvsem institucionalna segregacija. Po vseh ZDA so še vedno obstajale univerze in številne druge zasebne institucije, ki so bile rezervirane izključno za belopolte srednjega razreda. Med njimi so bile tudi cerkve, ki temnopoltih niso samo izključevale, ampak so tudi pridigale religijo izključevanja ter svoj rasizem utemeljevale v teologiji in bibličnih tekstih. Osredotočili smo se na religiozne, izobraževalne in druge organizacije, posebej zasebne, ter voditelje teh institucij pritegnili na seminarje in delavnice. Na iste delavnice smo povabili tudi temnopolte voditelje, pogosto iz istih skupnosti. Delali smo predvsem na predpostavki: osebno je družbeno, družbeno je osebno.

[...] V gibanju za državljanske pravice temnopolih sem našel način, da sem vseeno lahko delal za človekove in državljanske pravice. Z zatiranjem temnopolih sem se poistovetil. V njihovem boju sem videl svoj boj. Vedno sem gledal na promocijo državljanskih pravic za temnopolte kot na promocijo državljanskih pravic za istospolno usmerjene. Vedel sem, da je cilj isti, da so ideje iste, pozicije in argumenti isti. Njihova zmaga bo tudi nam prinesla pravice, svoboščine in srečo.« (Barnes v Blažič, 2011: 145, 148)

Tako je Barnes presegel svoje teološko poslanstvo in odkrival nove načine, kako z dialogom bogatiti življenja posameznikov, družin in skupin s psihosocialnimi težavami. Hkrati je na osebni ravni izstopil iz verskih, etničnih in nacionalnih okvirjev, da je lahko sprejel svojo gejevsko identiteto in na tej osnovi postal državljan sveta. Osebno je bilo zanj vedno tudi politično in obratno (Barnes in Cornell, 2005).

Potem ko se je v ZDA uveljavil kot psihoterapevt, supervizor in učitelj ter ustanovil svoj psihoterapevtski inštitut in v njegovem okviru akademsko izobraževanje iz psihoterapije, ga je neposredno srečanje z Gregoryjem Batesonom leta 1977 tako močno nagovorilo, da se je odločil postaviti pod vprašaj praktično vse, kar je do takrat tvorilo njegovo psihoterapevtsko identiteto. Spet je stopil čez črto, zapustil cono udobja in se posvetil študiju epistemologije v skladu s kibernetiko drugega reda, konstruktivizmom in socialnim konstrukcionizmom, da bi preokviril razumevanje TA (Barnes, 1995, 1997, 1999a, 1999b, 1999c) in psihoterapije nasploh (Barnes, 1993, 1994). Če je Bateson izhajal iz ateističnega okolja in je v religiji videl možen korektiv in obogatitev znanstvene drže, je Barnes v znanosti videl možen korektiv in obogatitev religiozne drže. Kjer je Bateson videl estetiko religije, je Barnes videl estetiko (kibernetiske) znanosti. Vsak po svoje pa sta na osnovi kibernetike epistemologije odprla možnosti za novo enotnost znanosti, religije in estetike, hkrati pa je Barnes v tej enotnosti zagledal možnost obogatitve svojih naporov za lajšanje trpljenja ljudi ter za zmanjševanje človeške krutosti in poniževanja.

Hoditi za in z Grahamom je bilo zahtevno, saj ni bilo možno brez stalnega prizadevanja za prestopanje mej in omejitvev, ki so jih vsiljevale institucije in zastarele, nepravične družbene norme. Prestopanje pa zanj ni pomenilo izstopanja iz institucij bodisi v odmknjeni idili, ki je lahko v današnjem svetu le navidezna, bodisi v slonokoščeni stolp družbeno neangažiranega intelektualnega elitizma. Ravno obratno, stalno nas je spodbujal, da naj jih spremojamo od znotraj, kar je pomenilo, da naj se izpostavljamo dvojnim vezem, protislovjem, tragiki in absurdom, ki jih sodelovanje v sodobnih institucijah in organizacijah vseh vrst neizogibno prinaša s seboj. »Vztrajajte na obeh ravneh dvojne vezi,« nam je ponavljal in se ob tem dobro zavedal, da bo to lahko tudi boleče, preden

bomo našli ustvarjalne odgovore. Opozarjal nas je tudi, da je ohranjanje in razvijanje sodelovanja v organizacijah in skupnostih podvrženo naključnosti in nepredvidljivosti, kar pomeni, da srečen konec nikakor ni zagotovljen^{24,25} in da je največ, na kar lahko upamo, »gotovost v negotovost« (Možina, 2010).

Ker se sam kljub radikalni kritiki Berneove teorije nikoli ni izločil iz Mednarodnega združenja za transakcijsko analizo, temveč si je prizadeval za korekcijo njene napačne epistemologije, je tudi podprt našo iniciativu, da projekt Šole kibernetike psihoterapije, ki sicer že v samem izhodišču ni pomenil razvijanja novega psihoterapevtskega pristopa oziroma šole v običajnem smislu, povežemo s sistemskim pristopom in evropsko krovno organizacijo EFTA (European Family Therapy Association; Evropsko združenje za družinsko terapijo) (Možina, Štajduhar, Kačič in Šugman Bohinc, 2011; Miškulin, 2014). Zelo se je tudi razveselil, da smo vsebine, ki smo jih razvijali v Šoli kibernetike psihoterapije, vključili okvir izobraževanja iz sistemске psihoterapije na Fakulteti za psihoterapevtsko znanost Univerze Sigmunda Freuda v Ljubljani in s tem prispevali k akademizaciji študija psihoterapije kot samostojnega poklica in avtonomne znanstvene discipline (Možina, 2016b). Psihoterapije Barnes nikoli ni videl le kot metode, ki bi bila rezervirana izključno za zdravnike in psihologe, temveč si je vedno prizadeval za njeno strokovno in znanstveno avtonomijo.

9. avgusta 2020 je Graham prestopil zadnjo mejo. Zapustil nas je kot »nekaj, kar je zamejeno s kožo«, ki pa ostaja z nami z bogastvom svojih idej, kot se je izrazil Bateson:

»[...] sam pomen 'preživetja' postane nekaj drugega, ko nehamo govoriti o preživetju nečesa, kar je zamejeno s kožo, in pričnemo razmišljati o preživetju sistema idej v krogotoku. Vsebina kože se s smrtno razpusti, prav tako tudi poti znotraj kože. Ideje pa gredo lahko ob nadaljnji transformaciji še naprej v svet v obliki knjig ali umetnin. Sokrat je kot bioenergetski posameznik mrtev, a velik del njega še vedno živi kot sestavni del sodobne ekologije idej.« (Bateson, 2019: 471)

²⁴ Nedavno sem opisal svojo profesionalno pot sodelovanja na mikro in mezo ravni ter jo poskušal umestiti v makro družbene in globalne spremembe (Možina, 2020c). Eno ključnih poglavij na tej poti je bilo sodelovanje z Barnesom. Kljub temu da se je s svojim projektom refleksivne psihoterapije na vsak način hotel izogniti temu, da bi postal nov psihoterapevtski pristop (glej Barnesove misli, ki sem jih dal na začetek kot moto temu članku), je podprt umeščanje svojega projekta v različne kontekste, npr. v okvir sistemске psihoterapije (Možina, Štajduhar, Kačič in Šugman Bohinc, 2011) in socialnega dela, postmodernih oblik pomoči in podpore (Šugman Bohinc, 2005) ter v akademski okvir izobraževanja iz psihoterapevtske znanosti (Možina, 2016b).

²⁵ Pred kratkim sem slišal šalo: »Kaj je luč na koncu tunela? Vlak, ki prihaja.« Menim, da ta »vic« jedrnato povzema naš trenutno globalno situacijo, v kateri smo se znašli na pragu kolektivnega samomora (Možina, 2020d). Zaradi velike krčnosti, katere del smo, smo ne le lokalno, temveč tudi globalno v veliki nevarnosti, da nas bo vlak, ki ga razumem kot metaforo za krožno povratno korekcijo neravnovesja, ki smo ga v antropocenu zadali naši celotni ekologiji, povozil.

Graham nas je zapustil kot bioenergetski posameznik, a velik del njega v nas, ki smo se povezali v krogotoke njegovih idej, še vedno živi. Ostaja živ tudi kot sestavni del tiste sodobne ekologije idej, ki kljub uvidu v tragično občutje življenja tke nežno predivo zaupanja in upanja v pravičnost, ljubezen in modrost.

Ob tem, da je bil Graham velik mislec, pa je bil tudi prekipevajoče radoživ, tako da je do svojega zadnjega diha zajemal življenje s polno žlico. Potem ko je konec septembra 2019 pri svojih triinosemdesetih letih ob svojem zadnjem obisku v Ljubljani predaval študentom SFU Ljubljana celo soboto od devetih zjutraj do šestih zvečer (glej sliko 6), sva odšla na sprehod in večerjo v staro Ljubljano. Tako zagreto sva se ves čas pogovarjala, da nisva opazila, kdaj sva ostala edina gosta v restavraciji in so naju vljudno opozorili, da bi radi zaprli. Polna idej, ki sva jih še že lela podeliti, sva se pogovarjala še med pešačenjem k meni domov, kjer je bil moj gost. In jaz sem bil potem tisti, ki sem okoli dveh zjutraj omagal, on pa je bil kot kakšen mladenič še ves živahan. Tako ostaja v mojem srcu tudi kot zgled, kako je možno ne glede na leta živeti z živostjo in s čudenjem, kot je to izjavil v enem od svojih intervjujev:

»Ključni element v psihoterapiji je to, da oba, psihoterapeut in klient skupaj, soustvarjata nov svet, v katerem je življenje čudovito in ki naj bi ga živel s čudenjem.« (Barnes, 2010: 154)

Slika 6

Z Grahamom Barnesom (levo) sva se zadnjič srečala septembra 2019. Na sliki sva v pavzi med njegovimi predavanji, ki jih je 28. septembra 2019 imel za študente Fakultete za psihoterapevtsko znanost Univerze Sigmunda Freuda v Ljubljani (foto Dobrin Tavčar).



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Miran Možina in Graham Barnes¹

Psihoterapija drugega reda: Kako psihoterapevti uporabljamo svoje teorije in kako psihoterapevtske teorije uporabljamajo nas?²

Povzetek

Izhodišče raziskovalnega projekta Grahama Barnesa je njegovo opažanje, da se večina psihoterapevtov usposablja iz na teorijo osredotočenih načinov psihoterapevtskih pristopov. Pri tem pa zanemarjajo epistemološke in hermenevtične vidike. Posledica je pomanjkanje kritične samorefleksije o nekaterih temeljnih predpostavkah psihoterapevtskih teorij in kliničnih praks. Ko uporabljamo določeno teorijo, psihoterapevti radi pozabljamo, da je odnos krožen, da tudi teorija "uporablja" nas. Ne zavedamo se dovolj, kako teorija učinkuje na nas in naše odnose s klienti.

Kot alternativo prevladujoči enostranskoosti, je Barnes razvil koncept, raziskovalni projekt in klinično uporabo t. i. "psihoterapije drugega reda", ki si zastavlja naslednje ključno vprašanje:

Kako spodbujati psihoterapevte, da bi se bolj posvečali sistematični samorefleksiji o vplivu teorije na vsebino in strukturo svojih terapeutskih pogovorov? V skladu z Batesonovimi

epistemološkimi kažipoti s konkretnim primerom metaloga na krožen način prikaževo, kako najin pogovor o razumevanju njegovih idej vključuje pogovor o razumevanju pogovora o razumevanju njegovih idej.

Da bi olajšal učenje o razumevanju in spoznavanju, je Bateson razvil novo didaktično obliko dialoške predstavitve, ki jo je poimenoval "metalog". V njem se vsebina

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² Članek je napisan v spomin Grahamu Barnesu (1936-2020). Vanj je vključen nekoliko spremenjen metalog, ki je bil objavljen kot spremna študija h knjigi Gregoryja Batesona Ekologija idej: Možina, M. in Barnes, G. (2019). Kako razumeti Batesona? V Bateson, G. *Ekologija idej*. Ljubljana: Beletrina in SFU Ljubljana: 515-535. Vključen je tudi dopolnjen spremni tekst k metalogu, ki je bil objavljen v reviji Constructivist Foundations: Barnes, G. in Možina, M. (2020). Metologue: How to Understand Bateson? In Memoriam Graham Barnes (1936-2020). *Constructivist Foundations*, 16(1), 101-107.

in struktura pogovora prepletata na tak način, da postane razvidnejše, kako meta-raven odnosov med govorci vpliva na vsebino in obratno. Takšno razumevanje drugega reda odpira prostor za vključevanje samorefleksije o naših odnosih (in njihovi evoluciji) in o tem, kako naši odnosi oblikujejo naše razumevanje.

Ključne besede: kibernetska epistemologija, psihoterapija drugega reda, dialogoterapija, samoreferenčno zavedanje, razumevanje, razlika, shizofrenija, dvojna vez, nedolžnost

1. Uvod

Običajno se psihoterapevti ne sprašujemo dovolj pogosto, ali pa sploh ne, kaj so temeljne predpostavke našega mišljenja, čustvovanja in delovanja. Naša prevladujoča navada (pa tudi navada znanstvenikov na splošno) je, da poenostavljamo probleme, s katerimi se ukvarjamo, in ne upoštevamo dejstva, da večji konteksti vplivajo na manjše. Večinoma psihoterapevti mislimo, da uporabljamo teorije in spregledamo, da teorije uporabljajo nas, smo torej bolj ali manj slepi, kako teorije učinkujejo na nas (glej sliko 1). Tudi se ne poglabljamo dovolj v raziskovanje širšega konteksta, zgodovinskega in družbenopolitičnega ozadja, v katerem se je pojavila določena teorija, ki nas potem uporablja za reševanje (ali na žalost velikokrat tudi za povečevanje) določenih individualnih, družbenih in ekoloških problemov.

Slika 1

Prevladujoče razumevanje med psihoterapevti je, da psihoterapevti uporabljamo teorije, pozabljamo pa, da velja tudi obratno – da teorije "uporabljajo" nas.



Raziskovalni projekt Grahama Barnesa, ki ga je imenoval "psihoterapija psihoterapije" ali "psihoterapija drugega reda" (Barnes, 1994), temelji na kibernetski epistemologiji Gregoryja Batesona (2019). V njem je povabil psihoterapevte, da naj v svoje strokovno delo vključimo proučevanje svojih epistemoloških predpostavk, kar pomeni raziskovanje drugega reda (npr. kako naj razumem svoje razumevanje, kako lahko spoznavam svoje spoznavanje itn.). Poglavljanje v Batesonovo epistemologijo še zdaleč ni zastarelo, temveč je v luči globalnih družbenih in ekoloških problemov, s katerimi se soočamo v antropocenu, pomembnejše kot kdajkoli. Njegova ekološka modrost nam je lahko v naših prizadevanjih za izboljšanje razmer v človeških skupnostih in na našem planetu še kako v pomoč (Možina, 2019).

2. Metalog kot didaktični pripomoček za refleksivno učenje

Da bi psihoterapevte spodbudili k zahtevnemu epistemološkemu premiku, ki ga je predlagal Bateson, potrebujemo tudi nove didaktične možnosti. V ta namen je Bateson razvil novo obliko dialoga, ki ga je imenoval metalog. V njem se vsebina in struktura pogovora prepletata na tak način, da s pomočjo samorefleksije govorcev postane bolj razvidna metaraven odnosov med njimi.

Bateson je metalog definiral takole: "Metalog je pogovor o neki nejasni temi. Ta pogovor bi moral potekati tako, da sodelujoči razpravljajo o problemu, obenem pa je tudi struktura pogovora takšna, da ustrezta prav temu problem [...]. Omeniti velja, da je zgodovina evolucijske teorije neizbežno metalog med človekom in naravo, v katerem morata porajanje in interakcija idej nujno ponazarjati evolucijski proces." (Bateson, 2019: 35)

V skladu z najnim razumevanjem Batesonove ideje metaloga naj bi struktura dialoga odražala vsebino in obratno. Če vzamemo kot primer metalog *Zakaj imajo stvari obrise* (Bateson, 2019: 61–66), se v njem Bateson med drugim s svojo hčerko pogovarja, kako se je William Blake rad jezik in ni bil toleranten. Nenadoma pa postane Bateson jezen, ker se mu zazdi, da je hčerka v tu in zdaj njunega pogovora preveč tolerantna, na kar se ona začne jokati. Ta primer nam kaže, kako v določenem trenutku njunega pogovora vsebina, ki se dotakne tematike jeze in tolerantnosti, postane del njunega odnosnega vzorca. Torej se problemi, o katerih diskutirata, odrazijo v strukturi njunega dialoga.

Na to prepletanje strukture in vsebine naj bi bili psihoterapevti ves čas pozorni. V naših pogovorih s klienti naj bi poskušali ohranjati dvojen fokus: enega na vsebini (ali "digitalni" ravni komunikacije, kot jo je imenoval Bateson (2019: 308)), drugega pa na odnosu ("analogna ali ikonična" raven (prav tam)). To je bilo eno ključnih Batesonovih razlikovanj. Raziskovalci psihoterapije, kot sta na primer Jeremy Safran and Irvin Yalom (npr. Safran, 1993; Safran in Muran, 2000a, 2000b; Safran in dr., 2002; Yalom, 2002; Yalom in Leszcz, 2005; Levy, Ablon in Kächele, 2012), so potrdili učinkovitost takega dvojnega fokusa v terapevtskem procesu.

Metalog, ki sledi, je nastal na podlagi več pogovorov, ki sva jih imela preko spleta v maju 2019. Najnji namen je namreč bil, da bi skupaj napisala spremno študijo k slovenskemu prevodu Batesonove knjige *Ekologija idej* (Bateson, 2019). Najprej sva na podlagi vsebine najnih pogovorov mislila napisati članek, potem pa sva pri transkribiranju pogovorov postopno prišla do ideje, da bi jih predstavila v obliki metaloga. Pri tem sva izhajala iz predpostavke, da metaloga v vsakdanjih pogovorih ni mogoče točno napovedati in ga že vnaprej natanko predvideti. Do njega lahko pride spontano, ko dialog diskontinuirano preskoči na

metaraven, ko se torej vsebina in struktura pogovora nepričakovano prepleteta.

Pri pisanju metaloga pa sva zavestno poskušala prikazati prepletanje vsebine pogovora z odnosno ravnijo. Tako npr. na vsebinski ravni pogovora poudariva, da je razumevanje neločljivo povezano z dialogom in govoriva o različnih ravnih rekurzije v človeški komunikaciji. Navedeva Batesonovo razlikovanje med verbalno (digitalno) in neverbalno (analogno ali ikonično) ravnijo rekurzije v medosebni komunikaciji (Bateson, 2019: 308). Neverbalno uokvirja verbalno in je pomembnejše v prenašanju sporočil, ki so povezana z odnosom, nezavednim in implicitnim.

Vpliv odnosne ravni na vsebinsko postane v metalogu še posebej jasen, ko na določeni točki pogovora Barnes postane utrujen in si vzame nekaj časa za kratek oddih, tako da obmolkne (glej G24,25,26,27). Na vsebinski ravni se to takoj odrazi v tem, da postane tema pogovora, kakšno komunikacijsko sporočilo se lahko skriva v molku (M25,26,27), nato pa se najin dialog usmeri neposredno v pogovor o najinem odnosu. To se sicer v najinih pogovorih maja lani ni zgodilo, se pa je v obdobju najinega petintridesetletnega sodelovanja kar nekajkrat. Ko je včasih Barnes v pogovoru na podoben način "ugasnil", sem postal negotov, koliko mu je najin odnos (in koliko sem mu jaz sam) res pomemben. To izkušnjo iz preteklosti sva izkoristila, da sva najin dialog nadgradila v metalog, tako da sva prekinitev običajnega toka dialoga na vsebinski ravni (*kaj se pogovarjava*) izkoristila kot odskočno desko za refleksijo najinega odnosa (*kako se pogovarjava*).

V nadaljevanju metaloga se potem znova vrneva k razvijanju vsebine, povezane z Batesonovim razumevanjem komunikacije. Da bi čim bolj nazorno prikazala njegovo izjemno estetsko občutljivost, razumevanje in angažiranost v povezovanju manjših oziroma ožjih (verbalnih, zavestnih, eksplisitnih) z večjimi oziroma širšimi (neverbalnimi, nezavednimi, implicitnimi) konteksti, sva v najin dialog vključila tudi vinjeto iz njegovega raziskovanja shizofrenije.

Metalog: Kako razumeti Batesona in kako razumeti lastno razumevanje Batesona?

Miran Možina (M1): Dajva se pogovarjat o Gregoryju Batesonu in o tem, kako ga je mogoče razumeti. Sam je večkrat omenil, da se mu zdi, da ga razume le malo ljudi.³ Bojim se, da nisem med temi srečneži, in se zato sprašujem, kaj sploh lahko prispevam k najinemu pogovoru. Kadarkoli se mi zazdi, da sem nekaj doumel, se slej kot prej spet znajdem v zmedi, z občutkom nesposobnosti, da bi njegovo delo lahko razlagal drugim.

Graham Barnes (G1): Lahko si mislim, kako se počutiš, saj se meni dogaja podobno. In če sem iskren, tudi ne bi želel sodelovati z nekom, ki bi trdil, da ga razume. Moj Gregory Bateson je nujno drugačen od tvojega, zato se mi zdi za najin

pogovor večji in hkrati tudi zame edini smiseln izliv, kako si lahko pomagava, da bi razvila boljše razumevanje svojega razumevanja Batesona. Kajti vsak od naju ima svoje ozadje, svoje izkušnje in sposobnosti, zato ne moreva neposredno stopiti v njegovo razumevanje in misliti enako kot on. Hkrati pa je pomembno, da narediva vse, kar je v najinih močeh, da bi se približala temu neuresničljivemu idealu, saj se lahko iz poskusov doseči ga veliko naučiva.

M2: To mi je pa v olajšanje ... Torej sem lahko vseeno v pomoč, tudi če se bo v najinem pogovoru pokazalo, da marsičesa ne vem in da je moje razumevanje Batesona marsikje nejasno in zmedeno?

G2: Da, tudi zato ker je on sam celo življenje vztrajal v položaju raziskovalca, ki ne ve, kaj preučuje, dokler raziskovanje ni zaključeno. Nejasnost in zmedo je razumel kot nujna sestavna dela procesa učenja, še posebej če prihaja do sprememb temeljnih predpostavk našega mišljenja in delovanja.

M3: Morda sta nejasnost in zmeda na zavestni ravni neizogibni tudi zato, ker bolj zahtevne oblike učenja temeljijo na nezavednih procesih ali »primarnem procesu«, kot ga je imenoval Freud?

G3: Da, Bateson je bil prepričan, da nezavedne mentalne ravni igrajo ključno vlogo pri usmerjanju znanstvenika ali umetnika k vprašanjem in odgovorom, ki potem porajajo še bolj kompleksna vprašanja. Ves ta dialog pa ne lebdi v praznem prostoru, temveč se razvija znotraj odnosov, tako da lahko rečemo, da odnosi so dialog in če ni dialoga, ni odnosa.

M4: V naših vsakdanjih pogovorih smo pogosto bolj pozorni na vsebino kot pa na odnose, bolj na verbalno, eksplisitno in manj na neverbalno, implicitno.

G4: Res je. Ker je Bateson stalno poudarjal odnosni vidik, je veliko pozornost posvečal neverbalni, »paralingvistični« komunikaciji.

M5: Torej naj ne bi tekmovala, kdo bolj, bolje ali pravilneje razume Batesona. Najpomembnejše je, ali lahko najin dialog med brstenjem novih idej, povezanih s tarčnim vprašanjem – kako razumeti Batesona, omogoči razcvetanje večje raznolikosti najinega odnosa in s tem večje odnosne občutljivosti pri vsakem od naju.

G5: Da. Skladno z Batesonovo kibernetско epistemologijo bo tisto, kar bova povedala o njegovem razumevanju, neizogibno povedalo veliko (morda celo več) o naju, najinem odnosu in o kontekstu najinega pogovora kot pa o temi, kako razumeti Batesona.

M6: In svoj pogovor bova razvijala, ne da bi točno vedela, kaj raziskujeva in kaj naj bi razumela? Potopila naj bi se v neznano in to celo, podobno kot Sokrat, ne da bi pri tem skrivala svojo nevednost?

G6: Točno tako. Po eni strani predlagam, da zlagava skupaj koščke svojega razumevanja Batesonovega razumevanja znanosti, po drugi strani pa si želim,

da bi najin dialog prispeval k razvidnosti *meta ravni*, na kateri se bo razprl prostor za preučevanje najinega procesa spoznavanja. Prav to – kako vemo, kar vemo – spoznavanje spoznavanja je bilo namreč ključno v Batesonovem iskanju »novega znanstvenega področja« ali »epistemologije«, kot ga je poimenoval. Poleg tega sva se že dogovorila, da bova poskušala Batesonovo epistemologijo povezati s psihoterapijo.

M7: Glede tega se mi zdi zanimivo, kako je najin pogovor že do te točke odprl kup tem, ki so ključne za razumevanje psihoterapije. Namreč vse, kar sva do zdaj povedala o nejasnosti, zmedi, učenju, kontekstu, dialogu, zavestnem in nezavednem, verbalnem in neverbalnem ter odnosu, je uporabno za psihoterapijo. Z dialoškega vidika (psiho)terapeut ni le praktik, ki naj bi obvladal tehnikе za usmerjanje pacienta, temveč vedno tudi raziskovalec, ki ga vodi radovednost in ki tvega odprtost za neznano, nepričakovano in novo. Če lahko terapeut v dialogu s pacientom odkriva nekaj novega zase, potem na meta ravni vabi pacienta, da lahko stori enako. To je krožno povezano. Je tudi varnejše in bolj etično, če je terapeut raje čuječe odprt za spreminjanje lastnega zaznavanja, mišljenja in delovanja, kot pa da bi poskušal spreminti pacienta.

G7: In hkrati je tudi teoretik, ki naj bi razvijal teorijo drugega reda, to je teorijo o teoriji, ki jo uporablja. Pri tem lahko pride do presenetljivega obrata, ko se zave, kako teorija uporablja in oblikuje njega samega, ko prepozna svoj »teoretični jaz«.

M8: Vse bolj se začne zavediti nevarnosti nereflektirane uporabe teorije, ko njegov besednjak in interpretacije, ki jih uporablja, da bi v terapevtskem procesu razumel sebe in pacienta, lahko postanejo rigidne in končne namesto prožne in naključne. In ko govorim o refleksiji, jo razumem tako, kot jo je definiral Heinz von Foerster, torej kot »spoznavanje lastnega spoznavanja, kot epistemologijo, kako vemo, ne pa kaj vemo«. To pomeni »gledati nase skozi sebe, [...] in s tem povzročati sebe«⁴.

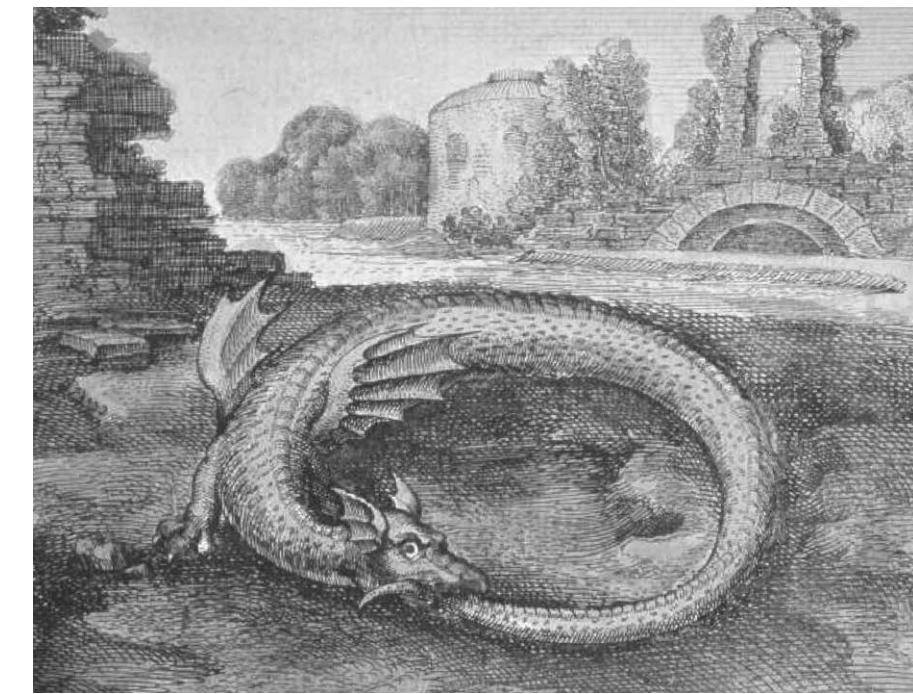
G8: Če psihoterapevti resno upoštevamo Batesonovo epistemologijo, potem moramo v svoje strokovno delo vgraditi preučevanje drugega reda – psihoterapijo psihoterapije ozioroma psihoterapijo drugega reda. Psihoterapiji moramo pomagati, da se bo podobno kot kača Urobor (glej sliko 2) obrnila k sebi in zagrizla v lastni rep.

M9: Ob tem se nam odpre niz krožnih vprašanj. Na primer, kako naše teoretično ukrojeno doživljanje oblikuje naša opažanja in opise našega doživljanja. Kako lahko opazujemo skozi leče svoje teorije in govorimo v jeziku svoje teorije na tak način, da se bo naše opazovanje in govorjenje vračalo nazaj k njenim predpostavkam?

⁴ von Foerster, H. 1989: 814.

Slika 2

Kača Urobor, ki grize lastni rep, je simbol krožnosti v kibernetski epistemologiji⁵.



G9: In katere predpostavke teorije, ki nas uporablja, omogočajo ali preprečujejo take refleksije? Kako lahko presežemo svoje običajne načine mišljenja in delovanja, ki preprečujejo in potlačujejo refleksijo ter povzročajo amnezijo?

In lahko se začnemo preprahovati o svojem teoretičnem jazu: Kakšen postajam kot oseba in kot psihoterapeut, ko uporabljam besednjak te ali one teorije? Kako me teorija oblikuje, da delujem na določen način in ne kako drugače? Kakšni so različni jazi, ki sem jih razvil v odnosih do različnih teorij in v njihovem izvajaju?

M10: S pomočjo takih batesonovskih vprašanj lahko razvijemo samo-referenčno ozioroma rekurzivno zavedanje, ki ga je nazorno prikazal slikar M. C. Esher v znani litografiji *Grafika galerije* (*Print Gallery*) (glej sliko 3). Podobni smo moškemu v galeriji, ki opazuje grafiko pristanišča, med zgradbami pristaniškega mesta pa se nahaja galerija, v kateri stoji. Ne moremo videti teritorija (pristanišča), temveč le zemljevid (slika pristanišča). Skozi leče svoje teorije oblikujemo sliko, v kateri stojimo. Neizogibno smo naša lastna slika. Smo naša lastna metafora.⁶

⁵ Internetni vir: <https://www.gettyimages.com/detail/news-photo/repr%25A9sentation-dun-ouroboros-un-dragon-se-mordant-la-queue-news-photo/840530216?adppopup=true>

⁶ Bateson, M. C. 2005.

Slika 3

Litografija Grafika galerije (Print Gallery) M. C. Esherja⁷ iz leta 1956.

G10: Vendar neprestano pozabljamamo, da lahko vidimo le slike, ki so naša stvaritev oziroma »transformacije«, preoblikovanja, ki tvorijo naše zemljevide o teritoriju, kot je poudarjal Bateson sklicajoč se na Korzybskega.

M11: Vsaka zaznava, misel, občutek ali dejanje je ideja ali vzorec idej, rezultat številnih transformacij, ki potujejo po kompleksni mreži povratnih zank uma.

G11: Ena od težav je, da so naše (psihoterapevtske) teorije ali zemljevidi vsajeni globoko v naše mišljenje in delovanje. Neizgovorjene ali nenasipane predpostavke, »generativne ideje«,⁸ se tako oddaljijo od našega zavedanja, da lahko celo zanikamo, da si jih delimo. Pozabljamamo, da naši teoretični besednjaki ustvarjajo naše svetove. In celo pozabljamamo, da pozabljamamo.

M12: Da bi sebe in druge vedno znova spomnil na to našo navado, v svojih predavanjih ponavljam test, ki ga je Bateson izvajal s svojimi občinstvi. Vprašam jih, ali me vidijo in ali jaz lahko vidim njih. Nenadoma se zavejo, kako pozabljamajo, da lahko vidijo le končni proizvod kompleksnega krožnega procesa transformacij (zaznani vizualni vzorci – mrežnica – vidni živec – vidna možganska skorja – asociacijske živčne poti – mrežnica). Da me torej ne morejo videti v smislu stvari *same po sebi* (*Ding an Sich*) in da nimamo neposrednega dostopa do različnih faz

procesa preoblikovanja. Ne moremo videti, kaj se dogaja znotraj televizijskega aparata, temveč le tisto, kar je na zaslonu. Ne moremo videti bitov informacije, ki se sestavijo v preoblikovani vzorec, ki ga jaz vidim kot »ti« in ki ga ti vidiš kot »jaz«. Kadarkoli izvedem ta mali poskus, lahko uzrem široko razprte oči poslušalcev in začutim vzdušje presenečenosti, ko se dvigne zastor pozabljanja. Za nekaj trenutkov se zavejo, da je tisto, kar zares vidijo, le *slika mene*, zelo zapleteno oblikovana transformacija dejanskega mene.

G12: In vsaka slika na zaslonu je drugačna. Vsak od nas ustvarja in izumlja svojo enkratno različico niza slik, ki oblikujejo njegov ali njen svet. Ker pa teorija ustvarja svet in ta svet proizvaja ali reproducira teorijo, teorija potem reflektira ta svet in svet potrjuje teorijo, ki ga reflektira.

M13: Ups, to bi pa rad slišal še enkrat. Kadarkoli v enem stavku opisuješ tovrstno, **samo-referenčno** krožnost, se zmedem in moram ponovno poslušati ali prebrati, košček za koščkom.

G13: Kar privošči si malo zmede. Tisto, kar sem hotel poudariti, je tole: ker je teorija vase zavit, »uroborni« skupek misli in način govorjenja, je zaprt, omejen in izključujoč svet.

M14: Obstaja pa tudi čustvena plat ali razlog, da vsak snovalec ali bralec teorije lahko kaj hitro in zlahka podleže iluziji resničnosti in pravilnosti sveta, ki ga oblikuje teorija, ter da se mu zazdi, da ga dejansko »odkriva«. Ta zaprti svet nam vzbuja občutek varnosti. Skušnjava gotovosti preži na nas za vsakim vogлом.

Rada pa se ji pridruži še skušnjava *lenobe*, ki občutek varnosti na krožen način samo še okrepi. Še posebej če teorija vsebuje razlage, ki jih je Bateson imenoval »uspavalna načela« (»dormitive principles«) po znanem Moliérovem zdravniškem ustnem izpitu, med katerim so izkušeni zdravniki vprašali kandidata po »vzroku in razlogu« uspavalnega učinka opija in je ta odgovoril: »Ker vsebuje uspavalno načelo (*virtus dormitiva*)«.⁹ Natančno razmišljanje zahteva trdo delo, zato je veliko lažje ohromiti našo sposobnost mišljenja s takimi psevdorazlagami in drugimi taktikami za zaustavljanje zavzetega mišljenja, ki bi nas mobiliziralo ne le osebno, temveč tudi družbeno, na primer za uveljavljanje demokratičnih vrednot.

G14: Teorija ne more razširiti svojega jezika v meta jezik, s katerim bi lahko reflektirala samo sebe. Za to bi bila potrebna drugačna teorija. Njen jezik se zapre sam vase. Nima presežnega besednjaka, ki bi prevpraševal končnost njenega samorazumevanja. Prav tako nima mehanizmov, da bi spregovorila o prezgodnjem zapiranju zaznave, zaradi česar ni možno videti, slišati ali začutiti nečesa zunaj meja njenih teoretskih konceptov.

⁷ Internetni vir: https://www.google.com/search?q=print+gallery&client=firefox-b-d&source=lnms&tbo=isch&sa=X&ved=oahUKEwjAkfH5s_vAhWSw4sKHf_lAZUQ_AUIECgB&biw=1280&bih=596#imgrc=s4CM8oMF2qFn1M

⁸ Langer, S. K. 1957.

⁹ Bateson, G. 1972: xxi.

Zato je branje teorije ali učenje prakticiranja teorije problem »dvojne vezi«. Teorija vabi bralca, da bi vanjo verjel kot v resničnost, da razlaga ali opisuje resničnost in da ne gre za tekst o teoriji. Zapelje nas v notranjost svoje zgradbe, v svoj okvir, v svoj svet resničnosti. Ko s preučevanjem teksta ustvarjam svet, smo v njenem kontekstu. Tekst nas s svojimi trditvami in predpostavkami zaveže. Ne dovoljuje komentarja o samem sebi.

M15: Bateson omeni kot primer psichoanalitične spise, s katerimi se je freudovska zgradba prekomerno razrasla, preden je bila deležna korekcij v obliki natančnega razmišljanja.¹⁰ Freud je bil odličen pisec, tako da so njegovi teksti zelo prepričljivi, čeprav so bolj leposlovje kot znanost. Bralca zlahka zvabijo v past realizma, determinizma in popredmetenja. Koncepti, kot so »ego«, »želje«, »id« ali »libido«, postanejo konkretnе resničnosti, prava »odkritja« in ne izmisleki.

G15: Freud je s svojim »ohlapnim mišljenjem«, kot ga je poimenoval Bateson, zabrisal meje med »simbolom« in »simbolizirano stvarjo«. Seveda je še veliko psihoterapevtskih avtorjev, ki ne razlikujejo jasno med zemljevidom in teritorijem, tako da svoje koncepte predstavlajo kot nekaj, kar dejansko obstaja oziroma je. Iz »je tako in tako« potem stremijo k »moralu bi biti tako in tako«. Ko se potem vrnejo v »je«, le-ta zveni še bolj avtoritativno.

M16: Kaj torej lahko storimo? Kako lahko izstopimo iz take dvojne vezi?

G16: Bateson nam je celo svojo poklicno kariero dajal zgled, danes pa nam lahko pomagajo njegovi teksti. Njegovo »epistemologijo« lahko razumemo kot teorijo drugega reda. Epistemološki premik, ki ga predлага, je dolgo potovanje, ki ni le intelektualno, temveč tudi čustveno naporno in je nemogoče brez globljih sprememb v našem načinu bivanja in delovanja.

M17: Kje pa lahko to potovanje začnemo? Kaj bi lahko bil prvi korak?

G17: Bateson je za prvi korak predlagal temeljno epistemološko dejanje Spencerja-Browna, ki pravi: »Razlikuj!«¹¹ Ta temeljna zapoved, pa če jo človek izpolni zavestno ali nezavedno, nam vedno ustvari izhodišče za delovanje, odločanje, zaznavo, mišlenje, opisovanje, teorijo in epistemologijo. Kadarkoli razlikujemo, zarišemo mejo. Svet oziroma univerzum nastane, ko prostor razcepimo ali razstavimo. Ko na primer narišemo krog, ločimo tisto, kar je znotraj njega, od tistega zunaj. Meje lahko postavljamo popolnoma poljubno, kar pomeni, da lahko ustvarimo neomejeno število univerzumov.

M18: To tudi pomeni, da razločimo tisto, kar je, od tistega, kar ni. Z vidika informacije pa je oboje enakovredno. Ko na primer zaljubljenec prvič razkrije svoja čustva v pismu ljubljeni in od nje ne dobi odgovora, je to pomembna novica,

ki lahko vzbudi še močnejše občutke (na primer trpljenja in hrepenenja), kot če bi mu odpisala.

G18: Res je. Enkrat v zgodovini so tako ljudje tudi zarisali mejo med terapijo in tistim, kar ni. Razlikovanja med »terapeutom« in »klientom«, »intervencijo« in »simptomom«, »rešitvijo« in »problemom«, »(psiho)patologijo« in »zdravjem« nam omogočajo, da oblikujemo klinični svet.

M19: V Sloveniji o tem še vedno potekajo ostre javne polemike, saj ni zakonsko določeno, kaj psihoterapija je in kaj ni. Obstaja kup različnih mnenj, ki jih zastopajo različne poklicne skupine, na primer psihologi, psihiatri, alternativci, psihoterapevti idr. Prepiramo se okoli tega, ali je psihoterapija samostojni poklic ali ne, kdo jo lahko izvaja in kje itn.¹²

G19: Čeprav so možne različne ureditve, različne meje glede teh vprašanj, lahko hitro ugotovimo, da so posledica istega temeljnega epistemološkega dejanja – razlikovanja. Naš mentalni svet vzpostavlja razlikovanja, ki oblikujejo zemljevide. Le-ti pa ne morejo pokriti celotnega teritorija, zato bo nekaj vedno ostalo izključeno, neupoštevano.

Seveda pa ob tem ne zagovarjam epistemološkega relativizma v smislu »anything goes«, temveč krožno povezanost epistemologije in ontologije ter sociološko pragmatični vidik. Vsako naše spoznavno dejanje, ki se kaže kot misel, čustvo ali dejavnost, vpliva na to, kako smo sami s seboj in z drugimi. Na primer, ali smo zadovoljni in hkrati sočutni, ali imamo, kjerkoli smo že, kakšno večjo ali pa tudi manjšo (lokalno) nalogu na strani pravičnosti, ali prispevamo k zmanjševanju bede in trpljenja v skupnosti itn.

M20: Nekateri slovenski pa tudi številni evropski psihiatri in (klinični) psihologji¹³ oblikujejo tak zemljevid psihoterapije, po katerem jo lahko v okviru zdravstva izvajajo le oni kot eno od metod. Zanikajo jo kot samostojni poklic in tako izključujejo poklicne psihoterapevte iz sistema zdravstvenega varstva. Čeprav poudarjajo, da je to etično korektno stališče, saj naj bi z njim ščitili paciente pred obravnavami (s strani) manj kompetentnih psihoterapeutov, in zatrjujejo, da so le psihiatri in psihologi tisti, ki vedo, kaj je kvalitetna psihoterapija ter jo na visoki strokovni in znastveno podprtji ravni znajo izvajati le oni, s tem samo kažejo svoj ozki cehovski interes. Dejanska posledica je namreč, da s svojim zemljevidom vzdržujejo in celo povečujejo velike bele lise nepravičnosti, na katerih ljudje, ki bi potrebovali psihoterapevtsko pomoč, do nje v okviru zdravstva ne morejo priti.

G20: Ob tem aktualnem primeru pa bi se vseeno rad še enkrat vrnil k osnovam Batesonove epistemologije, k njegovi definiciji ideje, s katero je nadgradil Heglovo

¹⁰ Prav tam: 86.

¹¹ Spencer Brown, B. 1973.

¹² Možina, M., Flajs, T., Jerebic, D., Kosovel, I., Kranjc Jakša, U. in Rakovec, P. 2018: 7–39.

¹³ Možina, M. 2010b: 63–104.; Možina, M. in Kranjc Jakša, U. 2019: 171–207.

uporabo »idej«. V predavanju v spomin Korzybskemu¹⁴ je predlagal, da je najosnovnejši pomen besede »ideja« soznačen z »razliko«. Informacijo je definiral kot transformacijo ali *novico o razliki, ki ustvarja razliko*. To je enota *uma*. Na tej podlagi je razvil novo razumevanje odnosa med umom in naravo, kar je glavna tema njegove knjige *Um in narava: nujna enotnost*.

Čeprav je Bateson s svojo definicijo *uma* presegel kartezijanski dualizem med duhom in snovjo, bi bilo morda bolje, če bi namesto besede *um* uporabil besedo *telo*, tako da bi se naslov njegove knjige glasil *Koraki k ekologiji telesa*.

M21: To pa zveni zanimivo in provokativno. Prav osvežuječe, hvala ti! Sam tudi razumem Batesonov koncept duha oziroma *uma* kot »utelešen duh« oziroma »utelešen um«.

G21: Kar hkrati pomeni, da velja tudi obratno, torej »poduhovljen duh« oziroma »poduhovljen um«. V zadnjih letih svojega življenja je namreč Bateson poudarek prenesel z *uma* na življenje. Ključno je torej zanj postalo vprašanje, kaj je življenje in kako se ohranja.

M22: To vprašanje je bilo ključno tudi za Maturano in Varelo v njuni znani knjigi *Drevo spoznanja*¹⁵, ali ne?

G22: Res je, vendar se je veliko pred njima v to vprašanje z vidika kibernetske epistemologije poglabljal Bateson. Če poskušam razumeti svet idej, kot ga je razumel on, so ideje povezane s telesom in jezikom. Ideje so proizvodi senzornih doživetij. Informacije so novice o razlikah, ki v čutilih ustvarjajo razlike. Le-te se lahko navsezadnje preoblikujejo tudi v besede in tako pridemo do jezika ter na področje lingvistike. Če ideje in jezik razumemo na tak način, potem lahko rečemo, da se tudi drevesa pogovarjajo. Imajo svoj jezik, ki pa ga mi ne razumemo. Delajo z informacijami v svojih koreninah, steblih in listih.

M23: Tudi če smo v svoji zaznavi in razumevanju še tako široki in vključujoči, še vedno ostajamo nevedni za ogromno tega, kar se dogaja v in okoli nas. Batesonov pogled nas torej poziva k skromnosti, ali ne?

G23: Da, ker naša razlikovanja so in bodo vedno selektivna, delna, naključna, celoto bodo vedno cepila na delčke. Največ, kar nam z našimi opisi lahko uspe, je, da nekaj »punktuiramo« oziroma *poudarimo* na račun drugega. Vedno bo obstajala možnost za drugačno razlikovanje in razlago. Končna ali absolutna razlaga ni možna. Lahko le poplesujemo okoli kateregakoli (tarčnega) koncepta, ki je za nas pomemben in ga z našimi interpretacijami poskušamo uskladiti z našo resničnostjo. In prav zato ...

M24: (v svoji zagretosti prekine Grahama) Ko razmišljamo ali govorimo, se zato na nek način vedno motimo, kar je tipično za situacijo dvojne vezi. Če jo hočemo razrešiti, iz nje ne smemo (poskušati) zbežati. Vzeti moramo v zakup stalne paradokse, ki se porajajo iz nje. To tudi pomeni, da se moramo soočati s trpljenjem, ki se lahko stopnjuje do hudih bolezni in norosti. Šele v skrajnih bolečinah včasih odkrijemo, da so to lahko tudi priložnosti, odskočne deske za nepričakovane ustvarjalne poteze, ki nam omogočijo izstop iz dvojne vezi.¹⁶

G24: (molči)

M25: (malo počaka in nato nadaljuje) Ob tem mi je prišla na misel zgodba o zenovskem mojstru, ki so ga povabili, da bi pred številnim občinstvom predaval o bistvenih vidikih meditacije in razsvetljenja. Ko je prišel na oder, ki je bil prijetno aranžiran s cvetjem in mistično osvetljen, se je namestil v lotus položaj ter potem uro in pol negibno in molče obsedel. Nato se je priklonil in dostenjanstveno odkorakal z odra. Nekateri v občinstvu so bili navdušeni, globoko ganjeni nad njegovo uprizoritvijo bistva meditacije in razsvetljenja, drugi pa so bili razočarani in so si vse skupaj razlagali kot oholo potegavščino.

G25: (molči)

M26: (malo počaka in nato nadaljuje) O tem in kateremkoli drugem dogodku ni pravilne interpretacije. Vsak poslušalec si je takrat ustvaril svoj pomen tišine in celotne situacije. Nekdo bi lahko na primer trdil, da je mojster glede na temo predavanja ustvaril poučni paradoks ali kontra-paradoks v smislu zenovskega koana, drugi bi zagovarjal, da je šlo za nesmisel in izgubo časa. Pomen je v razlagi in razlaga je pomen. Tako je lahko nekdo doživel globok uvid, občutek osvoboditve iz situacije dvojne vezi.

(Še malo počaka in nato nadaljuje.) Če govorimo ali molčimo, je lahko prav ali narobe. Nikoli ne moremo vnaprej vedeti, odvisno je od konteksta. V nobenem od primerov tudi ne moremo neposredno ali posredno izraziti, kaj je bistvo, kaj je to, kaj je srž tega, kar si prizadevamo opisati. Že pri opisu doživljanja kuhanja jajca nam bo spodelalo, kaj šele pri opisovanju doživetja razsvetljenja. Ni bistva, razen če verjamemo v njegov obstoj in ga s tem (da verjamemo) ustvarimo.

G26: (molči)

M27: (malo počaka in nadaljuje) Všeč mi je, kar je nekoč izjavil Bateson: »Veliki učitelji in terapeuti se izogibajo neposrednim poskusom, da bi vplivali na dejanja drugih in raje poskušajo skrbeti za okoliščine ali kontekste, v katerih lahko pride do nekaterih (običajno nepopolno specificiranih) sprememb« ...¹⁷

G27: (molči)

¹⁴ Bateson, G. 1972: 454–471.

¹⁵ Maturana, H. in Varela, F. 2005.

¹⁶ Možina, M. 2010a: 67–96.

¹⁷ Bateson, G. 1991: 254.

M28: Zakaj molčiš? Ne bi še česa dodal? Zdi se mi, da sva se do zdaj lepo navezovala?

G28: Saj sem nadaljeval, z molkom ... tako da nisem navezal z besedami ... In rad bi si vzel še nekaj trenutkov, ti pa lahko govorиш naprej, če hočeš ... Tako pridno sva namreč zavihala rokave in si silno prizadevala, da bi izluščila, kako razumeti Batesona in kako nasploh razumeti razumevanje, da sem se kar malo upehal ...

M29: V redu, tudi jaz se lahko za par minut potopim v tišino, ni problem ... Začel sem se samo spraševati, ali morda ni kaj narobe, ko si kar naenkrat nehal govoriti. Da ti morda ni bilo všeč ali da se morda ne strinjaš s tem, kar sem rekel o bistvu? Ali da ti ni bilo všeč, ko sem te maloprej prekinil sredi stavka, kar drugače, kot veš, ni v moji navadi?

G29: (molči)

M30: (nekaj časa molči in nato nadaljuje) Mi je žal. Malo me je zaneslo, preplavile so me misli, asociacije, kot bi se odprl jez. Večinoma sem v najinih pogovorih jaz tisti, ki bolj poslušam, saj si bil veliko let moj učitelj in te še vedno pogosto doživljjam kot tistega, ki več in bolje ve. Tokrat pa sva v pogovoru sodelovala bolj enakopravno, da sem začutil osvobajajoč polet in prišel do novih uvidov.

G30: Ne, ni me zmotilo, da si me prekinil. Tudi jaz sem užival v vzdušju najinega pogovora in ne le v bogastvu vsebin, ki so se porajale. Prijetno sem bil presenečen nad načinom, kako sva delila najini razumevanji. Moram pa priznati, da sem bil zaradi naporov zadnjih dni pred pogovorom utrujen in sem se poigraval z mislio, da bi dogovorjeni termin premaknila, a zdaj mi ni žal, da tega nisem storil. Vedno bolj me je posrkalo v tok najinega pogovora. Kot že velikokrat do zdaj, sem občudoval tvojo sposobnost natančnega mišljenja, tvojo vztrajnost v razvijanju epistemologije, ki jo je predlagal Bateson.

M31: O, to pa je lepo slišati. Me veseli, da ni bilo nič narobe.

G31: Ostaniva še hip pri tem, kako hitro si ob moji tišini postal negotov in se začel spraševati, ali je kaj narobe, medtem ko sem jaz obmolknil od dobrega, od obilja idej in ustvarjalnega vzdušja, ki se je razvilo med nama. Kljub temu, da sva maloprej ugotovila, kako ne želiva presojati o pravilnem ali napačnem razumevanju in da najin poudarek ni na tem, ali kdo od naju bolje ali več ve, se je nenačoma prekucnilo prav v to smer. Moja kratka spontana tišina, s katero nisem želel sporočiti ničesar slabega, je v hipu vzbudila tvoje dvome v lastno razumevanje in v najin odnos. Ob tem se mi zdi dragoceno, da se nisi sprenevedal, kot da se ni nič zgodilo, in si raje preveril, kaj se med nama dogaja na odnosni ravni. Ali ni prav ta drobni dogodek dobra ponazoritev relevantnosti Batesonovega poudarjanja, kako se lahko zapletamo v negativne dvojne vezi, če ne (z)moremo reflektirati odnosov in kontekstov, v katerih se porajajo vsebine naših pogovorov? In kako je za odnos ključnega pomena neverbalna raven komunikacije?

M32: Res je. Zdaj tudi vidim, kako se v tej mali nezgodi ob tvoji tišini zrcali zgodovina najinega odnosa in vloge, ki sva jih igrala. Spomnim se začetka najinega sodelovanja leta 1985 in časa, ko si bil moj glavni učitelj. Med drugim si me uvedel v Batesonovo delo. Kot neveden začetnik sem te doživel kot izjemnega strokovnjaka, učitelja in avtoriteta. Počasi, skozi leta, sta se najino sodelovanje in odnos razvijala v smeri vse večje enakopravnosti. Vendar si enaindvajset let starejši od mene, tako da še vedno občudujem tvoje bogate strokovne in življenske izkušnje, neverjetno vitalnost in modrost. Zato v najinem odnosu še vedno spontano in zlahka prevzamem, kar je Bateson poimenoval »komplementarno vlogo«, tako da si ti bolj v ospredju, si bolj asertiven, zgovoren, nadrejen, dajajoč, bolj tisti, ki poučuje in vzugaja, medtem ko se jaz ponovno prav dobro znajdem kot občudujoč, skrbeč, sprejemajoč poslušalec in učenec.

In še vedno se počutim rahlo negotovo, ko pride v najinih pogovorih do obrata v teh položajih, ko postanem jaz bolj zgovoren in ti bolj poslušaš. Hitro me zaskrbi, da ti morda moje razumevanje ne bo zanimivo, da te bom dolgočasil. Del mene dvomi, da bi se ti sploh lahko kaj naučil iz mojih izkušenj in razumevanja. Še posebno pa se v meni porodi dvom, ko izraziš občudovanje bodisi do mojega znanja, umskih sposobnosti bodisi do osebnih kvalitet. V meni se spusti kot nek zastor, ki mi preprečuje, da bi ti zares verjel. Zdi se mi, da ne misliš resno, ampak da me hvališ bolj iz vljudnosti.

G32: Mi je žal, da tako doživljaš, saj je moje občudovanje dejansko in iskreno.

* * *

G33: Strinjam se, da z vidika Batesonovega razumevanja v psihoterapiji ni trdih ločnic med klinično prakso, teorijo in raziskovanjem. Teorija je zanj praktična, kot je poudaril že Kurt Lewin, in prakso krasi stalno raziskovanje. To prepletanje olajšuje stalno učenje in spremicanje tega, kar počnemo v svoji profesionalni vlogi, pa tudi tega, kar smo kot ljudje v okolju, v katerega smo skupaj s svojimi pacienti vgnezdeni.

M34: Zame je lep primer Batesonovega pristopa, ki povezuje prakso, teorijo in raziskovanje, njegovo delo s shizofrenskimi pacienti v t. i. Palo Alto projektu. Ne le v tekstih, povezanih s tem projektom, temveč pri vsem, kar je ustvaril, je poskušal narediti čim bolj razvidno, kako njegovo znanstveno popotovanje ni bilo samo intelektualno, temveč tudi ontološko. Vedno znova je poudarjal, da se razvijanje epistemologije, ki jo predлага, ne konča pri razmišljjanju, temveč spreminja način našega odločanja, delovanja in kvaliteto bivanja.

Rad imam na primer zgodbo o pacientu, ki je vedno znova ponavljal: »Sem konec mize, ki je narejena iz Manzanita lesa.«¹⁸ Gani me, ker iz nje ne razberem le Batesonove raziskovalne genialnosti, temveč tudi njegovo osebno zavzetost in občutljivost.

Pacient je zavračal hrano in na psihiatričnem oddelku so se odločili, da ga bodo hranili na silo. Bateson pa je iskal v drugo smer in je hotel poizkusiti, ali se bo morda v drugačnem kontekstu odzval drugače. Tako je organiziral izlet do pacientovih staršev in na poti sta se ustavila v restavraciji:

»Ko je natakarica prinesla jedilni list, je Bateson naročil jajca s slanino. Pacient je nato povedal, da bi rad jajca, slanino in toast. Ko je prišla hrana, je Bateson pojedel vse razen svojega toasta. Pacient je najprej strmel v Batesonov toast in nato rekel, da bi ga rad pojedel. Ko je to naredil, je hlastno pojedel še ves svoj preostali obrok. Po drugi skodelici kave se je nagnil nazaj in rekel: 'Manzanita [man's an eater]. If the circumstances were resolved, he would [wood].'^{19,20}

Po tej izmenjavi je Bateson vprašal pacienta, kaj je bilo narobe s psihiatričnim zdravljenjem, ki ga je bil deležen. Pacient je odgovoril: »Poskusi zavajanja, da bi spremenili barvo človekovih oči in s tem ugodili psihologu, so pretirani. In vi ste vsi psihologi, čeprav se nekateri med vami spreobrnete in postanete zdravniki za tisti del vas, ki boli. Ne delajte si utvar, da je kdaj človek tako hudo bolan, da ne bi mogel žvečiti po svoje.«

G34: Ta zgodba je res navdihujoča in še veliko podobnih je. Zato ni presenetljivo, da so mnogi ljudje, ki so doživeli Batesona v njegovih stikih s psihiatričnimi pacienti, menili, da je zelo nadarjen za terapeutico. V interakcijah s pacienti preprtičljivo pride do izraza estetika sporazumevanja in trenutkov srečanja. Batesonova občutljivost za kontekst, za finesse metaforične komunikacije, njegovo odprt uho za dvojni pomen besed, daleč presega običajni domet terapevtskih interakcij. Lahko se samo sprašujem, kolikokrat prezremo in zamudimo priložnosti za tovrstno komunikacijo z našimi pacienti.

M35: Kako se je možno naučiti komunicirati na tak način? Kako globoko mora biti razumevanje samega sebe in človeških odnosov, da lahko razvijemo tako občutljivost?

¹⁸ Manzanita ali Vednozeleni gornik je skupno ime za veliko vrst rodu *Arctostaphylos*. Raste lahko kot nizkoplažeči grm ali kot majhno drevo. Sveži ali posušeni listi se lahko uporabljajo v namene zdravljenja. Vir: Uradni list Republike Slovenije 103/2008. Seznam zdravilnih zelišč. [http://www.uradni-list.si/files/RS_2008-103-04369-OB~P001-oooo.PDF#!](http://www.uradni-list.si/files/RS_2008-103-04369-OB~P001-oooo.PDF#/)/pdf.

¹⁹ Gre za besedno igro z dvojnim pomenom, ki jo je nemogoče neposredno prevesti v slovenščino. Dobesedni prevod bi bil »Manzanita [človek je jedec]. Če bi se okoliščine razrešile, bi [les].« Če izgovorimo »man's an eater«, to zveni enako kot Manzanita, pogojnik »would (bi)« pa enako kot »wood (les)«. Manzanita klient je torej v šifriranem jeziku, ki ga je Bateson dešifriral, sporočil: »Človek je jedec. Če bi se okoliščine razrešile, bi (jedel).«

²⁰ Keeney, B. 1983: 174–175.

G35: Bateson je primarno razvil teorijo »dvojne vezi«, da bi pripomogel k boljšemu razumevanju vzorcev interakcij ljudi, ki so dobili diagnozo »šizofrenijo«. Hkrati pa je pojave paradoksov v njihovi komunikaciji povezel z opisom sorodnih miselnih in vedenjskih vzorcev drugih »transkontekstualnih sindromov«,²¹ kot so humor, umetnost, poezija, religija oziroma mistika idr.

M36: Ker se od petdesetih let prejšnjega stoletja do danes stanje glede pretirane patologizacije in medikalizacije tistega, kar imenujemo »šizofrenija«, ni bistveno spremenilo, je ta njegov prispevek še vedno izjemno dragocen, toda na žalost večinoma površno razumljen in pozabljen.

G36: Žal je res tako. V primeru Manzanita in podobnih je s pomočjo razumevanja, ki bi mu lahko rekli razumevanje drugega reda ali transkontekstualno razumevanje, med drugim pokazal, kako bi lahko psihoterapija omogočala izkušnje pozitivne dvojne vezi.

M37: Da je tu prišlo do izkušnje pozitivne dvojne vezi, potrjuje tudi nadaljevanje. Ob drugi priložnosti tistega leta 1957 je namreč pacient izjavil: »Bateson, ti hočeš, da se pridružim in zaživim v vašem svetu. V njem sem živel od leta 1920 do 1943 in mi ni prav nič všeč.« Pacient se je rodil leta 1920 in bil hospitaliziran leta 1943.

G37: Ali lahko po taki izjavi pacientovo komunikacijo in vedenje še vidimo kot zgolj patološko? Njegovo »avtistično« vedenje se pokaže tudi kot upor »normalnemu« svetu. V kolikor bi še živel danes, bi bila zame ta njegova drža glede na aktualno situacijo na našem planetu še bolj razumljiva in utemeljena.

M38: Bojim se, da imaš prav. Morda sva midva, ki poskušava ostati vključena v to, kar se pojmuje kot »normalni« svet, bolj nora kot Manzanita klient. Kar mi je iz dneva v dan v tolažbo, je, da so mi všeč pogovori z »bolnimi« in »norimi« klienti v moji psihiatrični in psihoterapevtski praksi. Pomagajo mi izstopati iz dvojnih vezi mojega »normalnega« življenja. Čeprav ne moremo kaj prida vplivati na vrtoglavu stopnjujoče se globalne ekološke, populacijske, etične in druge probleme, ki ogrožajo preživetje človeštva na našem planetu, mi omogočajo, da se za trenutek ustavim in se zavem absurdnosti »razvoja«, ki ga glavnina »normalnih« še kar naprej kuje v zvezde.

Bateson mi je pomagal spoznati, da so izkušnje psihotičnih ter drugih »psihopatoloških« simptomov in sindromov lahko »prehod k drugim vrstam védenja o naši lastni človeškosti, o tem, kaj pomeni biti človek, kaj pomeni misliti, pisati, izumljati besede ...«²² In da je »eno videti simptom kot del obrambnega mehanizma; povsem nekaj drugega pa je razumeti, da telo ali um vsebujeta razne

²¹ Bateson, G. 1972: 273.

²² Berger, M. 1978: 191.

oblike modrosti, tako da lahko izvedeta takšen napad nase, ki pripelje do kasnejše razrešitve patologije.²³

G38: Enako velja zame. Pomagal mi je preokviriti celotno področje »psihopatologije« in spoznati, kako lahko teorije psihiatrije in psihoterapije proizvajajo psihopatologijo²⁴ ter kako je lahko epistemologija, ki jo predlaga, korekcija za zmešnjavo, h kateri prispevamo psihoterapeuti in psihiatri, v kolikor popredmetimo svoje diagnostične kategorije. Pomagal mi je, da sem svojo psihoterapevtsko prakso povezal s kibernetiko drugega reda in jo razvijal v smeri pravičnosti, ljubezni in modrosti.²⁵

V svojem poskusu razvijanja psihoterapije drugega reda, ki sem jo poimenoval »dialogoterapija«,²⁶ sem se odrekel diagnostičnim kategorijam. Namesto tega v čim bolj neposrednem stiku s pacienti, skupaj z njimi, soustvarjam zgodbe in metafore, ki jim pomagajo, da živijo etično in ohranjajo upanje. Namesto da bi jih z diagnosticiranjem razkosal na dele, poskušam s poudarjanjem nedolžnosti oživljati občutek celostnosti.

Ta nedolžnost ni naivnost, temveč nas umešča v našo ekologijo, v naše zgodbe. Ne postavlja nas nekam ven, kjer bi lahko stali s kamero v roki in poskušali fotografirati celotno zadevo ali kakšen njen delček. Ta nedolžnost nas vključuje v celoto in nam kaže, kje smo vgnezdeni v ekologijo. Od tam se lahko premaknemo k spoznanju, da nismo mi tisti, ki pripovedujemo svoje zgodbe, temveč da zgodbe govorijo skozi nas – da teorija deluje skozi tiste, ki jo prakticirajo in da ples pleše skozi plesalce. Metafora je kinetična in ne kinematična. Izstopi nam pomembnost gibanja, ritma in časa. Nedolžnost, ki obnavlja občutek celostnosti, je začetek modrosti in modrost je ekološko razumevanje odnosov, pa naj gre za odnose med posamezniki, skupinami, drevesi v gozdu ali za širšo ekologijo. Komunikacijska spretnost, ki je opisana v primeru Manzanita, lahko našim brbončicam omogoči, da okusijo, kakšna je aroma nedolžnosti.

M39: Sam lahko okusim povezavo med tvojim razumevanjem nedolžnosti in Batesonovimi koncepti »miline«,²⁷ »estetske občutljivosti«,²⁸ »estetskega razumevanja«²⁹ in »estetske zavzetosti«.³⁰ Problem miline je bil zanj v osnovi problem integracije različnih delov uma oziroma mentalne aktivnosti, na primer

integracija Pascalovih »razlogov srca« z »razlogi razuma« ali integracija različnih ravni, katerega skrajna konca imenujemo na eni strani »zavest« in na drugi strani »nezavedno«. Po Batesonovem zgledu lahko nadaljujemo z integracijo vseh vrst dualizmov, na primer »uma« in »snovi«, »zavestnega namena« in »narave«, »natančnosti« in »imaginacije«, »vzorca« in »kvantitete«, »povratne zvez« in »kalibracije«, »oblike« in »funkcije«³¹ itn.

G39: Dodal bi še integracijo estetike in etike. Če raziskovanje in terapevtska praksa nimata estetske dimenzije, potem izgubita tudi vse ostale. In brez etične dimenzije postaneta neplodni, drevesi brez sadežev, ali kakor voda, ki teče iz polomljene pipe, preveč onesnažena, da bi jo pili. Bateson si je stalno prizadeval, da bi bil proces znanstvenega mišljenja in praktičnega raziskovanja sam po sebi eleganten. In da bi lepo lahko ostalo lepo, se mora vedno razkrivati na etičen način.

M40: Zame je branje njegovih tekstov avantura brez konca, polna presenečenj, malih šokov, zmed in osvežujučih »aha« trenutkov, med katerimi se moj pogled širi in poglablja. Pri tem mi ne pomaga samo vsebina, temveč tudi način njegovega pisanja, s katerim izraža visoko raven integracije. Morda bi jo lahko imenoval integracija drugega reda, kjer vsebina in proces pisanja (ali branja) nesprestano oscilirata po dvojni vezi, med tezo in antitezo. Zdi se mi, kot da me Bateson stalno vabi na neke vrste otroško gugalnico, ki niha med ohlapno igrovostjo ter natančnim mišljenjem, tako da se srečujeta in stapljata v sintezi na tak način, da hrani pravičnost, ljubezen in modrost. Morda v tej gugalnici tiči odgovor, zakaj njegovi teksti, čeprav jih berem vedno znova, ne izgubijo na svežini, vznemirljivosti in izzivalnosti.

G40: Tudi zame so Batesonovi teksti nenehno osvežujuči, kot bi bil živo vodo, saj mi omogočajo preizkušanje primanjkljajev in napak v integraciji mojega razumevanja. Ko se na primer sprašujem, kako in koliko mi uspeva uresničevati načelo pravičnosti, se mi vedno znova odpirajo vprašanja integracije, vključevanja in povezanosti, kako mi uspeva prispevati k širjenju prostora za vse manjšine, zmanjševanju trpljenja, mučenja, krutosti in nasilja.

Prav tako mi velik izizz za integracijo predstavlja razvijanje ljubezni. Razumem jo kot čustvo oziroma občutek, ki legitimizira sprejemanje sebe in drugega. Predpogoj za sprejemanje sebe pa je to, da od drugih v dialogu doživimo sprejetost in možnost svobodnega sodelovanja v njem. Ta ideja je temelj za celotno psihoterapijo. Ljubezen omogoči sodelovanje skozi preseganje dualizma subjekta in objekta. Prav tako s pomočjo modrosti učinkovito presega nihanje med delom in celoto. Tovrstna modrost integrira subjekt in objekt ter razloči dele krogotokov od celote, medtem ko istočasno vidi njihovo udeleženost v ohranjanju te celote.

²³ Bateson, G. (ur.) 1974: xii.

²⁴ Barnes, G. 2002.

²⁵ Barnes, G. 1994.

²⁶ Barnes, G. 2008: 25–60.

²⁷ Bateson, G. 1972: 128–152.

²⁸ Možina, M. 2019: 7–23; Tramonti, F. 2019: 141–151.

²⁹ Keeney, B. 1983: 138–142.

³⁰ Charlton, N. G. 2008: 141.

³¹ Bateson, G. 1985: 237.

Ljubezen omogoča, da se ples ne ustavi. Vendar se brez pravičnosti ljubezen ne sprašuje o poštenosti ali možni pristranosti plesa. Ljubezen, povezana s pravičnostjo, vnaša ustvarjalnost, ki povečuje kompleksnost plesa ali izumlja nove plese. Ljubezen, ki je oplemenitena z modrostjo, pa lahko razume sistematsko naravo plesa.

M41: Mislim, da sva prišla do točke, kjer lahko zaključiva najin pogovor z novim začetkom, z vprašanjem, ki si ga je in nam ga je Bateson postavljal vedno znova: Smo modri?³²

G41: In jaz bi dodal: Ali smo nedolžni in mili ter ljubeči in pravični?

3.

Epilog

Na osnovi predstavitev najinih dialogov v obliki metaloga predlagava, da bi lahko metalogi služili kot dragocen didaktični pripomoček za spodbujanje epistemološkega in konstruktivističnega poučevanja in učenja, ne le za psihoterapevte, temveč za vse strokovnjake, ki potrebujejo boljše razumevanje svojega razumevanja in več vednosti o svojem spoznavanju. Najin predlog je tudi mišljen kot spodbuda sodobnim konstruktivističnim mislecem, da naj nadaljujejo z reflektiranjem Batesonovega prispevka k uteviljivti in evoluciji konstruktivizma.

Po Barnesovi smrti 9. avgusta 2020 v Sloveniji in na Hrvaškem nadaljujemo s projektom psihoterapije drugega reda, ki ga je začel v osemdesetih letih prejšnjega stoletja.

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Miran Možina and Graham Barnes¹

Second-order psychotherapy: How psychotherapists use theories and how psychotherapy theories use psychotherapists?²

Abstract

For Graham Barnes, the starting point of his research was the observation that most psychotherapists are trained in a theory-centered style of practice, neglecting epistemological and hermeneutical aspects. The consequence is an absence of critical self-reflection about some basic assumptions of psychotherapy theories and clinical practices in the psychotherapy community. When using a particular theory, therapists forget that the theory is "using" them, as well, i.e., they are unaware of the effects the theory has on them and on their relationships with clients.

As an alternative to this ignorance, Barnes developed the concept, research project and clinical application of what he called "second-order psychotherapy", in which the central question is: How can we encourage therapists to engage in systematic self-reflection on the influence of theory on the content and structure of their therapeutic conversations? Following Bateson's epistemological guidelines, we give an example of how our conversation about understanding his ideas includes conversation about our understanding of the conversation about an understanding of his ideas.

Bateson created a new didactic form of dialogical presentation to facilitate the understanding of knowing, called a »metalogue«, in which the content and the structure of the conversation are intertwined in such a way that it becomes more transparent how the metalevel of relationships between the speakers

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Graham Barnes, PhD, psychotherapist (1936-2020).

² This article is written to the memory of Graham Barnes (1936-2020). It includes revised version of metalogue that was published in Slovenian language in Bateson, G. (2019). *Ekologija idej* [Steps to an Ecology of Mind]. Ljubljana: Beletrina and SFU Ljubljana: 515-535. It also includes Možina's introduction to the metalogue that was published in the journal Constructivist Foundations: Barnes, G. in Možina, M. (2020). Metalogue: How to Understand Bateson? In Memoriam Graham Barnes (1936-2020). *Constructivist Foundations*, 16(1), 101-107.

influences the content and vice versa. Such second-order understanding opens the space for the inclusion of self-reflection on our relationship (and its evolution) and how our relationship has shaped our understanding.

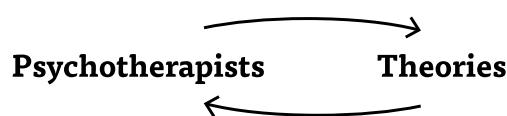
Key words: Cybernetic epistemology, second-order psychotherapy, dialogotherapy, self-referential awareness, understanding, difference, schizophrenia, double bind, innocence

Introduction

Psychotherapists do not ask themselves often enough what the assumptions are that underlie their thinking, feeling and acting. The predominant habit of psychotherapists (and scientists in general) is to simplify problems by ignoring the possibility that the larger context may influence the smaller. Most psychotherapists think that they are using theories, but they are ignorant of the effects these theories have on them. They also do not sufficiently explore the larger context, the historical and socio-political background that has brought about the theory that is using them to solve (or, unfortunately, also aggravate) particular social and ecological problems.

Picture 1

Usually psychotherapists think that they are using theories and they forget that theories are using them as well.



The research project of Graham Barnes, which he called the "psychotherapy of psychotherapy" or "second-order psychotherapy" (Barnes, 1994), was based on Gregory Bateson's cybernetic epistemology (Bateson, 1987), in which he invited psychotherapists to incorporate in their professional work the second-order investigation of their epistemological premises. Being a scholar of Bateson is not outdated but rather, in the light of our enormous social and ecological problems of anthropocene, more relevant than ever. His ecological wisdom can help us in our endeavors to construct a better world (Možina, 2019).

Metologue as a didactic tool for reflexive learning

To encourage psychotherapists to make the demanding epistemological shift that Bateson has proposed, a new kind of didactics is needed. To this end, Bateson created a new form of dialogical presentation, called a metologue, in which the content and the structure of the conversation are intertwined in such a way that the metalevel of relationships between the speakers becomes more apparent and transparent through the self-reflection of speakers.

According to Bateson »a metologue is a conversation about some problematic subject. This conversation should be such that not only do the participants discuss the problem but the structure of the conversation as a whole is also relevant to the same subject [...] Notably, the history of evolutionary theory is inevitably a metologue between man and nature, in which the creation and interaction of ideas must necessarily exemplify evolutionary process.« (Bateson, 1987: 1)

In Barnes's and my understanding of Bateson's idea of a metologue the structure of the metologue should reflect the content and vice versa. For example, in the metologue "Why Do Things Have Outlines" (Bateson, 1987: 27–32) Bateson is talking with his daughter about William Blake, how he was an angry man and how he was not tolerant. Suddenly, Bateson becomes angry because it seems to him that his daughter in the here and now of their dialogue is too tolerant, which makes her cry. This example illustrates that in the here and now of their dialogue, the topics of their dialogue (here: anger, tolerance) become part of their relationship pattern. So, the problems they are discussing are reflected in the structure of their conversation.

This is what we, as psychotherapists, should be aware of at all times. In our dialogues with our clients, we are trying to maintain a double focus: one is on the content (or "digital" level in communication, according to Bateson, 1987: 417–431) while the other one is on the relationship ("analogue or iconic" level, ibid). With Barnes, we understood this as one of Bateson's basic ideas or distinctions. Psychotherapy researchers such as Jeremy Safran and Irvin Yalom (e.g., Safran, 1993; Safran & Muran, 2000a, 2000b; Safran et al., 2002; Yalom, 2002; Yalom & Leszcz, 2005; Levy, Ablon & Kächele, 2012) have confirmed the efficacy of this double focus in the therapeutic process.

The "metologue" that follows originated in several discussions between us. They took place online in May 2019. According to our understanding of a metologue, one cannot predict having a metologue in advance. They arise spontaneously out of dialogue. Originally, we wanted to write a standard article, but while transcribing our dialogues, slowly the idea arose to present them as a metologue.

In our metologue, we point out that understanding is inseparable from the dialogue and we talk about different levels of recursion in human communication. We differentiate between verbal (digital) and nonverbal (analogue or iconic) levels of recursion in human communication. What we maintain is that the nonverbal frames the verbal. Therefore, it is the nonverbal that is more important in conveying the messages that are connected to the relationship and, many times, to the unconscious, albeit implicitly. To present this more vividly, we also embedded a clinical vignette from Bateson's schizophrenia research as an example of his aesthetic sensibility, understanding and engagement aimed at integrating the smaller (verbal, conscious) with the larger (nonverbal, unconscious) contexts.

At some point, Barnes becomes tired and takes some time to remain silent (see G24,25,26,27). This did not happen in our online conversations but on several occasions during our 35 years of collaboration. To these moments of silence, I reacted with insecurity. The interruption on the content level thus became the starting point for reflecting on our relationship.

2.

Metologue: How to understand Bateson and how to understand our own understanding of Bateson?

Miran Možina (M1): Let's talk about Gregory Bateson and how it is possible to understand him. He mentioned several times that very few people have any idea what he is talking about.³ I have to admit that I am not one of those lucky few. So how can I then contribute something valuable to our dialogue about Bateson and his work? Whenever I think that I understand something and I experience one of those beautiful moments of clarity and refreshing insight, sooner or later I find myself once again confused and feeling incompetent about trying to interpret or explain his work for others.

Graham Barnes (G1): Well, I can understand exactly how you feel because it is the same for me. But let me put your mind at rest, because I would never like to collaborate with anybody who claims that they understand Bateson. My Gregory Bateson is inevitably different from your Gregory Bateson. Because we have our own background, our own experience and abilities, we can at best stand under the wings of his understanding but it is impossible to step into his understanding directly and claim that we can think as he would think. But having said that, it is very important that we do our best to understand as he would understand,

because there is a great deal we can learn if we aim at such an ideal, though unreachable end.

M2: That sounds reassuring ... So you are saying I can still be helpful in our dialogue even though I experience moments of confusion while endeavouring to understand Bateson?

G2: Absolutely, because he himself all of his life insisted he was an explorer who couldn't know what he was exploring until it had been explored. He understood confusion as a necessity in terms of the learning process, especially with the higher orders of learning, which he named deuterolearning (learning II) and epistemological learning (learning III), during which the basic premises of our thinking and acting can be changed.

M3: Maybe vagueness and confusion on the conscious level are also inevitable because higher order learning includes unconscious processes or »primary process« as Freud would call it?

G3: Yes, Bateson was convinced that unconscious levels of the mind are crucial for guiding the scientist or the artist towards the questions and answers, which generate even more complex questions. Whole dialogues do not float in an empty space but evolve in relationships. We could even say that relationships are the dialogue. If there is no dialogue, there is no relationship, at least in Buber's »I-Thou« sense.

M4: In our everyday conversations we usually pay more attention to the content than to the relationship, more to the verbal, explicit than to the non-verbal, implicit.

G4: That's right. Because Bateson constantly emphasised the relationship perspective, his attention was focused on non-verbal, "paralinguistic" communication.

M5: So it is not a competition between you and me, it is not about who understands Bateson more or better, but it is our dialogue, and creating and developing our relationship through this dialogue which is crucial. The most important aspect of this dialogue is if we can between us bring out more variety, new ideas, which would evolve around our target question – how to understand Bateson.

G5: Yes, because according to Bateson's cybernetic epistemology, what we say about his understanding will inevitably tell a lot (perhaps even more) about us and about the context of our conversation and about our topic, which is how to understand Bateson.

M6: And we should talk about how to understand Bateson without knowing exactly what we are exploring and what is to be understood? Not only should we dip into what is unknown to us, we should also, as Socrates did, not hide our knowing about not knowing?

G6: Exactly, on the one hand I propose that we focus on Bateson's view of science and put together the pieces of our understanding of his understanding, but on the other hand I would also like our dialogue to make visible the meta level, which would open the space for exploring what is our process of knowing through our dialogue and how do we know what we know, because this was crucial in Bateson's search for the »new scientific territory« or »epistemology«. And we should also link Bateson's epistemology to psychotherapy.

M7: It is interesting that what we have talked about up to now is very relevant to what psychotherapy is all about. What we have discussed about Bateson's understanding of confusion, vagueness, learning, context, dialogue, conscious and unconscious, verbal and non-verbal, and relationships can all be applied to psychotherapy. From a dialogical point of view the (psycho)therapist is not only a practitioner, a technician who knows how to guide the client in a certain direction, but is always also a researcher, who is guided by curiosity, who takes the risk of exploration, who dares to be open for the unknown, unexpected and new. If therapists are able to discover something new about themselves in the dialogue with clients then on the meta-level they are inviting clients to do the same. It is circular. And it is much safer and more ethical if the therapist is mindful of his or her own processes of change. So that the therapist is not trying to change the client, but rather the therapist's own perception, thinking and acting.

G7: And therapists are also theorists who should be able to develop the second-order theory – the theory about the theory they are using. This can bring them to the surprising turning-point when they become aware how the theory is using or shaping them, what the theory is doing to them, for better or worse.

M8: The therapist becomes aware of the dangers of using theory or being used by the theory in an unreflected way. For example, the vocabularies and interpretations they use to understand their clients and themselves in the therapeutic process can be harmful if they become rigid and final instead of flexible and contingent. And I mean reflection in Heinz von Foerster's sense, who defined it as "knowing one's knowing, an epistemology of how we know, not what." It is "seeing oneself through oneself, [...] causing oneself"⁴

G8: Yes, that's right. If we, as psychotherapists, try to grasp Bateson's epistemology seriously then we, as psychotherapy practitioners, must incorporate in our professional work the second-order investigation – the *psychotherapy of psychotherapy* or *second-order psychotherapy*. We must turn psychotherapy on itself to bite its own tail (picture 2).

M9: If we do this then we are suddenly confronted with a very difficult set of

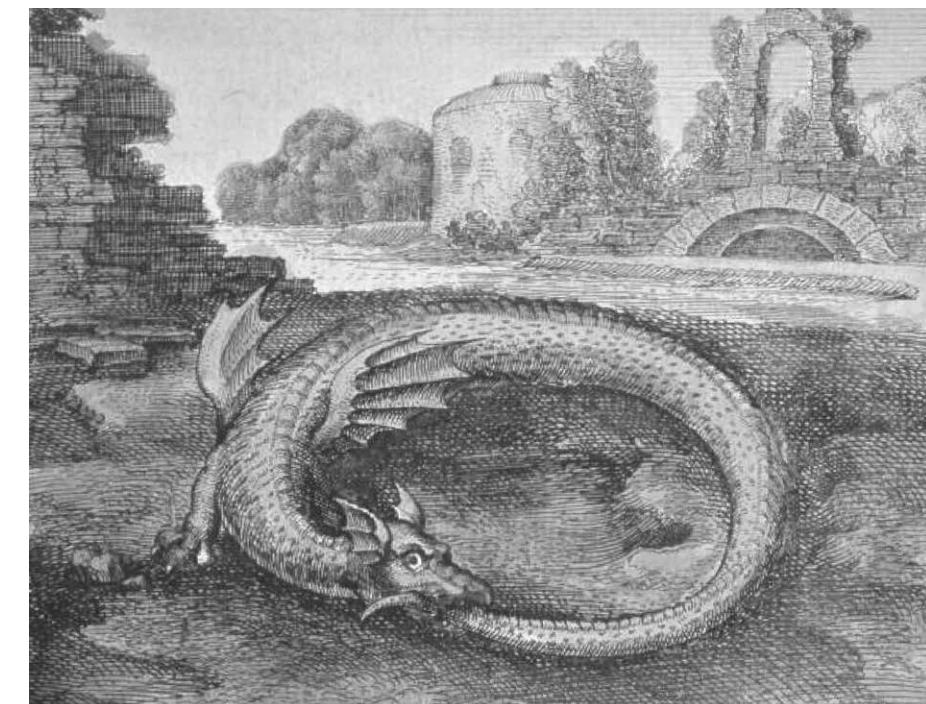
circular questions. For example, how are our theoretically shaped experiences also shaping our observations and descriptions of our experiences? How can we see with, talk about and speak the language of our theory in such a way that our seeing, talking and speaking will reveal and reflect the premises of our theory?

G9: And what are the assumptions and premises in the theory, which is using us, that ensure or censure such reflections? How can we overcome our habitual ways of thinking and acting that censure, induce amnesia and repress reflection?

And we also begin to wonder about the theoretical self: what kind of person and psychotherapist have I been made through speaking the vocabulary of this or that theory? How does a theory shape us to act as we do and not to act in other ways? What have I become in my relationship to this or that theory and its practice? What kind of self has this theory shaped? What have I been made into by this or that theory?

Picture 2

The Ouroboros as a serpent or dragon eating its own tail is the symbol of circularity in cybernetic epistemology.⁵



⁴ Internet source: <https://www.gettyimages.com/detail/news-photo/repr%C3%A9sentation-dun-ouroboros-un-dragon-se-mordant-la-queue-news-photo/840530216?adppopup=true>

M10: Asking such Batesonian questions we can develop a kind of *self-referential* or *recursive* awareness that the painter M. C. Esher has depicted in his famous lithograph *Print Gallery* (picture 3). We are like the man in the gallery who is looking at a print of a seaport, and among the buildings in the seaport is the very gallery in which he is standing. We can't see the territory (the seaport) but only the map (the picture of the seaport). Through the lenses of our theory we are constructing the picture in which we are standing. Inevitably we are (part of) our own picture. We are our own metaphor⁶.

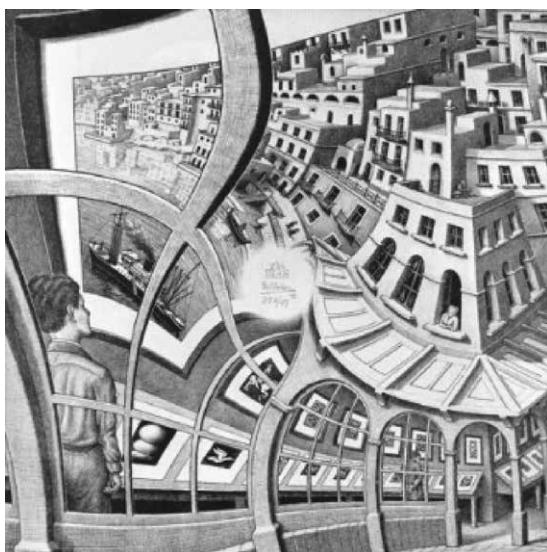
Picture 3
Lithograph Print Gallery by M. C. Esher, 1956⁷.

G10: But we are constantly forgetting that we can only see pictures which are our own creations or »transformations«, which are mapping the territory, as Bateson used to emphasise quoting Korzybski.

M11: Every perception, thought, feeling or action is an idea or a pattern of ideas, the result of multiple transformations which are travelling along complex networks of feedback loops.

G11: One difficulty is that our (psychotherapy) theories or maps are deeply embedded in our own thinking and acting. The unspoken and unwritten assumptions, the »generative ideas«⁸, may be so far removed from our awareness that we may even deny that we share them. We are forgetting that our theoretical vocabularies make our worlds. And we even forget that we are forgetting.

M12: In my lectures I use the same test that Bateson often used with his audiences. I ask them if they see me and if I can see them. They become aware how they are forgetting that they can only see the end product of the complex



process of transformation (perceived visual patterns – retina – optical nerve – optical brain cortical areas – associative neuronal pathways – retina), that they can't see me in the sense of *Ding an Sich* and that we don't have direct access to the processes of transformation. We can't see what is happening inside the TV, we can only see what it is on the screen. We can see bits of information that are arranged in a transformation pattern I call »you« and that I can say: »I can see you.« - Whenever I do this little experiment I see the widening of eyes in the audience and there is an atmosphere of surprise, a small shock as the veil of amnesia is lifted. For some moments the students become aware that they don't really see me but only the picture of me, the transformation of me that was constructed in a very sophisticated way.

G12: And each picture on the screen is different. Each of us constructs and devises an individual version of the series of pictures that constitute their world. Yet, if a theory makes a world and if that world also produces or reproduces the theory, the theory will then reflect that world and that world will validate the theory it reflects.

M13: Uf, I would like to hear this again. Whenever you are describing in one sentence such self-referential circularity I become confused and I have to listen to it or read it again, step by step.

G13: Remember that confusion is ok. What I wanted to emphasise is this: because a theory is a *self-contained, ouroboral* body of thought and way of speaking, it is a *closed, limited and excluding* world.

M14: There is also an emotional side or reason why every creator or reader of theory is seduced into inhabiting the world created by the theory as real, correct, as a real 'discovery'. This closed world can make us feel *safe*. The temptation of *certainty*, with security always lurking in every corner.

And there is also the temptation of *laziness*, which can circulary reinforce the need for certainty, especially if the theory contains explanations and interpretations that Bateson called »dormitive principles« adopting Molière's famous oral doctoral examination in which the learned doctors asked the candidate to state the »cause and reason« why opium puts people to sleep and he triumphantly answered: »Because there is in it a dormitive principle (*virtus dormitiva*)«⁹. To think rigorously is hard work, so it is much easier to lull our thinking capacity, to immobilise it with such pseudoexplanations and other tactics to stop engaged thinking which would mobilise us not only personally but also socially for the promotion of democratic values.

⁶ Bateson, M. C. 2005.

⁷ Internet source: https://www.google.com/search?q=print+gallery&client=firefox-b-d&source=lnms&tbo=isch&sa=X&ved=oahUKEwjAkffH5s_vAhWSw4sKHf_lAZUQ_AUIECgB&biw=1280&bih=596#imgrc=s4CM8oMF2qFn1M

⁸ Langer, S. K. 1957.

⁹ Bateson, G. 1972: xxi.

G14: The theory cannot expand its language to develop metalanguage to reflect upon itself. To do so would make it a different theory. Its language closes in on itself. It lacks transcendent vocabulary that can question the finality of its self-understanding. It also lacks the mechanisms to speak about the premature perceptual closure made by theoretical concepts.

That is why studying a theory and then learning to practice it poses a »double bind« problem. The theory invites the student to believe that it is a reality, that it explicates or describes reality and that it is not a text about a theory. It takes us inside its construction, within its frame, to its world of reality. Through the world created by studying the text, we are in its context. The text with its claims and its premises ties us up. It does not permit critical comment on itself.

M15: Bateson takes as an example early psychoanalytic writings, arguing that the Freudian edifice was allowed to grow too big before the corrective of rigorous thought was applied to it.¹⁰ Freud was an excellent writer, so his texts, though they are more fiction than science, are very persuasive and it is easy for the reader to fall into the trap of realism, determinism and reification. Concepts like »ego« or »wishes« or the »id« or the »libido« became concrete realities, real »discoveries« and not fictions.

G15: Yes, Freud with his »loose thinking« blurred the boundary lines between the »symbol« and »the thing symbolised«. And among psychotherapy authors he was not the only one who slid into writing about the world of psychotherapy as it is. From »is« they tend to move to »ought«, and when they return to »is«, they have endowed it with authority.

M16: So what are we to do? How can we step out of such double binds?

G16: Bateson gave us a good example during his lifetime and his writings are still available to help us. His »epistemology« can be understood as a second-order theory or meta-theory. For psychotherapists it can be helpful to develop second-order psychotherapy. The »epistemological shift« that he proposes is a long journey, which can't be only intellectual but also includes emotional strain, shocking experiences and it is impossible without changes in our ways of being and acting.

M17: How could we start such a journey? What could be a starting point?

G17: Bateson used Spencer Brown's most basic act of epistemology as a starting point : »Draw a distinction!«¹¹ This basic command, which we implement consciously or unconsciously, creates a starting-point for our every action, decision, perception, thinking, describing, theory and epistemology. Whenever

we are making a difference, we draw a boundary. We are constructing a world or universe, when we break or divide the space. Whenever we define, or delineate something, for example when we draw a circle, we separate that which is inside the circle from that which is outside the circle. We can draw boundaries arbitrarily, which means that we can create unlimited number of worlds or universes.

M18: And in doing so we get something which is and something which is not. From the point of view of information both are equivalent. When for example a lover for the first time reveals his feelings in a letter to his beloved but then he doesn't get any answer, this is in itself important news which can trigger even stronger feelings (for example suffering and yearning) than if he had received a reply.

G18: Right. Once upon a time people drew a line between what is therapy and that which isn't therapy. The distinctions between »therapist« and »client«, »intervention« and »symptom«, »solution« and »problem«, »(psycho)pathology« and »health« enable us to construct our clinical world.

M19: In Slovenia sharp public polemics have been going on for fifteen years about what psychotherapy is and what it isn't, because we don't yet have any official psychotherapy regulation. There are different opinions represented by different professional groups, for example psychologists, psychiatrists, alternative healers, psychotherapists etc. There is an ongoing dispute as to whether psychotherapy is an autonomous profession or not, who can practise it and where etc.¹²

G19: Although different regulations are possible, with different boundaries around these questions, we quickly find out that they are the result of the same basic epistemological act – drawing a difference. Our mental world can't exist without distinctions but at the same time we can never make a map which would cover all the territory. There is always something that we excluded, something that we didn't take into consideration.

But of course I am not arguing for epistemological relativism in the sense »anything goes«, but for a circular relationship between epistemology and ontology, and for a sociologically pragmatic point of view. Every act of knowing which presents itself as a thought, emotion or action influences how we are with ourselves and with others. For example, are we satisfied and compassionate at the same time, do we have, wherever we are, some bigger or smaller (local) task on the side of justice, are we contributing to the diminishing of poverty and suffering in the community etc.

M20: Some Slovenian but also numerous European psychiatrists and (clinical) psychologists¹³ are constructing just such a psychotherapy map, according to

¹⁰ Bateson, G. 1972: 86.

¹¹ Spencer-Brown, B. 1973.

¹² Možina, M., Flajs, T., Jerebic, D., Kosovel, I., Kranjc Jakša, U. & Rakovec, P. 2018: 7–39.

¹³ Možina, M. 2010a: 63–104; Možina, M. & Kranjc Jakša, U. 2019: 171–207.

which they are the only ones who can practise psychotherapy as a method within the health care system. They reject the idea of psychotherapy as an autonomous profession and in this way they exclude professional psychotherapists from the health care system. Although they emphasise that their standpoint is ethical, arguing they are protecting clients from less competent therapists and that they are the only ones who can deliver it at the necessary high professional and scientifically empirically based level, they are displaying the self-interest of a trade guild. The fact is that with their map they are maintaining and even enlarging the big white patches of injustice, where people, who need psychotherapeutic help, can't get it within the frame of the health care system.

G20: Thank you for this up-to-date example of how our distinctions can have far reaching ethical consequences. But let me go back to the basics of Bateson's epistemology, to his definition of idea, with which he built upon Hegel's usage of »idea«. In the Korzybski Memorial Lecture¹⁴ he proposed that the basic meaning of »idea« is equal to »difference«. He defined information as transformation or as *news of difference that makes a difference*. This is the basic unit of mind. On this foundation he developed a new understanding of the relationship between mind and nature, which is the main topic of his book *Mind and Nature: A Necessary Unity*.

Although Bateson with his definition of mind has overcome the cartesian dualism between mind and matter, it would perhaps be better if he'd used the word body instead of the word mind, so that the title of his book would be *Steps to an Ecology of Body*.

M21: This is very interesting and provocative. It's refreshing, thank you! I also understand Bateson's concept of mind as »embodied mind«.

G21: Which also implies »minded body«. During the last years of his life Bateson shifted his emphasis from mind to life. His basic question became what is life and how it preserves itself.

M22: This question was also crucial for Maturana and Varela in their famous book *The Tree of Knowledge*¹⁵.

G22: Right, but before them, Bateson pondered on this question using cybernetic epistemology. If I try to understand the world of ideas, as Bateson did, then ideas are connected with body and language. Ideas are products of sensory experiences. Information is news of differences that make differences in each sensory (end) organ. Eventually these are transformed into words and there we

get to linguistics, to language. If we understand ideas and language in this way then we can also say that trees are talking. They have their own language that we don't understand. They are working with information in their roots, stems, leaves, they are working with all kind of differences. We were not able or challenged to learn the language of trees, wolves or dolphins.

M23: Even if we are very broad and inclusive in our perception and understanding, we are still ignorant about so much in and around us. So Bateson's view is an invitation to humility, isn't it?

G23: Yes, because our drawing of distinctions is always selective, partial, contingent, breaking the whole into pieces. The most we can do with our descriptions is that we punctuate, emphasise something on account, to the detriment of something else. There is always another possible distinction and interpretation. There is no final or absolute explanation. We can just dance around any (target) concept which is important for us and try to make it match up to our reality. And because of that ...

M24: (in his enthusiasm interrupts Graham) So when we are thinking and talking we are somehow always wrong, which is typical for a double bind situation. We can't escape it, if we want to solve it. We must take into consideration constant paradoxes that arise out of it. Sometimes we go crazy, sometimes we are confused and there are also many moments of pain. But sometimes we make unexpected creative moves which enable us to break out of the bind.¹⁶

G24: (remains silent)

M25: (waits a little bit and then continues) This reminds me of a Zen master who was invited to give a lecture about the essentials of meditation and enlightenment. He came onto the stage, and then sat in the lotus position in silence for an hour and a half. Then he made a bow and left the stage. Some people in the audience were enthusiastic, deeply moved about his performance but others were disappointed because they were convinced that he was making fool of them.

G25: (remains silent)

M26: (waits a little bit and then continues) There can be no single correct interpretation of such an event. Every person in that audience created their own meaning out of that silence and of the whole situation. One could for example say that the master created a paradox or counter-paradox, while another would claim that it was total nonsense, making fools of the audience etc. The meaning is in the interpretation and the interpretation is the meaning. With this may come a shock of recognition, a sense of becoming free from a double bind situation. This is, of course, the goal of some therapeutic ...

¹⁴ Bateson, G. 1972: 454–471.

¹⁵ Maturana, H. & Varela, F. 1988.

¹⁶ Možina, M. 2010b: 67–96.

(Waits a little bit more and then continues) Being silent or talking can be right or wrong. You never know, it depends on the context. Because in both cases, keeping silent or talking, you can never express directly or indirectly what the essence is, what is it. We can't find the final description of what it means to boil an egg or to be enlightened. There is no *essence* unless you believe there is and make it, construct it.

G26: (remains silent)

M27: (waits a little bit and then continues) I like very much what Bateson said: »Great teachers and therapists avoid all direct attempts to influence the action of others and instead try to provide the settings or contexts in which some (usually imperfectly specified) change can occur.«¹⁷

G27: (remains silent)

M28: Why are you silent? Don't you want to add something more? It seemed to me that our dialogue was going well. Will you not continue?

G28: I was adding to our conversation, with silence ... with not saying something... And I would like to keep it that way for some moments more, but you can say more if you want ... We've been trying so hard to make your and my understanding of Bateson as clear as possible and to grasp in general what understanding is all about that I got a little bit tired ...

M29: OK, I can keep quiet for some minutes, no problem ... I was just wondering if perhaps something was wrong when you suddenly stopped talking. That perhaps you didn't like what I said about the essence or that perhaps you didn't like it when I interrupted you in the middle of a sentence which is not generally a habit of mine.

G29: (remains silent)

M30: (waits a little bit and then continues) I am sorry. I got a little bit too enthusiastic, overwhelmed with so many thoughts, so many associations with ideas that started to blossom. It was very stimulating and enlivening. In most of our conversations I am the one who mainly listens because you were my teacher and I still experience you as someone who knows better and more than me. This time it seemed to me that we were cooperating in the dialogue more equally so that I felt a sort of liberation through moments of clarity and new insights.

G30: No, I was not disturbed with your interruption. I also enjoyed very much how our dialogue unfolded. It was a pleasant surprise how we shared our understandings. I must say that I was a little bit tired when we started because of a heavy work load during last few days. I was even thinking of postponing our meeting but then I became more and more absorbed in the flow of our conver-

sation. As many times before I admired your ability for rigorous thinking, your persistence in developing the kind of epistemology that Bateson proposed.

M31: I am glad that nothing was wrong.

G31: Let's talk a little bit more about what happened on the relationship level. It is interesting how quickly you became insecure when I stayed silent and one part of you started to ask if something was wrong while I on the other hand was quiet because I felt good. I was full of creative ideas and enjoyed the pleasant atmosphere that developed between us. Although we started off saying how we don't want to judge about right or wrong understanding and that our emphasis is not on who knows more or better, this was exactly what happened on the relationship level. My short silence, which was not in any way meant as something bad, instantly triggered your doubts about your understanding and about our relationship. For me it is precious that you didn't behave as if nothing happened, but that you checked, what is happening between us on the relationship level. This small event is a clear illustration how relevant Bateson's warning is when he emphasised how easy it is to fall into negative double binds if we can't reflect on our relationships and contexts in which the contents of our conversations evolve. And how for the relationship the non-verbal level is crucial, isn't it?

M32: I agree. I can also see now how this small misunderstanding connected to your silence reflects the history of our relationship and the roles we played. I remember how we started our collaboration in 1985 and how for many years you were my main teacher. You introduced me to Bateson's work as well. As a beginner in the psychotherapy field I experienced you as the outstanding expert, teacher and authority. Slowly, over the years, our cooperation and relationship started to become more equal in the sense of professional competence. But you are 21 years older than me and I still admire your incredible knowledge, experience and wisdom. I still take over spontaneously and easily what Bateson called the »complementary role« in our relationship, so that you are more in the front, more assertive, talkative, fostering, you exhibit more, while I am more submissive and admiring.

And I still feel a little bit insecure when we shift our positions in our conversation, when you are listening and I am talking. I start to worry if perhaps my understanding will not interest you and that you will be bored. One part of me doubts that you could learn anything from my experiences and understanding. And especially I have doubts whenever you express admiration of my professional skills and personal qualities. I can't really believe that you are sincere, and that you are doing it more out of politeness.

G32: I am sorry if you experienced it in such a way, because my admiration was and is sincere.

¹⁷ Bateson, G. 1991: 254.

* * *

G33: I agree that if we take Bateson's frame of understanding psychotherapy, there is no separation between clinical practice, theory and research. Theory is practical and practice is constant research. This facilitates permanent learning and change, not only about what we as therapists do but also who we are and how are we developing as human beings together with our clients in the environment in which we are embedded.

M34: For me a clear example of Bateson's modelling how practice, theory and research can intertwine is his work with schizophrenic clients in the Palo Alto project. In his writings, not only about this project but also throughout all of his career, he tried to make transparent how his scientific journey wasn't only intellectual but also ontological. He pointed out that for the development of epistemology his proposed thinking is not enough, but requires the transition from the habitual way of knowing including new modes of deciding, acting and a new quality of being.

For example, I like very much the story about how he communicated with the client who was repeatedly saying, »I am an end table made of Manzanita wood.«¹⁸ For me this story is touching because it shows how Bateson was not only a genius in his research but also accessible and engaged as a person, a sensitive and empathic human being.

The client was refusing food and on the psychiatric ward they wanted to force-feed him. Bateson was searching for an alternative solution and wondered if the client might respond differently if he were in a different context. So he arranged to take the client to visit his parents and on the way they could stop in a restaurant:

»When the waitress presented the menu, Bateson ordered ham and eggs. His client then said that he would like ham and eggs and toast. When the food arrived, Bateson ate everything but his toast. The client, after staring at Bateson's toast, said that he would like to eat it. He then proceeded to devour all of the remaining food, including his own meal. After a second cup of coffee, he leaned back and said, 'Manzanita [man's an eater]. If the circumstances were resolved, he would [wood].«

After this exchange Bateson asked the client what was wrong with the psychiatric treatment he was receiving. The client replied: »A contrivance to change the colour of a man's eye to please a psychologist is too much. And you're all

psychologists, though some of you turn and become medical doctors for that part of you which hurts. Never mind thinking of the man who is so sick he has to munch on his own.«

G34: This story is really inspiring and there are many more like it. So it is not surprising that many people, who experienced Bateson in his interactions with psychiatric clients, saw him as being a very talented therapist. There is an impressive beauty in the art of communication between Bateson and the client. One can feel the openness and vulnerability in the moment of meeting between the two. Bateson's sensibility for the context and for the intricacies of metaphoric communication, goes far beyond the usual range of therapeutic interaction. One can only wonder, how many times we miss the opportunity to interact with our clients in a similar way.

M35: When I read this story I get confused and amazed: How could he do it? How is it possible to learn to interact in such a way? How deep should the understanding of human relationships and communication be that the development of such sensibility is possible?

G35: Bateson developed the concept »double bind« to help us to understand the patterns of interactions of people who are labelled as »schizophrenic«. And he extended his double bind theory to the description of other »transcontextual syndromes«¹⁹ and related behavioural patterns, such as humour, art, poetry, religion etc.

M36: Because since the 1950's up until today regarding the exaggerated pathologization and medicalisation of the phenomena which we call »schizophrenia« nothing much has changed, his contribution to the theory of schizophrenia is still very precious but unfortunately not well understood and mostly forgotten.

G36: Yes, I agree. In this particular »Manzanita case« and in similar well documented cases with the help of understanding, which could be called *second-order understanding* or *transcontextual understanding*, Bateson has shown how it is possible to break the double bind pattern and how psychotherapy could contribute to the experiences of positive double binds.

M37: That here we have an example of a positive double bind is confirmed also with what happened afterwards. Later that same year in 1957 the »Manzanita client« said: "Bateson, you want me to come and live in your world. I lived in it from 1920 to 1943, and I don't like it." The client was born in 1920 and hospitalised in 1943.

G37: Is it possible after such a statement to see the communication and behaviour of this client as pathological? His »autistic« behaviour can be understood from an entirely new perspective, as a rebellion against the »normal« world.

¹⁸ Keeney, B. 1983: 174-175.

¹⁹ Bateson, G. 1972: 273.

Unfortunately, I suppose that if this client were still alive today, taking in consideration the present world situation his revolt would be even more reasonable.

M38: I am afraid you are right. Perhaps both of us who are trying to stay included in what is considered to be the »normal« world are crazier than the Manzanita client. What brings me a little bit of solace is that from day to day I can enjoy being in dialogue with my »sick« and »crazy« clients in my psychotherapeutic and psychiatric practice. They help me to break the double binds of my »normal« life. Though we can't change much in the face of the present escalation of the world's ecological, population, economic, political, ethical and other problems which threaten the survival of humanity on our planet, they are at least enabling me to stop for a moment, and to reflect on the absurdity of the »development«, which is propagated by the main »normal« stream.

Bateson has helped me to recognise that the experiences of psychotic and other »psychopathological« symptoms and syndromes can be a »pass-way, through to other sorts of knowledge of our own humanity, of what it is to be a human being, what it is to think, to write, to make words ...«²⁰ And that »it is one thing to see the symptom as a part of a defense mechanism; it is quite another to conceive that the body or the mind contains, in some form, such wisdom that it can create that attack upon itself that will lead to a later resolution of the pathology.«²¹

G38: The same holds true for me. He helped me to reframe the whole field of »psychopathology« and to recognise how the theory of psychiatry and psychotherapy can produce psychopathology²² and how the epistemology proposed by Bateson can be corrective for the terrible mess that we, psychotherapists and psychiatrists, are producing when we reify our diagnostic labels. He helped me to direct my psychotherapeutic practice in the direction of justice, love and wisdom²³.

In my approach to psychotherapy which I called »dialogotherapy«²⁴ I nurtured stories and metaphors instead of diagnostic categories. I try to establish direct contact with clients as much as possible so that together we co-create stories and metaphors which help them to recover, live ethically and keep hoping. Instead of breaking them down into small pieces by diagnosing them I am trying to recover a sense of wholeness by bestowing *innocence*.

This innocence is not naiveté but it locates us within our ecology, within our

stories. It does not give us a place somewhere outside where we can stand with camera in hand to photograph the whole thing or even a part of it. This innocence encloses us in the sense of the whole and shows us where we are enclosed within the ecology. From this we can move to suggest that it is not we who speak our story but the story speaks through us – it is the theory acting through its practitioners and it is the dance that dances through the dancers. The metaphor is kinetic rather than cinematic. The importance of movement, rhythm and time are paramount. The innocence that restores the sense of wholeness is the beginning of wisdom and wisdom is an understanding of relations as ecological whether the relationship is between a person, group, forest or an even larger ecology. For me the art of interaction that is described in the Manzanita case bestows on us the flavour of what innocence is about.

M39: I can taste the connection between your understanding of innocence and Bateson's concepts of »grace«²⁵, »aesthetic sensibility«²⁶, »aesthetic understanding«²⁷ and »aesthetic engagement«²⁸. The problem of grace was for him fundamentally a problem of integration of the diverse parts of mind, for example how to integrate multiple levels of which one extreme is called »consciousness« and the other »unconsciousness« or how to integrate Blaise Pascal's »reasons of heart« with the »reasons of the reason«. And we can continue with a list of all kinds of dualisms, for which Bateson has shown how the integration, reconnection or enabling wholeness can be the big, lifelong intellectual and personal challenge. For example, the integration of »mind« and »matter«, »conscious purpose« and »nature«, »rigour« and »imagination«, »pattern« and »quantity«, »feedback« and »calibration«, »form« and »function«,²⁹ and so on.

G39: I would add the integration of aesthetics and ethics. If research and therapeutic practice don't have an aesthetic dimension, they lose all other dimensions. Without an aesthetic dimension they become infertile, trees without fruits or as water running from a broken tap, too polluted to be drinkable. Bateson constantly tried to contribute to the elegance of the process of scientific thinking and practical research. And for beautiful to stay beautiful, it has to reveal itself ethically.

M40: For me reading his lectures or essays is a never ending adventure, full of surprises, shocks, confusions and refreshing »aha« moments when some insight gets deeper and wider. It is not only the content but the art of his writing,

²⁰ Berger, M. 1978: 191.

²¹ Bateson, G. (ed.) 1974: xii.

²² Barnes, G. 2002.

²³ Barnes, G. 1993.

²⁴ Barnes, G. 2008: 25–60.

²⁵ Bateson, G. 1972: 128–152.

²⁶ Možina, M. 2019: 7–23; Tramonti, F. 2019: 141–151.

²⁷ Keeney, B. 1983: 138–142.

²⁸ Charlton, N. G. 2008: 141.

²⁹ Bateson, G. 1985: 237.

not only what but how he presented his ideas, which demonstrates the high level of integration. Perhaps I could call it *second-order integration* where the content and the process of writing (or reading) constantly oscillate in a double bind pattern. He is continually inviting us to join him on a sort of children's swing, where playfulness and rigour can meet and melt for the nurturing of justice, love and wisdom. Perhaps this can explain why I can read his texts over and over again and they remain fresh, exciting, inspiring, like drinking from a spring of living water.

G40: It's the same for me. I always find reading Bateson's texts fresh and refreshing, because it is not only an intellectual challenge but above all an invitation to test the faults of integration. For example, the principle of justice is always one of integration or inclusion, of making a place for all minorities, of unity, and of minimising suffering and eschewing torture, cruelty and violence.

A big challenge surrounding integration is for me the evolution of love. I understand love as the emotion or feeling that defines acceptance of the self and the other as legitimate. A prerequisite for acceptance of the self is the acceptance by others in a discourse and through participation freely in the discourse. This idea underpins all psychotherapy. Love makes participation possible by overcoming the dualism of subject and object. Love overcomes effectively the oscillation between the part and the whole through wisdom. This wisdom unites subject and object and differentiates the parts of the circuits from the whole while seeing the parts participating in the whole.

Love keeps the dance going. Without justice it does not ask about the fairness or unfairness of the dance. Love united with justice brings in a creativity that may increase the complexity of the dance or invent a new one. Love informed by wisdom sees the systematic nature of the dance.

M41: So, let's close our dialogue with a new beginning, with a question which Bateson asked many times: Are we wise?³⁰

G41: And I would add: Are we innocent and graceful, loving and just?

³⁰ Ibid.: 239.

3. Epilogue

By presenting our dialogues as an exemplary metalogue, we propose that metalogues could be a valuable didactic way for promoting epistemological and constructivist teaching and learning, not only for psychotherapists, but for all professionals who need better understanding of their understanding. Our proposal is also meant as an encouragement for contemporary constructivist thinkers to continue to reflect on Bateson's contribution to the foundation and evolution of constructivism.

After Graham Barnes passed away on 9th of August 2020, in Slovenia and Croatia we are continuing to work on the project of second-order psychotherapy that he started.

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Uvod v dialogoterapijo

Ključne besede: dialogoterapija, hipnoza, nezavedno, dialog, kibernetika, krožnost, hermenevtika, interpretacija, razumevanje, posrednost, epistemologija, retorika, prepričevanje

Povzetek: V tem članku predstavljam izvor, nove ideje in izvirno prakso dialogoterapije. Dialogoterapija je povezana s kibernetiko drugega reda, to je z znanostjo, ki proučuje dialoške prakse in jih umešča v hermenevtični krog interpretacije in razumevanja. Hipnoza je okoliščina ali atmosfera, v kateri se odvija dialogoterapija. Dialog hipnoze ustvarja kontekst za proučevanje dialoga in za raziskovanje nezavednih procesov. Skozi dialog, ki se odvija v hipnozi, dialogoterapevti in njihovi pacienti skupaj porajajo nezavedno, o katerem govorijo. Nezavedno se kaže po eni strani kot proces, po drugi strani pa se lahko izkaže kot njihov najbolj dragoceni terapevtski vir.

An Introduction to Dialogotherapy

Key words: dialogotherapy, hypnosis, unconscious, dialogue, cybernetics, circularity, hermeneutics, interpretation, understanding, indirection, epistemology, rhetoric, persuasion

Abstract: This essay introduces the origin, novel ideas and practices of dialogotherapy. Dialogotherapy is linked to second-order cybernetics, the science that studies dialogical practices, which puts it within the hermeneutic circle of interpretation and understanding. Hypnosis is the condition or climate for dialogotherapy. The dialogue of hypnosis creates the context for studying dialogue and investigating unconscious processes. Through this dialogue of hypnosis, dialogotherapists and their patients together bring forth the unconscious they talk about, an unconscious that becomes both a process and their potentially most valuable therapeutic resource.

1

Psychotherapy has always lightened the darkness of my despair with hope, and it did so long before I ever met an actual psychotherapist, even as far back as when I was going through the rigor of a religious education. When in my teens I found in autohypnosis a source for self-improvement. The road I traveled—from my early experiments with autohypnosis to my mature work with the dialogue of hypnosis—meandered through many terrains. I was enchanted by the Freudian mystique and, believing I could be cured by psychoanalysis, I went vigorously on that quest. I thought I had found it until one day my psychiatrist informed me that he was in Harry Stack Sullivan's camp. About three years later I found myself thrown; I was on my own, so to speak, but with improved interpersonal skills and an appreciation for anthropologists who studied communication. I also had a renewed desire to find out how psycho-social problems, being problems of communication, could be solved through discourse¹ (Barnes, 1995).

2

As a psychotherapist my concern is to find out how to talk to relieve psychological pain, help people accept themselves and to emancipate themselves from what oppresses them, whether the oppression is personal or familial, whether it is work related, political, cultural or social. My work is about human freedom, unity and love.² These three concepts have organized my thinking since I was sixteen years old.³

For us psychotherapists the *therapeutic* problem is always foremost, and it is how to relieve suffering and how to let healing occur through the dialogue between patient and psychotherapist. The *hermeneutic* problem, which is how to interpret and understand individuals and what they do, say or write, may be correlated with the therapeutic problem. The dialogue of therapy is

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already within the patient's life situation; it is within the life situation that patient and therapist share; it is interpreting parts of a message to get hold of the whole message, moving back and forth between the parts and the whole. It is within this hermeneutic circle that we reach out to understand others and their messages. Within it we also seek understanding; we hope to be understood; and we grasp for self-understanding.⁴

3

Elsewhere I have made a case for hypnosis as the condition for non-theory-centered psychotherapy (Barnes, 2002b). In this work I take hypnosis as the climate for the dialogue of therapy, and I define hypnosis as a mode of the communication of ideas. The key concepts I use in this essay stand under the umbrella concept hermeneutics. I use the concept of hermeneutics to mean the processes whereby we interpret and understand a speaker or an author. And this definition implies that interpretation and understanding are dialogical activities. To understand a text we enter into a dialogue with it. (If we put the requisite effort into reading a text, we find that our reading to understand it requires about the same kind of effort as the writer devoted to writing it.) To understand patients in therapy we psychotherapists enter into a dialogue with them.

4

My focus in this essay is on three topics.

First, on how we therapists generally come to understand our patients as well as how we and our patients achieve self-understanding.

Second, I am also keenly interested in the notion that therapy is dialogical, and how we go about studying it.

Third, taking hypnosis as "a science of intercommunication" (Erickson, 1980, pp. 70, 74-75) gives us a way to study the dialogue. My interest in hypnosis as a science of intercommunication leads me to define hypnosis itself as a mode of dialogue. As such it makes its scientific contribution within what Erickson (1980, p. 58) referred to as the laboratory that exists within the person. The entrance to that laboratory is through an even larger one, consisting of two persons—the hypnotist and the subject or the therapist and the patient. My explorations in these labs have been to find out what we therapists and our patients bring forth together (and how we go about doing what we do) as well as to find out how our patients draw upon their inner resources to overcome insurmountable obstacles.⁵

5

Included within my intended audience are psychotherapists who are curious about various therapy approaches, hypnotherapists and other professional practitioners of hypnosis, and all who are interested in exploring the roots and development of dialogotherapy.⁶

While writing I have kept three distinct groups in focus. One group is the psychotherapists who are in the early phases of training in hypnosis and who are trying to get a grip on some of the basic questions they will have to struggle with to enjoy the rewards of mastering the practice of hypnosis and to make it the climate of their therapy. I hope, therefore, that they and the students of dialogotherapy will find some ideas here that will further their studies.

And then there are practitioners who already know the basics of hypnosis and who are acquainted with the work of Milton H. Erickson but who might benefit nevertheless from coming to terms with issues raised here, and even find hints for some interesting areas to study in the immediate future.

I hope there are also rewards awaiting my readers who are advanced practitioners, and that they will take this essay as inspiration for our ongoing reflection on our work.

6

I use Erickson's name and cite him often, happily acknowledging his influence on my thinking and my work. Perhaps it would be correct to say that his works have influenced me as much as any set of works I have studied. Many people have made invaluable contributions to my life. The influence of others on my own thought cannot be measured, for influence is not a quantity. What I know is, that among the thinkers I have never met, whose works I have studied and whose thought I have tried to master, Erickson has influenced me in more directions and ways than any of the others. Yet I disavow being Ericksonian; I could not be Ericksonian for the simple reason that, as a practitioner, thinker and a scholar, I find that Erickson and I go our separate ways quite often. He goes to places where I cannot go—to some places where I lack the prerequisite competence—and there are other places where he does not go that I have gone or hope to go. These trips are all in areas of thinking, conceptualizing and knowing.⁷

The Erickson whose name I am using is not Erickson the man who once lived, not that bioenergetic Erickson. Rather it is the Erickson who lives on in his published works, his recordings and the stories people tell about him. The only Erickson I know (and have ever known) is the Erickson who exists in the concepts embedded in a system of knowledge and thus in the body of his work. My interest then is in his thought, in learning from it about hypnosis and therapy. My interest in what he did is only in connection with his explanations and interpretation of what he did.

I enact in my own thought his published thoughts, and while trying to think his ideas or concepts, I also think my own thoughts. I am interpreting his concept, trying to understand them as he understood them. Yet I know I can only get so close to an understanding of them. It is impossible to understand any concept as he understood it. But that does not keep me from trying, and I do that by reading him again and again. When I read his interpretation of his experience, I try to make that experience my own by making my interpretation of what he wrote. I do so, however, clearly distinguishing myself and my experience from what he wrote about his experience. So, in that process of trying to understand what he wrote about his experience, I hope on occasions to come within the understanding distance.

It is the concepts behind certain of his actions that I want to get hold of. Once I know what concept he was enacting, I can begin to understand the act. Even so, to get an understanding of any concept, I have to study Erickson to find how he interpreted it, its context and purpose, and to do that requires drawing upon everything I know, including my unconscious knowledge. So I read and I study to comprehend Erickson's concepts. I also criticize and evaluate each concept within the context of my own knowledge. Regardless of how I understand his thought, my thinking his concepts will remain my interpretation of them. And my interpretation of any given concept is always in the hermeneutic circle: I grasp some part that opens up a new understanding of the whole. Then I turn again to the part, interpreting it hopefully with a little more insight.⁸

7

For years my colleagues and I have worked to link psychotherapy to second-order cybernetics. We made that connection because *cybernetics* is the study of communication, and second-order cybernetics is the study of the species of communication that we call conversation or dialogue. Thus all dialogical practices are within its scope.

The recognition that we came to was that making the link between psychotherapy and cybernetics brought us to question our own *epistemology*, which was to question the very presuppositions for our certainty of knowing, thinking and deciding, the premises for how we claimed to know anything, the basic beliefs that we seemed to share with others. We found that cybernetics itself proposed an epistemology that emerged from the concept of circularity. *Circularity* turned

out to be the most basic of all tools in the cybernetic conceptual toolbox. If we are to understand communication in any of its modes, we have to understand it as a circular process. And that means to understand it as a mode of sharing, understanding that what is shared are concepts or ideas, not things, not objects, not quantities such as energy, for concepts or ideas are not things; they are intangible. Yet they are real, the stuff of mind, cognition, memories, pictures, images and thoughts.⁹

So we became perceivers in the epistemology proposed by cybernetics; it made *observers* of us all,¹⁰ but we became observes who were also *participants*, for we found ourselves as perceivers in the middle of our own perceptions.¹¹ It also turned us into perceivers who were acting with others, so we were interacting, and through our interactions we together were bringing forth our world. But to do that we found that we were speaking to each other. And as speakers we wanted, as speakers do generally, to be understood and to understand. But unlike some other speakers, we found that we were prevented by our cybernetic insights from demanding that our listeners give our messages the meaning that we were giving them. Our listeners, not we, decided the meaning of our message.

Trying to come to terms with the implications of the circularity that was behind the epistemology proposed by cybernetics, we were surrounded by contingencies; we found ourselves outside the world of epistemological certainty. We were sojourners in a strange place, wandering among road signs pointing away from contingency toward certainty. That is how we found out that messages are decided by hearers and not by speakers. If the individual hearing a message decides its meaning, and if speakers as listeners and listeners as speakers are to understand each other, they have to talk to each other about what their concepts mean. They have to describe their individual interpretations to each other, and through an ongoing but zigzagging process of talking with each other, to reach some form of agreement, either of agreement to agree or agreement to disagree.¹² We discovered that the other speaking to us was, like us, an "I", who in our dialogue became the "You" who spoke to us as an individual, and each "You" also became a concept who was conceptualized and interpreted by us.¹³

At first we were surprised to find out that cybernetics was merely offering us an explanation for what we had been doing all along. And at first blush, we tended to dismiss it with the proverbial, "So what?" But, then, we began to catch on that there was no "so what," no conclusion, no end to the story. We are in it, and we are bringing it forth, and it is us. And that brought us back to look at the implications of what cybernetics was proposing for us in our linking it to psychotherapy. As a result we discovered that we had become hermeneutical, creatures trying to interpret our surroundings, others and ourselves. We were born in understanding, we live in it, and it surrounds everything we do. Rather than having come to the "so what" question, we had come full circle; we had arrived at where we began. But in the process we had discovered ourselves in understanding, and through our communication we together were bringing forth our world or worlds.

8

What of significance might hermeneutics contribute to our understanding of the dialogue of hypnosis? My answer requires explaining why I use the concept of "hermeneutics," and what I find useful about it. I will begin with an anecdote.

The editor of the journal *Hypnos* wanted to reprint chapter 14, "Hermeneutics of Hypnosis," from *Justice, Love and Wisdom*. I rewrote the chapter, abbreviating it and trying to turn it into an article for his journal. It went through the refereeing process, and the conclusion was that it needed further revision. A concern was that readers would not know what hermeneutics was. One referee, mentioning the dictionary definition of hermeneutics as the study of the methodology of interpretation (as of the Bible), encouraged me to avoid using the word in the title of the article.¹⁴

had forgotten about that incident until my colleague Miran Možina asked for an electronic copy of "Hermeneutics of Hypnosis" for distribution to the students of the School for Psychotherapy Cybernetics to prepare for my annual seminar in 2008. So I thought I might dust off the revision that I made for the hypnosis journal and make the changes suggested by the referees. But it would require taking care to explain at the outset why I use the concept of hermeneutics.

The oversimplified dictionary definition that I cited earlier is a good place to begin, but we have to go further to find out why I think hermeneutics is an apt concept to use in relation to hypnosis.

My initial introduction to the concept came when I, as a boy, began my study of religion and later, as a young man, my study of theology. And in that connection the dictionary definition is a satisfactory place to begin. By the time I had left behind my youthful study of religion and theology and become a student in social science and of psychotherapy and later of cybernetics,¹⁵ I found that the concept of hermeneutics was also useful in these fields of study.¹⁶

My early training as a student of religion and theology served me well. That is where I came to appreciate hermeneutics. It was also the scene of my struggle with thinking.¹⁷ Where I grew up it seemed easy for people who were bibliists to believe and have faith. But we also had our skeptics. From their inquiring attitudes I took permission to doubt. So I wondered why a god would depend upon a text instead of having a dialogue with human beings. If a god has talked to some people, why not with everyone? People believed in their gods and I tried believing in them also, but my doubt led me to surmise, if a god or a messenger of a god had appeared to anybody, why not also to me? If someone needed a blinding light to strike him down to make him believe, it was I. But I saw no light, saw no burning bush, heard no voice. Without experiential evidence, why should I believe the claim that others had? So before I was thirty I pretty much gave up. I suppose I was too reflective, too prone to doubt, too curious about where people's beliefs were taking them. I saw where their thinking and inquiry often ended, and I did not want to go there. My initial serious reflection on these matters took place during the years of my graduate studies and personal psychotherapy. My therapist was willing to discuss with me a wide range of topics. He remarked that after reading Spinoza as a teenager, he gave up on religion.

During my psychotherapy I was the skeptic, and so was my therapist. And later, on my way to becoming a psychotherapist, I heard people talking as if their theoretical concepts were "real," representations of people and "mirrors of nature," rather than as ways of talking. Like my theory-centered colleagues, I tended, often unwittingly, to impose my theoretical concepts upon people rather than working, as George Kelly (1955) proposed, with the concepts that my patients brought me.

Now, I admit, I wanted to become a psychotherapist and to do that I had both to learn the theories and to demonstrate to examining boards my competence in using them, showing how I applied them in my work with my patients. Before long I was questioning what I was doing. That question over time became, what is this theory doing to me (and others)?¹⁸

It seems to me that the best question to ask ourselves about any approach to understanding—especially if we think we might want to learn it—is a question about how people who engage in it talk about what they do. Let's ask the question about the dialogue of hypnosis: Why do we talk about hypnosis and dialogue as we do? And we could expect others to ask, what would it be like to talk as you talk? The philosopher Richard Rorty (1982, p. 163) suggested two additional questions: (1) What would happen if I talked like that? (2) What would I be committing myself to? The best I think we can do is engage in conversation about these things, practicing, in Rorty's apt words, "the Socratic virtues—willingness to talk, to listen to other people, to weigh the consequences of our actions upon other people" (p. 172).

We can anticipate that engaging in the dialogue of hypnosis will change us; making our practice dialogical will also change us. The process of going through the discipline of learning

to communicate in the dialogue of hypnosis and to apply procedures such as indirection and utilization,¹⁹ will change the self. We do not merely go through the discipline of hypnosis or hermeneutics to get a new tool. Learning the dialogue of hypnosis takes us into another iteration of understanding that approaches Bateson's (2000) notion of "learning to learn." He wrote, "We think we acquire a skill in order to use it" (Bateson 1978); certain Japanese and Tibetans believe that

you go through a discipline not to get a tool but essentially to change yourself. We think ... the same self ... will use the new tool for the new skill. They think that the self will be actively changed by the discipline of the practice of Zen, archery or whatever it is. (p. 205)

9

In connection with my mentioning my background acquaintance with hermeneutics, it seems appropriate to call attention to the etymology of the concept. Mueller-Vollmer (1986), in the introduction to his collection of "texts of the German tradition from the Enlightenment to the present" on hermeneutics, explains that the etymology of the concept

carries an obvious relation to Hermes, the messenger god of the Greeks, and suggests a multiplicity of meanings. In order to deliver the messages of the gods, Hermes had to be conversant in their idiom as well as in that of the mortals for whom the message was destined. He had to understand and interpret for himself what the gods wanted to convey before he could proceed to translate, articulate, and explicate their intention to mortals. To describe the different facets of Hermes' task, modern mortals have at their disposal a whole set of terms such as linguistic competence, communication, discourse, understanding, interpretation. Looking at Hermes' task may give us a clear warning as to the complexities underlying the term hermeneutics and the hermeneutic enterprise itself. (p. 1)

... It was not until the Renaissance, Reformation, and thereafter that hermeneutics as a special discipline came into being. Against the Catholic insistence on church authority and tradition in matters of understanding and interpreting the Holy Scriptures, which was reaffirmed at the Council of Trent in 1546, the Protestant reformers advanced the principles of perspicuity—*perspicuitas*—and of the self-sufficiency of the holy text. (p. 2)

Besides the sacred hermeneutics of the Protestant reformers, three other tendencies were instrumental for the rise of modern hermeneutics: developments in classical philology, jurisprudence, and philosophy. (p. 2)

In religion, in science, and perhaps in other human domains, where we human beings question authority or tradition, it seems we are likely to turn to hermeneutics.²⁰

Mueller-Vollmer (1986), credited the theologian Schleiermacher (and the philosopher Dilthey, whose work influenced the sociologist Weber) with

transforming hermeneutics from the study and collection of specialized rules of interpretation for the use of theologians or jurists to that of a genuine philosophical discipline and general theory of the social and human sciences. (p. 9)

It is noteworthy that Schleiermacher called attention to the centrality of our human ability to speak and thus to use language and to transform language into thoughts or ideas. He thereby gave linguistic interpretation to the process of understanding. Understanding for him, says Mueller-Vollmer (1986), "was an activity analogous to that of speaking" (p. 10).

A new development occurred with Dilthey, who was Schleiermacher's student and biographer. He turned from Schleiermacher's emphasis on linguistic interpretation and speech to the idea that understanding begins in life itself, with what he called a "category of life" (*Lebenskategorien*). He made understanding of the life situation the basis for all understanding. Dilthey's position was, says Mueller-Vollmer, that our actual everyday behavior reflects our "lived understanding and comprehension" of our "social and cultural environment" (p. 25). "Understanding itself is a manifestation of life; acts of understanding are lived by us, they constitute 'lived experience' (*Erlebnis*)" (p. 25). We understand others by how they express or live their lives (p. 27). We need to know that Dilthey's position is background for Heidegger conceptualization of hermeneutics. According to Mueller-Vollmer, Heidegger "radicalized the Diltheyan notion of understanding as a 'category of life' into an 'existential' (existential category)" (pp. 214-214).²¹

Heidegger's student, Gadamer (1990) used hermeneutics as a general theory of interpretation to include the historical and the social as well as texts. For him, "all science involves a hermeneutic component" (p. 559). Understanding is always a productive activity rather than reproductive. We never understand a speaker or a writer better than another listener or reader, but as listeners and readers "we understand in a different way, if we understand at all" (pp. 296-297). Communication takes place when a concept becomes mutually available for two or more people who are present in conversation, and for whom the concept they share emerges into something else. Understanding involves a circular relationship, a movement between whole and part (p. 191). Understanding occurs through this logical circular oscillation between whole and part, and the circle of whole and part is constantly expanding.

Gadamer explains that for Heidegger the interpreter is to "be guided by the things themselves..." When we try to understand another an initial meaning emerges. It emerges only because we are listening with particular expectations, which we are constantly revising as we continue the conversation. A person who is trying to understand a text is always projecting (p. 267). For Heidegger "the circle of understanding is not a 'methodological' circle" (p. 293). It is "to clarify the conditions in which understanding takes place" (p. 295).

10

How, then, may interpretation, as the way we come to understand anything, be subject to experiment? The premise for a hermeneutics of hypnosis is that we human beings are, in Burke's definition, the "symbol-using animal."²² We share the same physiology. This permits individuals to explore the requirements for an organism to experience; to conceptualize experience, using symbols or concepts; to use symbols or concepts to create an experience; and to share an experience through communication. This premise proposes for hermeneutics to explore how mammals of the same and different species can communicate through their organs of sense, and how humans share (and also constitute) their experiences through language, or simply through talking to each other. That we human beings "dwell" in language means that we are unable to step outside language or understanding. The activity of interpretation goes on as long as we are sentient.²³

11

Over the years of our work together my colleagues and I have found ourselves on occasions retreating from the hermeneutic circle. We tried to get across the border into the kingdom where our old epistemological certainties still reigned supreme. Even if we did not go all the way back, old habits of perception and set patterns of behavior and beliefs²⁴ tempted us to turn from understanding to certainty. And at times we turned our newly found tools into blunt instruments to enforce our old rigidities.

It is rigidity that we find ourselves having to come to terms with in many guises, and in the therapeutic situation, the rigidities of our patients as well as our own. And that was where hyp-

nosis proved invaluable. We discovered that without hypnosis the cybernetics of conversation could only go so far and plumb only so deep, but with hypnosis we could explore the deeper reaches of consciousness and of unconscious processes.²⁵ We found in using Erickson's brain-child of hypnosis as "a science of intercommunication" we could create the climate for the study of dialogue, beginning with the dialogue between patient and therapist. We found that it was possible in this climate to overcome certain rigidities and habitual thought patterns and beliefs.

We continued our learning to talk with our patients (and thus with each other) in ways that we and our patients found consciously reasonable and understandable but that both patients and therapists could understand unconsciously. (And we became more comfortable with keeping our unconscious understanding unconscious when it seemed to be unconscious. We became more satisfied with that notion after we learned that it is not actually possible, or even desirable, to make the unconscious conscious because the conscious just cannot manage the variety, complexity and richness of unconscious understanding.²⁶ So we had to learn to trust ourselves unconsciously.²⁷) We found ourselves working with different orders of messages and of understanding; we were also finding how to do things with words. And we were attending to how we individuals interpret ideas and concepts differently, giving them our own individual interpretations. And to our surprise, we found that we human beings seem to interpret unconsciously a concept, or even a word, very differently from the way we interpret it consciously.

We translated the idea of culture hermeneutically as understanding and as our way of being within understanding.

From there we had to return to the study of who we are, to what gives us our identity, beginning with our physiology, our bodies as human organisms. (And hypnosis proved invaluable in studying the effects of words and concepts on our physiology. We monitored both *physiological* changes and changes in brain activity in response to certain ideas in different hypnotic conditions—before hypnosis, when entering hypnosis, when in deep hypnosis and after hypnosis—and we compared the differences between these conditions.²⁸) We were taking seriously the way words, their tones, inflections, rates and volume brought about physiological changes. We also were observing the individual's *psychology*, observing the individual as a unique *personality*, her or his *social history* and *cultural patterns*.

In what follows, I trace some parts of the journey that brought us to where we are. We enact certain concepts or ideas, bringing forth together our world. Another way to say the same thing is to say that we surround ourselves with a new understanding. We are making our world, and it is making us. We are becoming through the concepts we are sharing in our dialogues, and together we are enacting concepts that are bringing forth our world of understanding.

12

I conceptualize the dialogue of hypnosis as both a conscious and an unconscious sharing of ideas, with the aim of coming to know one's self, which means the unconscious understanding and application of "useful unrealized self-knowledge" (Erickson, 1980, p. 74). What might we learn about hypnosis from our study of dialogue? What might we learn about dialogue through our study of the dialogue of hypnosis? In short, how does an understanding of hypnosis further our understanding of others, and how does that understanding (if we reflect upon it) seem to turn out to be self-understanding?

The problem that comes in for discussion here has to do with how hypnosis presupposes understanding and how interpretation becomes understanding in hypnosis. This discussion includes attention to how ideas work in communication and specifically in hypnosis. Throughout this discussion my focus is on interpretation, on how interpretation occurs within understanding, and on how interpretation of understanding brings about new understanding.

During the last century the task for hypnosis was to demonstrate and establish that it was an

experimental science. Erickson worked on that problem, and the results of his work are relevant to this discussion. His work led him to conceptualize hypnosis as a science that studies intercommunication. While respecting the gains from that work as well as exposing its presuppositions, we now face a new challenge, which is how to frame and study hypnosis as a dialogical activity. I propose that to do so we have to turn to hermeneutics as the discipline that studies how "I and Thou" together come to understanding different topics and through that understanding come to understand each other and to arrive at self-understanding.²⁹ And I also propose finding the overlap between hermeneutics and the science that studies dialogue which is second-order cybernetics, and then linking them together in the dialogue of therapy using hypnosis as a science of intercommunication. But, I am getting ahead of my story about connecting hermeneutics and hypnosis, a story that begins with self-hypnosis and naive experiments with hypnosis to help students improve their study habits.³⁰

13

Initially, the lure of hypnosis for me—an undergraduate college student—was to use autohypnosis for relaxation and concentration, to improve my low self-esteem and to replace my same-sex desire with a desire for girls. The more compelling narrative in the present context is about a demonstration of hypnosis before a college audience.³¹

When I started using hypnosis with students it was to experiment with various hypnotic phenomena but also to help the students improve their ability to study, concentrate and relax. I was invited to give a formal presentation of hypnosis to a meeting of my college literary society.³² From one of the youth groups with which I had experimented with hypnosis, I found a volunteer to be my demonstration subject. If he would be my demonstration subject before a skeptical audience of college students and faculty, I promised to use the occasion to help him solve his serious learning problem.

My volunteer was Jay,³³ a 15-year-old boy with what he called a serious problem with remembering. He said that when he was ready to do his homework, he had difficulty recalling what he had learned earlier at school. With great effort he tried, but failed, to memorize poems. He was convinced that he was unable to memorize anything, a troubling disadvantage for a serious student. Already he had participated in several experiments with hypnosis, and he had seen me work with others. (Was he motivated to take part in the demonstration? He persuaded his sister's boyfriend to drive him to the college from his remote rural village, a drive of at least two hours.)

I explained to my college audience that Jay had a serious problem with remembering. He was sure he was stupid and wondered if he was capable of learning. Jay confirmed that he had a memory problem, adding that it was even worse than I had described it.

From my preliminary remarks to the audience, he was already prepared to enter into hypnosis. I told him that he would stand up and that as he took each step to walk to the front of the room, he would go deeper into a trance. By the time he joined me in front of the group where we continued our discussion of his "memory problem," he had developed a somnambulistic trance. He identified a favorite passage he would like to memorize. We agreed on the number of lines he would read. The book with the passage was placed in his hands. I spoke to him in a matter-of-fact way. Supposedly, I said that he could feel the book in his hands, that he could feel the floor supporting his feet, that he would read the lines on the page he was looking at, read them aloud so the entire audience could hear him, that he would read the words easily, without strain, understandably, and without trying. I said that he would not need to remember that he had stood before an audience and read the passages. He would not need to remember any of the circumstances around how he had demonstrated his superb ability to read aloud to an audience. All he now needed to do was hold the book in his hand, focus his eyes on the page, see the letters, the spaces

between the letters, the words and the spaces between them, and read aloud, pronouncing each word clearly and distinctively. As he read that was how he spoke. After he had read the passage, I took the book, instructing him to return to his seat.

"After you sit down you will awaken. You will look around at the people in this room. Then, you will stand up, go through the foyer to the front door; you will open it, look outside and then close it; you will return again to your seat as easily and comfortably as you left it. When I ask you why you looked outside, you will give your own reason for doing it."

He followed my instructions as if he was doing something he had thought about all on his own. After he had opened the door, looked outside and returned to his seat, I asked him why he had done so.

"I wanted to see what was outside, Stupid," was his reply. (It was I who was stupid, not Jay!)

A professor asked Jay if he knew, or was familiar with, the passage in a certain book, which was, of course, the book from which he had read. At first he looked a bit puzzled, as if he was trying to figure out why anyone might want to know, and then he hesitantly answered that it was a passage he was familiar with.

"Would you recognize it if you heard it?"

"I think so," he replied with a hesitant nod, looking somewhat confused.

"How would you recognize it?"

He had a blank look and shrugged his shoulders.

"Could you by any chance recite the passage?"

Jay stood up immediately and recited it verbatim—word-for-word with the same inflection and emphasis—just as he had read it earlier. Obviously amused at himself, he showed surprise that he actually knew the lines he was reciting by heart and that he had the ability to remember something he had read. He exclaimed to the audience,

"I can remember! I can remember!"

And he continued speaking enthusiastically, repeating several times these words about his newly-found discovery. Each time he spoke he looked directly at a different person. This typically quiet and shy country boy had become so exuberant that the people around him were beginning to appear embarrassed.³⁴

Upon arriving home late that night, he awoke his parents with the news that he could remember, that he was not stupid, implying that from now on he would be able to do his homework like other students. He demonstrated to them his ability to remember by reciting the passage he had read to the college audience earlier that evening. At school the next day, he announced to his teacher, in front of the whole class, that he was not stupid. And he proved it by standing and reciting the passage he had read aloud the night before.³⁵

After my work with Jay's youth group was completed that year, I did not see him again for 13 years. I had returned to my college for an alumni meeting. My class was celebrating its tenth reunion. As I was leaving the podium, where I had joined other members of my class, making my way through a crowd of several hundred people and greeting people I had not seen for years, a tall man in his late twenties approached me, and said,

"Hello, Graham. Do you remember me?"

"Yes. You are Archie's son."

"No," he said kindly, with a slightly reproachful tone. "I'm Jay."

His pupils had dilated but there was the hint of a smile on his face. Without even a slight pause, he said, shaking his head,

"I can't get it out of my mind."

"Is it a problem?" I asked spontaneously, surprising myself that I had spoken without forethought.

"Oh! No. I like it."

Jay made contact 13 years after the experiment to tell about his success. When I saw him I knew he was someone I should know, but I was unable to recall his name. (He was not the little boy of fifteen; he was a tall, broad-shouldered, mature man of 28. His voice had also changed, but recognizable traces remained; I heard familiar cues; it was a voice I had heard before; I recognized it as Jay's. His name was on the tip of my tongue, but I could not say it.) It appeared that it was I who was not remembering: It did not count that I identified him correctly as "Archie's son." Not allowing me to address him as Archie's son provided Jay the entrée to tell me about his memory. Our brief conversation gave me an outcome of a rather simple hypnotic procedure. Our meeting was brief, but I hope it accomplished what Jay wanted from it. He appeared and, then in a flash, he and his friend were gone. It all happened so fast that I did not get to talk to him; I had not a second to reflect on what he had said to me. I was so taken by surprise that I did not realize for some time what a gift he had given me. He was hypnotic, having arrested my attention, and he focused it on what he had to say. His success in doing it was such that I vividly remember our brief conversation, but I hardly remember anything about my class reunion. Except for a very few images, it has long since faded away.

14

When I said to Jay that he did not need to remember standing before the audience and reading, or that he did not need to remember the circumstances around the demonstration, I was respecting his skill not to remember while implying that he had a superb memory ability.

Communication that is multi-dimensional seems to be specific. This means, for example, that one knows what is communicated in the condition of hypnosis when in that condition, but that one may not have access to (and be able to communicate about) that material when not in a hypnotic condition.

This discussion of my demonstration with Jay is from my present knowledge. I have no way of knowing what I knew and did not know at that time. In that tone I use Jay to support my understanding of "indirect communication" as an effective therapeutic way to communicate. And what I mean by "indirection" is to communicate multi-dimensionally, which means communicating in different dimensions simultaneously. But you may ask, why work with indirect communication in hypnosis? Why employ indirect methods? My answer presumes that "indirect communication" speaks to the individual unconsciously. The message does not have to be subjected to, and be processed by, the conscious, exposing it to purposeful self-assertion.³⁶

Indirection in the dialogue of hypnosis respects the private languages of patients. It also permits (and thus invites) transformations to occur. From seemingly random elements, a mind can put disparate elements together and build new structures of thought. Indirection proceeds on an assumption that Gordon Pask used as the starting point for conversation theory: each concept contains, and is contained within, an infinite number of concepts; each concept generates its own entailments and opposites.

Indirection also gives the possibility for introducing any hypnotic procedure into a conversation and for the whole process to become a dialogue. This dialogue takes into account the emotions: those that are not subject to speech; those that are unspeakable. And it respects what is unspoken.³⁷

We might use words to invite patients in the dialogue of hypnosis to explore and work with the unspoken. Patients does not need to talk about the unspoken until they are ready or until unconscious processes make it present to unconscious awareness. They might talk about it in a somnambulistic condition; they might not. They might talk about it as a result of their becoming aware of it consciously. It might be that the unspoken needs to remain unspoken.³⁸

My guess is that during the hypnosis demonstration with Jay I did not talk with him about an

overt problem, but that I did mention his ability to read a few lines and remember them. I worked with the supposition that he did not need a set of commands for how he would study or learn. I surmised that he needed to have the experience of remembering something that was important to him, of reading something that he could remember, and that the context for the experience of reading aloud and remembering needed an audience. His demonstration to a college audience that he had the ability to memorize also enhanced his self-esteem. When performing the demonstration, I had no way to anticipate that Jay would interpret his ability to remember to enhance his self-esteem, though he gave a possible clue by humorously calling me "Stupid" (in keeping with how a fifteen year old boy might speak to a friend).

15

How had I come to understand Jay? I had lived in his community at least one weekend a month during one school year and I had spent most of one summer living there, visiting all the families and living with some of them for a week at a time, including Jay's. I had become acquainted with his parents, with their speech habits and behaviors. I knew that they respected education and that they wanted their children to finish high school and, if possible, go to college, an opportunity they were not afforded.

I had taken the role of "the other" in Jay's community and family, and I had taken on some of their attitudes. While remaining an outsider I had learned some things about how they spoke,³⁹ about their patterns of behavior, their patterns of beliefs, and their patterns of emotions.

Jay had an aunt who had what she called migraine headaches. Specialists at Duke University had told her that they were unable to find a cause for her headaches and that there was nothing they could do for her. Knowing about my work with the young people, she asked that I use hypnosis with her. I was unqualified to do what she was requesting, and I told her. But, she was confident that if I hypnotized her, she would no longer be plagued by her headaches. I agreed to help her achieve a deep hypnotic trance, but with the caveat that I could not cure her headaches, that I lacked the competence to do that. She assured me that if I hypnotized her, her headaches would go away. I did as she asked, and in deep hypnosis I said to her what she had said to me, letting her know that her unconscious could take charge of her headaches. She awoke free of her headaches and remained symptom free as long as I knew her.

From both his observations of others in hypnosis and his personal experiences of hypnosis, Jay was prepared to be my demonstration subject. He knew from experience what hypnosis was, on occasions he had achieved catalepsy and other physiological changes, and he had seen such changes in other students. (My demonstration at the college was not to demonstrate hypnotic phenomena; it was to show how hypnosis could help students improve their ability to learn.)

Jay knew that what I was doing was the result of "suggestion." So he arrived at the college for the demonstration with sufficient experience to believe that what he wanted to achieve was possible. And I took with me to that demonstration some understanding of Jay's social situation and his culture as well as some understanding about Jay as a person and his interests.

16

How are we to study the interaction between hypnotist and subject? As with individuals who are taking part in communication generally, they are together bringing forth a world. And what we call the unconscious is part of that world.

I propose that "the unconscious" is enacted in our relations to others and in our relation to ourselves. Erickson (1985, pp. 25-26) emphasized that our relationship to ourselves includes our physiology, our psychology, our social history, our culture and our personality.

It seems to me that to account for a process that we describe as unconscious, we will have to describe it as enacted. Since it is a phenomenon that is brought forth in and through communica-

tion (and we can only know it through communication), we might further our understanding of ourselves if we describe it as enacted through communication.

Erickson's interpretation of his experiments of unconscious processes was that the unconscious speaks its own language, that it can be understood only by another unconscious, and that even one's conscious does not easily understand one's unconscious. Put another way, the language of the unconscious is quite different from the language of the conscious, and the language of the unconscious is generally unreadable by the language of the conscious. Let it be said then that the conscious is incapable of representing the unconscious. Our concept of "the unconscious" enacts itself just as our concept of "the conscious" enacts itself. The difference is based on an assumption, which is that the conscious is embedded within the unconscious.⁴⁰

In all our explanations we have to include ourselves as the perceivers who are doing the interpretation. We are perceivers inside our own research rather than observers on the outside. And our perceptions, even our participation, will influence our subjects. Even where we might consider ourselves observing from our own unconscious (or speaking from our unconscious) to the unconscious of the other, we have to consider the results of experiments that caution us to account for the likelihood that our observations (and our speech, even if it is the unconscious speaking) will influence what the unconscious of the observed might do.

Let's assume that the unconscious is reflexive. (How can it be otherwise if it is capable of taking part in communication?) Let's assume, therefore, that in hypnosis my unconscious (as a system) in some way mirrors the unconscious (as a system) of the other in the hypnotic relationship. Where does this take us? I pose the proposition that the interaction of the unconscious system of the researcher and the unconscious system of the subject—that these two systems together—enact an unconscious system between them, and that their mutually enacted system constitutes their relationship as perceiving unconscious systems. Further, I suggest that they have already become "observing systems" through their interactions with each other.⁴¹

Erickson's reports from his laboratory experiments in the 1930s give validity to this argument.⁴² He undertook his experiments with unconscious processes only after he had spent many hours working with his subjects in hypnosis. He engaged with them in session after session, experimenting with eliciting a wide range of hypnotic responses. By the time he did the actual experiments to find out how the unconscious works, he and his subjects had built up quite impressive ways of perceiving each other in an atmosphere of trust and cooperation. So profound was the bond between them that some of his research subjects returned to continue experiments, even in cases where they consciously voiced objections to doing so.⁴³

The key to what we are discussing here is the relationship and how the perception and the interpretation of the relationship of researcher and subject emerge as the unconscious observing system enacts itself.

Let's go through this again, this time with a different emphasis: the research experiment takes place in an actual situation at a specific place and time. Each experiment has an environment. Researcher and subjects are surrounded by "understanding," which includes the cultural patterns they share, their social situation and their respective psychological situation. They share a group "mind" just as they share a social mind. We assume that this (cultural and social) mode of "understanding" is for the most part unconscious, for it includes so many memories, learned behaviors, shared assumptions and beliefs, skills, languages, and gestures that consciousness would breakdown attempting to handle them all. Within this understanding is embedded the presupposition for all that they do consciously.

A way to account for this mode of "understanding" is to call upon research results in anthropology and the other social sciences. We will undoubtedly also use our own consulting room observations as well as our everyday life experiences.

We could assert that there is something absolute about unconsciousness; we could also assert

that our interpretations of the results of our research are absolutes. If, however, we are unwilling to make such assertions, we might claim that the relationship of one unconscious to another unconscious is relative. (And we might claim that our interpretations of our perceptions of that relationship are relative.) We might support our claims by appealing to the principle of relativity, which states that an interpretation that is valid for individual A and that is also valid for individual B is acceptable only if it is valid simultaneously for both A and B together.⁴⁴

17

I hope my arguments to this point have made sufficient sense that I am permitted to make yet another claim. That claim is: what we are investigating when we do research on the unconscious is not the unconscious either as a container or as an object, but (1) the unconscious as processes, (2) processes that are enacted and thus emergent, and (3) processes that emerge in relationship. It seems, therefore, that we might consider that the unconscious can only be known to and by another unconscious; or that our own unconscious may only know itself by dividing itself into two parts. One is the part of the knower and the other is the known. The part of the unconscious that is the knower becomes the part that comes to know a part of the unconscious that is unknown to itself. I turn again to Ashby's law of requisite variety for support of my assertion. In this context the law specifies that for A's unconscious to know B's unconscious, the variety of A's unconscious must be able to match or absorb the variety of B's unconscious. A, the knower's unconscious, must have the requisite variety to match the variety of B's unconscious.⁴⁵ If part of A's unconscious wishes to become aware of another part of itself, then it has to distinguish between the aware knower and the unaware or the unknown (Spencer-Brown, 1994). In that case A, the knower, must have the requisite variety to match the variety of the part of A's unconscious that it wants to become aware of or to come to know.

Note that our discussion is about communication; it is about how the unconscious investigates and interprets unconscious processes through communication. What I am suggesting is that we are studying the unconscious as we perceive it in our communication (regardless of the mode of communication).

Even the most brilliantly conceived research design for investigating the unconscious will have to account for the interaction between the researcher's unconscious and the subject's unconscious.⁴⁶ Both researcher and subject will be taking on the role or the attitude of the other.⁴⁷

It seems safe to assume that after the researcher has devoted hours of working with subjects in hypnosis that the subjects will have taken on the attitude of the researcher. And we would suppose that the researcher has to some extent taken on the attitude of each research subject. But the subjects in deep hypnosis, taking the attitude of the researcher, will be acting with a different set of evaluative criteria from those of the researcher.

In the processes of our becoming ourselves we are also becoming others; we take on their attitudes, and these attitudes regulate us just like the setting of a thermostat controls a heating-cooling system.

18

I have already noted that research on unconscious processes, using hypnosis as a science of intercommunication, will be an interaction between the researcher's unconscious and the subject's unconscious. To underline the importance of the notion of such interaction, let me emphasize that if we want to know something we have to act. And by that I mean to say, that to get to know anything about the communication of another communicating individual, we have to trade with him or her. That means we have to interact. So our actions become interactions and that means, if we want to see, we have to act together to bring forth observations.

What we can assert at this point is that our research in unconscious processes is a case of the human mind attempting to find out about itself. In Erickson's investigation of unconscious processes, he reported to his readers how he acted and interacted to bring into his awareness the reality of unconscious processes as well as conscious processes.

Throughout this discussion we are acknowledging our indebtedness to Erickson for having found out things that we would not know if he had not had the genius to design experiments for finding them out. From his published works we find help with solving several problems. First, the design of his work was to separate hypnosis from its occult and superstitious past. And he did that by establishing hypnosis as a science of intercommunication, which also linked hypnosis with cybernetics. And, as Wiener (1948, p. 182) wrote, "this intercommunication can vary greatly in complexity and content." Wiener proposed quantifying the complexity. Erickson (1980), however, proposed using hypnosis for studying intercommunication. He was the first researcher to use hypnosis to investigate "psychological and physiological behavior," and he interested Clark Hull in hypnosis and to subjecting it to laboratory study (p. 53). He also showed how through hypnosis communication could be established with patients who suffered from the breakdown of communication (p. 75). Through hypnosis Erickson established communication with such patients and helped them achieve meaningful and happy lives. And he documented every step in the process so his procedures could be replicated by caring practitioners who have the competence and are willing to make the required commitment of time and effort. He also showed how hypnosis can improve and enhance communication and bring about cooperation. He went further and showed how through hypnosis communication occurs between one unconscious and another unconscious. He established thereby the autonomy of unconscious processes, suggesting that the unconscious is not subject to conscious control or willfulness, although conscious purpose can override the unconscious.

As therapist and researcher, Erickson is the exemplar for clearly establishing that hypnosis is communication. Haley (1973) wrote that Erickson "brought to therapy an extraordinary range of hypnotic techniques;" he "also brought to hypnosis an expansion of ideas that have broadened hypnosis beyond a ritual to a special style of communication" (p. 19). It is "a type of communication between people" (p. 20); it is "a special type of interaction between people;" it "is a process between people, a way in which one person communicates with another" (p. 21).

Haley deserves credit for clearly defining Erickson's practice of hypnosis as communication, attempting to be specific about the mode of communication for the hypnosis that defined and shaped Erickson's practice. Haley (1967) wrote about how Erickson re-defined hypnosis by including "both subject and hypnotist in the description. When he speaks of 'hypnosis,' he is not merely referring to the processes within a subject but to the type of interchange between two people" (p. 544). He also re-conceptualized the "unconscious."

The unconscious, by definition, has always been a term which applied to one person—a something within that person. Erickson does not view the 'unconscious' that way, with consequent effect upon his therapeutic procedures. (p. 545)

Haley (1967) reported Erickson's assumption that communication between people is both unconscious and conscious, that people communicate with both a conscious language and an unconscious language. Unconscious communication is in the movements of the body, voice intonation and in metaphors. Haley wrote that Erickson assumed that

the language of the unconscious was not merely expressive—a report of what was on the person's mind. It was also a way of communicating to another person. That is, we communicate with a conscious language and we also communicate to one another with an

unconscious language which we understand and respond to. This unconscious language is in a different code; there is condensation, no sense of time, and so on. The communication is in the form of body movement, vocal intonation, and the metaphors and analogies implicit in our verbal speech. (p. 545)

Erickson proposed that the therapist understand unconscious communication. He did not try to translate unconscious communication into conscious communication. For him conscious and unconscious are two orders of communication. He respected these orders in his communication.

We are taking Haley's ideas further, talking about the dialogue of hypnosis, about hypnosis as the climate of our therapy, about the action of our therapy as dialogical; and we are calling it dialogotherapy.

I consider Erickson's paper, "Hypnosis: Its Renascence as a Treatment Modality" (1980, pp. 52-72), to be among his best. It describes the case histories of Edward, Ann, and Sandra. All three were severely disturbed patients.

At the end of each case he commented briefly about hypnosis and shared a brief insight about communication. For example, "through hypnosis Edward learned the thing vital in human living—how to communicate" (p. 66). At the conclusion of the case of Ann, Erickson changed his emphasis from what the patient learned to what therapists can learn.

To know how to communicate with patients is all-important in medicine, in all branches of life. Semantics are important, but communication is basic. Hypnosis needs to be recognized as a science of intercommunication. (p. 70)

His summary statement at the end of his discussion of the case of Sandra is longer. It is about hypnosis as communication. And I take it as an assertion that hypnosis is a dialogue, "a modality of communication of ideas, understandings, and useful unrecognized self-knowledge contained" in the unconscious. Erickson noted that Sandra talked to him and their unconscious conversation established "good purposes." And through the dialogue of hypnosis therapists can keep the conversation going with their patients: "Only by hypnosis could this patient be approached and contact indefinitely prolonged."

Hypnosis is not a cure. Neither is insulin in diabetes. The writer has used hypnosis on more than one psychotic patient to keep him a productive citizen. [Sandra's] case history illustrates the value of intercommunication between people to establish good purposes. ... How many more mentally ill patients, hopelessly sick, might be economically rehabilitated if physicians understood hypnosis as a modality of communication ... (p. 74)

With all three patients, but with Sandra explicitly, Erickson makes the point that there was a verbal dialogue between him unconsciously and the unconscious of the patient. He seemed to be unconsciously observing the unconscious-unconscious verbal dialogue. The hermeneutic point here is that he makes the contact, continues the dialogue through hypnosis, and in this dialogue the patient unconsciously shares with him the "truth" about her psychosis and about her behavior in general. She invites Erickson into cooperation with "it" (her) to establish "good purposes."

Erickson concluded:

Mental disease is the breaking down of communication between people. Hypnosis permits a development of communication.

... Much is being learned about how to talk to people, to understand them. Any statesman can tell us that most of the world's troubles derive from a lack of intercommunication. So it is with matters of human illness and health. Hypnosis is not a simple matter. It is another important tool in exploring human behavior from a new and different approach—a tool that will lead to a definition of the still undefined "personality" and allows us to learn how the human body reacts to stimuli. Stimuli can then be given to take advantage of existing, but unrealized, body learnings. (p. 75)

19

Our discussion has brought us to the problem of mind, by whatever name we choose to call it: consciousness, cognition or thought. Erickson was careful to include within the domain of mind the individual's physiology, psychology, social history, cultural patterns, and the individual as a person. For our understanding of human communication it is necessary to account for all these items; human communication is inseparable from them. We might say that there is no individual body devoid of mind, and there is no mind devoid of body.⁴⁸

Without a concept of mind, a concept of unconsciousness would be useless. To accept the concept of the embodiment of mind is to accept the work that shows that as a result of the neural activity that permeates the entire body and all its parts, the body is enminded. But this mind is not a mind that is outside the body; it is the body minding itself. That means that something we call consciousness is not outside the body controlling it. What we can demonstrate easily is that through communication, which is both social and psychological, and thus through the use of words, certain physiological changes can be brought about, such as a change in the rate of breathing, the pulse rate, blood pressure and pupillary dilation.

It would be incorrect as well as a retreat to an outdated epistemology to say that such physiological changes are the result of mind over matter. That would be to assume that the body is not minded and that mind is disembodied.

What we have done in taking cybernetics seriously is to find out that what is of importance for those of us engaged in dialogical activities, such as psychotherapy, is not objects and things or what they are made of, but of how human beings interact and relate through communication. We include in this communication our physiology. We go on to describe communication as an acting, specifically we describe it as a mental activity, as an act of mind. But let me emphasize that this mind is embodied in our physiology, and it may also be embodied in any other fabric that can embody mind.

For our purpose as therapists, what I summarized in the previous paragraphs is the basics of what cybernetics can contribute to the work we do in therapy and how we go about doing it. And that is why we take cybernetics seriously, for it enables us to study communication. It even furthers our study of the intercommunication of hypnosis, for hypnosis is also a form of communication.

We take cybernetics seriously for another reason, which is that it proposes a curious kind of epistemology. This epistemology helps us reach the insight that we have an epistemology whether we admit it or not, and that we cannot avoid having one. Therefore, it is better to talk about what an epistemology is and attempt to identify the conventional epistemologies that seem to get us into great difficulty. The above discussion of mind and body is an attempt to overcome the conventional dualism of mind and body that leads to talk about mind as if it were a concept of the same type as body. Throughout this essay I am cautiously avoiding the use of quantitative metaphors, for I take them to be erroneous ways to describe human dialogical processes, which are qualitative processes (Barnes, 1999). A more correct epistemology offers us ways to identify the presuppositions (or cultural premises) such as the beliefs that if a quality is good more of it is better, that through perception we can represent the world, and that mind and body are two

different and separate substances (Bateson, 1997).

From my arguments thus far I propose to claim that the knowledge we acquire from cybernetics for the practice of dialogotherapy is essential knowledge, for it helps to avoid the trap of asking whether we can know what another human being is thinking, but to ask instead how, in the dialogue of therapy, we might help another human being change for the better.

Thus we are staring reality in the face, not the reality of things, but reality in the sense that we are learning how to act. And that means to act we do not first learn to see but we learn to act so we can see.

If we gain insight, it comes after we act, especially through acting together, for insight is itself the end of an act. Keeping this thought in mind should help us avoid inferring that with insight we will be able to change. We have to act to change just as we have to act to perceive. This way of describing the relations between acting and seeing may seem foreign to our everyday way of talking. Out of it comes the idea that we see and then we act. Even our everyday activities are more complex than we describe them. Take, for example, the simple act of learning to ride a bicycle. We "see" how to ride it after we learn to ride it.

How often in everyday experience do we encounter an activity that becomes a turning point in our lives? How often do we experience a breakdown in communication that we have to learn to live with or go about finding another way to establish communication? In dialogotherapy as well as in psychotherapy generally, it is when patients act and do something novel that they are able to see. And that calls for an example.

20

Joshua was antagonistic toward the other members of his corporate management group, especially toward his boss, the chief executive officer (CEO) of his company. He failed to cooperate in subtle ways with his equals and superiors, but he was cooperative with all his subordinates in his own division of the company. The only reason the CEO kept him in the company was that his division was one of the best run in his company and, of its kind, one of the most profitable in the industry. The CEO had participated in my seminars and was familiar with my way of working both as a consultant and as a psychotherapist. He asked if I would work with Joshua both to help him reduce his hostility and to improve his cooperation in relation to his fellow corporate leaders. I agreed to do so only if Joshua was willing and only on the terms Joshua would set for the work he might decide to do with me.

Joshua admitted that he knew he had to become more cooperative, and that to advance his career he knew he would have to change his attitude toward people in authority. In telling me his story about his relationship to authority, he told me that he was adopted, but that his parents denied it from the time he first asked them when he was a small boy. They insisted that he was their biological child.

But he knew otherwise. His knowledge came from a collection of facts that he put together for himself by comparing his height with others in his family, his eyes, hair texture and color, and his facial features. He just did not look like anybody in his extended family, either in his mother's family or his father's family.

Without knowing why, he became obsessed as a boy with the history of the Second World War, with its causes, battles, weaponry and generals. Pictures from the war covered all available space on his walls, and his room was filled with artifacts of the war. He had an interest in the war unlike that of any of his friends.

When he and his bride to be were ready to announce their engagement, Joshua sprang a surprise on his parents that shocked them and his extended family. He exposed his parents and their mendacity. He had done his research and found out that he was in fact adopted. So the wedding invitation stated his name as the family name of his biological mother and identified him as the

adopted son of his adopted parents.

His parents' secret about his adoption was unknown to anyone in their families. But when confronted with Joshua's official wedding announcement they told him the truth surrounding his birth. They were unable to have children but through an agency they found a young pregnant woman in another country whose aristocratic family, having been impoverished by the war, was willing to sell them the baby for a considerable sum of money. The family had been part of the resistance and their daughter had been impregnated by a high-ranking officer from a distant country who took part in their country's liberation. He had no intention of marriage nor did the family want their daughter to marry him. Joshua's adopted parents went to live with this family for months, awaiting his birth. As soon as he was born, they took him from the mother and returned to their home, announcing that they had gone away to a more agreeable climate to have their baby.

Joshua hated deception and lies in whatever form he found them, and he was a living lie detector. That also contributed to his hostility toward the people around him, especially people in positions of authority.

Our work together consisted in his working out a set of outcomes for our work that were part of his outcomes for his work situation in the foreseeable future. We discussed various styles of management, cooperation, communication and transparency. In the course of our discussions he told me bits and pieces of his life story. As our work progressed I taught him a relaxation exercise, and I worked with him for many hours in hypnosis, up to five or six hours for several days over a period of about four months.

In somnambulistic hypnosis he said he would like to find his biological mother. I recognized his hostility and feelings of revenge, that his motives might not be as pure as they seemed. I knew I had to clear up with him that he would not kill her, or his adopted mother (his adopted father was already dead), or anyone else, before I could work with him on how to go about finding his mother. (It is relevant to note that we never discussed any of these matters consciously, including his desire to find his mother.) In profound hypnosis, where I invited him to use specific body movements to indicate "yes" and "no" answers to yes and no questions, he indicated that he would kill his biological mother if he found her. Later he gave the same answer about his adopted mother. So I had him explore various implications of those attitudes, but I knew the change in his attitude would have to come from within himself.

I built up how he could go about finding his biological mother and the changes in his attitude he would have to make before he would be prepared to find her. I assumed that his unconscious mind had not set him on an expedition to find her precisely to protect him from harming her or anyone else. Part of the preparation he would have to make included his motivations for wanting to find her.

He spent almost a full day in deep hypnosis working on finding his mother. I invited him to trace in his own mind how he might go about finding a woman that he did not know how to contact, or where to look for her. I urged him to work through as many scenarios as he possibly could for how his life would be different once he found her.

During the day I spoke only occasionally, and then it was to give him instructions such as those I have already mentioned. Sometimes I maintained silence for one hour or more at a time, remaining also in hypnosis, breathing with him and observing every perceptible movement of his body that I was able to observe. On a few occasions when there were distinctive movements of his fingers or a hand or a foot, I suggested that he follow the ideas behind those movements and follow the wind of those ideas wherever they might take him. I urged him to explore thoroughly each idea before accepting, rejecting or dismissing it. When I saw an expression of fright on his face, I explained to him that whatever he was feeling was a legitimate feeling and that he could eventually accept it, but that he did not have to face it all at once, that he could rest for a while

if he wanted to and return to it when he was more prepared to do so. After all, his unconscious had been protecting him all these years in his sleep at night, permitting him to have any dream, and it would protect him now.

At no time did I ask him to speak during this phase of the work in hypnosis. Nor did I at any time ask him to report on any of his deep hypnotic experiences. After he awoke with complete amnesia for the entire day, he said he was curious about what we had been doing all day, and apologized for falling asleep on me. He guessed that I must have really been telling boring stories for him to fall asleep like that. I smilingly agreed. We discussed the date for our next all-day meeting and he left.

Weeks later on the day we had agreed upon, he returned. As soon as I opened my door, he said,

“You won’t believe what I am going to tell you.”

“Come in and tell me,” I said.

He was hardly able to get to his chair before he started telling me that he had found his mother and how he had gone about finding her. He had gone to the country where his biological mother lived when he was born and through a series of carefully made plans he arrived at the office of a bureaucrat who by happenstance knew his mother. “I think the lady you are looking for was here just a few weeks ago to get a passport.” He refused to give Joshua her present family name and address but said he would contact her and ask if she was in fact Joshua’s mother and, if she was, if she would meet him.

In a fortnight Joshua was standing at the door of his biological mother’s house. She had given him one hour and he wanted to make the most of it. (While waiting for the appointed hour to arrive he had walked around in her neighborhood, memorizing street names, enjoying the flowers and listening to birds singing.) She greeted him formally without emotion. He told her the story of his life, what his adopted parents had told him about the circumstances of his birth, and how thrilled he was to have found her at last.

“But, why did you hesitate to see me?” he asked, dreading to hear what she might say.

“I was fearful you would be so angry at me that you would bring a knife and try to kill me,” she replied.

“Mother, and I hope it’s all right if I call you mother, all my life I have longed to find you and for this day when I could see you. Do you think I would kill you now that I have found you?”

(He had no conscious awareness of what he had told me in the somnambulistic trance about wanting to kill his mother or of his subsequent work in deep hypnosis that led to his decision not to kill either of his mothers or anyone else. And, from how I look at things, he had no need to know about it consciously.)

His mother then told him that a year after she had given him up for adoption she had adopted a baby boy.

“So you have a brother who is a year younger than you,” she said.

“I always wanted a brother,” he replied.

She agreed to meet his wife, and later she met his children. Meanwhile, he told his adopted mother about finding his biological mother, reassuring her that he still loved her and always would, and that he was most fortunate to have two mothers.

He told me all this and more, all in animated detail; he explained how he overcame obstacle after obstacle on the way to finding his biological mother. He seemed to have no conscious recognition for why he was telling me this story. And I withheld comments that might indicate that I knew anything about why he was telling it to me. I recognized, of course, that he was in a trance as he talked. When I saw that he had finished telling his story, and after a long period of silence, I proposed that he might want to go into deep, restful sleep. Then I praised him for the fine job he had done, congratulated him on his accomplishments. I said he could continue unconsciously

working out what these things imply as well as learning from them. Certainly he could do that in his dreams during his sleep at night. And whatever he might need to remember about our discussions he would remember when he was consciously prepared to remember and when his unconscious was willing for him to know about it consciously. And just as he could have a dream and say to himself that he would remember it and find out that he could forget it just as easily, he would find out that remembering had to be in keeping with his overall needs, and that he would find out that forgetting could serve many useful purposes.

It was clear to me that Joshua and I had finished our work together. After he was awake, I suggested that he might want to arrange a time for me to lead a one-day seminar for his CEO and the others in his corporate team. At that seminar we could discuss styles of leadership and cooperation and various other leadership topics that we had discussed during our first meeting.

Shortly before the agreed upon time for the seminar, I received a message from Joshua that the meeting was cancelled. He also informed me that he had wasted his time in Stockholm, that it had been expensive for his company paying for his flights and his hotel and giving him so many days off from work to see me and to travel to Sweden. So he had concluded that his company should not pay my invoice as his CEO and I had agreed. Beside, he added, the sessions with me were so boring that all he did was sleep through them.

After giving some thought to the matter I called his boss with a question,

“Have you seen any change in Joshua’s behavior?”

“Any change!” he exclaimed loudly. “He is the most changed man I have ever seen. He still is a super leader for his division, and they are still among the best in their field. But the real change is in his relations to the others in our leader group and especially toward me. He has turned into the most cooperative member of the team, and his old hostility is gone.”

“Well,” I said, “have you told him that you have seen changes for the better in his behavior?”

“No. I thought he knew it, and it would be sentimental to say anything about it,” he replied.

“I don’t think he does,” I said. “As a matter of fact, he does not think he has changed anything. I suspect that his changes have developed so naturally that he has no way to notice that they’ve developed.” And then I added humorously that I knew that he did not think he had learned anything in Stockholm because he was sitting on my invoice, refusing to submit it to the accounting department for payment.

Within the hour my phone was ringing. I recognized Joshua’s voice.

“Graham, I thought those trips to Stockholm were useless. I considered all that time I spent sleeping a waste. But during the past half hour everyone around here has been telling me that I’ve changed. So, we will pay your invoice as we agreed.”

He still did not understand how he had changed or why. Did he need to? Why should I have given him my explanation? He had not asked for it, and he probably cancelled the seminar that I was to lead with his colleagues out of fear that I might tell them something about his work that would betray his unconscious knowledge to his conscious or to them.

Together Joshua and I had enacted plans for a new situation. Now without me he, in concert with his biological mother and others in his family, was enacting a new phase of his life. With his colleagues he was also enacting a new work situation.

There had been a breakdown in his communication. In the safety and comfort of my office, I helped him create some situations where he could explore and work some things out for himself. What he did was far too complex for me to ever try guessing what it was. What he actually told me was only the tip of the iceberg. He had accomplished what he set out to do, and he no longer needed me in his life. I meant nothing whatever to him, as far as I could tell. And I had no need for him to mean anything to me except for what I am writing about him in this narrative. He had found the person he had been pining for all his life. And that solved many problems in his life and

opened up new possibilities for his future. He did not need to have to drag around a therapist.

21

In dialogotherapy the therapist unconsciously takes the attitude of the patient, trying to understand the patient's way of making his or her way in the world. From the patient's perception of the therapist, the patient will also be taking the attitude of the therapist, which will include taking the attitude the therapist has toward the patient. This taking the attitude of the other in therapy takes place with or without reflection just as it does in everyday life.⁴⁹

This process of taking the attitude of the other becomes accelerated and deepened in hypnosis. The dialogotherapist who designs the hypnosis in terms of the patient's attitudes, taking into consideration the patient as an individual—her or his physiology, psychology, social history and culture, personality, and language—will accelerate her or his receptivity to taking the therapist's attitude, or having her or his attitude transformed by the therapist's attitude.

One of the new dimensions that hypnosis adds to the therapeutic dialogue is a climate where the patient can become receptive to the concepts that the therapist introduces into the dialogue, especially if the patient can tolerate these concepts, or find them acceptable, and is willing to explore them. The results are particularly felicitous when the therapist embeds the patient's own concepts in stories that invite the patient to think about them in new ways.

Unlike situations where the dialogue is conscious, in the dialogue of hypnosis, patients do not need to describe or interpret what a concept entails for them or how they understand it. Rather, patients are free to have their own dialogue with their own thought, creating for themselves new images, pictures and memories.

This dialogue between patients and therapists is through the patient's body movements, some of which may be quite subtle. The only outside perception of any importance to patients in deep hypnosis is the voice of their therapists, and, perhaps at times, the sound of their breathing and movements.

22

Dialogotherapists become the other to their patients so that they may become additional selves. And through artfully working together, their patients create imaginative situations where they can experiment with being others, both the others of their past and the others in their immediate present.

Dialogotherapy brings people together by creating situations where patients can imagine themselves in the lives of others, and from the dialogotherapy they can go back into their families, the work place and their communities and find that they can enter into the lives of others in new and mutually rewarding ways.

Joshua was adopted into a family that shaped him into a social self unlike the self he would have become in relation to his biological mother. But in subtle ways, outside his awareness and outside his adapted parents' awareness, they communicated to him something about the social self he was missing. His response to them throughout his childhood was to show, in various concrete ways, his unconscious understanding about what they were unable to hide from him. By lining the walls of his room with pictures from the war, by collecting every possible artifact he could find that was related to the war, his unconscious imagination brought the lives of his biological parents into his life, though he knew nothing about them. Nor did he consciously know that his adapted parents were not his biological parents. He only had his suspicions, which he showed indirectly through the artifacts he collected and directly through rebellion and hostility.

As a result of Joshua's intensive work in hypnosis he was able to enlarge the circle in which he had become a social self—the world of deception that was created by his well-meaning adopted parents—and explore with curiosity (using the tactical skills of a commanding general) how

he might go about finding his mother. He was also preparing himself to enter into her society and become another social self by taking its attitudes.

What all this preparation did for him was it enabled him to abandon hostile and, at times, vengeful, even murderous, attitudes that vitiated his communication with many of the people he worked with, notably other members of the corporate management group and especially his CEO. He was able to put himself in their places. In doing so, instead of losing himself, he gained another social self. He became a new social self in relation to them by taking the attitudes of the group. He became cooperative, taking part in their cooperative activities. He also became transparent.

23

It is generally accepted—it is even a commonsense observation—that the body restores and heals itself whenever possible. When it is tired it rests, sleepy it sleeps. Most of these processes are unconscious. But, what about problems of communication and relationship between people that result from breakdown in communication? Problems of breakdown come about as a result of any of many possible tangles and binds in human relationships, including deception and manipulation, whether conscious or not. Is there an analogy in what the body does unconsciously to restore itself physiologically for what it might do to restore relationship and establish communication? Does the unconscious work to heal relationships? If so, how? Off hand, we may assume that if the unconscious is to “do its good work,” it would have to suspend conscious purpose, willfulness, manipulation, deception.⁵⁰

But how? Breakdowns of communication and relationship occur through communication. If we are to do anything about them, we will have to do it through communication. The most effective way that I know about is to begin with a dialogue, and that is where we can expect dialogotherapy to begin. The therapist asks the patient, How may I help you? From that point patients are free to talk about their relationship problems. Gradually, patients come to see themselves as others see them as a result of seeing themselves through the eyes of their therapists in the safe and trusting therapeutic relationship. Eventually the spotlight can shine on the breakdown, raising questions about what to do about it. Every step of the way, therapists need to seek to understand as thoroughly as possible the total life situation of their patients. They might do that by beginning with the patient's physiology, teaching their patients simple relaxation procedures so their body can let go of stress and the hurts and psychological pains that they have been holding onto and over which they feel powerless. And then the moment will come when patients shift in how they take on the attitudes of others. If they have been dominated by others, they build up ways to stand their ground so they are not dominated. The patient's psychological awareness of situations changes.

Just as I have created my office as a safe place, I also create through the dialogue with patients an attitude of acceptance as well as openness to new ideas. In each situation I give them permission to take my words and make them mean anything they want them to mean. With each new act I invite them to gradually develop a new understanding of themselves, of their problem, of others, of their overall life situation.⁵¹

I focus their attention on me and on what I am saying and doing. There develops a new kind of relationship with the ideas that I share with my patients. I have to speak to share ideas. For ideas to be shared between my unconscious and the unconscious of my patients, they have to be spoken. And this is a critical point. Note that I am not engaged in some kind of imaginary “mind reading.” I speak and verbalize the ideas that my unconscious is sharing with their unconscious. I speak softly and gently, but I speak. Ideas are transmitted through the spoken word.

The activities I am describing occur in an atmosphere that I have created, a comfortable and trusting physical situation. And through the words I speak and how I say them, I create a climate

in which I can build up a set of ideas that my patients can work with unconsciously, and other ideas they can work with consciously. If, for example, I see what appears to be an involuntary movement of a finger, I comment on it and encourage them to stay with the idea that was behind that movement. I explain that they might like to explore that idea further, that they might want to find out if another finger could move (and another finger might move), and they might like to compare the difference between the movement of their index finger and their ring finger, and while doing that they might want to find out how that idea might entail other ideas. And they might be curious about what idea is about to express itself through the movement of another finger; they might really wonder which finger will express that idea.

In the dialogue of hypnosis I am joining with them to help them bring forth an understanding of their own unconscious processes of interpretation and understanding.⁵² Through the concepts of the unconscious that I am sharing with them in the dialogue, they and I are together bringing forth the concept of the unconscious that I am discussing with them. The unconscious that we share is being shaped by their interpretation of the ideas about the unconscious that I am sharing with them.⁵³

24

In the dialogue hypnosis—more so than in other talking therapies—patients are in the position to unconsciously and uncritically take on the attitude of their therapists. And patients are more likely to take on the attitude of their therapists than therapists are likely to take on the attitude of their patients. We can attribute this difference to the nature of the therapeutic relationship and to the hypnotic form of the therapeutic discourse. After all, therapists are the ones who know (and who are “in the know”); they are the ones doing the diagnosis of their patients; they are the ones patients see as presuming to know what caused them to become as they are. And patients see their therapists as knowing how to treat them to make them well.

In the climate of hypnosis, patients can be expected to accelerate or intensify taking on the attitude of their therapists and to do so uncritically when the doors of perception are open wide and the doors of analytic and comparative thought are only slightly open, if open at all.

Even when we therapists tell our patients that their unconscious is their best friend, that it knows everything about them (but that they do not know much about it), that it has their effective functioning and happiness in its best interest, and that it will help them do the right thing in the right way at the right place and time—even when we say these and similar things—we are still likely to leave unsaid, or to imply by other things we might say, that the unconscious has other roles, some of which might turn out to have less than pleasant intent. Erickson (1985) often talked about the unconscious in positive terms.

You need to provide it the time, place, and situation; and you bear in mind that your unconscious is just as bright as you are. In fact, it is a bit brighter than you are, because you are always handicapping yourself by your relationship to external reality. You unconscious is more concerned about essential values. (p. 51)

Yet, he said, explaining what the unconscious can do when consciousness overrides the good work of the unconscious, that the unconscious can become punitive:

You get in trouble when you consciously try to interfere with your unconscious, and then your unconscious punishes you for interfering with the goodness of its work. You provide the time, place, and situation, and then you let your unconscious select out of the 10,000 things you ought to do the thing that it considers most important for you to do. (p. 51)

Erickson was speaking on the basis of his personal experience. And, what he said is about a matter we dare not take lightly, for the ideas of the unconscious that we offer to our patients in hypnosis will shape their conceptualization and interpretation (and thus their understanding) of their own unconscious. They will apply our ideas, and they will enact them, thus making concrete the ideas about the unconscious that we offer them.

Our good therapeutic intentions do not exempt us from considering how our patients might be taking on our attitudes, especially in the dialogue of hypnosis.

For example, it is a commonly accepted observation among teachers of psychotherapists that therapists, regardless of their therapy modality, whose patients commit suicide are often themselves suicidal. When I have worked with such therapists, after they resolved their own suicidal ideations and decisions, they were able to help their patients do the same. Before the resolution of their own suicidal thoughts, they were unaware that their patients were taking on their attitude. The same holds for depressed therapists; they may be conveying an attitude to their patients that pulls them into depression.

We have seen patients take on the beliefs of their therapists about people and things. It is for this reason that we emphasize the necessity for the therapist to “know thyself” and for self-understanding.

Erickson cautioned therapists to refrain from imposing their theories upon patients. I reformatte his injunction as an imperative for the dialogue of hypnosis: Always exclude from the therapy dialogue all theories about human personality, about what human beings are like, and about how they develop, about what is normal or abnormal. Dialogotherapist should find it unnecessary to apply formal theory in their therapy, including all the theories they learned in psychology and psychiatry. Theories of human development, personality, normality and abnormality, psychopathology, and other such theories, all come out of the observations of other observers that they generalized into theories. Those theories become ways for stereotyping people and for sorting patients into categories. (And then the category gets treated rather than the patient.)

Theorists have observed people; why doubt that they were keen observers? But they observed people in different places than where we are and in other times than our immediate present. As observers they were different from us as observers. And the people they observed were different from the individual we are now observing. Our being aware of such differences can make us cautious about assuming that the theory we read about applies to everybody, or even to one individual.⁵⁴

Our knowledge is local just as our discourse is local: My patient and I are speaking to each other in this particular place at this time. I need to take into account that each patient is an individual, a unique person, whose physiology, psychology, social history, cultural patterns and ethnicity, use of language and ways of speaking and moving, form a richly intertwined bundle of one individual’s understanding and being in the world. It is one that I have not encountered before and will not encounter again.

We may find coming to terms with our implicit theories a challenge. We have to convince ourselves that we have them before we can become aware of them and find out how we might avoid imposing them on our patients. The same can be said for the premises of our thought or for the presuppositions that are undergirding our ideas and beliefs.

After having gone through agonized exercises in awareness, we still have work to do if we are to perfect our attitudes. As part of that process we have to encounter a variety of people who are sufficiently different from us that our acting together with them will lay bare to us our prejudices about people of other races and ethnicities, of different religions and other persuasions, with sexual and gender differences. We have to become aware of the ease with which we can stereotype other human beings.⁵⁵ We need to see others as they see themselves. A place to begin is to listen to their descriptions of themselves. It can help to read works of ethnographers,

autobiographies and great novelists.

What, then, is my point? It is that patients are likely to take on the attitudes of their therapists, especially the attitudes their therapists have about them and people like them. Patients also take on their therapists' concepts. We therapists need to know what we take as given about any concept—if we plan to use it with our patients. They could take from us attitudes and concepts that we might not want them to. Thus I offer a maxim:

Attitudes we take from others will be attitudes that still others will take from us.

Let me be clear about what I am doing: I want to establish doubt in a belief and from there build something constructive. I will return to the idea of the unconscious to explain my position. What I have been saying is that there is no unconscious until we human beings make it up. And we have been at that process for a long time. The unconscious, whatever else it might turn out to be, is the result both of thought (or mental activities) and of activities of communication. We think ideas about the unconscious and we discuss our ideas with each other, and we think further and keep talking about what we think. The result of these circular constructive activities is a concrete idea of a something we label our unconscious. We engage in the process of thought about the unconscious and the product it gives us is the unconscious. Therefore, I offer a corollary maxim:

The unconscious mind we talk about and describe today will turn out to be the unconscious mind we will have tomorrow.

The unconscious we are bringing forth in therapy is better thought of as a process than as a container. The unconscious we are enacting, and thus bringing forth, is becoming both broader and deeper. Even if my argument proves to be valid or useful, it does not follow that therapists should stop talking about the unconscious. My argument only serves as a caution to be aware of what we are doing and to be aware that our ongoing work is to achieve self-knowledge and self-understanding.

I am advocating awareness that the unconscious, like so many other concepts we talk about, is co-constructed and enacted in the dialogue of therapy. I also want us therapist to be aware that whatever we might be doing with our conceptualizations of the unconscious, we can still achieve many good purposes through using them.

25

Our journey started out on the thoroughfare that at times we talked about as hermeneutics; at other times we talked about it as interpretation or understanding. Along the way we have taken a few loop roads.⁵⁶ Dialogue has been one of our loop roads, hypnosis another, the unconscious yet another. We have followed a few trails off these loop roads to explore the charms of cybernetics, epistemology, and indirection. To complete this exploration of the core concepts of dialogotherapy, yet other roads remain to be taken. Undoubtedly, in due time we will take them.⁵⁷

Meanwhile, to bring our discussion full circle, I offer a fresh approach for investigating dialogotherapy. I submit rhetoric as that approach; with it we can study communication as persuasion and language as motives. Nelson, Megill and McCloskey (1987) include the following topics in their description of rhetoric: “what is communicated, how it is communicated, what happens when it is communicated, how to communicate it better, and what communication is in general” (p. 16).⁵⁸ Kenneth Burke (1969a), in his rhetoric theory, sets out a methodology to investigate the motives we attribute to what people do and why they do it. He uses five terms as generating principles of the investigation: Act, Scene, Agent, Agency, Purpose. He explains:

In a rounded statement about motives, you must have some word that names the *act* (names what took place, in thought or deed), and another that names the *scene* (the background of the act, the situation in which it occurred); also, you must indicate what person

or kind of person (*agent*) performed the act, what means or instruments he used (*agency*), and the *purpose*. ... Any complete statement about motives will offer *some kind* of answers to these five questions: What was done (act), when or where it was done (scene), who did it (agent), how he did it (agency), and why (purpose). (p. xv)

The focus of his theory is “identification” (as an accessory to “persuasion”): “You persuade a man only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways as his” (Burke, 1969b, p. 55).⁵⁹

For Burke life is a drama that gets played out in how we go about persuading each other to act. We can find out what an individual’s motives are by studying the words he or she uses.⁶⁰

26

I have attempted to show that our therapeutic interpretation and understanding of the unconscious is the result of the dialogue of hypnosis. To introduce the concept of the unconscious into the dialogue of hypnosis can lead to bringing forth the concept. Thus where the unconscious becomes the topic of action, it is brought about by the interaction, and thus the dialogue, between the therapist and the patient.

The theme that runs through dialogotherapy—a theme adopted from Erickson—is that the unconscious is resourceful, that consciousness can keep the unconscious from doing its good work, that an effective way to gain access to the unconscious is through trance, that the way to work with the unconscious is through hypnosis,⁶¹ which is done verbally, and that some integration between the unconscious and the conscious might also be useful to the success of the work.

Burke’s methodology is useful for investigating the motives of dialogotherapy and for studying the relationships between its concepts. In terms of his pentad the *act* is dialogotherapy, the *scene* is the dialogue, hypnosis is the *agent*, unconscious is the *agency*, the *purpose* is liberation or freedom, happiness, or whatever the patient’s outcome might be. This description brings into focus the relationship between the unconscious, hypnosis and dialogue. What could be more novel than to name the unconscious the agency? These names all denote actions or processes; they all are enacted through interactions. Just as hypnosis, which I denominate the agent, is taking place between the therapist and the patient, and just as the dialogue, which I call the scene for the hypnosis, occurs between therapist and patient, it seems we are justified to consider the unconscious, which I call the agency, as also a process that is occurring between patient and therapist. They together actually bring forth the unconscious⁶² just as they together enact the dialogue and the hypnosis.⁶³

Thus, through the rhetoric of persuasion—the dialogue of hypnosis—we bring forth our “unconscious,” the agency that we can trust and depend upon and that will work things out for our good, if we avoid allowing our “conscious” to overcome its good purposes. □

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Notes

- ¹ There was an exception. One problem I tried solving through autohypnosis, a problem that certainly set me on my Freudian quest, was how to obliterate my same-sex desire. Although I experienced its pervasive psycho-social consequences, its roots were deeper, in my physiology.
- ² The unity of life and thus of ourselves with nature, and the unity of all human beings who are susceptible to persuasion and thus to overcoming force with persuasion; love as defined in Barnes (1994, p. 46).
- ³ I had the good fortune to come upon these concepts of unity, liberty and love through my religious tradition. They formed the core predicates of a peace formula by an early seventeenth century irenic theologian. http://www.mun.ca/rels/restmov/texts/unitas/essrev.html#N_11
- ⁴ Until recent years hermeneutics remained a foreign concept to psychology and psychiatry. For example, I have come across no occasion where Erickson used the concept. But he frequently used the idea of understanding; it was one of his favorite concepts, and it is what hermeneutics is about.
- ⁵ I take an evolutionary approach to ideas or concepts. I use evolution in a Darwinian sense to mean "descent with modification" rather than to equate it with progress and to define change as improvement. I also claim that the ideas and their contexts, like species and their environments, evolve together. I think Darwin's use of natural selection as the mechanism of evolution is relevant to understanding the

evolution of ideas.

⁶ Dialogotherapy originated in our attempt in the School for Psychotherapy Cybernetics to surmount theory-centered psychotherapy and to replace formal theory with the theory (or concepts or ideas) of each patient. To get a handle on what we were doing: we linked our therapy with cognitive psychology and cognitive science and cybernetics, the science that studies communication, specifically second-order cybernetics, which by design is the study of dialogical practices (Barnes, 2002a). We also took hypnosis both as a science of intercommunication and as the condition for the kind of therapy we were doing (Barnes, 2002b).

We set out on a path not knowing where it would lead, but we did not need to know. What determined our path was our desire as a group to become effective therapists individually. All around we could see evidence for what we did not want to become. We also identified therapists we considered exemplars.

What was important was the journey, the exploration, the becoming.

Having chosen our preferred path of uncertainty helped us avoid the distraction of all the road signs pointing to certainty. We kept moving on, framing what we were doing in larger frameworks of thought, and we took a multidisciplinary approach. I attempted in *Justice, Love and Wisdom* (Barnes, 1994) to provide a bibliography for our work.

The kind of therapy we were doing required the mastery of skills, notably in how we talked with patients and in our use of the dialogue of hypnosis. It also required reflection on our actions and that required thinking. That is why we demanded of ourselves that we supplement our study of psychology and psychiatry with anthropology and sociology. We also found scientists whose work proved congenial to what we were trying to do. And we foresaw that there were philosophers who were saying things we needed to listen to. I think there was a consensus that it was important to bring past thinkers and selected contemporary thinkers into our dialogue about thinking. I agree with Heidegger (1971) that we need to "make an effort to think in dialogue" (p. 31).

We are reluctant to say that we have arrived. That would signal the end of our journey. But we have occasionally stopped, if ever so briefly, to reflect on what we were doing along the way and on what it was doing to us. This essay comes out of one of many such reflective moments.

⁷ Eric Berne is another thinker whose work I have studied (Barnes, 1999, 2002, 2004, 2005, 2007a). My challenge was to master his intellectual thought. I do not claim to know the body of Erickson's work as thoroughly. In my dialogue with the body of Erickson's work, I often have a sense that his sentences are saying more than I grasp. At other times I think they are saying something different from what he may have intended. A possible advantage to not having known Erickson is to avoid the transference that can dull one's ability to be critical of it where necessary. I suppose that becoming Ericksonian is fraught with the kind of problems that Jacques Lacan saw for psychoanalysts in relation to Freud: He was the one who knew.

⁸ For the background of my statement, see R. G. Collingwood (1993), especially pp. 174, 214-216.

⁹ I am particularly fond of Erickson's (1985) epistemological formulation in the transcript of his demonstration of hypnosis with "the young photographer":

consciously we learn to deal with concrete reality. Consciously we can shift a table: we put our hands on it and we move it across the floor, which we can feel with our feet and hands and see with our eyes. And we can lift the table. We can sense its hardness, its weight, and we can appreciate its color—all concrete realities. But in our mind's eye we can still deal with that table, and in our mind's eye we can close our eyes and see that table. We do not need to touch it. We can sense the feeling of that table in our hands; we can sense the feeling of movement in our feet even while sitting perfectly still. The unconscious mind deals with ideas, with memories, with understandings; and it is not important that the unconscious mind causes the body to get up and walk across the floor and pick up the table to move it, because the unconscious mind can deal with those ideas, and those ideas are as concrete as the table itself. (p. 258)

¹⁰ As observers we became theorists in the root meaning of the word. The *Oxford English Dictionary* traces the etymology of theory from *theoria*, which means looking at, viewing, contemplation, speculation and theory. It also means a sight or a spectacle. Aristotle proclaimed theory (pure reflection) the highest good (as contrasted with the *praxis* of the farmer or the fisherman). In classical Greece *theoros* was a spectator, looker on. Stephen Toulmin (1985) explains, "from very early on, philosophy—'qua theory'—became essentially the reflective thought of a spectator; though, in view of the high origins and affiliation of the term, the philosopher was thought of as a 'spectator' with a touch of class or official status—even with a touch of holiness about him." Toulmin notes that the envoy who went to consult the Oracle about a problem of city policy was one who "had a care for the gods." "He was a 'divi-cure, a *the-oros*." Toulmin adds, "The initial *the-* in *the-oros* is, thus, the same as the *the-* of *theos*, 'theology,' and other divinity words" (p. 239).

Rorty (1982) says, "The vocabulary of contemplation, looking, *theoria*, deserts us just when we deal with theory rather than observation" (p. 163).

¹¹ For Harry Stack Sullivan (1970) "the data of psychiatry arise only in participant observation" of social interaction or of interpersonal relations, and the psychiatrist is "personally implicated in the operation. His principal instrument of observation is his self—her personality—*him* as a person" (p. 3). "The psychiatrist has an inescapable, inextricable involvement in all that goes on in the interview; and to the extent that he is unconscious or unwitting of his participation in the interview, to that extent he does not know what is happening" (p. 19).

¹² I am drawing from Gordon Pask's Conversation Theory. See Barnes (2007b).

¹³ What I say about dialogue and "I and Thou" reflects the influence of Ludwig Fuerbach (1986).

¹⁴ My belated gratitude to P. O. Wikström who was the editor of *Hypnos*, and to Ralph B. Allison and P. B. Bloom for their reviews in 1997.

¹⁵ At about the same time I began what has become a lifetime study of the work of the English philosopher and historian of ideas, R. G. Collingwood (1945, 1993) whose work is also relevant to this discussion.

¹⁶ Imagine my fascination with Max Weber's hermeneutic definition of sociology as "a science which attempts the *interpretive understanding* of social action in order thereby to arrive at a causal explanation of its course and effects" (1964, p. 88, italics are mine). See von Wright (1971) for a comparative study of "explanation" and "understanding."

¹⁷ I believe we psychotherapists have to do at least two things simultaneously. We have to do our work, thinking and acting consciously about what we are doing. We also have to think about the logic of our thinking and, even deeper, we have to open ourselves to what we are trying to do that we are not yet aware of. We have to reflect upon our thinking and what we are doing, and we have to reflect on that reflection. Further, we have to probe to find in our culture, and within our own understanding, what Collingwood (2001) called the "absolute presuppositions" (or what Bateson (2000) called "premises") of our own thought.

¹⁸ This question led me to pursue the research I described in *Justice, Love and Wisdom*, and in a long-term research project that culminated in my cybernetic study of theory in psychotherapy (Barnes, 2002a).

¹⁹ For example, on indirection see Erickson (1985): Use metaphors, analogies and examples that are a few steps removed from your patient's problem. "The patient's unconscious mind understands and carries out what you are indirectly driving at" (p. 16). "Too many people try to use their unconscious in too direct a way by forcing themselves to adhere to the belief that they must proceed directly to the goal" (p. 49). On utilization: Accept and utilize "whatever your patient brings to you by way of behavior" (p. 21). "Never fight, reject, or try to contradict whatever behavior the patient brings into the office. Instead you look at it, you examine it, and you wonder how you use it, then you figure out specific ways" (p. 22).

²⁰ Rorty (1980) wrote, "Hermeneutics sees the relations between various discourses as those of strands in a possible conversation, a conversation which presupposes no disciplinary matrix which unites the speakers but where the hope of agreement is never lost so long as the conversations lasts" (p. 318). "We must be hermeneutical where we do not understand what is happening but are honest enough to admit it" (p. 321). (See Barnes, 1994, p. 79, n. 2.)

²¹ Here are some excerpts from Heidegger (1971), explaining his relationship to hermeneutics: "The term 'hermeneutics' was familiar to me from my theological studies. At that time, I was particularly agitated over the question of the relation between the word of Holy Scripture and theological-speculative thinking. This relation, between language and Being, was the same one . . ." (pp. 9-10). "Without this theological background I should never have come upon the path of thinking. But origin always comes to meet us from the future" (p. 10). "Later on, I met the term 'hermeneutic' again in Wilhelm Dilthey, in his theory of the History of Ideas. Dilthey's familiarity with hermeneutics came from that same source, his theological studies and especially his work on Schleiermacher" (p. 10). "In *Being and Time*, hermeneutics means neither the theory of the art of interpretation nor interpretation itself, but rather the attempt first of all to define the nature of interpretation on hermeneutic grounds" (p. 11). "In my later writings I no longer employ the term 'hermeneutics'" (p. 12). "Hermeneutics, used as an adjunct word to 'phenomenology,' does not have its usual meaning, methodology of interpretation, but means the interpretation itself" (p. 28). "Language defines the hermeneutic relation" (p. 30). "And the relation is called hermeneutical because it brings the tiding of that message" [of being] (p. 40).

²² Burke (1989, p. 56).

Man is the symbol-using (symbol-making, symbol-misusing) animal, inventor of the negative (or moralized by the negative), separated from his natural condition by instruments of his own making, goaded by the spirit of hierarchy (or moved by the sense of order), and rotten with perfection. (p. 70)

²³ To conceptualize hypnosis as a form of communication is to accept it as subject to investigation. To place hypnosis inside hermeneutics is to acknowledge that we are accountable for the way we talk and for the metaphors we use to describe what we are doing and saying. Varela (1992) suggested that cognition consists "of embodied action. Correlatively, the world we know is not pre-given; it is, rather, enacted through our history of structural coupling" (p. 336). If we apply Varela's findings to our quest for a hermeneutics of hypnosis, we might say that we actualize "in the immediate present" the concrete, and that we bring forth our interpretations through "recurrent patterns" of conscious and unconscious "guided action." (See pp. 321, 325, 328-331, 336.)

²⁴ Erickson (1985): "The vast majority of habits developed by people tend to be habits based on habitual patterns of response, and so they are not necessarily symptomatic of deep traumatic experiences" (p. 21).

²⁵ For this reason Pask's Conversation Theory applies to the education of therapists, not to the therapeutic dialogue. It is invaluable for dialogotherapists to know it, for it will help them get through a number of reiterative steps of a conversation. I have lifted the following discussion of conversation theory (CT) from Barnes (2007, p. 76):

Pask defined conversation as the sharing of concepts while maintaining distinctions. But a conversation has other components. For example, it generates differences and thus conflict. But the conversation becomes both the context in which to resolve the conflict and the process for resolving the conflict. Thus the participants in a "narrative" conversation keep the conversation going until they have reached some sort of agreement, either agreement to agree or disagree. And it can be expected that the narrative conversation will generate desires of the human heart, such as recognition, respect, and love.

Pask saw a calculus was needed for focusing, first, on the concepts as the elements of the dialogue; secondly, upon each individual's conceptualizations or constructions of concepts; and, thirdly, to account for the concepts in the dialogue in ways that would also include each participant in the dialogue as a concept. His theory includes the productions of each individual participant as concepts and as interpretations of specific concepts. It accounts for all identifiable elements in the conversation as concepts, and for the conversation as constituting its actors as concepts. His calculus accounts for at least two kinds of production: first, for the productions of the elements of the dialogue; second, for the recursive production of the actors in the conversation.

Pask framed the basics of CT in a simple line of calculus:

$$\text{Ap} \text{ Con}_z(T) \Rightarrow D_z(T)$$

Ap (which is Apply) is a process which gives rise to a product, which is a distinction. (This may be a distinction, for example, between a chair and a table.) It is required that this distinction be stable in the sense that it is (a) productive and (b) incidentally reproductive.

Con stands for a personal Concept; it is a procedure (which upon application becomes a process); or it is an operator that operates upon something to produce something else. (A personal concept is a collection of procedures. The procedures when applied will yield a product. The product may be an image, or a description of a behavior, or all of them.)

z designates a participant (who may be you or me) whose concept is in focus, hence z's concept "T"; thus $\text{Con}_z(T)$ signifies one of z's concepts, here named T.

T is the topic (the target concept), which is a concept that is in the public domain.

Therefore, $\text{Con}_z(T)$ when applied gives rise to $D_z(T)$.

Let **D** be z's description of (T).

²⁶ It helped knowing Ashby's (1956) formulation of the law of requisite variety, which is that only variety can match, absorb or destroy variety. And the variety in the regulator must match the variety of the system to be regulated. Erickson's formulation was anticipating Ashby's: "You never ask the patient to falsify his own understanding; instead you give him other understandings that nullify, that contradict, that absorb and hold his focus, so that he cannot give all his attention to what is distressing him" (1985, p. 10).

²⁷ Relevant comments from Erickson (1985): "Your unconscious mind uses much better judgment than your conscious mind" (p. 117). "There is a wealth of knowledge that exists in your body, of which you are totally unaware, and that will manifest itself when given the right psychological or physiological stimulation" (p. 121). "Whatever you need to understand consciously or unconsciously, that is what I want you to understand" (p. 126). You unconscious mind is "that part of your mind that does its own thinking and its remembering and its understanding without letting you know consciously that it is doing so" (pp. 130-131). Erickson (1980): Give suitable treatment to the unconscious but appreciate the need to enable "the patient to integrate the unconscious with the conscious or of making the new understandings of the unconscious freely accessible upon need, to the conscious mind" (p. 40). "Hypnotherapy should be oriented equally about the conscious and unconscious, since the integration of the total personality is the desired goal in psychotherapy" (p. 40). One of the advantages of hypnotherapy is "to work independently with the unconscious without being hampered by the reluctance, or sometimes actual inability, of the conscious mind to accept therapeutic gains" (p. 40).

²⁸ See Dábic-Jeftić & Barnes (1993) and Barnes & Dábic-Jeftić (1992).

²⁹ To be clear: I am discussing dialogue, hermeneutics and a related bundle of concepts. My discussion is not about statistical measures of success and failure. I have left undefined some concepts for hermeneutic reasons; science, for example. (The history of cybernetics shows the tension between conflicting views of what is and what is not science.)

³⁰ If you do not approve of hypnosis or if you think it is nonsense, and if you do not want your children to develop a curiosity about it, do not tell them enchanting stories about it. My father told one about being present when a hypnotist hypnotized his entire audience. And he made everyone see an imaginary horse on the stage. My father explained that everyone believed a horse was on stage, everyone except him, of course. The question he left me with was how he knew the hypnotist persuaded everyone in the audience, except him, that a horse was on the stage unless he also saw the horse and, thus, was also hypnotized. So after I saw a professional counselor use hypnosis to help people, I became interested in how I might use it to help myself. I am grateful to my father for cultivating the curiosity and to that unsung counselor for legitimizing it by showing it to be a serious mode of communication.

³¹ Originally published in Barnes (1994, pp. 204-205), and reprinted with revisions in Barnes (1997). I include it here with further revision and discussion.

³² My interest in hypnosis was completely unrelated to anything I was studying as an undergraduate in a religious college where there was

little, if any, serious interest in hypnosis. It was curiosity that led to the invitation for my demonstration of hypnosis. For me the demonstration was momentous, and I conveyed that it was no laughing matter by the way I designed the demonstration and prepared my subject as well as my audience for it.

³³ In the previous publications (see note 31 above), the story was about a boy named John. Here I am using Jay, John's real name.

³⁴ The news got around among the students and several asked for help with their learning problems, but I worked only with students who were motivated and serious. One of those student told me years later that he had recently returned from India where he had been studying trance phenomena, an interest he attributed to our discussions and hypnotic dialogues. The younger of my sisters was one of the students I worked with, and almost three decades passed before she reported the results of her work. (See Barnes & Murray-Steiner, 1996.)

³⁵ I am writing from memory, using notes I made some years after these experiments and the demonstration. My memory fails me on whether I made notes at that time. What made all my work with the students take on a renewed significance was Jay's calling his success to my attention by looking me up 13 years after the demonstration. Let me also note that while my hypnotic activities were peripheral to my professional work at that time, they were of great personal interest. Even after turning to psychotherapy, I kept quiet about these activities for many years because of generally negative attitudes toward hypnosis within my psychotherapy circles.

³⁶ My reason now for the use of indirect methods is to hinder cooperation "intentionally and complaisantly" and thus to block conscious effort from intercepting random and creative activities that seem requisite for getting desired therapeutic results.

³⁷ What I am saying is suggestive of Heidegger's distinction between conversation and dialogue. (I do not draw the distinction so sharply, tending, as I do, to blur the distinction. Nevertheless, I find his distinction instructive.) He wrote:

The term "conversation" does, of course, express the fact that the speakers are turning to one another. Every conversation is a kind of dialogue. But true dialogue is never a conversation. Conversation consists in slithering along the edges of the subject matter, precisely without getting involved in the unspoken. (1968, p. 178)

³⁸ It seems to be different for people who have experienced severe traumas, whose bodies were in physical pain and who could not speak. These people might benefit from their body in pain finding its voice, telling its story. (See Scarry, 1985.)

³⁹ See George Herbert Mead (1980).

⁴⁰ Given our limited knowledge about both conscious and unconscious processes, we are left to speculation. If it is the case that conscious processes are embedded within unconscious processes, it would follow, according to Ashby's (1956) law of requisite variety, that the conscious would lack the requisite variety to match the variety generated by the unconscious.

⁴¹ See von Foerster (2003, pp. 1-19).

⁴² See Erickson (1980, p. 52): "By the 1930s a new type of study of hypnosis was evolving. This was the use of hypnosis as a means of investigating psychological and physiological behavior. This was done first by the author ..."

⁴³ Perhaps the reflexive operation of the unconscious is even more effective than conscious reflexivity, for the simple reason that conscious reflexivity is unable to keep track of more than a very few recursions. As soon as we try tracking consciously such a simple thing as the perception of the self and the other, and as soon as we move from the simple statement "I perceive you" to the statement "I perceive you perceive me," we tend to have lost count of how many recursive layers of perception we have to account for.

⁴⁴ See von Foerster (2003):

It should be noted that since the principle of relativity is not a logical necessity—nor is it a proposition that can be proven to be either true or false—the crucial point to be recognized here is that I am free to choose either to adopt this principle or to reject [it]. If I reject it, I am the center of the universe, my reality is my dreams and my nightmares, my language is monologue, and my logic monologic. If I adopt it, neither I nor the other can be the center of the universe. As in the heliocentric system, there must be a third that is the central reference. It is the relation between Thou and I, and this relation is *identity*:

reality=community

What are the consequences of this in ethics and aesthetics?

The ethical imperative: Act always so as to increase the number of choices.

The aesthetical imperative: If you desire to see, learn how to act. (p. 227)

(See also pp. 4-5.)

⁴⁵ Thanks to Ashby's law we can claim that consciousness lacks the requisite variety to match the variety of the unconscious. Thus the conscious, being unable to match the variety of the unconscious, is unable to be the instrument for observing and knowing the unconscious. Erickson's laboratory designs called for research on unconscious processes, and he was able to do his investigations because he relied upon hypnosis.

⁴⁶ In therapy the therapist also should account for the interaction between the unconscious of the therapist and the unconscious of the patient.

⁴⁷ See Mead (1980).

⁴⁸ Pask (personal communication) expressed it like this: There are no disembodied minds and no disenminded bodies. Bateson (1979) said that without matter there would be no mind and that without mind matter would be unknown.

⁴⁹ For the moment we will ignore the notions of transference and counter-transference.

⁵⁰ My rhetorical questions are serious. See, for example, Bateson (1974), which is "a patient's account of his psychosis." The patient wrote: the spirit speaks poetically, but the man understands it literally. Thus you will hear one lunatic declare that he is made of iron, and that nothing can break him; another, that he is a china vessel, and that he runs in danger of being destroyed every minute. The meaning of the spirit is, that this man is strong as iron, the other frail as an earthen vessel; but the lunatic takes the literal sense, and his imagination not being under his own control, he in a manner feels it.

And then, "I suspect the health of the mind and the health of the body ... to be essentially connected" (p. 271). Bateson suggested "that the body or the mind contains, in some form, such wisdom that it can create that *attack* upon itself that will lead to a later resolution of the pathology" (p. xii).

⁵¹ My commentary here reminds me of Erickson's answer to the question of the way in which he used his words:

In hypnosis you are going to use words to influence the psychological life of your patient today; you are going to use words to influence his organic life today; you are going to also influence his psychological and organic life twenty years from now. So you had better know what you are saying. You had better be willing to reflect upon the words you use, to wonder what their meanings are, and to seek out and understand their many associations. (Erickson, 1985, p. 32)

Erickson explained that the task of the therapist is

to present an idea so that the person listens to you; so that the person understands you; so that the person knows that you are talking about a particular subject, and so that the person is willing to listen and understand. You need to recognize that you approach different subjects in different ways, and that the technique you choose must be based upon your awareness of the totality of the problem. (p. 33)

⁵² Thus would follow the argument that the "Freudian unconscious" is brought about through the interaction of analyst and analysand just as the "Ericksonian unconscious" is the product of the interaction of the Ericksonian hypnotherapist and his or her patient.

⁵³ From this line of reasoning, it also follows that the thinking, self image and attitudes of our patients are shaped by the concepts or ideas that they and we share; they apply or enact various concepts that shape their subsequent actions. While we may all agree that there are mental and communicational processes that are unconscious as well as conscious, we agree only in very general terms on what is conscious and what is unconscious, for we all have our own interpretations and understanding of these concepts. And how we conceptualize "the unconscious" will shape our thinking about it and our actions to bring forth our understanding of "the unconscious."

⁵⁴ Barnes (2002a).

⁵⁵ Gordon Allport's (1954) study of prejudice is still the benchmark work in the field.

⁵⁶ A loop road takes off from a main road, literally makes a loop before returning to the main road where it left it. When I was a child I lived within sight of a road sign that said "Loop Road." Our loop road was about three or four kilometers long. It literally circled around through woods and farmsteads and came back into the main road where it started. We called it "the loop road." After I was grown a kilometer section of my childhood loop road was made part of a thoroughfare. That configured what was left of the loop road into a horseshoe. And the road sign was removed. Yet in my memory it becomes an analogy for the feedback loops of conversation.

We shall not cease from exploration

And the end of all our exploring

Will be to arrive where we started

And know the place for the first time.

(T. S. Eliot, 1971, p. 59)

⁵⁷ Where the roads diverge we will turn to Robert Frost (1985, pp. 270-271):

Two roads diverged in a yellow wood,

And sorry I could not travel both

And be one traveler, long I stood

And looked down one as far as I could

To where it bent in the undergrowth;

Then took the other, as just as fair,

And having perhaps the better claim,

Because it was grassy and wanted wear;

Though as for that the passing there

Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.
Oh, I keep the first for another day!
Yet knowing how way leads on to way,
I doubted if I should every come back.
I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

⁵⁸ These topics describe what I am attempting to do in this essay, for I am trying to persuade.

⁵⁹ Present your ideas to patients in "such a way that they can respond to those ideas in such a fashion that they are not responding to other alien and undesirable ideas" (Erickson, 1985, pp. 8-9).

⁶⁰ In dialogotherapy we use our words with care, and we are always learning about what we can do with words. Burke (1969a) warns us that our dialogue is "truncated" where it does not formally and systematically recognize its dialectical nature. "All enterprises are dialectical which would cure us through the medium of words—and all the more so if the words would cure by training us in the distrust of words" (p. 240, n. 8).

⁶¹ A way to distinguish between trance and hypnosis is to compare trance to a pleasant flight in an airplane (from take off to landing) and hypnosis to arriving at the destination, which is the purpose of the flight.

⁶² Everything the therapist says to the patient about the unconscious becomes another idea that the patient may unconsciously turn into a concrete reality. Evidence for accomplishing this process is the patient's talking about "my unconscious," thinking or talking about a particular action or thought as an unconscious action or thought.

⁶³ Yet we also have the relationship between scene (dialogue) and agent (hypnosis), between scene (dialogue) and agency (unconscious) and between agent (hypnosis) and agency (unconscious). If we say that the act is dialogotherapy and the scene is dialogue, then we could say that the scene (dialogue) contains the act (dialogotherapy). Taking the ratio scene-agent, with dialogue "the scene" and hypnosis "the agent," we could say that dialogue contains the hypnosis. See Burke, 1969a, for a discussion of the ratios.

Graham Barnes

Hipnoza kot okoliščina za psihoterapijo¹

Povzetek

V članku poročam o svojem kibernetiskem raziskovanju teorije, o tem, kako na teorijo osredotočena psihoterapija preobraža prakse vsakdanjega življenja v psihopatologije, ki jih sama predlaga. Namesto tega zagovarjam stališče, da naj bi psihoterapija uporabljala ideje vsakega klienta in ob tem izkoristila hipnozo za ustvarjanje okoliščin za učinkovito psihoterapevtsko prakso. S kibernetiskim proučevanjem teorije obravnavam tri probleme: (1) kako na teorijo osredotočena psihoterapija deluje v klinični praksi, (2) kako je možno preseči na teorijo osredotočeno psihoterapijo in (3) kako je možno opredeliti hipnozo kot ustvarjanje okoliščin za učinkovito psihoterapevtsko prakso. Kot primer reševanja teh treh problemov predstavim delo Roberta Lindnerja, ki je povezal hipnozo in psihoterapijo ter nato še obe s kibernetiko. Njegov klinični primer z naslovom *Kavč na reaktivni pogon* nam ponuja gradivo za proučevanje tega, kako je možno z uporabo klientovih idej preseči na teorijo osredotočeno psihoterapijo.

Ključne besede: hipnoza, psihoterapija, psihopatologija, psihanaliza, teorija, na teorijo osredotočena psihoterapija, kibernetika, kibernetika drugega reda, Lindner

Uvod

Ta članek predstavlja del mojega raziskovanja o vlogi teorije v psihoterapiji s pomočjo kibernetike. Proučujem, kako na teorijo osredotočena psihoterapija preobraža prakse vsakdanjega življenja v psihoterapevtsko psihopatologijo (Barnes, 2002). Predstavim teorijo, ki ne vsebuje psihoterapevtskih teorij, in hipnozo kot ustvarjanje okoliščin ali vzdušja za psihoterapijo, ki ni osredotočena na teorijo. Trdim, da je napredek znanosti, hipnoze in psihoterapije v drugi polovici dvajsetega stoletja potrdil verodostojnost psihoterapevtskih pristopov, ki niso osredotočeni na teorijo.

¹ To je prevod razširjene verzije članka Graha Barnesa, ki je izšel v reviji *Hypnos*: Barnes, G. (2002). Hypnosis as a Condition for Psychotherapy. *Hypnos*, XXIX(4), 149–163. Prevedel je Miran Možina.

1.1. Kibernetika

Z razvojem kibernetike, ki je definirana kot znanost o komunikaciji živali in strojev (Wiener, 1948, 1985), je prišlo do pomembnega napredka v znanosti. Komunikacija, ki izvorno pomeni izmenjavo, je krožen proces. Krožnost je prisotna v vsakem diskurzu. Kibernetika ponuja možnost korekcije linijskega mišljenja v hipnozi in psihoterapiji, tako da v razlage in prakso vrača krožnost.

Kibernetika omogoča uvid, da je koncept krožnosti nujen za razlaganje komunikacije, ker brez krožnosti komunikacija ne bi bila mogoča. Pred kibernetiko pojmem krožnosti v znanstvenem diskurzu ni bil dovoljen.

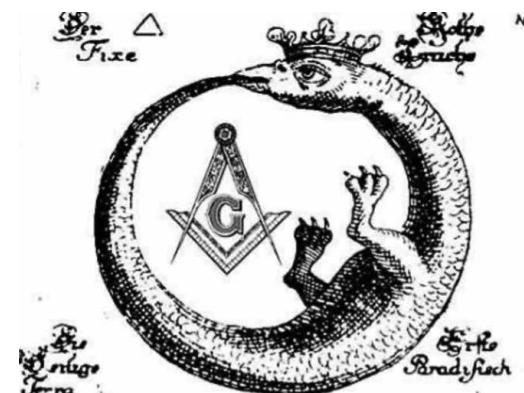
Kibernetika omogoča korekcijo Freudove uporabe kvantitativnih metafor pri opisovanju mentalnih in komunikacijskih aktivnosti. Kibernetika razlikuje med teorijo psihopatologije in diagnostiko, ki temelji na kvantitativnih konceptih energije, na eni strani ter uporabo teorije v terapevtski obravnavi, ki poteka preko komunikacije, na drugi strani (Ruesch in Bateson, 1951). Wiener je bil kritičen do Freudovega načina uporabe kvantitativnih konceptov in je zagovarjal stališče, da je za opisovanje psiholoških pojavov primernejša »informacija« kot temeljni koncept (von Foerster, 1950: 101-102, 105-107; Heims, 1991: 46). Bateson je predlagal, da naj se izogibamo napačnemu načinu izražanja, ko govorimo o »številu delčkov informacije« (von Foerster, 1950: 57). McCulloch (1989: 842) pa je poudaril, da je »energija napačen koncept pri obravnavanju problemov povezanih s povratno zvezo. Ključna spremenljivka je namreč informacija.« Za Ashbyja (1956) je za kibernetiko ključnega pomena proučevanje »kompleksnosti« in njenega najosnovnejšega koncepta »razlike«. Bateson (1979, 2000) je definiral informacijo kot »novico o razlikah, ki ustvari razliko« in uvedel pojem »ideje« kot nečesa, kar je enako informaciji.

Kibernetska epistemologija (ki se ukvarja s tem, kako spoznavamo), ki je eksperimentalna in temelji na empiričnem raziskovanju, je znanost o mentalni aktivnosti oz. umu (angl. mind). Um je definiran kot skupek idej, ki jih lahko eksperimentalno in v vsakdanji komunikaciji prepoznamo kot vzorce in kot vzorce, ki povezujejo (Bateson, 1979). Ta epistemologija opozarja na nevarnost, da bi ideje spremenili v »stvari«, da bi ideje in um popredmetili in jim odredili »preprosto mesto«, jih nekam umestili. To med drugim pomeni, da po tej epistemologiji um ni stvar in njegovo mesto ni v možganih. Ideje so senzorna doživetja razlik. Informacija, kot tudi ideja, ni stvar. Nima bistva ali snovi, temveč je oblika ali vzorec. Ta epistemologija je rekurzivna in upošteva krožne procese ter vključuje opazovalce v opazovanje (in psihoterapevte v psihoterapijo), tako da postanejo skupaj s sistemi interakcij »opazajoči sistemi« (von Foerster, 1981). Zaradi krožnosti se trditev, proces ali koncept obrača oz. vrača k sebi. To je epistemologija o tem, kako mi (opazovalci) ne gledamo (opazujemo) in ne razu-

memo stvari, temveč procese – v kolikor so rekurzivni. Rekurzivni pa so, če se vedno znova vračajo, da bi zagrizli v svoj rep (kot je to počel Urobor – glej slike 1 in 2) in nadzorovali svoje začetke (glej Bateson v Berger, 1978: 41).

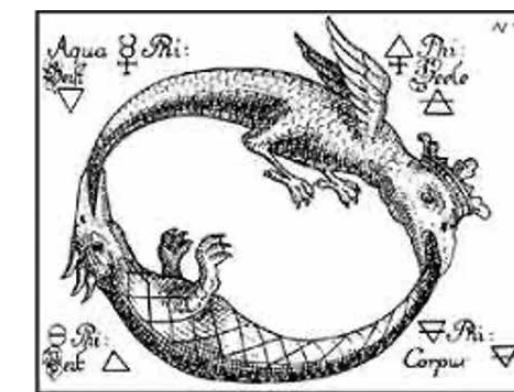
Slika 1

Uroborjev krog je kača, ki grize lastni rep, tako da vsak konec pomeni nov začetek. Kača Urobor, ki grize lastni rep, je v kibernetiki postala simbol krožnosti in refleksivnosti.²



Slika 2

Kača, ki grize rep druge kače, kot da bi to bil njen lastni rep, je simbol krožnosti komunikacije, kjer posameznik pride do razumevanja ideje preko tega, kako to idejo razume drugi.³ Heinz von Foerster je to obliko krožnosti poimenoval »refleksivna krožnost« (Foerster, 2009).



² Internetni vir: https://www.google.com/search?q=ouroboros&client=firefox-b-d&source=lnms&tbm=isch&sa=X&ved=oahUKEwianNX3qvLiAhUlzqQHZ4wAOIQ_AUIECgB&biw=1280&bih=596&dpr=1.5#imgrc=1061UnejZR9NYM

³ Internetni vir: https://www.google.com/search?q=two+ouroboros&tbm=isch&ved=2ahUKEwjPoN7ihbTtAhXoMewKHYMDpoQ2-cCegQIAAA&oq=two+ouroboros&gs_lcp=CgNpbWcQAzICCAAyBggAEAcQHjIGCAAQBxAeMgYIABAIEB4yBgAEAgQHjoICAAQCBAHEB5QjISDWKORA2CMmwNoAHAAeACAAGBiAH6A5IBAzAuNjgBAKA BAaoBC2d3cy13aXotaW1nwAEB&sclient=img&ei=oAXXK8_QC-jjsAeDh7joCQ&bih=657&biw=1396&rlz=1C1GCEA_enSI921SI921

V svojih prejšnjih člankih sem definiral in razpravljal o kibernetiki, tako da sem tudi podal primere njene uporabe. Razpravljal sem tudi o tem, kakšne epistemološke spremembe predлага kibernetika (Barnes, 1994, 1998, 2001). Kibernetika se dotika vseh področij komunikacije, vključno s fiziologijo in nevprofiziologijo, kognitivno znanostjo in družbenimi vedami, ter na primer proučuje hipnozo, igro, shizofrenijo, alkoholizem idr. Bateson je bil prvi, ki je uporabil kibernetiko za raziskovanje psihoterapije (in hipnoze). Pokazal je, da je psihoterapija eno od področij, kjer je možno uporabiti kibernetičko znanost, ki se natančno posveča konceptualizaciji in proučevanju komunikacije (Ruesch in Bateson, 1951).

1.2. Psihoterapija, ki ni osredotočena na teorijo

Podobno kot je Toulmin (1990) opisal na teorijo osredotočene filozofije, trdim, da na teorijo osredotočene psihoterapije formulirajo probleme in iščejo rešitve s pomočjo brezčasnih, univerzalnih pojmov, nadomeščajo konkretno z abstraktnim in zamegljujejo sedanjost z rekonstrukcijo preteklosti. Vključujejo tudi prepričanje, da lahko znotraj na teorijo osredotočene psihoterapije praksa deluje ločeno od teorije. Sam pa trdim, da je v na teoriji osredotočenih psihoterapevtskih pristopih teorija neločljivo povezana s prakso (Barnes, 2002: 9).

S Freudom je psihoterapija postala osredotočena na teorijo, ki je razlagala psihopatologijo za diagnosticiranje in obravnavo klientov. V drugi polovici dvajsetega stoletja pa se je začel razvijati tudi pristop, ki se je osredotočal na ideje in izkušnje vsakega klienta posebej, ne da bi se jih filtriralo skozi psihoterapevtsko teorijo (npr. Kelly, 1955; Erickson, 1980). Ta odmik od Freuda je prispeval k napredku psihoterapije.

1.3. Hipnoza kot okoliščina ali vzdušje za psihoterapijo

Milton H. Erickson je v dvajsetem stoletju ključno doprinesel k napredku hipnoze in psihoterapije. S svojim pionirskim prispevkom je uvedel naslednje novosti: (1) delal je z vsakim klientom posebej in na prvo mesto postavil njegove enkratne izkušnje in skrbi, (2) hipnozo je razumel kot delo z idejami in kot uporabo idej vsakega klienta, (3) hipnozo je uporabljal za ustvarjanje okoliščin ali vzdušja za psihoterapijo in (4) razvijal je raziskovalne postopke, s katerimi je prišel do izsledkov, kaj je s hipnozo možno in kaj ne, torej katere vrste psihosocialnih problemov ali problemov v komunikaciji hipnoza lahko rešuje.

Ericksonova uporaba hipnoze je bila eksperimentalna, izkoristil je enkratne vire vsakega posameznega klienta. Njegova psihoterapija ni bila osredotočena na teorijo. Hipnozo in psihoterapijo je razumel kot komunikacijo. Opustil je Freudovo in druge na teorijo osredotočene psihoterapije ter je namesto tega povabil psihoterapevte, da se odmaknejo od teorije ter se posvetijo svoji praksi

s pomočjo »teorije neteorije«. Psihoterapevte je svaril, da naj klientov ne tlačijo v teoretične okvirje. Bil je na tekočem s kibernetiko, saj je prisostvoval prvi Macy konferenci leta 1942, ki je postavila temelje kibernetički logiki in metaforam. Prav tako je desetletja sodeloval z Margaret Mead in Gregoryjem Batesonom, ki sta bila med utemeljitelji kibernetike.

Erickson (1966/1980) je hipnozo definiral kot »znanost o interkomunikaciji« (angl. science of intercommunication), pri čemer je mislil na komunikacijo med posameznimi ljudmi, vključno s telesno komunikacijo (str. 70, 74). Menil je, da se s pomočjo hipnoze:

1. lahko razvija komunikacijo;
2. se strokovnjaki (na vseh področjih medicine) lahko učijo, kako komunicirati s pacienti in
3. se pacienti lahko učijo, kako komunicirati, ker so »duševne motnje prekinitev komunikacije med ljudmi« (Erickson, 1980: 75).

Nadalje je poudarjal, da hipnoza lahko pripomore k razumevanju delovanja človeškega telesa, kako lahko vplivamo nanj in kako lahko vzbudimo ter izkoristimo vse, kar se je telo naučilo. S pomočjo hipnoze se lahko učimo, »kako govoriti z ljudmi in jih razumeti« (prav tam). Tako lahko hipnozo, ki temelji na delu z empiričnim opazovanjem in dialogu, razumemo kot medij, s pomočjo katerega lahko odkrivamo, kakšne fiziološke, psihološke in socialne učinke ima uporaba (in interpretacija) specifičnih besed, pojmov in stavkov, vključno s parajezikom (to je s hitrostjo govora, pavzami, intonacijo, moduliranjem) ter drugim telesnim izražanjem, kot je gestika, dihanje in pogled.

Konceptualni model

Ti napredki v hipnozi, psihoterapiji in kibernetiki tvorijo temelj mojih osrednjih tez:

1. da je psihoterapija dialoška praksa, ki dela z idejami in ima svoje mesto v okviru znanstvenega področja kibernetike, še posebej kibernetike drugega reda;
2. da hipnozo lahko uporabimo za ustvarjanje okoliščin za psihoterapijo, tako da pri delu z vsakim klientom kot enkratnim posameznikom in z idejami vsakega posameznega klienta učinkoviteje soustvarjamo terapevtske spremembe in
3. da je predpogoj za to, da hipnoza postane okoliščina za psihoterapijo, preseganje na teorijo osredotočenih psihoterapevtskih pristopov, ker vsak od njih predлага psihopatologijo, ki jo potem pripisuje klientom. To pa je proces, ki je nezdružljiv s tem, za kar se zavzemam v tem članku, da naj

bi v psihoterapiji uporabili ideje vsakega klienta, medtem ko izkoristimo hipnozo kot okoliščino za psihoterapijo.

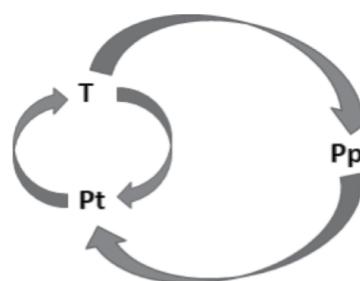
V svojem kibernetiskem raziskovanju psihoterapije se posvečam proučevanju teorije psihopatologije, tako da proučujem njene izvore in kakšne učinke ima v praksi (Barnes, 2002). Pri raziskovanju vloge psihopatologije v psihoterapiji uporabljam kibernetiko, še posebej kibernetiko drugega reda, ki se ukvarja s psihoterapijo in hipnozo kot posebnim načinom pogovarjanja.

Proučujem, kako na teorijo osredotočena psihoterapija preobrača prakse vsakdanjega življenja v psihoterapevtske psihopatologije. Uporaba krožne logike kibernetike omogoča, da obrnemo psihoterapijo nazaj k sebi in pokažemo, da psihopatologija ne obstaja, dokler je psihoterapija ne izumi in ustvarja. Iznajdba psihoterapije je s seboj prinesla psihopatologijo in vsak na teorijo osredotočen psihoterapevtski pristop poimenuje svojo psihopatologijo, ki potem definira njemu lasten psihoterapevtski svet.

Psihoterapija torej predlaga psihopatologijo in jo uporablja, kot je definirana v logiki teorije. Vsaka psihopatologija je logična posledica teorije in hkrati predstavlja razlagu logike te teorije. Teorija spreminja teoretične in psihoterapevtske kot tudi cliente. Ko psihopatologijo umestimo v cliente oz. jim psihopatologijo pripisemo, jih teorija spremeni v svoje subjekte.

Slika 3

Krožni odnos med teorijo, psihoterapijo in psihopatologijo



Moja trditev se glasi: »Psihopatologije nismo našli (to pomeni, da nam ni bila dana), temveč smo jo v kontekstu psihoterapije z uporabo teorije iznašli. Odnos med psihopatologijo in psihoterapevtsko teorijo je krožen, kar je v izrecnem nasprotju s prevladujočim pogledom, ki pravi, da je odnos linijski. Teorija (T) torej ustvarja psihoterapijo (Pt) v enaki meri, kot psihoterapija ustvarja teorijo; psihoterapevtska teorija (Pt - T) ustvarja psihopatologijo (Pp) v enaki meri kot psihopatologija ustvarja psihoterapevtsko teorijo (Pt - T)« (Barnes, 2002: 12) (glej sliko 3).

3. Primer Roberta Lindnerja kot ponazoritev psihoterapije, ki ni osredotočena na teorijo

Robert Lindner (1914-1956) klinični psiholog, psihoanalitik in psihoterapevt je bil v psihiatričnih in psihoanalitičnih krogih do neke mere tujec, outsider⁴. Lahko bi ga razumeli tudi kot »upornika«, v pomenu kot ga je sam uporabljal za oznako »zrelega« človeka, »pozitivnega« upornika in kot takega »bistvenega za našo družbo« (Lindner, 1956: 189). Zaradi prezgodnje smrti pri dvainštiridesetih vsled prirojene srčne napake ni bilo nikogar, ki bi promoviral ali nadaljeval njegovo inovativno delo, da bi obrodilo sad.

Mesmerjev poskus, da bi hipnozo vključil v znanstveno teorijo, je bil osnova, da so hipnotske pojave pričeli natančno proučevati. Posledica je tudi bila, da so hipnozo ločili od njene okultne in religiozne preteklosti. Zaradi njegovega dela se je v konceptualizacijo hipnoze vključilo »sugestijo«, čeprav je sam verjel, da od hipnotizerja do hipnotiziranega prehaja nekaj fizičnega. Lahko rečemo, da je Mesmer, čeprav še na zelo preprost način, položil temelj za razumevanje hipnoze kot dialoške. Nato je bilo skoraj dve stoletji zanimanje za »sugestijo«⁵, »sugestibilnost« in načine, kako povečati dovozljnost za sugestijo, usmerjeno v iskanje komunikacijskih alternativ za nekomunikacijske rešitve problemov, ki izvirajo iz komunikacije in skozi komunikacijo⁶.

Po Lindnerjevem mnenju (Lindner, 1952) je hipnoza konec 19. stoletja vodila do novega razvoja v psihiatriji, do razumevanja »interaktivne kompleksnosti psihopatoloških procesov in potrebe, da se zdravi tako posameznika kot njegovo 'bolezen'«. Ta napredok je spremenil psihiatrijo in omogočil »terapevtsko razumevanje pacienta skozi njegove načine komunikacije; to pomeni, skozi njegova dejanja in še posebej ubeseditve« (Lindner, 1944: 200).

Lindner (1951) je povezal hipnozo s psihoanalizo in razlikoval med dvema metodama hipnoze. Sam se je bolj zavzemal za hipnozo kot okoliščino kot pa za hipnozo kot fizično ali sugestivno metodo. Njegov fokus je bil na enkratnosti vsakega človeka. Bil je eden od psihoterapevtov, ki je razumel, da bi bilo potrebno vse dialoške prakse povezati s kibernetiko. Kibernetiko je uporabil v svoji praksi,

⁴ Po Lindnerjevem mnenju je psihiatrija njegovega časa prispevala k zlorabi pacientov in ni znala izkoristiti njihovih sposobnosti. Prispevala je k utrjevanju konformizma družbenim konvencijam, ki jih je kritiziral. Hkrati je na svoj način revidiral Freudovo teorijo in spodbjal »veljavno teorijo psihoanalize. Bil je vnet iskalec alternativnih oblik pomoči ljudem, ki so zaradi svojih težav pristali na psihiatriji. Njegovo pisane izraža globoko skrb za paciente in željo, da bi tudi psihoterapija prispevala k temu, da bi se nehala takrat razširjena uporaba lobotomij in elektrokonvulzivnega zdravljenja.

⁵ Za strnjen prikaz subtilnih razlik v definicijah sugestije, glej Gauld, 1992: 424-427.

⁶ Logika tega razvoja je dosegla svoj vrh v proučevanju dialoških aktivnosti v okviru kibernetike drugega reda (von Foerster, 1995; Barnes, 1994, 2001, 2002), ki je hipnotizem umestila v kontekst »eksperimentalne znanosti« (Ellenberger, 1970: 759).

čeprav zaradi svoje zavezosti na teorijo osredotočeni psihoterapiji še ni zmogel v polnosti izkoristiti vseh potencialov kibernetike, ki je bila v njegovem času še v povojih. V številnih opisih svojih primerov, vključno s knjigama *Upornik brez razloga* (*Rebel Without A Cause*) in *Petdesetminutna ura* (*The Fifty Minute Hour*)⁷ (1944, 1954), je pokazal hipnozo kot okoliščino za psihoterapijo. V drugi knjigi je predstavljal primer svojega terapevtskega dela s klientom Kirkom Allenom v poglavju z naslovom *Kavč na reaktivni pogon* (*The Jet-propelled Couch*), ki kaže na to, kako bi lahko na teorijo osredotočeno psihoterapijo nadomestili s klientovo teorijo, tako da bi vsakega klienta obravnavali kot enkratnega posameznika. Ta primer sem uporabil kot empirično gradivo za ta članek.

3.1. Reševanje problemov psihoterapije in hipnoze

Lindner je bil na dobri poti, da bi rešil tri probleme. Ti so še vedno aktualni za psihoterapevte, ki so osredotočeni na teorijo in se hočejo učiti hipnoze. Ti trije problemi so se izluščili tudi iz raziskave, o kateri poročam v tem članku.

Prvi je problem preseganja na teorijo osredotočene psihoterapije, tako da delamo s teorijo (ali idejami) in izkušnjami vsakega klienta. Kako bi lahko psihoterapevti, ki izhajajo iz na teorijo osredotočenih psihoterapevtskih pristopov, delali s klienti kot enkratnimi posamezniki, ne da bi uporabljali psihoterapevtsko teorijo, ki so se jo leta dolgo izkustveno učili? Kako bi lahko prenehali z diagnosticiranjem svojih klientov v skladu s psihopatologijami svojih na teorijo osredotočenih psihoterapevtskih pristopov?

Drugi problem je povezan z logiko teorije na teorijo osredotočene psihoterapije. Če delamo s pomočjo take logike, postane jasno, da vsak tovrstni psihoterapevtski pristop predlaga psihopatologijo in da ta ne obstaja, dokler je ne ustvari na teorijo osredotočen pristop. Psihopatologija torej ni v klientu, temveč je logični konstrukt psihoterapije.

Lahko predpostavljamo, da se hipnoza ni obdržala kot viabilen način dela s klienti zaradi načina oz. metode njene uporabe. Kako bi se hipnoza lahko uveljavila kot komunikacija, kar pomeni kot krožna aktivnost, in kot okoliščina za psihoterapijo? To vprašanje se nanaša na tretji problem raziskave, o kateri

⁷ Lindnerjeva knjiga *The Fifty-Minute Hour* (*Petdesetminutna ura*) (Lindner, 1954) je neminiljivo delo, ki vključuje pet študij primerov. Začne se z zgodbo dvajsetletnega fanta, ki je umoril mlado žensko. Lindner je trdil, da se psihopatologija ne nahaja v fantu, temveč v komunikaciji, v kateri je sodeloval. Širša komunikacijska mreža, vključno s kazensko ustanovo in celo psihoterapevtskim poklicem, je bila za Lindnerja del psihopatologije, v kateri je fant sodeloval. Od prvega do zadnjega poglavja knjige Lindner do skrajnih možnosti razširja meje psihanalitične teorije. Za razliko od mnogih drugih v zgodnjih petdesetih letih dvajsetega stoletja svojim bralcem pove, da psihoterapija temelji na »komunikaciji med dvema človekoma«. »Osnovana je na zakonih medosebne komunikacije«. Psihoterapija definira in opisuje odnos (s pomočjo koncepta transferja). Njena hermenevtika je nezavedno. »Edini instrument, s katerim analitik dela, je njegovo lastno nezavedno. Skozi to razume nezavedno svojega pacienta.« Edini instrument, s katerim psihoterapeut razpolaga, je on sam. To »je edini instrument, edino orodje, s katerim lahko dela. Zanaša se lahko le nase in na nič drugega.« (prav tam: xxii-xxii, 29)

poročam v tem članku. Kako opredeliti hipnozo kot okoliščino za psihoterapijo, tako da bo postala »vzdušje« za psihoterapijo in razumevanje ter kako prakticirati hipnozo kot komunikacijo med dvema telesoma in kot komunikacijo znotraj vsakega od teh teles?

Če povzamem, se ta tri vprašanja nanašajo na:

1. preseganje na teorijo osredotočene psihoterapije, tako da bi lahko delali z vsakim klientom kot s »tem« enkratnim posameznikom;
2. razumevanje, da je utemeljen razlog za preseganje na teorijo osredotočene psihoterapije to, da predlaga psihopatologijo in da ni dobra ideja, da bi uporabljali hipnozo za pripisovanje psihopatologije klientom. Preseganje na teorijo osredotočene psihoterapije ustvarja prostor za umeščanje hipnoze in psihoterapije v medicino in psihiatrijo;
3. opredelitev hipnoze kot okoliščine za psihoterapijo.

Prvič, ko je Lindner sledil Reiku (1948), pri katerem je bil v učni analizi⁸, in Freudu, je vztrajal na tem, da bi psihoanalizo umestil v psihologijo. Psihologijo je namreč videl kot širši okvir za psihoanalizo, ki je ni videl kot zaključene in zaprte teorije. Ker je menil, da se mora razvijati naprej, se je povezal z drugimi psihoanalitiki, ki so kombinirali psihoanalizo in hipnozo ter svoj pristop poimenovali hipnoanaliza (Wolberg, 1945/1964). Znotraj psihoanalize so torej ustvarili prostor za hipnozo. Vendar je Lindner to, kar so naredili, obrnil na glavo, tako da je psihoanalizo umestil v okvir hipnoze.

Drugič, Lindner se je jasno razmejil od tiste vrste uporabe hipnoze, ki je manipulirala s telesom, ne da bi vključevala komunikacijo, misel ali um, in ki je izhajala iz opredelitve hipnoze kot sugestivne (manipulativne) metode. Privzel je idejo, da »sugestija« poteka skozi komunikacijo in da komunikacija poteka med telesi in znotraj teles, kot organizacija in koordinacija med telesi in znotraj teles.

Ko je psihoterapijo vrnil hipnozi, se je srečal z dilemo, kako preseči na teorijo osredotočeno psihoterapijo, tako da bi odkril načine dela s pričakovanjii in idejami vsakega klienta brez uporabe teoretičnih konstruktov. Da bi mu to uspelo, se je

⁸ Lindner je bil tudi član Nacionalnega psihološkega združenja za psihoanalizo (National Psychological Association for Psychoanalysis), ki ga je ustanovil Reik in ki se je posvečalo raziskovanju in proučevanju psihoanalitične psihologije na temelju Freudove predpostavke, da je psihoanaliza psihološka teorija, ki sodi v okvir psihologije (Reik, 1948: 14).

Člani združenja so bili psihoanalitiki, ki so bili po osnovni izobrazbi zdravniki, pa tudi drugi, med katerimi so bili mnogi, tako kot Reik, psihologi (Gustin, 1953). Nekatere Reikove teme se pojavljajo v Lindnerjevem delu. Reikov vzoren psihoanalitik se, na primer, zanaša na lastno nezavedno, »črpa iz lastne nezavedne izkušnje« ter uporablja osebne izkušnje (Reik, 1948: 465). Reik se ni strinjal z ortodoksnim psihoanalitično predpostavko, da je »potek analize povečini neodvisen od analitikove osebnosti« (prav tam: 491). Zaradi lastne »notranje krize in samoizprševanja po mnogih letih psihoanalitične prakse« (prav tam: 428) je vztrajal pri kritiziranju psihoanalitične teorije. Svoje bralce je opomnil, da »Freud ni nikoli trdil, da je razrešil vse uganke notranjega življenja« (prav tam: 422). Reik je torej vedno našel freudovske koncepte, ki naj bi se jih preoblikovalo (prav tam: 513), kar pa je počel s predanostjo Freudu, ki je mejila na oboževanje, kar se vidi v njegovem delu, povzeto pa je tudi v njegovem poročilu o poslovilnem srečanju s Freudom, preden je pred nacisti pobegnil v Ameriko. Freud je položil roko na Reikovo rame in mu prvič rekel: »Vedno si mi bil všeč ... Ljudje, ki spadajo skupaj, morajo biti drug z drugim zlepjeni.« (prav tam)

moral soočiti s psihopatologijo, ki jo je ustvarila psihoanaliza, njegov na teorijo osredotočen terapevtski pristop.

Tretjič, ko je sledil logiki ideje, da je hipnoza komunikacija, je razvil tezo, da je hipnoza okoliščina za psihoterapijo.

3.2.

Živeti od idej

Lindnerja nimam za zgled zaradi odgovorov, ki jih je podal na nekatera svoja vprašanja. Zdi se mi namreč, da si večkrat ni postavil pravih vprašanj, čeprav so bila zanj v trenutku, ko si jih je postavil, prava. Vendar ga smatram za zgled, ker menim, da njegovo delo kaže na preboj iz območja na teorijo osredotočene psihoterapije. S tem je utrl pot hipnozi kot okoliščini za psihoterapijo, uporabi idej vsakega klienta in opredelitvi idej kot temeljne sestavine hipnoze in psihoterapije. Zasluži si priznanje za svoj poziv k novemu in revolucionarnemu pristopu k psihoterapiji, tako da prepoznamo njegove nove ideje in koncepte.

Za Lindnerja (1952) je bila ideja temeljno načelo ali predpostavka, ki organizira človekovo življenje, vključno s psihoterapijo, hipnozo in kibernetiko. Ljudje živimo z idejami in od idej, organiziramo »svoja življenja okoli ene ali okoli zbirke« idej oziroma tega, kar je sam poimenoval ‐ti nedoločljivi izrazi‑ (str. 9). Trdil je, da ideje sestavljajo um, vendar »ni nujno, da izvirajo iz določenega uma, kjer prebivajo«. Ideje »se prenašajo preko razpoložljivih komunikacijskih medijev, prehajajo od enega uma do drugega ali od ene generacije umov na naslednjo«. Menil je, da »bolj kot karkoli drugega v človekovi izkušnji, ideje določajo potek življenja posameznega človeka kot tudi skupnosti«. Ideje so lahko preproste ali kompleksne, urejajo človeške zadeve in določajo človekovo življenje (str. 10).

Ko je gon opisal kot »življenjsko vodilo« (str. 32), je izgleda gon opredelil kot idejo. Kljub temu menim, da je bila njegova uporaba ideje gona neposredena. Uporabil je pojmom »gon upora«, da bi z njim opisal sposobnost ljudi, da spreminja svoj svet, upravlja, nadzorujejo in obvladujejo svoje okolje in preprečijo izumrtje. Verjel je, da v kolikor bi psihologija sprejela »gon upora«, bi »opustila svoja prizadevanja za udomačitev in prilaganje oz. konformizem« (str. 35-36).

Lindnerjeva teorija (1956) je razvila dialektiko med goni (biologija) in družbo. Teza njegove dialektike je, da bi se morali (biološki) goni razvijati svobodno. Zgodovinski in družbeni pogoji (razumljeni v skladu s Freudovo teorijo Ojdipovega kompleksa) predstavljajo antitezo. Če se ljudje prilagodijo družbi, potem pride do problemov, v kolikor prilaganje ovira gone (kot je trdil Freud). Sinteza v Lindnerjevi dialektiki je pomenila, da morajo posamezniki razrešiti konflikte med goni ter družbenimi zahtevami po prilaganju in konfor-

mizmu. To jim uspeva z uporom, ironija pa je, da je Lindner upor opisal kot gon. Če se »upirajo brez razloga«, je njihov upor po Lindnerju negativen, ker ne prispeva k temu, da bi se družba uskladila z goni. Njihov »upor ima razlog«, ko prispeva k temu, da se družba bolj uskladi z goni. Tu nam Lindner postreže s primerom, kako na teorijo osredotočena psihoterapija ustvari lastno psihopatologijo, ko definira nevrozo kot »oblikovanje kompromisa med družbenimi zahtevami ... in človekovimi gonskimi zahtevami« (str. 88). Ta kompromis je temelj psihopatologije, vendar je vse to iznajdba teorije.

Lindner (1956) je poskušal pojasniti, kako pride do oblikovanja gonov, tako da jih je umestil »znotraj organizma kot energijo«. To energijo je videl »usmerjeno k določenemu cilju in neločljivo povezano s ciljem« ter kot nekaj, kar predstavlja »notranji dražljaj za um«. Poskušal je razložiti Freudovo definicijo gona kot »merila zahteve po aktivnosti, ki je umu naložena zaradi njegove povezave s telesom« (str. 131). Na ta način je sledil Freudu v uporabi kvantitativnih metafor za razlaganje uma, mentalne aktivnosti in komunikacije. Problem tovrstnih razlag je, da kvalitete razlagajo kvantitativno in da poskuša preskočiti iz ene ravni abstrakcije (energija, gon, telo) na drugo raven abstrakcije (um). Te abstrakcije pripadajo različnim logičnim tipom, vendar so vse koncepti. Tako rešitev, ki jo predlaga Lindner, ne naslavlja vprašanja izvora idej – od kje izvirajo in kako nastajajo. Podobno kot Freud je Lindner poskušal povezati telo in um, kot da je um stvar, ki jo je treba stakniti skupaj s telesom. Kibernetika je morala najti rešitev za ta problem, da bi lahko razložila komunikacijo med ljudmi, med ljudmi in drugimi živalmi, med ljudmi in stroji, med stroji samimi ter komunikacijo znotraj teles in znotraj strojev. Freudova razlaganje preprosto ni ustrezna. Kibernetika pa je ponudila ključ za razumevanje, kaj organizira živali in stroje, za kar je nujna komunikacija. Ključni koncept je razlika in razlike potrebujejo čutilo, ki zazna, da je prišlo do razlike. Torej kibernetska definicija informacije kot novice o spremembah, ki ustvari spremembo, pomeni, da je informacija osnovna ideja.

Ko prepoznamo, da ljudje živimo od idej in da so ideje osnovni elementi komunikacije, si lahko odgovorimo na vprašanje, s čim ima opraviti psihoterapija in hipnoza. V obeh delamo z idejami, tako s tistimi, ki se jih zavedamo, kot tudi s tistimi, ki se jih ne, z idejami, ki jih izmenjujeta psihoterapeut in klient kot tudi z idejami znotraj družin, drugih skupin in družbe. Delamo tudi z idejami, ki vplivajo na telo. Psihoterapija in hipnoza torej potekata znotraj komunikacije in zdravljenje poteka preko idej, ki jih terapeut in klient uporablja, razlagata in razumeta. Lindner je pokazal, kako je možno izvajati psihoterapijo, če hipnozo uporabimo kot okoliščino in delamo s tistim, kar je Kelly (1955) imenoval klientova (proto-znanstvena) teorija, kar pomeni delo s klientovimi idejami. Lindner je videl, kakšne so posledice nekomunikacijskih metod obravnave – lobotomije,

elektrokonvulzivne terapije, zdravil – v kolikor se jih uporablja kot nadomestek za tisto obliko psihoterapije, kot jo je sam zagovarjal.

3.3. Hipnoza – okoliščina za psihoterapijo

Po Lindnerjevi (1951) definiciji je hipnoza ustvarjanje »stanja, pogojev oziroma okoliščin, v katerih ima terapija večje možnosti za uspeh«, s čimer namiguje, da brez hipnoze psihoterapija zmanjša svojo učinkovitost. Iz njegove definicije sledi, da psihoterapija logično sodi v okvir hipnoze in ne obratno. Tako se odpre možnost za preseganje na teorijo osredotočene psihoterapije. Hipnoza tako postane okoliščina, kjer pride do razumevanja in izboljšanja komunikacije. Hkrati hipnozo lahko uporabimo kot metodo za raziskovanje komunikacije.

Lindnerja sem v tem članku vzел za zgled v hipnozi in psihoterapiji, ker je s svojo definicijo hipnoze kot okoliščine za psihoterapijo prispeval k napredku. Izgleda, da se je njegov način psihoterapevtskega dela spremenjal iz na psihoanalitično teorijo osredotočenega pristopa k osredotočenosti na ideje in izkušnje vsakega klienta.

Po Lindnerju (1944) hipnoza deluje kot terapevtsko orodje in kot način raziskovanja (str. 18-19). »Hipnoanalizo« je definiral kot »radikalno skrajšano metodo za raziskovanje osebnosti in obravnave psihogenih in vedenjskih motenj« (str. 287). Zavzemal se je za odpravo »direktivnega [negativnega] vpliva nezavednega s povečanjem obsega zavesti« (prav tam: 254).

Lindner je Gindesu (1951) pripisal zasluge za »implicitno razlikovanje« med hipnozo kot metodo in hipnozo kot stanjem oz. okoliščino. Lindner (1944) je sugestivno metodo opisal kot uvajanje hipnotskega transa in njegovo izkoriščanje za »terapevtske namene s tihim pričakovanjem, da bo to stanje samo po sebi imelo terapevtski učinek«. Vendar so bili ti učinki prehodni in so vključevali obžalovanja vredne stvari: »od rušenja klientovega dostojanstva do odprte uporabe najgroteskejših trikov in pripomočkov za spodbujanje stanja transa«. Zato se mu je zdelo nujno opustiti hipnozo kot metodo in razvijati uporabo hipnoze »kot okoliščine«. Tak način uporabe hipnoze je temeljil na spoznanju, da naj bi stanje transa bile »skrbno pripravljene in občutljivo nadzorovane psihološke okoliščine (angl. condition) ali 'vzdušje' (angl. climate), ki omogoči, da delujejo tisti procesi, ki so nujni za obnavljanje integracije osebnosti« (prav tam). Sprememba definicije hipnoze kot metode v hipnozo kot okoliščino je vključevala premik od obravnave klienta kot »voldljive šahovske figure, ki naj bi mu s triki pomagali, da se bo rešil svojih stisk ali težav« in kot »pohlevnega robota, ki naj bi ga odčarali iz njegove bolečine in nadlog«, k postopkom, ki naj bi zagotavliali, da »klient ohrani svojo identiteto, človeško dostojanstvo in samospoštovanje«. S tem, da je eksplizitno razlikoval med hipnozo kot »sugestivno metodo« in hipnozo kot

Hipnoza kot okoliščina za psihoterapijo »okoliščino«, je odprl nove možnosti za razvoj hipnoze kot »okoliščin, v katerih se dogaja terapija«.

3.4. Predlog nove psihoterapije

Pristop, ki ga je razvil Lindner, je premaknil poudarek iz na teorijo osredotočene psihoterapije na prakso, od psihoanalitika kot opazovalca na psihoterapevta kot dejavnega soustvarjalca terapevtske spremembe, od pasivnega klienta, ki naj bi z uporabo Freudove teorije poskušal priti do uvida s pomočjo samoopravovanja, do klienta kot glavnega akterja terapije, ki si prizadeva za spremembo iz negativnega v pozitivnega upornika. Lindner je preokviril Freudovo teorijo gonov, tako da je upor razumel kot gon in opisal upor kot njegov ali njen poskus izogniti se »prilagoditvi« ali konformizmu »slabo prilagojeni družbi«, njenemu sadizmu, zatiranju in pohlepu⁹. Lindner (1956) si je predstavljal nujnost odkritja »novih teorij in novih praktičnih metod« (str. 145).

Medtem ko je poskušal ohraniti Freudovo teorijo gonov in Ojdipovo tragedijo kot mitološki način utemeljevanja svoje na teorijo osredotočene psihoterapije, se je Lindner (1956) odprto lotil reinterpretacije psihoanalize, s tem ko je pozival k »ponovni proučitvi ne le naših znanstvenih in strokovnih konceptov, temveč tudi naše drže, ki se oblikuje zaradi družbenih vplivov in posebnih vplivov narave našega dela«. Verjel je, da se bo na podlagi te ponovne ocene »razvila nova smer v psiholoških znanostih z novimi teorijami in novimi praktičnimi metodami« (str. 145).

Lindner (1952) je definiral psihoterapijo kot umetnost in kot poklic, kot »vzajemno« in »interaktivno« prakso, kjer se stvari ne počnejo »klientu, temveč s klientom«. Psihoterapija naj bi bila vzgojna in njena praksa naj bi temeljila na psihologiji (na biološki in ne na socialni psihologiji, ki pa naj ne bi posnemala fizičnih znanosti) in družbenih vedah, religiji, zgodovini in filozofiji. Psihoterapija naj tudi ne bi spadala v domeno zdravnikov, »kajti stanja, ki se obravnavajo« v psihoterapiji »niso bolezni v medicinskem pomenu«. V kolikor se ta stanja razumejo kot bolezni, »se preprečuje napredok v psihopatologiji kot znanosti in psihoterapiji kot praksi«. Cilj psihoterapije je »preoblikovati klientov negativni protest in upor v pozitivno izražanje uporniškega gona« (str. 139- 143), zamenjati začarane kroge negativnega protesta in upora (brez razloga ali namena)

⁹ Lindnerjev (1946) pogled na zločin in kazniva dejanja odraža njegovo razumevanje, da je psihopatologija prevladujoče kulturno in družbeno pogojena: »Zločin je preprosto tip vedenja, ki ga predisponirajo motivacijski faktorji, in ki ga sproži kultura.« (prav tam: 84) Zločin je bil zanj »skrajna oblika neprilagojenosti: zaradi svoje zgodovine se organizem ne more prilagoditi na kulturo«, ker je le-ta »polna ... možnosti, da nanj vpliva negativno«. Kulturne »zahteve, kodeksi, prepovedi, standardi, pritiski ... pozivajo k stalnemu prilagajanju, ki je za organizem zahtevno zaradi njegove svojske zgodovine in zato, ker so kulturni pritiski sovražni njegovim osnovnim usmeritvam. Zločin je zato najboljša možna prilagoditev, ki jo lahko doseže v teh okoliščinah.« (prav tam: 85)

s krepostnimi krogi upora (z razlogom in namenom), tako da se lahko družba razvija skladnejše z goni.

Družbeni prispevek psihoterapije je povečanje »števila upornih odraslih« v družbi (str. 265). Lindner je trdil, da »terapija, ki je usmerjena k prilagajanju (kar naj bi bilo značilno za vso takrat obstoječo terapijo), ni terapija, temveč navidezna obravnava, ki ne počne drugega, kot izvaja pritiske za večanje konformizma«. Ni psihoterapije, v kolikor ne pride do »procesov, ki proizvajajo upornega človeka«. Pristna je le tista psihoterapija, ki »je izpostavila in razrešila temeljni konflikt med uporniškim gonom in prilagoditvijo«. (Drugače po Lindnerjevem mnenju ne moremo govoriti o »zdravljenju duševnih in čustvenih motenj in stisk – nevroz, psihopatij, psihosomatskih težav in psihoz«.) S takim razmišljanjem je Lindner prišel do tistega, kar je imenoval »resnični cilj« psihoterapije: »pomagati človeku k ponovnemu vstopu v evolucijski tok«, ki je mogoč s »prevzgojo trpečega človeka«. Prevzgoja »mora biti tisto, s čimer se ukvarja nova psihoterapija« (str. 270-271).

3.5.

Lindner in kibernetika

Lindner (1952, 1956) je bil eden prvih terapevtov, ki je poskušal psihoterapijo in hipnozo umestiti znotraj kibernetike. Lahko bi rekli, da je njegovo razumevanje kibernetike vplivalo na njegovo definicijo hipnoze kot »okoliščin, v katerih ima psihoterapija večje možnosti za uspeh«, kar je utiralo pot za premik v razumevanju hipnoze iz domene sugestije in izzvalo običajno predpostavko o »enostranskem« nadzoru. Na tej podlagi je Lindner hipnozo definiral kot nezavedno komunikacijo med psihotrapevtom in klientom. Kibernetika je tudi spremenila vlogo psihotrapevta kot opazovalca ali gledalca v aktivnega udeleženca s klientom v procesu zdravljenja (Ruesch in Bateson, 1951), kar je povečalo prožnost in delovanje v smeri povečevanja števila izbir (von Foerster, 1981). Znanstveniki, ki so razvijali logiko kibernetike, so spoznali, da krožnosti ni mogoče izključiti iz komunikacije, logike in znanosti, kar je vodilo do zaključka, da je komunikacija vedno krožen proces. Gindesova (1951) uporaba pojma krožnosti je deloma prispevala k temu, kar je Lindner napisal v uvodu v Gindesovo knjigo. Za Gindesa je postopek hipnoze temeljil na sugestiji, kar je pomenilo, da je možno vplivati na spremembo vedenja preko misli, objektov in govorjene besede (str. 175). Temeljni aksiom je bil: »Sugestija ustvarja hipnotske pojave in obratno, ti pojavi ustvarjajo povečano sugestibilnost« (str. 87). S tem je bila poudarjena krožnost med sugestijo in sugestibilnostjo. Krožnost je posredno prisotna tudi v razlagi, da »so vse sugestije avtosugestije; vsa hipnoza ja avto-hipnoza«. Psihotrapevt izbira ustrezna orodja in navodila, ponudi »klientu zanimivo idejo, ki spodbudi njegovo domišljijo do te mere, da v njegovem telesu

nastopijo fiziološke spremembe. Te fiziološke spremembe – ki jih povzroči sam – so dejanska hipnoza« (str. 159). Sugestija je v skladu z Gindesovo definicijo postopek, ki ustvarja hipnozo.

Na tej osnovi je Lindner subtilno razločil med hipnozo kot »okoliščino« in hipnozo kot »sugestivno metodo«. S tem je umestil psihoterapijo znotraj hipnoze in poudaril, da hipnoza ni torba trikov, ki jih terapevti uporabljajo, da klientom nekaj naredijo. Hipnoza kot okoliščina še ni psihoterapija, temveč način pogovarjanja in interakcije s klienti, s katerim terapevt skupaj s klientom soustvari kontekst za psihoterapijo. Hipnoza sama po sebi ni psihoterapija. Psihoterapija je odvisna od idej in konceptov, ki jih uporabljava terapevt in klient, od tega, kaj klientu pomenijo, kako jih interpretira in udejanja. Definicija hipnoze kot okoliščine za psihoterapijo se sklada z Lindnerjevo idejo psihoterapije kot prevzgoje, s čimer je umestil psihoterapijo v kontekst učenja in kar je Bateson (2000) imenoval »učenje o učenju«.

Lindner (1956) se je pri razlagi svojih idej naslanjal na kibernetiko. Spomnimo se, da je bil zanj gon ideja, ki ga je definiral »kot v organizem vgrajeno zmožnost ali potencial za izražanje, za prenos informacij v koordinacijska in izvršna možganska središča«. Gon je opisal s pomočjo krožnosti, povratne informacijske zanke, komunikacije znotraj telesa in med telesi. Pri tem se je očitno oprl na kibernetiske koncepte krožnosti, kompleksnosti in prožnosti (str. 136-137).

(Z)možnosti, ki so vgrajene v organizme, se razvijajo z večanjem kompleksnosti razvijajočega se organizma. Lindner (1952) je to izrazil s kibernetiskim načelom: »Kompleksnejši kot je organizem, širši je razpon njegovih (z)možnosti.« Torej, »razvitejši kot so možgani, večje so možnosti določene živali - možnosti, ki ... z učenjem lahko postanejo koristne« (str. 228).

Da bi ugotovil, kako nekatere od teh idej delujejo v Lindnerjevi psihoterapiji, bom v nadaljevanju analiziral njegov zadnji objavljeni klinični primer *Kavč na reaktivni pogon* (The Jet-propelled Couch). Po tem primeru je najbolj znan in predstavlja klasiko v psihotrapevtski literaturi (Shem, 1986). Kaže, kako je v svojem prizadevanju za rešitev problema teorije v psihoterapiji povezel psihoterapijo s kibernetiko. Ta primer ne govorji o hipnozi niti ne opisuje hipnoze kot okoliščine za psihoterapijo. Kar pa je v tem prikazu primera pomembno tudi za hipnozo, je, kako mora na teorijo osredotočena psihoterapija preseči teorijo, da bi hipnoza lahko postala okoliščina za psihoterapijo.

3.6.

Lindnerjev primer Kirka Allena

Tudi če bi bil Lindnerjev primer Kirka Allena fikcija, če torej lik Kirka Allena ne bi nikoli obstajal in tudi če gre le za zgodbo sestavljeno iz različnih delov ali če gre za čisti plod Lindnerjeve domišljije, ostaja dragocen kot hevristična

predstavitev. Za naše razumevanje je lahko tudi zanimivo, kako je Lindner zgradil svojo pripoved, kar nima neposredno opraviti z dejstvi o Kirku Allenu.

Kot poroča Lindner, je bil Kirk Allen raziskovalni fizik v tridesetih letih, ki je delal v vladni ustanovi v jugozahodnem delu ZDA. V prostem času je na računalnikih, ki so jih sicer v delovnem času uporabljali za raziskave, delal izračune o potovanjih v prihodnost. Tako globoko se je potapljal v svoj domišljjski svet, da je to vse bolj zmanjševalo njegovo storilnost v službi, kjer so po vsej verjetnosti razvijali nuklearno orožje za množično uničevanje. Ker je program za vlado predstavljal visoko varnostno tveganje, mu je bilo odrejeno, da mora zaradi svoje psihoze poiskati pomoč. Ker v ustanovi ta ni bila na voljo, ga je zdravnik napotil v Baltimore k Lindnerju.

Kot se je izkazalo, je Kirk v mladosti začel prebirati niz knjig o liku podobnem Supermanu, ki mu je bilo ime Kirk Allen. Prepričan je bil, da so zgodbe »govorile o njem«. Kirk je povedal Lindnerju (1954): »Vedel sem, da je to, kar berem, moja biografija.« (str. 179) Kirk je bil prepričan, »da je avtor nekako pridobil znanje o mojem življenju in zapisal mojo zgodbo. Tako je bila prva stvar, ki sem jo moral napraviti, da se spomnim. In dejansko se mi je zdelo, da si lahko v spomin prikličem vse, kar je avtor opisal«, kar nam kaže, kako hitro se lahko gradi t. i. »lažni spomin« (Bartlett, 1995). Bil je v nenavadnem položaju »najstnika, ki se spominja dogodivščin samega sebe kot odraslega moža«, tako da se je prepričal, »da so bile knjige napisane v prihodnosti«. Lahko se je torej »spominjal prihodnosti« (str. 181). Postal je Kirk Allen prihodnosti: »Dejansko živim, kar živi bodoči Kirk Allen; sem se vračam, da popravim in dodam k lastni biografiji ...« (str. 184). Ob tem je priznal, da si je nakopal težave, ko je vse več časa preživel kot »drugi Kirk Allen«. Vseeno pa, »mu nimam kaj očitati – njegovo življenje je v primerjavi z mojim veliko bolj razburljivo; seveda pa imam tu službo« (str. 185).

Za Lindnerja je bil izziv, da se je Kirk »imel za povsem normalnega, da je bil v celoti prepričan o resničnosti vsega, kar doživlja in ni mogel razumeti pomena le-tega z vidika svojega duševnega zdravja«. Kirk je priznal, da so »njegove izkušnje posebne«, vendar zanj to ni bil razlog za preplah. Njegove fantazije »so bile posledica neke neznane jasnovidne lastnosti ali sposobnosti, s katero je bil nekako obdarjen« (str. 185).

Prvi Lindnerjev zaključek je bil, da je Kirk »nor«, in drugi, da ga je njegova psihoza ohranjala pri življenju. Kirkovo »duševno abnormalnost« je poimenoval norost, ker Kirk ni mogel doumeti ali si priznati, da njegovo doživljanje ni normalno. Za razliko od večine psihotičnih posameznikov, ki se običajno zavedajo svoje duševne motnje, saj trpijo, je bil Kirk prepričan v svoje zdravje in ni zaznaval nobenega konflikta med resničnim svetom in svojo domišljijo. Lindner se je počutil nemočnega, da bi ga prepričal v nasprotju, niti ni Kirku skušal

dokazati, da je nor. Namesto tega se je posvetil njegovi znanstveni plati: »Sklenil sem obrniti v prid njegovo lastnost, ki jo je kazal celo svoje življenje, kvaliteto, ki je navdihovala njegove prve poskuse obvladovanja osamljenosti, lastnost, ki ga je gnala v znanstveno kariero – njegovo radovednost.« (str. 189)

Kirkove težave je Lindner v skladu s psihoanalitično teorijo povezel s travmatičnim dogodkom iz njegovega otroštva, ki naj bi vplival na njegovo prihodnost. Zgodilo se je, ko je njegova družina »nenadoma pretrgala njegov skoraj simbiotski odnos s « polinezjsko varuško. Ščitila ga je in zadovoljevala njegove biološke in čustvene potrebe. Za nekaj časa so ga odtrgali od nje, da bi se »civiliziral«, naučil jezika in nošnje oblačil belcev. Kmalu za tem, ko so mu ponovno dovolili, da se je vrnil k varuški, pa je nenadoma umrla. Kirk je bil star šest let in je ostal prepuščen svoji domišljiji. Pričel je graditi svoj svet in nikoli se ni naučil »razlikovati med resničnim svetom in tistim, ki je bil plod njegovega lastnega mentalnega funkcioniranja« (str. 191-192).

Klub terapiji se Kirkovo psihotično stanje leto dni ni izboljšalo, vendar je bil Lindner prepričan, da mu je uspelo preprečiti, da Kirk ne bi zdrsnil še globlje v psihozo. Zavedal se je, da bi Kirka v primeru neuspešnosti terapije kot alternativa po vsej verjetnosti čakala elektrokonvulzivna terapija ali psihokirurške metode (lobotomija), ki jim je nasprotoval. Prepričan je bil, da so »v nasprotju z vsakim naprednim terapevtskim kriterijem« in da »bolj škodijo kot koristijo« (str. 197). Kirk je hotel zaščititi pred »novo vrsto psihiatričnega vegetiranja«: »Klub psihozi je imel sijajne možgane, dobro motivirano osebnost in je obetal – ko se bo rešil bremena svoje duševne motnje – da bo postal eden tistih dragocenih ljudi, ki so pomembni za prihodnost naše civilizacije« (str. 197). Čeprav je bil Lindner pionir pri uporabi kombinacije hipnoze in psihoanalize, se v tem primeru za hipnozo ni odločil, ker je ocenil, da je Kirkovo razlikovanje med resničnostjo in domišljijo prešibko. Hotel je Kirku pomagati, da ostane povezan s »tem svetom«¹⁰.

Lindner je sklenil: »Da bi Kirka ločil od njegove norosti, sem moral vstopiti v njegov domišljjski svet in ga od tam poskusiti osvoboditi psihoze« (str. 198, 203). Prebral je dvesto poglavij Kirkove »biografije« in stotine strani njegovih zapiskov, risal zemljevide in delal zapletene izračune. Vse to je počel, da bi ostajal na tekočem s Kirkom in da bi izvedel čim več o njegovem svetu. Hotel je ostajati v stiku z njim, da bi ga pospremil ven iz njegove norosti. V Kirkove dokumente se je zatopil, da bi našel možne napake v njegovih matematičnih izračunih izletov v prihodnost: »Soočal sem ga z logičnimi napakami, z napačnimi izračuni ali

¹⁰ Lindner je vedel za druge psihoterapeute (npr. Miltona Wexlerja in Johna Rosena, čigar delo je kasneje postalo diskreditirano), ki so razvijali idejo sodelovanja in soudeleženosti v pacientovi psihozi.

z razlikami med raznimi deli njegovih zapiskov in sem ga nagovarjal, da naj jih 'popravi'.« (str. 198)

Lindnerjeva vztrajnost se je obrestovala. Ko je v njegovih preglednicah našel izračune, ki jih Kirk ni znal popraviti, je prišlo do »majhnih razpok v Kirkovi navidez monolitni domišljiji zgradbi. Videl sem, da je moje posvečanje in popolno sprejemanje njegove fantazije pripeljalo do tega, da jo je prvič v svojem življenju postavil pod vprašaj« (str. 201). Kirk je ob Lindnerjevem vztrajanju začel risati nove zemljevide. Lindner se je »vedel enako kot klient«, izražal »enake ideje v istem jeziku« in svojemu klientu kot na zaslonu prikazoval »njegovo lastno podobo in aktivnosti« (str. 203). Pomagal mu je, da je pogledal skozi oči psihoterapevta. Prizadeval si je, da »je zavzel kritično stališče do tega, kar vidi, se pravi lastnega obnašanja« ter ga spodbudil, da je »zavzel držo«, ki jo je Lindner nameraval pretvoriti v terapevtsko orodje, s katerim bi preoblikoval »psihično strukturo« svojega klienta (str. 203). Lindnerjeva neposredna vplettenost je Kirkha soočila »z njegovo zrcalno podobo in mu omogočila premik iz domišljije v resničnost« ter ga potisnila iz njegove psikoze.

Lindner je priznal, da je bila njegova igra z znaki obsedenosti, duševne stiske in bolečine nevarna (str. 207). Vendar ga je premamilo zadoščenje, ki ga je doživelj ob lastni radovednosti in ustvarjalnosti, tako da se je le prepustil svojemu pristopu. Sodelovanje v Kirkovi psikozi je zamajalo Lindnerjevo »duševno ravovesje«, saj se je s klientom znašel skupaj »v duševni stiski«. Tudi sam je postal obseden s popravljanjem napak in iskanjem nedoslednosti v Kirkovih »poročilih« ter »uročen od Kirkove utopične vizije«, ki ji je popolnoma »podlegel« (str. 208). Lindner je nadaljeval »z intenzivnim iskanjem napak in nedoslednosti« v Kirkovih zapiskih, ne več z namenom, da bi klienta privedel iz psikoze, temveč iz lastnega zadovoljstva, da jih je popravljal. Kadar je odkril napake, je postal tesnoven: »Počutil sem se neprijetno in razvil sem zmerne stresne simptome, ki so se ublažili le, če sem popravil napako« (str. 208).

Tudi ko ni bil s Kirkom, je Lindner pri sebi opazil, da »je prevajal določene besede, pojme in imena v [Kirkov] 'olmajski' jezik« (str. 209). Lindner je bil kasneje presenečen, ko je odkril, da v vsem tem obdobju ni nihče pri njem opazil kakšne zunanje vedenjske spremembe. Sam pa je opazil psihični stres in si je moral pomagati iz težavnega položaja s pomočjo samoanalize. Predno mu je uspelo, je Kirk naredil nekaj, kar je »pokazalo, da se bližava uspešnemu zaključku Kirkove terapije«. Poglejmo si, kako ta dogodek opisuje Lindner: »Ker je prišlo med mano in Kirkom do zamenjave vlog, se je norost, ki sva si jo delila, v eni od tistih vzne-miriljivih razjasnitev, ki so moje delo naredile nepredvidljivo, čudovito in koristno,

sesula¹¹.« (str. 211) Tu se kaže, kaj psihoterapija sproži tako pri psihoterapeutu kot tudi pri klientu, in je metaforičen prikaz učinka, ki ga je imela Lindnerjeva psihoterapija v praksi na njegovo na teorijo osredotočeno psihoterapijo.

Nekega dne je Lindner opazil, da sta se Kirkova drža in vedenje spremeniila. Lindner ga je spraševal, kaj je narobe. Končno je Kirk, potem ko je okleval, Lindnerju priznal, da ga je zavajal, saj sam že nekaj časa ni več verjel svojim teorijam. Spoznal je, da so njegovi obiski prihodnosti halucinacije. Lindner je bil šokiran. Najprej je pomislil, kako mu je lahko Kirk storil kaj takega. Kirk je dejansko svojo psihozo obesil na klin že pred nekaj meseci in si priznal, da si je vse skupaj izmislil: »Spoznal sem, da sem nor. Ugotovil sem, da sem se leta dolgo zavajal in da nikoli ni bilo nobenih 'potovanj', da je bilo vse skupaj blaznost.« Lindner je vprašal: »In zakaj si se pretvarjal?« »Ker sem čutil, da moram ... čutil sem, da ti tako hočeš!« (str. 214). Da bi si lahko predstavljal, kaj je doživelj Lindner, ko je slišal te Kirkove besede, je potrebno prebrati Lindnerjev opis tega prizora. Kot se je pokazalo, se je Kirk zaradi psihoterapevta pretvarjal, da je še vedno psihotičen.

4.

Razprava

Primer Kirkha Allena kaže, kako se je Lindner poskušal odmakniti od na teorijo osredotočene psihoterapije h klientovi »teoriji« kot temelju psihoterapije. S tem je posredno spodkopal celotno na teorijo osredotočeno psihoterapijo. Naslov poglavja s tem primerom, *Kavč na reaktivni pogon*, zavaja, da gre za »kavč« in za klienta, Kirkha. Lindner je pognal kavč v prihodnost. Vzporedno sporočilo zgodbe pa je, da isto, kar je Kirk počel s svojo teorijo, psihoterapevti počnejo s svojimi teorijami. Tako da gre za analogijo med tem, kako je Kirkova teorija vplivala na Kirkha in na Lindnerja, ter tem, kako na teorijo osredotočena psihoterapija vpliva na psihoterapevtovovo zaznavo in psihopatologijo, ki jo pripisuje klientu.

Potem ko opiše Kirkovo biografijo, Lindnerjeva zgodba niha med njegovimi komentarji Kirkove domišljiske (»nore«) teoretične konstrukcije in domišljisko konstrukcijo Freudove teorije. Lindner opisuje vzporedni proces, kjer on kot terapevt preseže svojo na teorijo osredotočeno psihoterapijo, prav tako kot Kirk, klient, preseže svojo »noro« teorijo. Lindner upodobi sebe, kako temeljito dela znotraj Kirkove teorije, v katero je začel »verjeti«. S tem napeljuje bralca, da se začenja spraševati o analogni situaciji, kako se psihoterapevti v času svojega

¹¹ S tem razloži moto, ki ga je postavil na začete poglavja o Kirku Allenu. Vzel ga je iz Eddisonovega fantazijskega romana *The Worm Ouroboros* (Kača Urobor). Nikjer v poglavju namreč ne omeni kače Urobor, ki je postal simbol refleksivnosti, toda samo besedilo kaže, da je psihoterapija tako za Lindnerja kot za Kirkha imela prav to značilnost. Urobor postane metafora tudi za to, kar je Lindnerjeva psihoterapija počela s celotno psihohanalitično teorijo.

izobraževanja potopijo v na teorijo osredotočeno psihoterapijo. Na tej točki pride pri Kirku, klientu, do obrata in osvobodi psihoterapeutu od svoje teorije. Kar Kirk naredi Lindnerju, Lindner naredi svojim bralcem, ko nam ponudi izstop iz na teorijo osredotočene psihoterapije.

Lindnerjev opis terapije s Kirkom služi kot analogija za to, kar je naredil s psihoanalitično teorijo, kot je to opisal v knjigi *Recept za upor* (*Prescription for Rebellion*) (1952) in v svoji zadnji knjigi *Ali se moraš prilagoditi* (*Must You Conform*) (1956). Ob tem prepušča bralcu, da potegne vzporednice med Kirkovo kompleksno teorijo in spomini na prihodnost ter med kompleksno teorijo psihoanalyze in konstruiranimi spomini na preteklost. Vse, kar je Kirk moral storiti, je bilo, da je prebral besedila in začel verjeti, da govorijo o njegovem življenju, kar je potem postalo njegova resnica. Njegov spomin je sodeloval in mu omogočil, da si je priklical dogodke, o katerih je bral. Ta primer služi kot analogija za način, kako je teorija uporabljena v na teorijo osredotočenih psihoterapevtskih pristopih.

Zgodbo o Kirku je Lindner obrnil v zgodbo o sebi, kar je hkrati zgodba o teoriji ter o vplivu na teorijo osredotočene psihoterapije na psihoterapevte in njihove cliente. Do tega obrata je prišlo z Lindnerjevim priznanjem, da so se mu kot Kirkovemu psihoanalitiku (ozioroma bolje rečeno psihoterapeutu, saj metoda, ki jo je uporabljal, ni bila več striktno psihoanalitična), »dogajale čudne stvari« (str. 203). S tem je posredno priznal svoj odmik od na teorijo osredotočene psihoanalyze, k psihoterapiji, ki uporablja pacientovo teorijo, in ponudil dodaten ključ za to, kaj bi lahko bilo vzporedno sporočilo njegove zgodbe. Na tej točki je že zavrnil uporabo psihoanalyze, saj je izstopil iz teorije ali tako vsaj izgleda. Knjiga *Recept za upor* nudi osnovo za razumevanje, kaj je naredil z zgodbo o Kirku. Izgleda, da na novo interpretira psihoanalizo in vso psihoterapijo. Začel je tako, da je izpostavil ideje, ki so ustvarile razliko za klienta, terapevtsko prakso in družbo. Z opisom Kirkovega primera pravzaprav komentira psihoanalitično teorijo in vso na teorijo osredotočeno psihoterapijo, ki predlaga svojo psihopatologijo in s tem podpira družbene zahteve po konformizmu in vodi v družbeno prilaganje posameznika.

Tu je Lindnerjevo priznanje: »Jaz, terapevt, sem se vpletel v psihozo svojega klienta ter za nekaj časa in do določene mere delil njegovo obsedenost.« Kirkov svet ga je očaral, medtem ko »se je intenziviralo njegovo sodelovanje v grandioznih blodnjah ... so ostro določeni robovi resničnosti začeli bledeti in deloma sem vstopil v neverjetni svet, kot ga je ustvaril Kirk« (str. 206). Lindnerjev vstop v Kirkov neverjetni svet je analogen psihoterapevtovemu vstopu (s pomočjo izobraževanja iz na teorijo osredotočene psihoterapije) v neverjetni svet po meri teorije. Psihoterapevtski edukant vstopi v model na teorijo osredotočene

psihoterapije, ko se obveže, da bo to postal njegov pristop. Tu Lindner opisuje, skozi kaj gredo psihoterapeuti v toku izobraževanja. Prenesti morajo nelagodje povezano z dvojno vezjo, ko se učijo razumeti teorijo tako dobro, da postane njihov način mišljenja, videnja, diagnosticiranja in praktičnega izvajanja terapije.

Če povzamem, Lindnerjeva zgodba nam kaže, kako je Kirk vstopil v svet besedil, ki jih je bral in jih uporabil kot svojo življenjsko zgodbo. Lindner je vstopil v Kirkov svet, da bi mu pomagal stopiti ven iz psihoze, prav tako kot je sam pred tem vstopil v svet Freudovih in psihoanalitičnih besedil ter se jih naučil, da je lahko postal psihoanalitik. Z vstopom v Kirkov svet je Lindner izstopil iz sveta psihoanalitične teorije. Ko se je zapletel v Kirkov svet, se je moral iz njega tudi izmotati, vendar tega ni zmogel sam, podobno kot se ni zmogel sam osvoboditi iz na teorijo osredotočene psihoterapije. Kirk je bil tisti, ki je Lindnerja povlekel ven iz sveta lastne teorije. Podobno kot je Lindner moral odložiti svojo teorijo, da je lahko delal s Kirkovo teorijo, je moral Kirk dati na stran svojo teorijo, da je lahko pomagal svojemu terapeutu priti ven iz nje. Lindnerjev vstop v Kirkov svet je omogočil Kirku, da je pogledal skozi oči svojega psihoterapevta in se osvestril svoje norosti. Kirk je uvidel, da je njegov psihoterapeut vstopil v domišljenski svet klientove teorije, zato jo je opustil, da bi to omogočil tudi svojemu terapeutu. Ko je Lindner sledil Kirku ven iz sveta Kirkove teorije, je postal zaled, kako se je možno dvigniti iz na teorijo osredotočene psihoterapije.

Lindner je predlagal, da naj gre terapevt v klientov svet in v tem svetu živi. Tako klientu omogoči, da vidi, kako ta svet izgleda, če ga pogleda skozi psihoterapevtove oči. Proses se vrača k sebi. Lindner je rešil problem transferja – problem zaslona. Zaslon pomeni videti samega sebe skozi oči drugega, kar je refleksiven proces. Pregled strokovne literature pokaže, da je veliko Lindnerjevih sodobnikov ta proces razumelo kot *posnemanje*: klienti naj bi sprejeli in uporabili teorijo svojih psihoterapevtov ter videli skozi njo, kar ima za posledico, da teorija določa tako njihovo samoopazovanje kot tudi njihov pogled. Lindner pa je zaled za psihoterapevta, ki se uči teorije svojega klienta in postane zanj zrcalo, tako da lahko klient zagleda svojo teorijo skozi psihoterapevtove oči. Za razliko od imitativnega je ta proces *konstruktiven*. Kirkov problem je bil problem učenja drugega reda: kako se naučiti videti samega sebe skozi oči drugega, namesto da bi svojo izkušnjo razlagali s pomočjo teorije¹². Potem ko je Kirk izstopil iz svoje psihoze, je v kontekstu psihoterapije dosegel to, kar je Bateson (2000) imenoval »učenje o učenju« (angl. learning to learn). Hkrati je presegel dvojno vez (angl. double bind) teorije, ki je bila podlaga za njegovo psihozo.

¹² V skladu z Laingom (1972: 40) pa bi lahko rekli, kako lahko vidimo skozi teorijo ali z njo, kar pomeni, da postane svoj lasten predmet domišljije in konstrukcije.

Kot opisuje Lindner, pa se je Kirk povzpel še višje po lestvi abstrakcije do ravni samoreference. Ne le da je Kirk dosegel refleksivnost, ko je pogledal skozi oči drugega, temveč je razvil sposobnost samoopazovanja. Do samoopazovanja ni prišel s prostimi asociacijami ali introspekcijo, niti s pomočjo opažanj, ki jih je imel Lindner o njem. Do samoopazovanja pride v trenutkih, ko se posameznik zave svojega samoproizvajanja: »Sam povzročam sebe.«

Lindner prepušča bralcu, da potegne zaključke. Ko je spokopal temelje svoje na teorijo osredotočene psihoterapije in z njo celotno psihoterapevtsko teorijo psihopatologije, je Lindner našel nadomestilo, vendar je bilo še prezgodaj, da bi javno izpostavil to, kar počne. Kot mlad psihoterapevt je v svojih dvajsetih letih prostemu asocirанию že dodal hipnozo. Do leta 1951 je razvil svoj pristop, tako da je redefiniral hipnozo in jo proglašil za okoliščino za psihoterapijo. S tem je priznal, da je edino psihoterapevto orodje psihoterapevt sam. Tako je psihoterapevt, podobno kot opazovalec v kibernetiki (von Foerster, 1981, 1991), vključen v psihoterapijo, ki je razumljena kot del klientove in psihoterapevtove življenske zgodbe (Ruesch in Bateson, 1951). Njuno skupno popotovanje ni namenjeno temu, da bi zagledala objekte, ki jih konstruira teorija, temveč temu, da vsak pogleda skozi oči drugega.

Epilog

Po petdesetih letih, odkar je Lindner povezal psihoterapijo in hipnozo s kibernetiko, redefiniral hipnozo kot okoliščino za psihoterapijo in začel s procesom, s katerim je pokazal, kako je možno preseči na teorijo osredotočeno psihoterapijo, današnja psihoterapevtska praksa še vedno močno zaostaja¹³.

Če vzamemo hipnozo kot okoliščino za psihoterapijo, potem smo sprejeli predpostavko, da sta tako hipnoza kot psihoterapija obliki medčloveške komunikacije, ki se odvijata preko izmenjave idej. Hipnoza je po svoji zasnovi delo s klientovimi idejami, s tem da omogoča vzdušje, v katerem klienti lahko uporabljajo svojo domišljijo, podobe in izkušnje v »povzročanju«, proizvajanju ali konstruiranju samega sebe – popotovanja, za katerega lahko pričakujemo, da bo trajalo, dokler je posameznik organsko in mentalno živ. Če razumemo hipnozo kot okoliščino za psihoterapijo, nam mora biti jasno, za kakšno vrsto psihoterapije je lahko hipnoza primerna okoliščina. Na podlagi študije, o kateri sem tu poročal, lahko sklepamo, da je hipnoza kontraindicirana kot okoliščina za na teorijo osredotočeno psihoterapijo iz preprostega razloga. Na teorijo osredotočena psihoterapija namreč proizvaja psihopatologijo na osnovi predpostavke, da ta že obstaja znotraj posameznikov in da jo je potrebno le diagnosticirati s pomočjo psihoterapevtske teorije. Vendar se izkaže, da je psihopatologija, ki jo odkrivamo v diagnozah, zgolj psihopatologija, ki jo je skonstruirala na teorijo osredotočena psihoterapija. Če hipnozo uporabljamo kot sugestivno orodje in vodimo kliente, da bodo »našli« ali »umestili« teoretične objekte ali konstrukte, lahko pričakujemo, da bodo klienti verjeli, da so jih dejansko našli in ne ustvarili ter da jih bodo uporabili za oblikovanje samopodobe. Ne vem, če je lahko takšen vzajemno zavajajoč proces kakorkoli koristen. Menim pa, da lahko pristopi, ki uporabljajo hipnozo kot okoliščino za psihoterapijo, ki ni osredotočena na teorijo, bolje izkoristijo ideje in sposobnosti klientov za iskanje rešitev za njihove probleme.

¹³ V Lindnerjevih časih je psihoanaliza dosegla vrh javnega vpliva in prevlade v psihijiatriji. Imela je velik vpliv na psihiatrično prakso, prav tako pa so psihoanalitiki nadzorovali veliko psihiatričnih kateder na medicinskih fakultetah. Vendar pa psihoanaliza, kot paradni konj na teorijo osredotočene psihoterapije, ni izpolnila (in ni mogla izpolniti) tega, kar je oznanjala, tako da je diskreditirala samo sebe in psihijiatrijo. Namesto tega, da bi psihoanalizo nadomestila s psihoterapijo, ki v središče ne bi postavljala teorije, in namesto tega, da bi se vrnila k praksi in konkretnim izkušnjam z uporabo klinične hipnoze, je psihijiatrija psihoanalizo nadomestila z »biološko farmakoterapijo«. Posledica je, da se zdaj bolj malo specializantov psihijatrije izobražuje iz psihoterapiji. Je ta trend mogoče spremeniti in se od tega, da psihijatri predpisujejo psihoaktivna zdravila, obrniti k zdravljenju pacientov skozi komunikacijo in uporabo hipnoze kot okoliščine za njihovo psihoterapijo? Če naj bi se psihijiatrija vrnila k psihoterapiji, bodo morali psihoterapeuti, ki so zavezani viabilnosti, učinkovitosti in bodočnosti psihoterapije, opraviti veliko dela. Malo verjetno je, da jim bo to uspelo s psihoterapijo, ki v središče postavlja teorijo, temveč bodo morali storiti nekaj drugega. Za začetek lahko odložijo na teorijo osredotočene psihoterapevtske pristope in prenehajo svoje teoretične konstrukte vsiljevati svojim klientom. Tako se bodo lahko vrnili k dialoški praksi in jo podprtli z raziskovanjem. Predpogoj za to pa je, da hipnoza postane okoliščina za psihoterapijo, ker izboljšuje komunikacijo in se ponuja tudi kot metoda za raziskovanje komunikacije in njenih izvodov.

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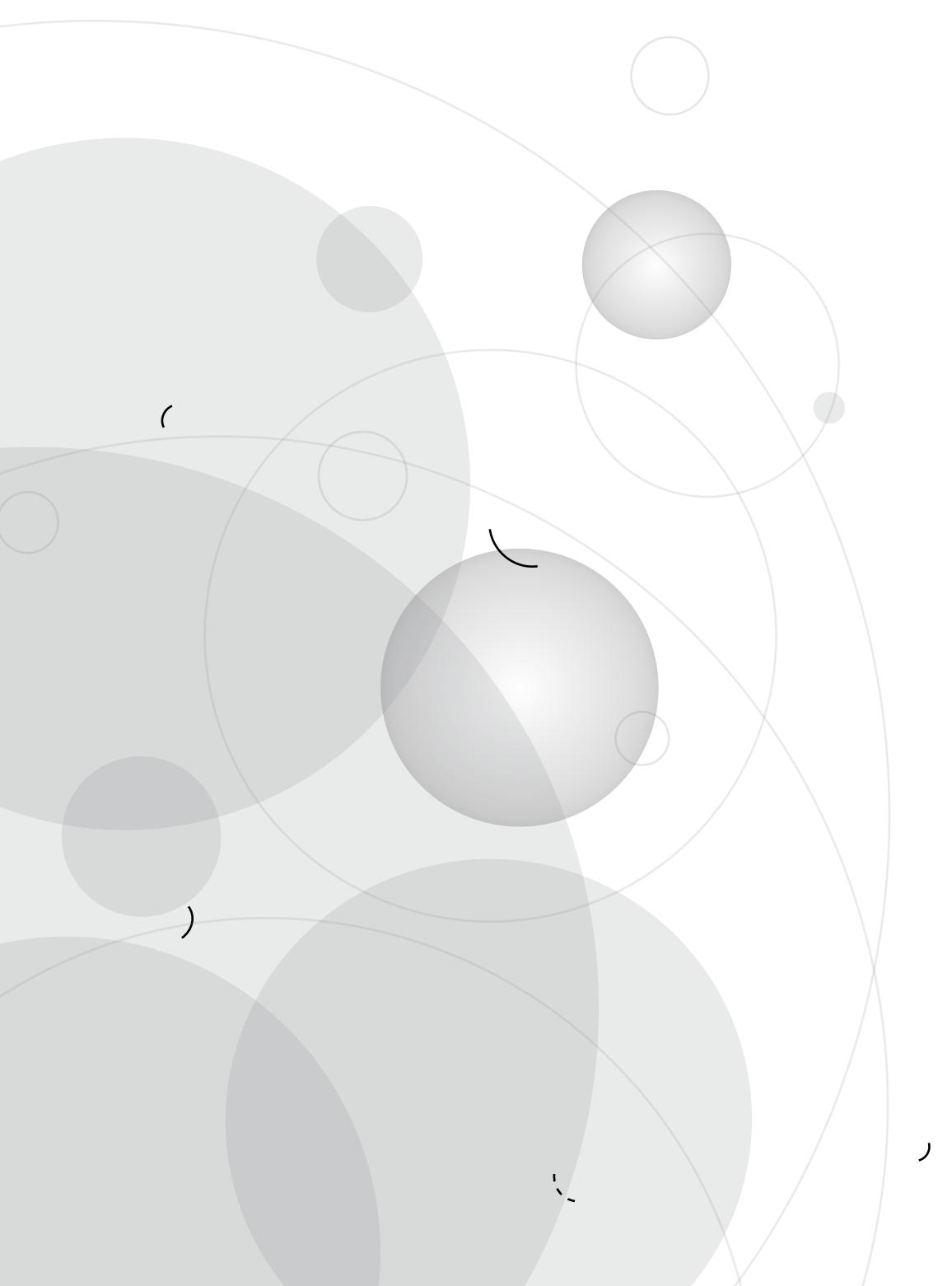
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A large, abstract graphic element occupies the left side of the page, consisting of several overlapping circles of varying sizes and shades of gray. Some circles contain small black marks like parentheses or commas.

Graham Barnes

Hypnosis as a Condition for Psychotherapy¹

Abstract

Reports on an ongoing cybernetic study of theory, on how theory-centered psychotherapy turns practices of everyday life into the psychopathologies proposed by psychotherapy. Makes a case for psychotherapy using the ideas of each patient, employing hypnosis as a condition for the practice of psychotherapy. Discusses three of the problems arising out of this cybernetic study of theory: (1) the workings of theory in theory-centered psychotherapy, (2) surmounting theory-centered psychotherapy, and (3) conceptualizing hypnosis as a condition for psychotherapy. Presents Robert Lindner's work as a case, showing how he was working to solve these problems through combining hypnosis and psychotherapy, and coupling both hypnosis and psychotherapy to cybernetics. His case of "the jet-propelled couch" provides the empirical material for studying how through utilizing the ideas of his patient he might have overcome theory centered psychotherapy.

Key words: hypnosis, psychotherapy, psychopathology, psychoanalysis, theory, theory-centered psychotherapy, cybernetics, second-order cybernetics, Lindner.

1. Introduction

This paper draws upon my cybernetic study of the role of theory in psychotherapy, exploring how theory-centered styles of psychotherapy turn practices of everyday life into the psychopathology of psychotherapy (Barnes, 2002). In this paper I introduce a theory of no psychotherapy theory. I make a case for hypnosis as a condition or climate for non-theory-centered psychotherapy. I claim that advances in science, hypnosis, and psychotherapy during the last half of the twentieth century add credibility to non-theory-centered psychotherapy approaches.

¹ This is the extended version of the article that was published in the journal Hypnos: Barnes, G. (2002). Hypnosis as a Condition for Psychotherapy. *Hypnos*, XXIX(4), 149–163.

1.1. Cybernetics

An advance in science occurred with the development of cybernetics, defined as the science of communication in animals and machines (Wiener, 1948, 1985). Communication, which means to share, is a circular process. Circularity is what propagates all discourse. Cybernetics offers the promise of replacing the distortions of lineal thinking in hypnosis and psychotherapy, bringing back circularity into explanation and practice.

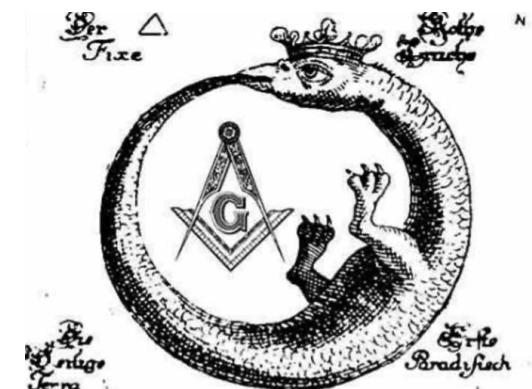
Cybernetics led to the understanding that the notion of circularity is necessary for explaining communication, because without circularity there could be no communication. Before cybernetics the notion of circularity was not allowed in scientific discourse.

Cybernetics corrected Freud's use of quantitative metaphors to describe mental and communication activities. It drew a basic distinction between a theory of psychopathology and diagnosis, which is built on quantitative concepts of energy, and on the application of the theory in treatment, which is through communication (Ruesch and Bateson, 1951). Wiener was critical of the Freudian use of quantitative concepts, arguing that the more suitable basic concept for describing psychological events is "information" (von Foerster, 1950, pp. 101-102, 105-107; Heims, 1991, p. 146). Bateson suggested avoiding the fallacy of talking about "the number of pieces of information" (von Foerster, 1950, p. 57). McCulloch (1989) noted "that for problems of feedback, energy was the wrong thing to consider. The crucial variable was clearly information" (p. 842). For Ashby (1956) cybernetics studies "complexity" and its most fundamental concept is "difference." Bateson (1979, 2000) defined information as "news of a difference which makes a difference," noting that an idea is identical to information. Cybernetic epistemology (how knowing is done), which is experimental and subject to empirical study, is a science of mind, defining mind as a collection of ideas, which is recognized experimentally and in everyday communication as patterns and as patterns which connect (Bateson, 1979). This epistemology cautions against turning ideas into "things," making ideas and mind concrete and giving them "simple location," which is also a caution against making mind a thing and locating it in a brain. Ideas are conceptualized as sensory experiences of differences. Information, like ideas, is not a thing. It has no essence or substance. Rather, it is about form or pattern. This epistemology is a recursive epistemology which accounts for the crucial processes of circularity and includes observers in their observations (and psychotherapists in the psychotherapy), making them and their systems of interaction "observing systems" (von Foerster, 1981). In circularity the argument, process or concept is turned on itself, or returns to itself. It is an epistemology of how we (observers) are to see (observe) and

understand not things but processes – if they are recursive. They are recursive if they return repeatedly to bite their own tails (as did Ouroboros - see pictures 1 and 2), controlling their own beginnings (see Bateson in Berger, 1978, p. 41).

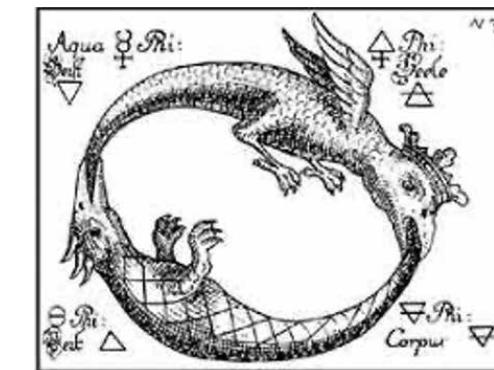
Picture 1

The Ouroboros circle is a snake biting its own tail, and each ending initiates a new beginning. Eating its own tail, the snake sustains its life. In cybernetics the snake Ouroboros eating its own tail symbolizes the circularity and reflexivity of communication.²



Picture 2

One snake eating the tail of the other as if it were its own is a symbol of the circularity of communication where one individual comes to understanding an idea through the understanding of the other.³



² Internet source: https://www.google.com/search?q=ouroboros&client=firefox-b-d&source=lnms&tbm=isch&sa=X&ved=oahUKEwianNX3qvLiAhUlzqQKHZ4wAOIQ_AUIECgb&biw=1280&bih=596&dpr=1#imgrc=106IUnejZR9NYM:

³ Internet source: https://www.google.com/search?q=two+ouroboros&tbm=isch&ved=2ahUKEwjPoN7ihbTtAhXoMewKHYMDDpoQ2-cCegQIAABAA&qo=two+ouroboros&gs_lcp=CgNpbWcQAzICCAAyBggAEAcQHjlGCAAQBxAeMgYIABAIEB4yBggAEAgQHjoICAAQCBAHEB5QjIsDWKORA2CMmwNoAHAAeACAAagBiAH6A5IBazAuNJgBAKABAaoBC2d3cy13aXotaW1nwAEB&slclient=img&ei=oAXXK8_QC-jjsAeDh7joCQ&bih=657&biw=1396&rlz=1C1GCEA_enSI921SI921

In previous papers I have defined and discussed cybernetics, giving examples of its use. I have also discussed how cybernetics proposed changes in epistemology (Barnes, 1994, 1998, 2001). Cybernetics touches every field of communication, including physiology and neurophysiology, cognitive science and social science, studying, for example, hypnosis, play, schizophrenia and alcoholism. Bateson was the first to apply cybernetics to the study of psychotherapy (and hypnosis), showing that psychotherapy is answerable to the science that rigorously conceptualizes and studies communication (Ruesch and Bateson, 1951).

1.2. Non-theory-centered psychotherapy

As in Toulmin's (1990) account of theory-centered styles of philosophy, I argue that theory-centered styles of psychotherapy state problems and seek solutions in timeless, universal terms, replacing the concrete with the abstract and blurring the present with a reconstructed past. There seems to be a belief that practice can operate separately from theory within theory-centered psychotherapy. I claim that in theory-centered styles of psychotherapy the theory becomes inseparable from practice (Barnes, 2002, p. 9).

Beginning with Freud, psychotherapy became theory-centered, with theory setting forth the psychopathology for diagnosing and treating patients. Concentrating on the ideas and experiences of each patient, without filtering them through a psychotherapy theory (Kelly, 1955; Erickson, 1980), made a significant advance in psychotherapy, which was a change from the precedent set by Freud.

1.3. Hypnosis as a condition for psychotherapy

Milton H. Erickson was the precursor par excellence of twentieth-century advances in hypnosis and psychotherapy. Advances in hypnosis which he pioneered include (1) working with each patient as an individual, giving priority to the concerns and experiences of each patient, (2) understanding that hypnosis works with ideas and utilizing each patient's ideas, (3) applying hypnosis as a condition or climate for psychotherapy, and (4) establishing research procedures and results for what hypnosis could and could not do, finding out what kinds of psycho-social problems or problems of communication hypnosis could solve.

Erickson's use of hypnosis was experimental, utilizing the resources of each individual patient. His psychotherapy was not theory-centered. He conceptualized hypnosis and psychotherapy as communication. Dismissing Freudian and other theory-centered psychotherapies, he invited psychotherapists to turn away from theory and to return to practice with a theory of no-theory, cautioning psychotherapists against putting people in theoretical frames of reference. He was abreast of the work in cybernetics, having been

present in 1942 for the first of a series of conferences that worked out its logic and metaphors. He cooperated for decades with Margaret Mead and Gregory Bateson, both of whom were among the founders of cybernetics. Erickson (1966/1980) classified hypnosis as "a science of intercommunication" (by which he meant communication between individuals, including, of course, communication within their individual bodies) (pp. 70, 74). Through hypnosis

1. communication can develop,
2. professionals (in all branches of medicine) can learn how to communicate with patients, and
3. patients can learn how to communicate (as "mental disease is the breaking down of communication between people").

Hypnosis can help us understand the functioning of the human body, how it can be influenced, and how to elicit and utilize the learnings acquired by the human body. Through hypnosis we can learn "how to talk to people, to understand them" (p. 75). Thus, hypnosis, working with empirical observations as well as with dialogue, becomes a tool for finding out about the physiological and psycho-social effects of applying (and interpreting) specific words, terms and sentences, including paralanguage (varying tempo, pauses, pitch contour, inflections), and other body expressions such as gesturing, breathing and gazing.

2. Conceptual model

These advances in hypnosis, psychotherapy and cybernetics form the basis for my argument, the heart of which is that

1. psychotherapy is a dialogical practice, working with ideas, and is within the scientific domain of cybernetics, specifically second-order cybernetics,
2. taking hypnosis as a condition for psychotherapy creates novelty in working with each patient as a unique individual and with the ideas of each individual patient, and
3. a prerequisite for making hypnosis a condition for psychotherapy is to surmount theory-centered styles of psychotherapy, because each theory-centered psychotherapy proposes psychopathology and then plants the psychopathology on patients, a process that is incompatible with what I argue for in this paper which is for psychotherapy to use the ideas of each patient while employing hypnosis as a condition for psychotherapy.

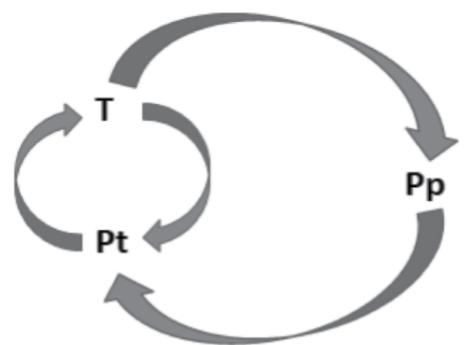
My cybernetic study of psychotherapy probes the workings of the concept of psychopathology, exploring its origins and finding out how it performs in practice (Barnes, 2002). To study the role of psychopathology in psychotherapy,

I used cybernetics, especially second-order cybernetics which is the form of cybernetics that applies to the conversations of psychotherapy and hypnosis.

I have been studying how theory-centered psychotherapy turns practices of everyday life into the psychopathologies of psychotherapy. Using the circular logic cybernetics makes available, I turn psychotherapy back on itself, showing that there is no psychopathology until a psychotherapy is invented to generate it. The invention of a psychotherapy brings forth a psychopathology; and every theory-centered style of psychotherapy logically names its own psychopathologies, which in turn define their own worlds of psychotherapy.

Thus, psychotherapy proposes its psychopathology and brings it into play in terms defined by the logic of the theory. Each psychopathology is a logical consequence of a theory and becomes true as a consequence of the description and explanation of that theory's logic. Theorists and psychotherapists are changed by their theory, as are individual patients. By planting psychopathology on patients, the theory turns them into its subjects.

Picture 3
Circular relationships between theory, psychotherapy and psychopathology



My argument is as follows: "Psychopathology is not found (i.e., a given), but, rather, is derived within the context of psychotherapy, through the application of the theory. The relationship between psychopathology and the theory of psychotherapy is circular, in strict contrast to the linear dependence of the received view. Thus, theory (T) creates psychotherapy (Pt) just as psychotherapy makes theory; psychotherapy-theory (Pt - T) brings forth psychopathology (Pp) just as psychopathology gives rise to psychotherapy-theory (Pt - T)" (Barnes, 2002, p. 12) (see picture 3).

3. The case of Lindner: An illustration

Robert Lindner (1914-1956) – a clinical psychologist, psychoanalyst and psychotherapist – was to some extent an “outsider” to the psychiatric and psychoanalytic establishment⁴. He could be characterized as a “rebel,” as he (1956) used the concept, being a “mature” person, “positive” rebel, and as such “essential to our society” (p. 189). His premature death at forty-one of a congenital heart defect left no one to promote or carry to fruition his innovative work.

Mesmer's attempt to enclose hypnosis inside a scientific theory laid down a basis for subjecting hypnotic phenomena to rigorous study. It also led to separating hypnosis from its occult and religious past. His work prepared for the conceptualization of hypnosis as involving “suggestion,” though he believed that something physical passed from operator to subject. It may be said that the foundation for understanding hypnosis as dialogical was laid, however unwittingly, by Mesmer. An interest for almost two centuries in “suggestion”⁵ “suggestibility”, and in how to increase susceptibility to suggestion, has been to find communicational alternatives to non-communicational solutions for problems that originate in and through communication⁶.

Lindner (1952) credited hypnosis with leading to a new development in psychiatry at the end of the nineteenth century, an understanding of “the interactive complexity of the psychopathological process and the necessity, therefore, of treating the person as well as his ‘disease.’” This advance changed psychiatry, and brought about “a therapeutic understanding of the patient through his modes of communication; that is, through his actions and especially his verbalizations” (Lindner, 1944: 200).

Lindner combined hypnosis with psychoanalysis, distinguishing between two methods of hypnosis, opting for hypnosis as a condition rather than as a physical or suggestive method. His focus was on the uniqueness of each individual. He was one of the psychotherapists who understood that all dialogical practices would have to be linked to cybernetics, bringing cybernetics into his practice, although he was blocked from taking full advantage even of the rudimentary cybernetics of his time by his commitment to a theory-centered

⁴ Lindner saw psychiatry contributing to the abuse of individual patients, misusing their abilities, and adding to the idea of conformity to social conventions that he scored. In his own way, he was revising Freud's theory and challenging the “received” theory of psychoanalysis. He was passionate about finding an alternative way to help people whose problems made them wards of psychiatry. His writings show him caring deeply for patients and wanting to bring an end to the widespread use of lobotomies and convulsive treatment, seeing psychotherapy as the way to do that.

⁵ For a summary of the subtle differences in definitions of suggestion, see Gauld, 1992, pp. 424-427.

⁶ The logic of this development culminates in the study of human dialogical activities, which is second-order cybernetics (von Foerster, 1995; Barnes, 1994, 2001, 2002), fitting hypnotism within the context of “an experimental science” (Ellenberger, 1970, p. 759).

psychotherapy. Having presented many cases, including *Rebel Without A Cause* and *The Fifty Minute Hour*⁷, where he (1944, 1954) demonstrated hypnosis as a condition for psychotherapy, he then presented a case, "The Jet-propelled Couch," that shows how he might have replaced theory-centered psychotherapy with the theory of the patient, treating the patient as a unique individual. This case provides the empirical material for this paper.

3.1. Resolving problems of psychotherapy and hypnosis

There are three problems that Lindner seems to have been on the way to resolving which are still current for theory-centered psychotherapists who want to learn hypnosis. These three problems also emerged from the study that is reported in this paper.

First, there emerged the problem of surmounting theory-centered psychotherapy by working with the theory (or ideas) and experience of each patient. How might psychotherapists, coming from a background in theory-centered psychotherapy, go about working with patients as unique individuals without applying the psychotherapy theory they have spent

years learning experientially? How might they stop diagnosing their patients according to the psychopathologies of their theory-centered psychotherapy?

The second problem emerging from this study concerns the logic of theory in theory-centered psychotherapy. Working through the logic of a theory-centered psychotherapy makes it clear that each psychotherapy proposes psychopathology, meaning that there is no psychopathology until it emerges from a theory-centered psychotherapy, suggesting that the psychopathology is not in the patient but is the logical construct of the psychotherapy.

It may be assumed that a reason why hypnosis did not sustain itself as a viable way of working with patients was due to its method of use. How might hypnosis establish itself as communication, and thus as a circular activity, and become a condition for psychotherapy? This question deals with the third problem that

⁷ Lindner's book, *The Fifty-Minute Hour* (Lindner, 1954), is an enduring work that includes five case studies, beginning with the story of a twenty-year old boy who had murdered a young woman. Lindner argued that psychopathology is not located in the boy, but in the communication in which he participated. This argument extends even to his conclusion about the psychotherapy and to what happened to the boy. The larger circuits of the communication, including the penal institution and the psychotherapy profession, are part of the psychopathology in which the boy participated socially. From the first to the last chapter of this book, Lindner extends the boundary of psychoanalytic theory, taking it to its limits. Unlike many others in the early 1950s, he tells readers that psychotherapy is about the "communication between one being and the next." It is "grounded in the laws of interpersonal communication." Psychotherapy defines and describes a relationship (through the concept of transference). Its hermeneutics is of the unconscious. "The only instrument with which the analyst works is his own unconscious. Through this, he comprehends the unconscious of his patient." The only instrument a psychotherapist has is his or her own person. This "is the single instrument, the only tool, with which he performs. Only on himself, and on nothing else, does he depend" (pp. xxi-xxii, 29).

emerged from the study reported in this paper, which is to conceptualize hypnosis as a condition for psychotherapy, making it the "climate" for psychotherapy and understanding, and practicing hypnosis as communication between two bodies and as communication within each of these bodies.

Briefly, the problems raised by these three questions concern

1. surmounting theory-centered psychotherapy to work with each individual as "that" unique individual,
2. understanding that a good reason for surmounting theory-centered psychotherapy is that it proposes psychopathology, and that it is not a good idea to use hypnosis to plant psychopathology upon patients, makes a case for surmounting theory-centered psychotherapy to create a place for hypnosis and psychotherapy in medicine and psychiatry,
3. conceptualizing hypnosis as a condition for psychotherapy.

First, following Reik (1948), with whom he trained in psychoanalysis⁸, and Freud, Lindner insisted upon fitting psychoanalysis inside psychology, making psychology the larger frame for psychoanalysis. Not considering psychoanalysis a complete and closed theory, but one still in need of development, he joined with other psychoanalysts to combine psychoanalysis with hypnosis, calling their approach hypnoanalysis (Wolberg, 1945/1964). Thus, they created a place for hypnosis within psychoanalysis. Lindner, however, turned what they did upside down and inside out by placing psychotherapy inside hypnosis. Second, Lindner's work in hypnosis drew a clear distinction between the notion that hypnosis is a manipulation of the body that does not involve communication, thought or mind, which came out of the notion that hypnosis is a suggestive (manipulative) method. He adopted the idea that "suggestion" occurs through communication and that communication occurs between bodies and within bodies, organizing and coordinating between the bodies and within the bodies.

⁸ Lindner was also a member of the National Psychological Association for Psychoanalysis, founded by Reik, and devoted to the research and study of psychoanalytic psychology based on Freud's premise that psychoanalysis is a psychological theory, fitting inside psychology (Reik, 1948: 14). Its members were both medical and nonmedical psychoanalysts, many of whom were, like Reik, psychologists (Gustin, 1953). There are themes from Reik (1948) turning up Lindner's work. For example, Reik's ideal psychoanalyst relies upon his own unconscious, drawing "from his own unconscious experience," and uses personal experience (p. 465). "The unconscious of the one person can quite well comprehend that of the other" (p. 362). Reik disagreed with the orthodox psychoanalytic assumption that "the course of analysis is largely independent of the personality of the analyst" (p. 491). Reik insisted upon subjecting psychoanalytic theory to critique as a result of his own "inner crisis and self-examination after many years of psychoanalytic practice" (p. 428), reminding his readers that "Freud never indulged in the belief that he had solved all the riddles of the inner life," meaning psychoanalysis is not "a closed book" written by Freud (p. 442). Thus, Reik was always finding Freudian concepts in need of modification (p. 513), but doing so with a devotion to Freud that bordered on adoration as reflected throughout Reik's work, encapsulated in his report of his final goodbye scene with Freud on the occasion of his departure for the United States to escape the Nazis. Freud put his arms on Reik's shoulder and said to him for the first time, "I've always liked you. ... People need not be glued together when they belong together" (p. 513).

Having returned psychotherapy to hypnosis, he faced the dilemma of overcoming theory-centered psychotherapy, finding ways to work with the experience and ideas of each patient without using theoretical constructs. In doing that he would have had to come to terms with the psychopathology engendered by psychoanalysis, his theory-centered psychotherapy.

Third, following the logic of the idea that hypnosis is communication, he came to the position that hypnosis is a condition for psychotherapy.

3.2.

Living by ideas

I do not consider Lindner an exemplar because of answers he gave to some of the questions he raised. In many cases it seems to me he just did not ask the right questions, although they were right questions for him when he was asking them. Nevertheless, I see him as an exemplar because I think his work is showing a way to break through theory-centered styles of psychotherapy, clearing a way to make hypnosis a condition for psychotherapy, utilizing the ideas of each patient, and identifying ideas as the basic components of hypnosis and psychotherapy. He deserves credit for calling for a novel and revolutionary approach to psychotherapy, identifying some of its novel ideas and concepts.

For Lindner (1952) the basic principle or belief organizing human life, including psychotherapy, hypnosis and cybernetics, is idea. Humans live by ideas, organizing "their lives around one or a collection" of what he termed "these indefinable formulations" (p. 9). He claimed that ideas make up what is mind, but "it is not necessary that they originate in the particular mind where they reside." Ideas are "transmitted by the available media of communication, passed from one mind to another or from one generation of minds to the next." He maintained that "more than anything else in human experience ideas determine the course of the individual as well as the collective life." Ideas are both simple and complex, ordering human affairs and determining an individual's life (p. 10).

By describing instinct "as a guide to living" (p. 32), Lindner seems to be identifying instinct as an idea. Even so, I think his use of the idea of instinct was an unfortunate choice of terms. He used the notion of the "instinct to rebellion" to account for the ability of humans to change their world, to manipulate, control and master their environment, and to avoid extinction, believing that if psychology were to recognize "an instinct to rebellion" "the aim of domestication and adjustment would necessarily have to be abandoned" (pp. 35-36).

Lindner's (1956) theory developed a dialectic between instincts (biology) and society. The thesis of his dialectic is that the (biological) instincts have to be free to develop. Historical and social conditions (interpreted according to Freud's Oedipus theory) form the antithesis. If individuals have to conform to

society then problems arise if conformity interferes with the instincts (as Freud claimed). The synthesis in Lindner's dialectic is that individuals have to resolve conflicts between instincts and society's demand for conformity. They do that through rebellion, which ironically Lindner also described as instinctual. If they "rebel without having a cause," their rebellion, according to Lindner, is negative because it does not contribute to bringing society in line with the instincts. Their "rebellion has a cause" when it contributes to bringing society more in line with the instincts. Here Lindner provides an example of how a theory-centered psychotherapy brings forth its own psychopathology, with his definition of neurosis as "a compromise formation between the imperatives of the society ... and the instinctual demands of the person" (p. 88). This compromise is the basis of the psychopathology, but it's all created by the theory.

Lindner (1956) tried to account for how instincts are made, locating them "within the organism as energy." This energy he saw "directed toward an inherently determined goal," constituting "an internal stimulus to the mind." He was trying to explain Freud's definition of instinct as "a measure of the demand for work imposed upon the mind in consequence of its connection with the body" (p. 131), following Freud in using quantitative metaphors to account for mind, mental activity, and communication. The problem with this sort of argument is that it argues from quantities to quality, trying to go from one set of abstractions (energy, instinct, body) to another abstraction (mind). These abstractions are of different types but they are all concepts. So his proposed solution does not address the issue of the origin of ideas – of where they originate or how they originate. Lindner, like Freud, was trying to connect body and mind as if mind is a thing that had to be connected to a body. Cybernetics had to work out a solution to this problem in order to account for communication between humans, between humans and other animals, between humans and machines, and between machines, and the communication within bodies and within machines. Freud's kind of explanation just did not work. To cybernetics is due the understanding that what organizes animals and machines, thus making communication necessary, is differences, and differences require an end organ to sense that a difference has occurred. Thus, the cybernetic definition of information as news of a difference that makes a difference, meaning that information is an elementary idea.

To recognize that humans live by ideas, and that ideas are the basic elements of communication, settles the question of what hypnosis and psychotherapy work with. In both we are working with ideas, with the ideas we are aware of as well as ideas that are outside of our awareness, with the ideas that are being shared between psychotherapist and patient as well as ideas that are being

shared within families and other groups and a society. We are also working with ideas that are affecting the body. Thus psychotherapy and hypnosis occur within communication and are healing through the ideas that are applied, interpreted and understood. Lindner demonstrated what can be done in psychotherapy by making hypnosis a condition and working with what Kelly (1955) called the patient's (proto-scientific) theory, which means working with the patient's ideas. Lindner saw what non-communication methods of treatment – lobotomies, electroconvulsive therapy, drugs – can do to people when used as a substitute for the kind of psychotherapy he was advocating.

3.3. Hypnosis - a condition for psychotherapy

In Lindner's (1951) formulation, hypnosis is "a condition under which therapy transpires with increased chances of success," suggesting the converse, that without hypnosis psychotherapy decreases its viability. It follows from his formulation that psychotherapy fits logically inside hypnosis and not hypnosis inside psychotherapy. Lindner's concept of hypnosis opens a way to overcome theory-centered psychotherapy. Hypnosis becomes a condition in which understanding takes place, improving communication and supplying a method for investigating communication.

In this paper I present Lindner as an exemplar in hypnosis and psychotherapy because his work furthered the development of his explicit conceptualization of hypnosis as a condition for psychotherapy. There seems to have been a simultaneous transformation underway in his psychotherapy, as it seems to have been changing from being centered in psychoanalytic theory to becoming centered in the ideas and experience of each patient.

Hypnosis functioned for Lindner (1944) as a therapeutic instrument and as a research tool (pp. 18-19). He defined "hypnoanalysis" as "a radically abbreviated method for the investigation of the personality and the treatment of psychogenic disorders and aberrations of behavior" (p. 287). He (1952) advocated eliminating "the directive [negative] influence of the unconscious by increasing the range of consciousness" (p. 254).

Lindner's introduction to Gindes (1951) credits Gindes with drawing an "implicit distinction" between hypnosis as a *method* and hypnosis as a *condition*. Lindner described suggestive method as introducing the hypnotic state and then exploiting it "for treatment purposes in the tacit expectation that the state itself would be the therapeutically effective factor." But its accomplishments were transient and it tolerated things that came to be deplored: "from the subversion of the patient's dignity to the open employment of the most fantastic tricks and devices to promote the trance state." It became necessary to abandon

hypnosis as method and to develop hypnosis "for use as a condition." This use of hypnosis is founded upon the insight that the trance state should be "a carefully arranged and sensitively controlled psychological condition or 'climate' allowing for those processes to become operative which are necessary for the restoration of integration to the personality." The change from conceptualizing hypnosis as a method to conceptualizing it as a condition effected a change from concepts of the patient as "a pliant pawn to be tricked out of his complaint or perplexity," and as "a meek robot to be conjured out of his pain or distress," to procedures that ensure that "the patient retains his identity, his human dignity, and his self respect." By making explicit the distinction between "hypnosis as a method and hypnosis as a condition," using method to refer to "suggestive method," Lindner opened the way for further development of hypnosis as "a condition under which therapy transpires."

3.4. Proposing a new psychotherapy

The approach developed by Lindner switched the emphasis from theory-centered psychotherapy to practice, from the psychoanalyst as spectator to the psychotherapist as agent, from the passive patient attempting to gain insight through self-observation, using Freud's theory, to the patient as agent, acting to change from negative rebellion to positive rebellion. Lindner reframed Freud's theory of instincts, naming rebellion as instinctual and describing rebellion in the individual as his or her attempt to avoid "adjustment" or conformity to a "maladjusted society," its sadism, repression and greed⁹. Lindner (1956) envisaged the emergence of "a new body of theory, and a new method of practice" (p. 145).

Retaining Freud's theory of the instincts and the Oedipus tragedy as the mythological support for his theory-centered psychotherapy, Lindner (1956) set out openly to reinterpret psychoanalysis, calling for "a re-examination not only of our scientific and professional conceptions, but also our attitudes both social and specialized by the nature of our work." From this reevaluation, he believed there would "emerge a new orientation of the psychological sciences, a new body of theory, and a new method of practice" (p. 145).

Lindner (1952) defined psychotherapy as art and a vocation, as a "mutual" and "interactive" practice where things "are not done to but with a patient."

⁹ Lindner's (1946) position on crime and criminality shows how convinced he was that cultural and social influences on psychopathology are predominant: "Crime is simply a type of behavior predisposed by such motivational factors as we have indicated, and precipitated by the culture" (p. 84). He called crime "an extreme form of maladaptation: because of its history the organism is unable to adapt to the culture," because "the culture is loaded ... with opportunities for affecting the organism negatively." The "demands, codes, injunctions, standards, pressures" of the culture "call for moment to moment adjustment for which the organism is inadequate because of its peculiar history and because these are inimical to its basal trends. Crime is, therefore, the best adjustment it can make under the circumstances" (p. 85).

It is educational and its practice rests upon psychology, (resting upon a biological psychology – not a social psychology – which does not ape the physical sciences), and knowledge of the social sciences, religion, history and philosophy. Psychotherapy does not belong in the preserve of medical doctors, “for the conditions comprised” in psychotherapy “are not illnesses in the medical sense.” Making these conditions illnesses “has blocked progress in psychopathology as a science and psychotherapy as a practice.” Psychotherapy’s goal is “to transform the negative protest and rebellion of the patient into positive expression of the rebellious urge” (pp. 139- 143), replacing vicious circles of negative protest and rebellion (without a cause or purpose) with virtuous circles of rebellion (with a cause or purpose), bringing society more in line with the instincts.

A social contribution of psychotherapy is to increase “the number of rebellious adults” in society (p. 265). Lindner maintained “that adjustment-oriented therapy (which is to say all existing therapy) is no therapy but a sham of treatment that does no more than implement the forces making for conformity.” There is no psychotherapy “unless the processes involved eventuate in the production of a rebellious person.” One can call a psychotherapy genuine “only when it has somehow been brought about that the fundamental conflict between the rebellious instinct and the adjustment imperative has been solved.” (Otherwise there is no reason “to speak of treatment for mental and emotional abnormalities and distress – for the neuroses, the psychopathies, the psychosomatic dysfunctions and aberrations, and the psychoses.”) Through this discussion Lindner arrived at what he called the “real goal” of psychotherapy: “that of helping the individual to re-enter the evolutionary current,” which will be done by “re-education of the disturbed person.” Re-education “must be the business of a new psychotherapy” (pp. 270-271).

3.5.

Lindner and cybernetics

Lindner (1952, 1956) was among the first practitioners to attempt placing psychotherapy and hypnosis within cybernetics. It may be proposed that Lindner’s understanding of cybernetics influenced his definition of hypnosis as “a condition under which therapy transpires with increased chances for success,” setting the stage for lifting hypnosis out of the domain of suggestion and challenging the conventional belief in the possibility of one-way or “unilateral” control, leading him to conceptualize hypnosis as unconscious communication between psychotherapist and patient. Cybernetics also changed the role of the psychotherapist from the observer or spectator to an active participant with the patient in the healing process (Ruesch and Bateson, 1951), increasing flexibility and acting to increase the number of choices (von Foerster, 1981). The scientists

who worked out the logic of cybernetics recognized that they could not exclude circularity from communication, logic and science, leading to the conclusion that communication is always a circular process. The use of the notion of circularity by Gindes (1951) may account, in part, for what Lindner wrote in his introduction to Gindes’ book. For Gindes the procedure of hypnosis is based upon suggestion, meaning the alteration of actions through thoughts, objects and the spoken word (p. 175), and is based upon this fundamental axiom: “Suggestion creates the hypnotic phenomena, and in turn, the phenomena create heightened suggestibility” (p. 87), affirming the circularity of suggestion and suggestibility. Circularly is implicit in his explanation that “all suggestion is auto-suggestion; all hypnosis, auto-hypnosis.” The psychotherapist selects the appropriate tools and instruction, providing “the patient with some attractive idea which will fire his imagination to such a degree that a physiological change takes place within his own body. This physiological change – caused by himself – is the actual hypnosis” (p. 159). Suggestion, then, as Gindes conceptualized it is the procedure that creates hypnosis.

From there Lindner draws the subtle distinction between hypnosis as “condition” and hypnosis as a “suggestive method.” In distinguishing hypnosis as a condition for psychotherapy, Lindner seems to be fitting psychotherapy inside hypnosis. If he is doing that, he could be saying that hypnosis is not a bag of tricks that psychotherapists can use to do things to patients. Rather, hypnosis as a condition of psychotherapy is not itself the psychotherapy but it is a way to talk and interact with patients that becomes a context for the psychotherapy. The hypnosis itself is not the psychotherapy. The psychotherapy depends upon the ideas or concepts that are applied, what they mean to the patient, and how each patient interprets and enacts them. The notion of hypnosis as a condition of psychotherapy fits with Lindner’s idea of psychotherapy as re-education (placing psychotherapy in the context of learning and of what Bateson (2000) called “learning to learn”).

Lindner (1956) credited cybernetics with explaining ideas. Recall that for him instinct is an idea, leading him, but not cybernetics, to define instinct “as built-in possibility or potentiality in the organism with the express function of transmitting information to the co-ordinating and executive centres of the brain.” He described instinct in terms of the mechanism of circularity, the feeding back of information, communicating within the body and between bodies, and for this description he drew from the cybernetic concepts of circularity, complexity, and flexibility (pp. 136-137).

The possibilities, which are built into organisms, increase with the complexity of an evolved and evolving organism. Lindner (1952) stated a cybernetic truism:

"the more complex the organism in question the greater the range of its possibilities." Thus, "the more developed the brain the more possibilities exist for the given animal – possibilities which ... must be made good by learning." (p. 228).

To find out how some of these ideas were working out in Lindner's psychotherapy, I discuss his last published case, "The Jet-propelled Couch." This case – the one for which he is best known, a classic in the psychotherapy literature (Shem, 1986) – shows him coupling psychotherapy to cybernetics and attempting to solve the problem of theory in psychotherapy. (This case is not about hypnosis and thus does not illustrate hypnosis as a condition for psychotherapy. What it shows which has relevance in connection with hypnosis is how theory-centered psychotherapy has to overcome theory before hypnosis can legitimately become a condition for psychotherapy.)

3.6.

Lindner's case of Kirk Allen

Even if Lindner's case of Kirk Allen were fiction, even if the character Kirk Allen never existed, even if the case is a composite of stories or just the product of Lindner's imagination, it remains valid as a heuristic device. Of interest here is the understanding that can be gained from studying Lindner's construction of the narrative which does not depend directly upon the facts about Kirk Allen.

According to Lindner's account, Kirk Allen was in his thirties, a research physicist, who was working at a government installation in the Southwest, spending his free time using the research facility's computers to do calculations for trips into the future. He was so absorbed in his imaginary universe that it was reducing his efficiency at the government installation which was probably developing nuclear weapons of mass destruction. Since he was a high security risk for the government, his psychosis had to be treated. Treatment was not available at the installation, so the resident physician arranged to send him to Baltimore for treatment by Lindner.

As it turned out Kirk, as a boy, had started reading a series of books about a Superman-type character whose name was Kirk Allen. He concluded that the stories "were about me." Kirk told Lindner (1954): "I knew that what I was reading was my biography" (p. 179). Kirk became convinced "that somehow the author had obtained a knowledge of my life and had written its story. So the first thing I had to do was remember, and it seemed to me that I actually recalled everything he described," showing how easily "memory" may be constructed. He was in the curious position of "an adolescent boy remembering the adventures of himself as a grown man," convincing himself that "the books had been composed in the future." So he was able "to remember the future" (p. 181). He became the Kirk Allen of the future: "I actually live what the future Kirk Allen lives; and return

here to amend or add to the biography..." (p. 184), acknowledging that spending more and more of his time as this "other Kirk Allen" was what got him into trouble; yet, "I don't think I can be blamed for this – his is such an exciting life compared with mine; but of course I have a job to do here" (p. 185).

Kirk's challenge for Lindner was that Kirk "regarded himself as completely normal, was thoroughly convinced of the reality of all that he experienced, and could not comprehend its significance in terms of his sanity." Kirk recognized that "his experiences were extraordinary," but they were no cause for alarm. His fantasies "were due to some unknown psychic quality or ability with which he had been somehow endowed" (p. 185).

Lindner concluded first, that Kirk was "mad" and, second, that his psychosis was life-sustaining, calling Kirk's "mental abnormality" madness because he could not comprehend, or admit to himself that his experience was abnormal. Unlike most psychotic individuals who usually are aware of their disturbance, and who are aware because they are in pain, Kirk was convinced of his sanity, and saw no conflict between the world and his imagination. Lindner felt helpless to convince Kirk otherwise, nor did he try to prove to him that he was insane. Instead, he appealed to the scientific side of Kirk: "I set myself to capitalize on the one quality he had demonstrated throughout his life, the quality that had inspired his first attempts to deal with his loneliness, the quality that urged him toward a scientific career: his curiosity" (p. 189).

Lindner, true to psychoanalytic theory, traces Kirk's difficulties to one traumatic childhood event that would determine his future: it was when his family "abruptly severed his almost symbiotic relationship with" his Polynesian nurse. She had protected and nourished him and gratified his biological and emotional needs. For a period he was removed from her care so he could be "civilized," learning the language of whites and wearing clothes. Shortly after he was reunited with her, she died suddenly, leaving him, at age six years, to his imagination. He began to construct a world for himself and he never learned "to distinguish between the real world and that which was the product of his own mental functioning" (pp. 191-192).

For a year Kirk's psychotic condition did not improve, but Lindner believed he had kept him from slipping further into psychosis. Lindner knew if he failed with Kirk the alternative was likely to be "convulsive 'therapy' or the psychosurgical methods" (lobotomy), all of which Lindner disapproved. He believed "that they violate every progressive canon of therapy," and he was "convinced they do more harm than good" (p. 197). He wanted to protect Kirk from psychiatry's "new kind of vegetable kingdom": "His psychosis notwithstanding, he had a fine brain, a basically well-motivated personality, and showed promise of

being – when freed from the debilitation of his disorder – one of those valuable persons on whom the future of our civilization depends" (p. 197). Although Lindner was a pioneer in the combination of hypnosis and psychoanalysis, he ruled out using hypnosis with Kirk, because he thought the boundary between reality and fantasy was too tenuous and he wanted to keep Kirk connected to "this world"¹⁰.

Lindner came to see "that in order to separate Kirk from his madness it was necessary for me to enter his fantasy and, from that position, to pry him loose from the psychosis" (pp. 198, 203). Consequently, Lindner read 200 chapters of Kirk's "biography" and hundreds of pages of his notes, keeping detailed records, making maps, and performing complicated calculations. He did all this to keep up with Kirk, to find out about his world, making contact with him to bring him out of his madness. Lindner steeped himself in Kirk's documents to find possible errors in his mathematical calculations of his trips into the future: "What I did was confront him with an error in logic, a mistake in calculation, or a difference in description between one part of the 'record' and another, and demanded that he 'fix' it" (p. 198).

Lindner's persistence paid off. By finding calculations in Kirk's charts that Kirk could not fix, Lindner "forced a slight crack in the apparently "fantasy. I knew that my participation in it, the evidence I had just given of total acceptance... had, for the first time, made him question it" (p. 201). Kirk kept putting off preparing new star maps Lindner was urging on him. Lindner was engaged "in the same behavior as the patient," expressing "the same ideas in the same language," projecting before his patient, as on a screen, "the patient's own image and activities" (p. 203). Lindner was helping his patient to see through the eyes of the psychotherapist, trying to get him "to take up a critical position vis-à-vis what he observes, i.e. his own behavior," compelling him "to adopt an attitude," which Lindner proposed to transform into a therapeutic tool with which to refashion his patient's "psychic structure" (p. 203). Lindner's direct involvement confronted Kirk "with his mirror image, and maneuvered him into the critical reality position," edging him out of his psychosis.

Lindner acknowledged that he was playing a dangerous game with signs of obsession, psychic distress, and pain (p. 207). Yet, he was enticed by the gratification of his curiosity and the creativity to give free play to his inventive whim. His "mental equilibrium" was disturbed by his participation in Kirk's psychosis, bringing him "within sight of psychological distress." He

¹⁰ Lindner knew other psychotherapists (John Rosen, whose work was later discredited, and Milton Wexler, for example) who had the idea of participating in the patient's psychosis.

became obsessional about correcting errors and finding inconsistencies in Kirk's "records," falling "under the spell of Kirk's Utopian vision" and "succumbing to it" (p. 208). Lindner continued his "intense pursuit of error and inconsistency" in Kirk's records, not as he had done previously to bring Kirk out of his psychosis, but now for the satisfaction of correcting them. Lindner became anxious when he unearthed errors: They "made me uncomfortable, and created moderately distressful symptoms which could be relieved only when the correction was made" (p. 208).

Lindner found himself, even when he was not with Kirk, "translating certain words, terms and names into [Kirk's] 'Olmayan' language" (p. 209). Lindner was later surprised to find out that no one around him noticed any outward change in his deportment during this period. He, however, became aware of psychic distress and the need to extricate himself from his predicament through self-analysis. Before he had succeeded, Kirk did something that "marked the successful conclusion of Kirk's treatment." Here is how Lindner introduced what occurred: "For it chanced that Kirk and I reversed roles and, in one of those startling denouements that make my work the unpredictable, wonderful and rewarding pursuit it is, the folly we shared collapsed¹¹" (p. 211). Moreover, the text shows that this is what the psychotherapy did for the psychotherapist as well as for the patient, and it becomes a metaphor for what Lindner's psychotherapy was doing in practice to his theory-centered psychotherapy.

One day Lindner noticed that Kirk's attitude and demeanor had changed. Lindner kept asking his patient what was wrong. Finally, Kirk told Lindner he had been deceiving him; he no longer believed in the theories, he had not believed his theories for some time. The visits to the future had all been hallucinated. Lindner was shocked; he first thought that the patient could not do that to him. Kirk had actually given up the psychosis some months earlier, acknowledging that he had been making the whole thing up: "I realized I was crazy. I realized I've been deluding myself for years; that there never have been any 'trips,' that it was all just – just insanity." Lindner asked, "why did you pretend?" "Because I felt I had to... I felt you wanted me to!" (p. 214). To experience what Lindner went through when he heard Kirk's words requires reading Lindner's account of the scene. Kirk, as it turns out, engaged in a pretense that he was still in a psychosis for the sake of his psychotherapist.

¹¹ With these words Lindner makes good on the epigraph of the chapter, a quote from Eddison, *The Worm Ouroboros*. Nowhere in the text does Lindner mention Ouroboros – the worm that bites its own tale, which has become the symbol of reflexivity, but the text shows that this is what the psychotherapy did for the psychotherapist as well as for the patient, and it becomes a metaphor for what Lindner's psychotherapy was doing to the whole body of his psychoanalytic theory.

Discussion

The case of Kirk Allen shows Lindner attempting to turn away from theory-centered psychotherapy to the “theory” of the patient as the basis for the psychotherapy, undermining indirectly the whole of theory-centered psychotherapy. The chapter title for this case, “The Jet-propelled Couch,” betrays that it is about the “Couch” as well as about the patient, Kirk. Lindner propelled the couch itself into the future. The subtext of the story is that psychotherapists are doing with their theories what Kirk was doing with his theory, creating an analogy between what Kirk’s theory had done to Kirk and what it was doing to Lindner, between what theory-centered psychotherapy does to the perception of the psychotherapist and the psychopathology it attributes to the patient.

After building up a description of Kirk’s biography, Lindner’s story oscillates between his comments on Kirk’s imaginative (“insane”) construction of theory and the imaginative construction of Freudian theory, with Lindner describing a parallel process where he, the therapist, is surmounting his theory-centered psychotherapy just as Kirk, the patient, is surmounting his “insane” theory. Lindner paints himself as working so thoroughly within Kirk’s theory that he came to “believe” it, leading one to wonder how this situation might be analogous to what happens to psychotherapists whose training immerses them into a theory-centered psychotherapy. It is at this point that Kirk, the patient, turns to deliver his psychotherapist from the patient’s theory. Just as Kirk does that for Lindner, Lindner seems to do something similar for his readers, proposing to jolt them from a theory-centered psychotherapy.

What Lindner was doing with Kirk serves as an analogy for what Lindner was doing to psychoanalytic theory, as he described it in *Prescription for Rebellion* (1952) and in his last book, *Must You Conform* (1956), leaving analogies to the reader between Kirk’s elaborate theory and memory of the future and the elaborate theory of psychoanalysis and constructed memories of the past. All Kirk had to do was read the texts, believing they were about his life, and they came to be about his life. His memory cooperated, allowing him to recall events he was reading about. This example serves as an analogy for the way theory is used in theory-centered styles of psychotherapy.

Lindner turned the narrative about Kirk into a tale about himself, which is also a story about theory and what theory in theory-centered psychotherapy is likely to be doing to psychotherapists as well as to their patients. The transition came with Lindner’s admission that “strange things were happening to me, his psychoanalyst (or, better, his psychotherapist, since the method I was employing was no longer strictly that of psychoanalysis)” (p. 203), acknowledging implicitly

his movement from theory-centered psychoanalysis to a psychotherapy using the patient’s theory, and giving another clue to what the subtext of Lindner’s story might be about. Having disclaimed using psychoanalysis at this point, he has now stepped outside the theory, or so it would seem. *Prescription for Rebellion* gives the background for what he might be doing in telling the story of Kirk; Lindner seems to be reinterpreting psychoanalysis and all psychotherapy. He started by isolating the ideas that were making a difference for the patient, the practice, or the society. His case description of Kirk is actually a commentary on psychoanalytic theory, and as such on all theory-centered psychotherapy, on psychotherapy proposing its own psychopathology, and the psychopathology supporting social imperatives to conform and leading to the social adjustment of the individual.

Here, then, is his confession: “I, the therapist, became quite involved in the psychosis of my patient and for a time and to some degree shared his obsession.” Lindner became fascinated with Kirk’s world as his “participation in the grandiose delusion increased... the sharply defined edges of reality began to fade and I entered part way into the incredible universe of Kirk’s design” (p. 206). Lindner’s entering into Kirk’s incredibly designed universe could serve as an analogy for psychotherapists entering (through training in theory-centered psychotherapies) into the incredible universe of the theory’s design. The trainee enters into the design of a theory-centered psychotherapy with commitment to make that his approach. Here Lindner describes what psychotherapists in training go through, which is the discomfort of the double bind required for learning to understand a theory so well that it becomes the way they think, see, diagnose and treat, supplying the procedures for their practice of psychotherapy.

In summary, Lindner’s narrative tells us that Kirk entered the world of the texts he read, applying them as his life story. Lindner entered the world of Kirk as a way to bring Kirk out of his psychosis just as he had earlier entered the world of Freud’s texts and psychoanalysis, mastering them to become a psychoanalyst. By entering Kirk’s world, Lindner ventured outside the world of psychoanalytic theory. Having entered Kirk’s world, Lindner had to extricate himself from it, but he did not do it on his own just as he had not on his own extricated himself from theory-centered psychotherapy. It was Kirk who brought Lindner out of the world of Kirk’s theory. Just as Lindner had put his theory aside to work with Kirk’s theory, so Kirk, having put his theory aside, turned to bring his psychotherapist out of the patient’s theory. Lindner’s entering Kirk’s world enabled Kirk to see himself through the eyes of his psychotherapist, and become aware of his insanity. Kirk saw that his psychotherapist had entered the fantasy world of the patient’s theory so he turned to bring him out of that

world. Lindner, following Kirk out of the world of Kirk's theory, becomes an exemplar of surmounting theory-centered psychotherapy.

Lindner proposed to go into the world of the patient and live in that world and let the patient see how that world looks through seeing it through the eyes of the psychotherapist (see von Foerster, 1991). The process folds back on itself. Lindner here solved the problem of transference – the problem of the screen. The screen is to see the self through the eyes of the other, which is a reflexive process. The literature shows that many of Lindner's contemporaries conceptualized the process as *imitative*: Patients take in and apply the theory of their psychotherapists and see through it, leading to the theory determining their self-observation as well as their way to see. Lindner is the exemplar of the psychotherapist learning the theory of the patient and becoming the mirror for the patient to see his or her theory through the psychotherapist's eyes, conceptualizing the process as *constructive*. Kirk's problem was a learning problem of the second order, learning how to see himself through the eyes of the other, rather than construing his experience through a theory¹². Having achieved what Bateson (2000) called "learning to learn" in the context of psychotherapy, Kirk, in overcoming his psychosis, also surmounted the double bind of the theory behind his psychosis.

Kirk, however, as Lindner tells the story, had climbed another step on the ladder of abstraction to the level of self-reference. Not only has Kirk achieved reflexivity, seeing through the eyes of the other, he has come to self-observation. He has come to self-observation not through free association or introspection, not through observing Lindner observing him. Self-observation occurs in instances when individuals become aware of their self-production: "I am causing myself."

Lindner leaves it to the reader to draw the conclusion: Having undermined the foundation of his theory-centered psychotherapy and with it all psychotherapy theory of psychopathology, Lindner had a replacement for it, but he proceeded by indirection to avoid premature exposure of what he was doing. As a young psychotherapist in his late twenties, he (1944) was already using hypnosis as an adjunct to free association. By 1951 he has advanced his thinking, reclaiming hypnosis by calling it a condition for psychotherapy, admitting that the only tool the psychotherapist has to use is the self. Thus the psychotherapist, like the observer in cybernetics (von Foerster, 1981, 1991), is included within the psychotherapy and the psychotherapy is understood to be part of the ongoing life

¹² Following Laing's (1972, p. 40) lead, we may say that we see through a theory or we see with it, meaning it becomes its own object of imagination and construction.

story of both patient and psychotherapist (Ruesch and Bateson, 1951). Together they have come to see not the objects constructed by theory; they have come to see through the eyes of the other.

5.

Postscript

Fifty years after Lindner coupled psychotherapy and hypnosis with cybernetics, redefined hypnosis as a condition for psychotherapy, and began a process pointing to how to overcome theory-centered psychotherapy, practice seems still to be lagging far behind¹³.

Taking hypnosis as a condition for psychotherapy assumes that both hypnosis and psychotherapy are communicative acts by human agents, occurring through sharing ideas. Hypnosis is by design working with the ideas of the patient, providing the climate where patients can use their imagination, images and experiences in the "causing" or producing or constructing of a self – a journey that can be expected to continue for as long as an individual is organically and mentally alive. If we take hypnosis as a condition of psychotherapy, we have to be clear about what kind of psychotherapy it is a condition for. It is a result of the study reported here that hypnosis is counter-indicated as a condition for theory-centered psychotherapy for the simple reason that theory-centered psychotherapy produces psychopathology, assuming that it already exists within individuals, and needing only to be diagnosed through using the psychotherapy theory. But the psychopathology found in the diagnosis will, upon examination, turn out to be the psychopathology constructed by the theory-centered psychotherapy. If hypnosis is used as a suggestive tool, manipulating patients to "find" or "locate" theoretical objects or constructs, patients can be expected to believe that they have found, not made, them, using them to shape their self-

¹³ In Lindner's day psychoanalysis was reaching its peak of public influence and psychiatric dominance. It dominated psychiatry, and psychoanalysts controlled many departments of psychiatry in the medical schools. Psychoanalysis, the paragon of all theory-centered psychotherapy, did not (and could not) live up to its claims, discrediting itself and psychiatry. Rather than replacing psychoanalysis with a non-theory-centered psychotherapy, returning to practice and the concrete experience through using clinical hypnosis, psychiatry replaced it with "biological pharmacology." The result is that there are now few residents in psychiatry learning anything about psychotherapy. Is it possible to reverse the trend, moving away from psychiatrists prescribing psychoactive drugs to their healing disturbed and suffering patients through communication, employing hypnosis as a condition of their psychotherapy? If psychiatry is to return to psychotherapy there is considerable work to be done by psychotherapists committed to the viability, efficacy and future of psychotherapy. While psychotherapists cannot be expected to unlearn their theories, (and educated psychotherapists are usually conversant with several theoretical approaches), they are unlikely to attract contemporary psychiatry to a theory-centered psychotherapy. Psychotherapists will have to do something different. To begin with, they can stop applying theory or theoretical constructs in their psychotherapy, stop imposing their theory on their patients. Putting aside all theory-centered psychotherapy approaches, they can return to a dialogical practice suitable for making their practice evidence based. A prerequisite for doing that is to make hypnosis a condition of psychotherapy, improving communication and supplying a method for investigating communication and its outcomes.

-definition. If anything can be obtained from such a mutually deceptive process, it seems to me that approaches using hypnosis as a condition for a non-theory-centered psychotherapy can better utilize the ideas and competencies of patients to work out novel solutions to their prob lems.

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Graham Barnes in Nora Bateson¹

Pogovor o epistemologiji, ki jo je predlagal Gregory Bateson²

Nora (N): V redu, vedno znova se znajdemo pred vprašanjem, kje začeti. In —

Graham (G): No, mislim, da sva ravno kar začela. Ti si že začela. In tako sva dejansko že začela.

N: Začela sva.

G: Mnogovrstno ... mnogovrstno nekaj.

N: Mnogovrstne perspektive.

G: Da.

N: Mislim, da bi raje rekla mnogovrstne perspektive kot pa interdisciplinarne.

G: Vendar pa meni ni všeč beseda "perspektive."

N: Mnogovrstne —

G: Ker s tem predpostavljamo, da gledamo v "to", kar ne drži.

N: To je res. V redu, imaš prav.

G: Raje govoriva o ... mnogovrstnih pristopih. Tudi ne želiva govoriti o "disciplinah"; temu se poskušava tu izogniti.

N: Temu se poskušava izogniti.

G: Mnogovrstni načini pogovora o tem, kar si mislimo, da vidimo. In govoriti o — dejansko gre za mnogovrstne načine pogovarjanja. Mislim, da je Gregory Bateson na koncu, zadnja leta svojega življenja, obžaloval, da ni v svojem delu posvetil več pozornosti jeziku. Ko je s sodelavci razvil teorijo dvojne vezi, niso jeziku dali takega poudarka, kot so mu ga ljudje začeli dajati v sedemdesetih letih prejšnjega stoletja. Vendar pa, ko berem, kaj mu je uspelo narediti z idejo uma, vidim, na kako brillanten način kritizira kartezijanski dualizem uma in telesa. Nihče od filozofov pred njim tega ni naredil na tak način, niti Wittgenstein ne, ki mu dajejo zasluge, da je presegel dualizem, niti številne drugi. In to je postalo tako resno, da je v zgodnjih osemdesetih letih prejšnjega stoletja filozof Richard Rorty napisal knjigo, v kateri je rekel, da je potrebno idejo uma v celoti opustiti. In to je lingvistični obrat — izpolnitev lingvističnega obrata v filozofiji, prenos pozornosti na jezik, na to, kako govorimo, zakaj govorimo na način, kot govorimo, in ignoriranje dualizma um/telo — ne preseganje, temveč popolna opustitev. Tako da so se nekateri najnaprednejši filozofske misleci odmknili od ideje uma, ker so se poskušali izogniti temu dualizmu.

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² Graham Barnes je povabil Noro Bateson, da se z njim pogovarja izrecno za tematski sklop o Gregoryju Batesonu v Slovenski reviji za psihoterapijo Kairos. Prevedel je Miran Možina.

Ko berem tekste Gregoryja Batesona, name naredi vtis, da mu je uspelo pokazati, kako je lahko uporaba koncepta uma legitimna. In da se dvigne nad dualizem na tak način, da pokaže, da ne gre niti za idealizem niti materializem — da ni potrebno izbrati ene ali druge strani — da obstajajo utemeljene stvari v obeh pozicijah. In to nas pripelje do mnogovrstnega — karkoli bi že to mnogovrstno lahko bilo. Morda mnogovrstne ekologije idej. Obstajajo celi sklopi idej. Mislim, da je pokazal, kako so ti različni sklopi idej med seboj povezani. In povezani so preko idej. In potem iz njih poganjajo ali se razmnožujejo nove ideje. In na to je mislil, ko je govoril o umu ... vsaj v enem delu.

N: No, zanimivo je, ker je Gregoryjev opis uma, ki ga je dobro imeti pri roki, če imaš izvod *Uma in narave* kje v bližini, kajti tam je podal opis tega, kar mu pomeni um, ki gre tako onstran ... tako onstran ideje interdisciplinarnosti ali multidisciplinarnosti. Zelo težko je povezati te pojme s tistim, kar je razvil. Meni se zdi, da je na drugi ravni in da zaidemo v težave, če poskušamo istočasno govoriti o interdisciplinarnosti in umu prav iz tega razloga — ker je delal s svetom, ki je bil tako integriran, da je bil, kot si rekel, celoten proces življenja nerazdvojen. Zato ga je tako težko definirati v smislu disciplinarnosti ali interdisciplinarnosti.

G: Ali ni v tem, kar si ravnokar povedala — da je enačil um in življenje — da mu v tej enotnosti, tej enosti, tej povezanosti, v tem pogledu, da sta um in življenje enaka, ni bilo več treba govoriti o telesu in umu. Ker je življenje samo um. In um je življenje.

N: In nenavadno je, da zanj to niti ni bilo zanimivo.

G: Ne, temveč le mimogrede.

N: To je bilo le implicitno.

G: In to je povedal proti koncu v enem zadnjih predavanj — mislim, da je to zabeležil le nekaj dni pred smrtno — ko govorim o umu, govorim o življenju, ali nekaj podobnega. Morda lahko najdeva točno navedbo — je zelo zanimivo.

N: No, ko je zasnoval kriterije Uma, je zanimivo, da na koncu seznama pravi: "Trdim, da prihaja do pojavov, ki jih imenujemo misel, evolucija, ekologija, življenje, učenje in podobno le v sistemih, ki izpolnjujejo te kriterije." Tako da na tej točki ni več razcepova telo/um.

G: Ne, mislim, da se popolnoma strinjava, da je zelo hitro presegel dualizem, morda že v tridesetih letih prejšnjega stoletja.

N: Morda že v tridesetih, ja.

G: Mislim, da se je veliko ubadal s tem problemom že zelo zgodaj. In da to sega nazaj do njegovega očeta, Williama Batesona.

N: Je —

G: Njemu pripisuje zasluge. Njegova genetika in njegovo prerekanje z Darwinom je napovedovalo takšen način mišljenja. Tako da se ni začelo kot strela z jasnega; to je zorelo — tam, kjer je odraščal — kjer je bil vzgojen.

N: No, spet se kaže, da v kolikor je sistem mentalni proces, potem ni točnega začetka.

G: Točno. Dejansko se kaže kot evolucija idej.

N: Res je.

G: Hvala, da si to omenila, ker sem ravno to poskušal povedati. Da se ni kar spustilo iz oblakov. Šlo je za dolgotrajjen razvoj.

N: Bilo je znotraj konteksta samega —

G: Točno.

N: — znotraj njegovega življenja, očetovega dela ter narave družbenih in lingvističnih paradigem, v katerih je našel tisto, kar je in ni bilo v sozvočju.

G: To, kar si povedala, naju privede do načina, kako je lahko kritiziral — no, predvsem kako je lahko razvil kriterije za to, kaj je um, tu v knjigi *Um in narava* na strani —

N: 101 in 102³.

G: — 101-102. In tudi v otvoritvenem predavanju na konferenci *Onstran dvojne vezi*, ki ga je imel marca 1977 v New Yorku — kjer je opisal korake, ki jih je naredil, da je prišel do nove znanosti, ki jo je poimenoval epistemologija.

N: Pravi: "To je začetek proučevanja, kako razmišljati o mišljenju."

G: In v tistem predavanju je govoril, kako se je moral spoprijeti z določenimi načini mišljenja, ki so ga ovirali pri razmišljjanju o mišljenju. In ki so mu onemogočali razvoj — ki so ovirali njegov razvoj razumevanja, da je evolucija sama ideja, ter da gre pri evoluciji za evolucijo idej, kar je mišljenje o mišljenju.

N: Ker — da — ker na naslednji ravni, organizmi — in od praživali do zeber do tebe in mene, rakov, orhideje in tropentice —

G: Točno.

N: — niso organizmi, ki vključujejo samo sebe; vsak je sklop idej in sporočil o odnosih, ki so med seboj odvisni in povezani z raznimi vrstami drugih organizmov. Ko praviš evolucijo idej, gre za ... konglomerat, skupek idej, ki skupaj oblikujejo ideje in se gibljejo skozi različne oblike komunikacije in odnosov, rojevajo nove ideje in opuščajo stare.

G: In tako postane po eni strani usmerjena in po drugi strani stohastična.

N: In vedno krožna.

G: Seveda.

N: In tu postane zahtevno, če se vrneva k vprašanju vloge interdisciplinarnosti — vnesti to v pogovor, ko dejansko vse discipline na svojih področjih ne potrebujejo le retorike, temveč drugačen fokus. Ne moreš ločiti kulture od biologije, od podnebja, jezika, od informacije, če hočeš videti, kako vsak posamezni kontekst deluje znotraj drugega konteksta. Nemogoče je to narediti, če imaš samo eno lečo.

G: Upoštevajva, da piševa za psihoterapevtsko revijo in v prvi vrsti za psihoterapevte.

N: Velja.

G: In da želiva, da bi psihoterapevti spoznali, da je ustrezna znanost, kamor psihoterapija spada, epistemologija, o kateri govori Bateson.

N: Mhm.

G: ... v tem primeru, poglejva, če lahko spustiva najin pogovor na praktično raven — praktično v smislu, da je najin pogovor teoretično smotrn, zelo koristen za psihoterapijo.

N: Velja, mislim, da je to dobra ideja. Po mojem mnenju je začetek dejansko v Gregoryjem zgodnjem antropološkem delu, ko je sodeloval z Margaret Mead na Baliju in Novi Gvineji. Veš, gre za zelo temeljno in tudi zelo globoko opažanje, da ljudje v različnih

³ Bateson, G. (1985). *Mind and Nature: A necessary unity*. London: Flamingo edition, Fontana paperbacks.

kulturah razmišljajo na različne načine.

G: Da.

N: In to vemo. To vemo, ko vsak dan opravljamo svoje dolžnosti. Lahko je to ohranjati kot neke vrste abstraktno resnico v svetu. Vendar dejstvo je, da lahko vidimo, kako druga skupina ljudi na drugačen način obravnava stvari, za katere sami mislimo, da so trdne, kot na primer poroka, denar ali smrt. Takrat nam lahko postane jasno, da so to ideje in da te ideje niso trdne, ker so različne v različnih kulturah. So spremenljive. In tako je prva ideja, ki jo lahko ugledava na zelo praktični ravni, ta, da so tiste ideje, ki pravijo, da se ideje ne morejo spremeniti, slabe ideje. Spreminjajo se. Ideje so spremenljive. Ko govoriva o ekologiji uma, govoriva o tem, da je živa možnost misli v njihovih medsebojnih odnosih. Mislim, da že sama ta ideja in ta metafora odpira velikansko možnost za delo z idejami, ki jih imamo v naših glavah, saj jih lahko ugledamo kot potencialno spremenljive.

G: Kar je temelj, ali naj bi bil, upam, temelj psihoterapije: ideje, ki jo ima pacient, pacient in terapevt ne razumeta na enak način.

N: Ne.

G: Tako da glejmo na vsakega pacienta kot na njegovo ali njeno lastno epistemologijo in na vsakega terapevta kot na epistemologijo. Navsezadnje je Gregory Bateson sam dejal, jaz sem epistemologija – jaz sem svoja lastna epistemologija. Tako postanejo cela znanost, ekologija idej in epistemologija zelo osebne. In ko terapevt predpostavlja, da je njegovo ali njeno razumevanje enako pacientovemu, že lahko pride do napake, do blokade tega, kar terapija lahko doseže. Tako da če opazujemo preprosto interakcijo med terapeutom in pacientom, je že ta sama po sebi izjemna dosežek. Podobno kot je Gregory Bateson v tridesetih letih prejšnjega stoletja govoril o različnih kulturah, kako različne so bile ideje ljudi drugih kultur od idej njegove lastne kulture.

N: Kar praviš, torej pomeni, da je v bistvu vsak pogovor medkulturni pogovor.

G: Vključno z najnim ta trenutek.

N: Vključno z najnim ta trenutek.

G: Kajti moj Gregory Bateson je zelo drugačen od tvojega Gregoryja Batesona. Ne moreva — deliva si Gregoryja Batesona in sklop idej, ki sva jih izbrala. Prepričan sem, da je tvoj izbor bogatejši in večji od vsega, kar si lahko predstavljam. Vseeno pa vabiva ljudi, da bi proučevali Batesonovo delo in iz njega izbrali čim več idej, da bi se lahko od njih učili. Vendar pa se bomo še naprej učili na osnovi naših ozadij, izkušenj in lastnih sposobnosti. Ne bomo se učili *točno tistih*, ki jih je imel Gregory Bateson, ker je to v prvi vrsti prevelik teritorij. In drugo, vnesli bomo naše lastne izkušnje in učenje.

N: Karkoli lahko vidimo le skozi naš lastni okvir.

G: Skozi naš lastni okvir — točno.

N: Karkoli že, bo uokvirjeno z našim notranjim uokvirjanjem.

G: Vendar pomisli: kako nas naši pogovori spreminja.

N: Če smo za to odprti.

G: No —

N: Če je to tisto, kar iščemo.

G: Da.

N: Potem bomo to tudi našli.

G: Ker midva — ne sedim tu in se pogovarjam s teboj zato, da bi spoznal, kaj je dejanski Gregory Bateson. Pogovarjava se o idejah. Ob tem se zavedam, da me bo vsak, s katerim vstopim v tak način pogovora, vodil — pogovor in drugi me bo vodil do novih razumevanj, novih interpretacij, do tega, da bom doumel stvari na drugačen način.

N: Mislim, da tako občutim včasih, vendar ne vedno.

G: No —

N: Vendar bi rada.

G: Ne pravim, da z mano ni podobno —

N: Jaz —

G: Rekel sem, da upam.

N: Tudi jaz upam. Mislim, da je ena od stvari, ki se jih vse bolj zavedam - in saj veš, ko razmišljam o kriterijih mentalnega procesa in v okviru ideje, da se evolucija dogaja na ravni konteksta - da težišče pogovora ni več na tem, kdo ima prav, kdo več ve ali kdo dominira, temveč na tisti ravni, ko se sprašujem, kaj se lahko naučimo drug od drugega. Kaj je v tvojem okvirju različno od tistega v mojem okvirju? In kako bom interpretirala te razlike? Kaj se lahko od njih naučim? Kje se tiste meje, tisti obrisi ujemajo z mojimi?

In če je to narava pogovora, se lahko porodi drugačna vrsta ekologije: medsebojni odnosi idej, ki si jih na ta način podelimo, se postavijo pred nas kot možnosti in ne kot merjenje, primerjave ali tekmovanja, temveč kot opazovanje in spraševanje.

Graham Barnes and Nora Bateson¹

A conversation about the epistemology proposed by Gregory Bateson²

Nora (N): Okay, well there's always the question of where to begin. And —
 Graham (G): Well, we just did. You just began. And so we actually have begun.

N: We've begun.

G: Multiple... multiple something.

N: Multiple perspectives.

G: Yes.

N: I think I'd rather say multiple perspectives than interdisciplinary.

G: But I don't like the word "perspectives."

N: Multiple —

G: Because that presupposes that we're looking at "it," and we're not.

N: That's right. Okay, you're right.

G: Let's talk about... multiple approaches. Well — now, we don't want to say "disciplines"; that's what we're trying to avoid here.

N: That's what we're trying to avoid.

G: Multiple ways of going about talking about what we think we see. And talking about—it's multiple ways of talking, really. Gregory Bateson regretted, I think, at the end, like the last few years, that he didn't give more attention to language in his work — that when they got on the double bind, that they didn't give the attention to language that people started giving to language in the 1970s. But when I read what he does with the idea of mind, he is so brilliantly challenging the Cartesian dualism of mind and body. And he did that in such a way that before him, none of the philosophers had done, not even Wittgenstein, who is given the credit for having surmounted the dualism, or many others. And this got to be so serious that in the early 1980s, Richard Rorty, the philosopher, wrote a book in which he was saying that the whole idea of mind had to go. And that is the linguistic turn — the fulfillment of the linguistic turn in philosophy, of giving attention to language, how do we talk, why do we talk the way we do, and ignoring the whole mind/body dualism — not surmounting it, just dismissing it. So that some of the most progressive people thinking in philosophy seemed to be moving away from the idea of mind, because they were trying to avoid this dualism.

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² Graham Barnes invited Nora Bateson to join him for a conversation specifically for a special issue of Slovenian Journal of Psychotherapy Kairos on Bateson.

And when I read Gregory Bateson's material, what impresses me is that he's able to show that there's legitimacy in the use of the concept of mind. And that he so surmounts the dualism that he shows that it is not idealism or materialism — that you don't have to choose either side — that there are some things in both positions that are valid. And this brings us to the multiple — whatever the multiple might be. The multiple ecologies of ideas, maybe. There are whole bodies of ideas, and what he showed, I think, was that these different bodies of ideas are interconnected, and they're connected through ideas. And that they then sprout or generate new ideas, and this is what he referred to as mind... in part.

N: Well, it's interesting, because in Gregory's description of mind, which it might be good to have on hand, if you have a copy of *Mind and Nature* lying around, there's a kind of outline for what he's talking about in terms of mind that is so beyond the... so beyond the idea of interdisciplinary or multidisciplinary, that it's very difficult to even attribute those terms to what he's getting at. It seems to me that it's at a different level, and that you can get into trouble trying to talk about interdisciplinarity and mind at the same time for precisely that reason — that he was working with a world that was essentially so integrated that, like you say, the overall process of life itself was unseparated, and for that reason it becomes very difficult to define it in terms of either disciplinary or interdisciplinary.

G: Wasn't it the case that what you just said — that he equated mind and life — that with that unity, that union, that seeing that mind and life are the same, you see, he no longer had to talk about a body and a mind. Because now life itself is mind. And mind is life.

N: And the funny thing is that for him, that wasn't even the interesting part.

G: No, but that's just in passing.

N: That was just implicit.

G: And he said that at the very end in one of his last lectures — I think it was what he recorded just a few days before he died — that he said when I'm talking about mind I'm talking about life, or something like that. We can look at the exact quote — it's very interesting.

N: Well, when he lays out the criteria of Mind, it's interesting that he says here at the end of the list, (quote) "I shall argue that the phenomena which we call thought, evolution, ecology, life, learning and the like occur only in systems that satisfy these criteria." So there was no body/mind split at that point.

G: No, that's what would — I think we're in complete agreement that he very quickly overcame that dualism, I think, even maybe in the '30s.

N: I think maybe in the '30s. Yeah.

G: I think that a lot of his thought is grappling with that problem very early. And that might go back to his father, William Bateson.

N: It's —

G: He does give him credit with his genetics and his argument with Darwin as having anticipated that way of thinking. So it doesn't start just out of the blue; there is preparation for it—in the place where he grew up — you know, where he was reared.

N: Well, again, if the system itself is a mental process, then there wouldn't be a precise beginning.

G: Exactly. It would actually show the evolution of the ideas.

N: Right.

G: Thank you for saying that, because that's what I was trying to say. This didn't just come down from the clouds. It was a long-term development.

N: It was within the context itself —

G: Exactly.

N: — of his lifetime and his father's work and the nature of the social and linguistic paradigms then that he was able to find what resonated and what didn't resonate.

G: Now, your having said that brings us to the way he could critique the — well, first of all the way he could give the criteria for what is mind, here in "Mind and Nature" on page —

N: 92.

G: — 92. And also in his lecture that he gave in 1977 in New York, March — his opening lecture to that conference on Beyond the Double Bind, where he traces the different steps that he took to come to what he called this new science called epistemology.

N: He says, "This is the beginning of a study of how to think about thinking."

G: And he was saying in that lecture that there were certain ways of thinking that he had to grapple with that kept him from thinking about thinking. And that kept him from developing — that hindered his development of understanding that evolution is itself an idea, and evolution is about the evolution of ideas, which is thinking about thinking. Would you agree?

N: Because — yes — because at the next level, the organisms — and from the protozoa to the Zebras to you and me, the crab, the orchid and the primrose —

G: Exactly.

N: — are not organisms of their own inclusiveness; they are each a body of ideas and messages of relationships that are interdependent and interrelated with all sorts of other organisms. So when you say evolution is an idea, what it is is a... a conglomeration, an aggregate of ideas that together form ideas and move through different forms of communication and relationship, generating new ideas and letting go of old ideas.

G: And so becomes directional in one sense and stochastic in another.

N: And always circular.

G: Of course.

N: So, this is where it becomes difficult just to get back to the question of what is the role of interdisciplinarity — to bring that into the conversation when, in fact, all the disciplines in their fields of not only rhetoric, but different focus are relevant. You cannot separate culture from biology, from climate, from language, from information if you want to look at how any particular context within another context is functioning. It's impossible to do that if you only have one lens.

G: Let's note that we are writing for a psychotherapy journal, and we're writing primarily for psychotherapists.

N: Okay.

G: And let's note that we would like psychotherapists to recognize that the proper

science to which psychotherapy belongs is this epistemology that Bateson's talking about.

N: Mm.

G: ... In that case, let's see if we can bring this down to a practical discussion — practical in the sense that what we're saying theoretically is relevant, highly relevant to psychotherapy.

N: Okay, I think that's a good idea. And for me, I think where that starts is really with Gregory's early work in anthropology, when he was working with Margaret Mead in Bali and New Guinea, and, you know, it's a very basic observation but, I think, very profound also, which is that people in different cultures think in different ways.

G: Yes.

N: And we know that. We carry on through our day, knowing that. It's easy to hold that as a sort of abstract truth in the world, but the fact is that when you can see that another group of people hold things that we tend to believe are so solid in a different way, like marriage, money, death, it begins to be apparent that these are ideas, and that those ideas, since they are different in different cultures are not solid. They're changeable. And so the first idea we're looking at on a very practical level is that the ideas that say that ideas can't change are bad ideas. They change. Ideas are changeable. So when we're talking about an ecology of mind, what we're talking about is a living possibility of thoughts in relation to each other. And I think just that idea and that metaphor gives you enormous leverage to work with the ideas that we have in our head, and look at them as potentially changeable.

G: Which is the basis, or should be, hopefully, the basis for psychotherapy: The idea that any patient will have is not understood by the patient and the therapist in the same way.

N: No.

G: So, you look at each patient as his or her own epistemology, and each therapist as an epistemology. I mean, after all, Gregory Bateson did say, I am an epistemology — I am my own epistemology. So this whole thing of the science, the ecology of ideas, and the epistemology, it comes down to be very personal. And when the therapist is assuming that his or her understanding of an idea is shared by the patient, that already is a possible mistake, a block to what the therapy can achieve. So that if we just look at the simple interaction between the therapist and the patient, that in itself could be a remarkable accomplishment. It's just like Gregory Bateson in the 1930s in these different cultures, and seeing how different people's ideas were between cultures and his own culture, say.

N: So that what you're saying is that essentially any conversation is a cross-cultural conversation.

G: Including ours right this minute.

N: Including ours right this minute.

G: Because my Gregory Bateson is a long ways from being your Gregory Bateson. We can't — we share Gregory Bateson and a body of ideas that we have selected out, and I'm sure your selection is richer and greater than anything I could imagine. But still, we're inviting people to study Bateson's work and select out as many of those ideas as they can, to learn from them. But we're still going to be learning from our own background and our own experience and our own abilities. We're not going to be learning *the* Gregory Batesons, because that is too great a territory in the first place. And in the second place,

we're going to come with our own experiences and learning.

N: Well, we can only see anything through our own frame.

G: Through our own frame — exactly.

N: So, whatever it is, it will be framed by our internal framing.

G: But think about it: how our conversation changes us.

N: If we're open to that.

G: Well —

N: If that's what we're looking for.

G: Yeah.

N: Then that's what we'll find.

G: Because we're — I'm not sitting here talking with you about what I know to be the factual Gregory Bateson. We are talking about ideas, and I know that anyone that I enter into that kind of conversation with will lead — the conversation and the other will lead me to new understandings, to new interpretations, to grasping things in a different way.

N: I think that I feel that way sometimes, but I don't feel that way always.

G: Well —

N: But I would like to.

G: I don't say I do either —

N: I —

G: I said I would hope that.

N: I would hope that. I think that one of the things that I've become increasingly aware of, and, you know, in looking at the criteria of mental process, and within the idea that the evolution is happening at the level of context, the weight of the conversation stops being put on the notion of who's right or who has more knowledge, or who has more dominance, but is instead placed at the level of what can we learn from each other. What's in your frame that's in contrast to what's in my frame? And what sort of interpretations will I make of those contrasts? What can I learn from them? Where do those boundaries, those outlines fit against mine?

And I think if that is the nature of the conversation itself, a whole different kind of ecology can take place: the interrelationships of the ideas that we're sharing are set before us in the realm of possibility, not in measurement, not in comparison not in competition, but in observation and in inquiry.

THE POLITICAL IS PERSONAL; THE PERSONAL IS POLITICAL

[This interview will appear in the June issue of the newsletter of the ITAA, *The Script*.]

Continuing our exploration of social and political aspects of transactional analysis as we lead up to the “Freedom and Responsibility” World TA Conference in Edinburgh this July, *Script* Editor Bill Cornell interviewed long-time ITAA member and former officer and trustee Graham Barnes about his work to support democracy in Croatia and his writing on transactional analysis. Graham founded the Southeast Institute in Chapel Hill, North Carolina, where he was active in civil rights work. In 1977 he edited the well-known TA text *Transactional Analysis After Eric Berne: Teachings and Practices of Three TA Schools*. He is also the author of *Justice, Love and Wisdom: Linking Psychotherapy to Second-Order Cybernetics* and numerous articles in the *Transactional Analysis Journal* and other publications. Since moving to Sweden in 1983, Graham has been involved in teaching psychotherapy in various parts of Europe, including the former Yugoslavia and now Croatia, where he is an advisor to the pro-democracy think tank Foundation 2020.

Graham Barnes: I think it is important that we view what we do now not only in terms of the present, but that we also keep in mind that those who follow us will be looking at our history, including the history of our ideas. So we have to put our material out there where it can be examined. We don’t always know what we’re doing when we’re developing ideas, what things could mean to others who will come along. They will see new possibilities, new meanings, in what we have done. This is what the civilizing process is all about at its best.

When I was first seriously involved in transactional analysis—back in 1970—it was still primarily an oral tradition. That is why I brought together many of the early major theorists and TA practitioners in the book I edited titled *Transactional Analysis After Eric Berne: Teachings And Practices Of Three TA Schools* (Barnes, 1977). My concern was that much of transactional analysis at that time was not written down, and that it needed to be so that people could work with it. I was afraid that the best of the oral tradition would be lost, and I think much of it was, unfortunately. Today, I see what you are doing with interviews and articles in *The Script* and some of the material in the *Journal* as additional ways of keeping important memories and ideas from getting lost; this gives us a way to work with our ideas and to keep transactional analysis alive and evolving.

Bill Cornell: That’s an interesting comment. I do see our publications as essential in both recording what is happening in the transactional analysis world and in providing an open forum for discussion, dialogue, and even argument about our ideas. That’s one of the reasons we are highlighting the Edinburgh theme of “Freedom and Responsibility” in *The Scripts* this spring and in an upcoming theme issue of the *TAJ*.

To return to a more personal level, I’m not sure if this is an appropriate question, but since we are focusing here on the interface between psychotherapy and politics and on the politics of ideas, I have wondered why you left the United States to live in Europe.

GB: I was very socially and politically active in the United States from the 1960s into the 1980s, especially in civil rights. I was never really excited about Jimmy Carter, but when he was elected president—after Richard Nixon and the Watergate and Vietnam messes—I was more hopeful. Then came Ronald Reagan, and I didn’t like what I saw happening in the country. I finally decided that I could not keep living in the States, even in a relatively progressive place like Chapel Hill, North Carolina. I felt I had to move, and Europe seemed the appropriate place since I’d been working in several countries there. Ultimately, I chose Sweden. For me, it was a political move, a political decision, not unlike what we’ve been seeing since George W. Bush’s 2004 reelection with the increase in Americans who are looking at the possibility of moving to Canada.

In a way, my leaving the United States is antithetical to everything I believe in, because I believe we have to work in and with groups to influence and change public policy. However, I also think there are certain stages in life or certain things that happen in our societies when some of us say, “I can’t take it

any longer." That doesn't mean I've given up. Almost everything I do is, either directly or indirectly, in response to American policies or the American situation. That's because I love the country I was born in. You can love it and still leave it. And I left it long before I ever set foot in Europe. Leaving began as an intellectual odyssey that was accelerated by my enrollment in Harvard Divinity School in 1964. I can't image a more cosmopolitan place than Harvard at that time. I got to study with scholars from Europe, Africa and Asia as well as from the Americas. That's when I claimed my right to world citizenship.

BC: It seems like maybe you've had a similar relationship to transactional analysis. You sort of stand at the edge of TA, not quite leaving it, although sometimes it looks like you've come close. My sense is that you are devoted to transactional analysis, that you love it, yet you continue to critique its theory and politics.

GB: That's true. Most of my life I've stood in the space between alternative possibilities. On the boundary one learns to live with uncertainty and insecurity. Yet, one has to decide. Making choices does not preclude becoming a multidimensional human being. I know well what it's like for people to be true believers. And I don't believe in beliefs. I think it is one of the most dangerous things we humans do, to be totally devoted to one system or theory or person—one anything. To avoid that sort of thing, I have tried to keep my practice philosophically informed, sociologically based and politically oriented. Having multiple frames of reference, whatever our field, provides us with a basis for critique, doesn't it?

BC: That's certainly a primary value of mine as an editor of the *TAJ*: to maintain a forum for multiple perspectives, for open and respectful discussion of ideas and theories.

GB: I'm not surprised. I know you keep many frames of reference in your thinking and draw from different modalities in your writing. I really appreciate that about you and your work. Knowing that there are TA people who are pluralists keeps me involved in transactional analysis, keeps me hopeful. I think that's the best word for what we're talking about here: pluralism. There are transactional analysis practitioners who enjoy diversity and welcome social and political pluralism in their therapeutic practice and their personal lives.

BC: That is one of the things that drew me to transactional analysis and keeps me involved, one of the things that is unique to TA, I think. There is something in transactional analysis theory and the TA structure that encourages openness to other models.

GB: Well, I differ with you to some degree on that, Bill. I think transactional analysis is actually a closed theory. It is the people involved with transactional analysis—some of them, anyway—who are open and who are pluralists.

BC: How do you see transactional analysis as a closed theory?

GB: That's a difficult question to answer briefly. I think transactional analysis is similar to psychoanalysis in that if practitioners of psychoanalysis don't accept certain premises, they can't call themselves psychoanalysts. I think transactional analysis is similarly locked in. It seems that some of our colleagues hold that to be a transactional analyst one must accept and agree to certain theoretical premises and the techniques that are based on those premises. I hold that to be a transactional analyst one has to understand the basics of communication and relationships and to demonstrate competence in working with people accordingly. That means that we don't have to believe in theories, like ego state theory, for example. The key is the transaction. Obviously, we aren't there yet, but I think some transactional analysts are actually beginning to question transactional analysis theory, to challenge basic premises and assumptions rather than accepting them as "true believers" might be expected to. If it weren't for such people, I don't think it would be possible for me to remain in the transactional analysis community.

BC: I agree with you that ego state theory is a good example. Interestingly, some transactional analysis practitioners are using of theories of self and self-states rather than ego states to understanding self-organization and internal coherence.

GB: Exactly. This is not to say that ego state theory cannot be useful to people, but only as a metaphor. All aspects of theory can be useful, speaking pragmatically in the William James sense of pragmatism. Some people who experienced an oppressive childhood seem to find the metaphor of a parent ego state oppressing the child and pushing out the adult useful. But I become concerned when ego state theory is used in psychotherapy as a kind of hypnotic phenomenon by psychotherapists who really believe people have inside themselves these abstractions called ego states. My scientific side does not accept turning abstract concepts into concrete things. I don't think we can expect to gain scientific credibility if we use a theory to give us facts that we cannot subject to empirical investigation.

BC: Getting back to the Edinburgh conference theme of "Freedom and Responsibility," I wanted to talk with you about your ongoing work in Croatia and regions of the former Yugoslavia because so much of your writing has been about the interface of therapy and politics. In the information you sent me to read in preparation for this interview, you wrote that in Zagreb you were able "to integrate epistemology explicitly into our work. And that included the epistemology of politics as well as the epistemology of psychotherapy (and the politics of psychotherapy). You might ask, did we also do the psychotherapy of politics?" I found those comments really interesting and provocative.

GB: When I wrote that I was actually thinking about the theme of the Edinburgh conference, which I think is brilliant. It is another example of diversity and pluralism within the transactional analysis community. When we look at the epistemology of psychotherapy and politics, what we are doing is asking, "how do we come to know something, how is knowing done by us human mammals?" To ask that question requires language and it leads us into dialogue. Through talking with each other about our differences, we construct ways to become aware of our implicit beliefs and to call into question our own assumptions and the political premises of our psychotherapy and social theories. A conference like Edinburgh gives us a chance to discuss and question our basic beliefs and theoretical assumptions about concepts such as freedom and responsibility.

BC: How did you come to work in Zagreb and what sustained your commitment to working there?

GB: I was initially invited by Josef Berger, a professor of psychology at the university of Belgrade. He was in the United States on a Fulbright scholarship in the late 1970s and did a workshop with Mary Goulding. He told her he would like to bring somebody to Belgrade to teach transactional analysis and group psychotherapy, and Mary sent him to me. He was a very serious and eclectic scholar—and had written several books on group psychotherapy, among other things. I had a group of 20 people training in Belgrade for 4 years. I took them to the point where many of them sat for their clinical exams. After that—in 1984—I was invited to teach in Zagreb.

I think what kept me going back was that the people there really wanted to find out how to help people change. I think that is what Berger saw in transactional analysis from the beginning: that it is an approach that holds out hope for people to really change their lives. During those years, many things were changing politically in Yugoslavia—especially after Tito's death. My focus has always been on change; I frequently say to therapists, if you want people to change, you have to change, I have to change, we have to change, our theories have to change. Every patient requires us to change. And if we are to take responsibility when political and social changes occur, we have to have the flexibility to act.

BC: What was it like training psychotherapists in a region that was going through such radical social and political change and during a war?

GB: This is a very hard question. I had taught there over a decade before there was a war. All that time I saw the hardships people endured under communism. Even in the early 1990s no one I talked to seemed to have any idea that there would be a war. In our program in Zagreb, there were Croats, Serbs, Slovenes, Montenegrins, Bosnians, Moslems, Jews, Catholics, Orthodox and others. Most of them were psychiatrists and psychologists. And they came from the universities, the military, the prison system, hospitals, and other state institutions. These were professional people who wanted to see change for the better. They were helping people change, instilling hope, and they were bringing about changes in their institutions, creating social hope. They were not just from Croatia, but from all the republics of what

was then Yugoslavia.

Once Milosevic started fanning flames of hate—and when war broke out—everything became a matter of survival. The epistemological issue that arose in that situation was profound for me, and for many of my colleagues. I saw friends and colleagues caught up in a war, and I saw in the face of war and violence the break down of all psychotherapy theories. There was nobody who could use their psychoanalytic theory or transactional analysis or any other grand theory to do anything remotely related to what was going on during that war.

BC: So there was no theory, no set of values, that was strong enough to provide people with a sense of coherence during the war. Is that what you are saying?

GB: No, not really. I saw many demonstrations of values, deep values. Things came apart but not the psychotherapists who trusted themselves and worked together to care for the suffering. My point is that during the war people had to act in response to the situation and to what other people were doing. For example, there were children who had witnessed dreadful things and had been so traumatized that their hair turned gray over night. These children had to be pulled back into life. Theories about the Oedipus complex or ego states are of no use in such circumstances. If they are useless in times of war, why use them in peacetime? Why not do what psychotherapists had to do then? First, they had to find out how to make contact with each child, with each grownup, establish rapport and listen to their stories, and then help them makeup new stories embodying hope. The theories didn't work; they broke down. And they're breaking down in psychotherapy everyday, and new theories come along to replace them. If only we could wean ourselves from making our psychotherapy theory-centered.

BC: I'd like to come back to your ongoing interest in the interface of psychotherapy and political and social structures. I know you've continued to be involved in the political situation in Croatia. Would you tell us a little about that ongoing work?

GB: After Tudjman was elected president of Croatia—that was in 1991—I was asked by his office to set up a program to help them learn about running a democratic government. I designed a program based on some of the things that had been done in organization and communication with Allende in Chile, but at the last minute it was cancelled for political reasons. It took almost a decade before we were able to get that work going with the establishment in 1999 of a think tank called Foundation 2020, which is set up to work on issues related to democracy and globalization. Foundation organizers decided that Stepé Mesic—a brilliant jurist and a member of our group—would be the best candidate to lead Croatia out of totalitarian rule into democracy (Tudjman was still alive at that time, though he died two months later). Although initial polls showed Mesic with only 2% of the vote, he went on to win the election with over 55% of the vote, a big political success.

For 5 years now, Foundation 2020 has sponsored annual international workshops on topics such as "Globalization and Democratization as the New Identity," "Images from Croatia 2010," and "How Can We Run Organizations on Ideas Instead of Ideals." The fifth meeting, in May 2004, was on the theme of "How Can We Trust Each Other?" and was a celebration of Gregory Bateson's centennial. It was attended by many international political and business leaders and scholars. During that gathering, a very significant event for the country of Croatia (and the region) took place: the presidents of the five countries that made up the former Yugoslavia attended and later met together for 2 days of talks. While political events in Croatia continue to be volatile, and the role of democracy there is by no means certain or clear, I continue to be involved in various ways working with some of their leaders as well as with Foundation 2020 to support democratic ideas and processes.

BC: Hearing all that you've said so far, I can't help but wonder if your interest in both psychotherapy and political and social issues has been informed by your experience as a gay man.

GB: Yes, I think at least since I was 5 years old. You see, I realized at a very young age that if I was going to survive—I was seeing how people were made to conform to society—it was going to be difficult. However, I'm proud to say that I got to a point when I was openly out and just assumed, "This

is the way I am, and if you don't like it, too bad."

To answer your question more precisely, of course, I didn't want to be the way I was. I lived in a rural area, a small town where everyone knew everyone else, and we had our village queer. Nobody wanted to be like him. He went about cruising, minding his own business. Certainly, he was an unlikely gay role model. But, back then, who was? So as a boy I thought, "Could I be a respectable person, a respected person, and still be me?" I thought that maybe there were other boys who were like me, but I didn't know who they were. By the time I reached high school, I was dating girls and hanging out with the guys. Then when I was 16, our next-door neighbor girl broke up with her boyfriend. He was one of the most popular boys in our school. He was 2 years older than me, very talented, and all the girls swooned over him. Anyway, after this break up, he asked me to go to a drive-in movie with him. Now when we were younger, he and I and another boy used to walk around the school grounds with our arms locked around each other—boys did that sort of thing back then. So when he invited me to the movie, I said, "Sure." Well, you can imagine the rest of the story.

For 2 years after that he and I were inseparable. We still dated girls, and then we would get together afterward and spend the night at his house or mine. That's the way I lived. I knew that there were people who were really concerned, and I just ignored them. Sometimes when we were driving during the day, I'd pull him close and he'd protest, "What if people see us?" but I'd say "I don't care"; I was deeply in love (and so was he) and that was all that mattered. I never had close friends turn on or against me, though other people who didn't know me could be quite unkind. Earlier I sometimes got called sissy and there were the occasional snide remarks, usually from people I hardly knew, but I just took it.

When I was a senior in high school I decided I couldn't have a professional future if people knew I was gay. Most "homosexuals" I read about ended up being committed to "insane asylums". I knew if I was going to have a professional life, a life of any quality, I was going to have to go into the closet. And I did. I tried to adjust, to conform. I went into psychotherapy—psychoanalytic therapy, by the way—to try to become normal. I did everything I knew how to do to make myself "normal." It just didn't work.

And during this time, all my work on racism, for example, was related to knowing what it was like not to be able to conform. I knew what it was like to be segregated and to be oppressed. But at the same time, I wasn't like a black person: I could hide in order to conform, they couldn't. But what if you were black and gay? So I knew the work, the political work, that had to be done. The fact is, I don't think there is anything I've done that I am proud of that is not related to my being a gay human being.

BC: That is a very powerful statement.

GB: Yes. Being gay is not just what I do, it is who and what I am. I don't have a choice about it, and I'm happy about that. If it was a matter of choice—of decision or redcision—I can tell you, there was a period in my life, that if I could have, I would have become the most changed individual in the world!

BC: I think this is the perfect place to stop. Thank you for this talk.

What is the key element in psychotherapy?

Kaj je ključni element v psihoterapiji?

Hans Persson's interview with Dr. Graham Barnes

This is an interview with Graham Barnes, my friend and teacher for over 20 years, and my way of honoring him for teaching me and helping me to get most of the knowledge and skills that I possess for my therapeutic work.

The interview was held on 24th September, 2009 at his office.

My question for him was: What is your opinion about the key element in psychotherapy?

The following is Dr. Barnes's answer:

That question could be answered in many different ways.

So let's begin with the question itself, with its metaphors of key and element. These metaphors set us on a quest to find the key that will, let's say, unlock the element. Element, in this context, suggests to me grammar, the form or the construction that give us anything we might call psychotherapy.

First we want to find the key. And the logical place to look for it is in the communication, in the interactions, in what is transpiring between the therapist and the patient or client; it has to be in the relationship between them. The key is in persuasion; it has something to do with the use of rhetoric.

This metaphorical key also implies a lock. We are looking for the key to fit the lock, which the patient has. To find the key to each patient's lock we work with outcomes, the outcome as set by each patient. The outcome guides the therapy. When patients come into therapy they say what their life problems and difficulties are. In the beginning of their therapy we ask them to tell us what they have come to therapy to do, asking them, for instance, to imagine, on the last day of their therapy, what they will say when they are walking out the door if someone should ask them: What did you do? What did you change? What is different for you now from when you first walked in that door?

Certainly the key we are searching for is to be found in working with outcomes, bringing the future into the present, letting the future guide what we do in the present.

The key element in psychotherapy for Bradford Keeney in his book, "The Creative Therapist," is creativity. I agree.

Milton Erickson talked about surprise in therapy; he liked to be surprised. And Margaret Mead said, somewhat critically, that he was always inventing a new approach or technique for each patient. It seems she thought he should standardize his approach so people could copy him. For

Erickson each patient was an unique individual, so he invented whatever approach was necessary to meet each patient's requirements, lifestyle, experience. So he spoke in each patient's idiom. He called what he did utilization, an approach John Dewey introduced into the philosophy and practice of education: Utilize old habits for the formation of new habits.

Keeney says creativity. Erickson says invention. You invent a new way to interact with each patient.

People are always asking us therapists, What kind of therapist are you? We all have different styles, but we seem to assume that we have to be a therapist of a certain kind. What a waste of resources, what a waste of human abilities, that we therapists have to put ourselves in these little boxes with different labels on them. After studying for years to become therapists, we have to become this or that kind of therapist instead of becoming a human therapist! A therapist who interacts impeccably with each patient that walks through our door.

I think Erickson was a human therapist. That comes through in the book edited by his daughter Betty Alice Erickson and Bradford Keeney, "Milton H. Erickson, M.D. An American Healer." I had the good fortune to have a few human therapists among my mentors. Robert Goulding and Mary McClure Goulding were exemplars.

To talk about the key element of psychotherapy opens the horizon, moves us beyond being a cognitive therapist, or a psychodynamic therapist, or a gestalt therapist, or a systemic therapist, or a social constructive therapist, or a behavioral therapist of this or that kind. We look instead at the therapy as occurring in and through communication. And in that communication, what is going on is the sharing of concepts. And that means not only ideas, but feelings, emotions—everything we share. After all emotion is itself a concept.

So if I could narrow this down to one key element in therapy I would be tempted to appropriate Bradford Keeney's idea of creativity.

Let's consider that what we are doing in our relationships, that what we are doing as individuals interacting socially and culturally, is that we are making up our world. It is becoming, in part, as we make it, though a world is given to us culturally and socially. What we are doing right here in this room as we talk with each other is, we are weaving together a world. Taking that constructive process seriously, let us go back to the moment when the patient comes through the door and we ask, What do you want to change about your life? What do you want to do differently? That question keeps in focus that possibility that the patients do not have to remain stuck where they are; they can change; they can change here and now.

And the key is in the idea of change. This practical development of this idea was part of Bob Goulding's therapeutic genius, asking, without fail, of each patient, What do you want to change today?

And that is what made Bob and Mary McClure Goulding really effective change agents. I am so glad that they touched my life, touched it in so many ways and places, often deeply.

When we ask patients what they want to change we are implying that they can change, that they can make up their mind to be different: In the past, life was like they just described it to us. Admittedly, that was the way they made up their world in the past. Nevertheless, from this point

and forward we invite them to take charge of their life, be in charge in a new way. Now they can make up their mind to act creatively, with flexibility. Yes, indeed, they may have been acting in old habitual ways for years. That is the way it has been, that is the way they made it, or that is the way it was made for them.

Still, we have every reason to congratulate them: They were resourceful enough to find their way to us. Now, from this point, they can take charge of life in a new way. They can give birth to a different way of living. They and their therapist become co-constructors. The therapist has become part of the patient's life, and the patient has become part of the therapist's life. We are participating together, we are involved.

I can now hone in on another idea that is related to the idea that we are creating, to the idea that we are constructing and inventing, which is the idea that we are helping people change *for the better*.

In response to your asking me what I consider the key element in psychotherapy I have been weaving a story, hoping it would bring us to grasp what we might consider that key element to be. So, for now, let me formulate it as helping people change for the better. Having reached that result let's see where it takes us.

Psychotherapy is too complex to be done by a machine or through the use of mechanisms. People are too complex to be fitted inside theories of personality and psychopathology. Just as we are advised not to put our therapeutic selves into neatly labeled little boxes, we ill serve our patients when we box them inside labels of psychopathology.

Doing psychotherapy is, in rather nontrivial ways, like composing poetry, with the exception that poetry has no discernable goal, no outcome. But once the patient's outcome is set and begins guiding the therapeutic activities, therapy can become as creative, as innovative, even as unpredictable, as composing poetry.

Through language poets are creating alternatives for how we talk about life and living, how we see, hear and make our world. And we psychotherapists are doing something analogous in the creative interactions of psychotherapy.

When, for example, I listen to recordings of Erickson's elegant trance inductions, or read one of the transcripts, I hear the poetic; they are so poetic. He is in language, always, or so it seems, on the way to creating a new language for this patient to whom he is speaking, in this place at this time, writing poetry as he speaks. He talks so people can consciously understand his words, even as he uses a language, a kind of rhetoric, which by design is to be more thoroughly and profoundly understood unconsciously.

It can happen that after an experience of deep hypnosis when the language of trance has become poetic, people will look at you and say, "That was beautiful."

That was beautiful! Without the aesthetic dimension therapy lacks all other dimensions. And without the ethical dimension therapy becomes barren, a tree without fruit, it is like water gushing from a broken pipe too polluted to drink.

When we ask patients what they want to change, the changing process itself has to be elegant. It

has to be aesthetic. And the beautiful, to remain beautiful, always unfolds ethically. So these are also elements in the psychotherapy.

Therapy itself is a beautiful experience. The beauty of a life changed for the better, the aesthetics of a person walking from your office feeling with conviction that life has meaning, that they are living ethically, that they have hope. And that is what the change is all about—to have hope. They are becoming more responsible moral beings, they do not consider themselves failures, they are learning to follow their own version of Heinz von Foerster's ethical imperative to act always so as to increase their number of choices.

They feel alive and they are committed to keeping themselves alive. They now belong to the world they are aware of having a hand in making. No longer do they have to live up to the expectations of others or demand that others live up to their expectations. They are becoming themselves. They are somebody! And they know viscerally that they will make it, no matter what.

It is up to us to see the beauty in that. We can know all the technical details but if we miss that we are running on empty.

People walk through our doors who are suffering. We see their pain in bodies so contorted that their beauty is hidden. They may not be ugly but they appear not to be pretty. And, then, that day comes when, before our very eyes, their bodies change. Their beauty begins showing through.

You see people who have been through just about everything imaginable; they are not beautiful, they are not even pretty, and then one day they arrive for therapy and you see their bodies have changed, they are really pretty. There is likely to be a certain therapeutic elegance behind that change. And in that beauty and elegance are the keys to what psychotherapy is all about.

And that is why I talk to people about the kind of society we want to live in together, about creating a society where children can grow up to be sensitive and decent human beings while retaining their creativity. I make no apologies: To achieve a decent society requires engaging in the ongoing experiment of creating a social democracy. My position does not commit us to party politics, but it does commit us to the idea that we do not live in this world alone, that we cannot live in this world alone. Consequently, making a place for all people is necessary, for the human race survives or perishes as a whole.

So, to summarize my answer to your question, I think the key element in psychotherapy is that both therapist and patient are together making a new world in which life is wonderful, and is to be lived with wonder.

Hans Perssonov intervju z dr. Grahamom Barnesom¹

Na vprašanje, kaj je ključni element v psihoterapiji, je mogoče odgovoriti na mnogo različnih načinov.

Začniva z vprašanjem samim, z metaforama ključa in elementa. Vodita naju na pot iskanja ključa, ki bo odklenil element. V tem kontekstu je zame element slovnični izraz, oblika ali konstrukcija, ki nam lahko odpre pogled na nekaj, kar bi lahko poimenovali psihoterapija.

Najprej želiva poiskati ključ. In najbolj logično je, da ga iščeva v komunikaciji, v interakcijah, v tem, kar se dogaja med terapeutom in pacientom ali klientom; ključ naj bi bil v njenem odnosu. Ključ se nahaja v prepričevanju; v nečem, kar je povezano z uporabo retorike.

Ta metaforični ključ implicira tudi ključavnico. Iščemo ključ, ki se bo prilegal pacientovi ključavnici. Da bi našli ključ za ključavnico vsakega pacienta, delamo na želenih razpletih, to je na ciljih, kot si jih postavi pacient. Željeni razplet vodi terapijo. Ko pridejo pacienti na terapijo, povedo, kaj so njihovi življenjski problemi in težave. Na začetku terapije jih vprašamo, na čem želijo v terapiji delati. Spodbudimo jih, da naj si npr. predstavljam, kaj bi rekli, ko bodo po zaključeni terapiji stopili skozi vrata ordinacije na cesto in bi jih nekdo vprašal: Kaj si delal? Kaj si spremeni? Kaj je zate drugače zdaj v primerjavi s takrat, ko si prvič vstopil skozi ta vrata v psihoterapevtsko ordinacijo?

Gotovo bomo ključ, ki ga iščemo, našli pri delu z želenimi razpleti. To pa pomeni, ko bomo prenesli bodočnost v sedanost, ko bomo dovolili, da nas prihodnost vodi pri tem, kar delamo v sedanosti.

Bradford Keeney v svoji knjigi *Ustvarjalni terapeut (The Creative Therapist)* pravi, da je ključni element v psihoterapiji ustvarjalnost. Strinjam se z njim.

Milton H. Erickson je govoril o presenečenju v terapiji; rad je bil presenečen. In Margaret Mead je nekoliko kritično pripomnila, da je za vsakega pacienta izumljal nove pristope ali tehnike. Menim, da je s tem mislila, da bi moral standardizirati svoj pristop, da bi ga ljudje lahko posnemali. Za Ericksona je bil vsak pacient enkraten posameznik. Tako je vsakokrat iznašel nov pristop, ki je ustrezal potrebam vsakega pacienta posebej, njegovemu življenjskemu stilu, izkušnjam. Govoril je v enkratnem jeziku vsakega pacienta. Svoj pristop je poimenoval utilizacija. To je pristop, ki ga je John Dewey vpeljal v filozofijo in prakso izobraževanja: Utilizirati stare navade za oblikovanje novih.

Kenney pravi ustvarjalnost. Erickson pravi inovativnost. To pomeni, da z vsakim pacientom posebej izumljaš nove možnosti za interakcijo.

Ljudje nas, terapeuti, vedno znova sprašujejo: »Kakšne vrste terapeuti si? Kakšen je tvoj pristop?« Vsi imamo različne stile, vendar smo sprejeli predpostavko, da moramo biti terapeuti določene vrste, da moramo pripadati določenemu pristopu. Kakšna potrata virov, kakšna izguba človeških zmožnosti, da se moramo terapeuti stlačiti v majhne škatle, na katerih so različne

¹To je intervju Hansa Perssona z dr. Grahamom Barnesom, ki je potekal 24. septembra 2009 v Barnesovi psihoterapevtski ordinaciji v Stockholm. Z intervjujem je želel Persson tudi izraziti spoštovanje svojemu prijatelju in učitelju, od katerega že več kot dvajset let srka znanja in veščine za svoje psihoterapevtsko delo. Glavno vprašanje, ki ga je Persson postavil Barnesu, je bilo: Kaj je ključni element v psihoterapiji?

nalepke. Po dolgih letih študija psihoterapije moramo postati te ali one vrste terapevti, namesto da bi postali človeški terapevti! Terapevti, ki se v popolnosti odzivajo na vsakega pacienta, ki vstopi skozi naša vrata.

Mislim, da je bil Erickson človeški terapeut. To je razvidno iz knjige z naslovom *Milton H. Erickson, ameriški zdravitev* (*Milton H. Erickson, M.D., An American Healer*), ki sta jo napisala njegova hčerka Betty Alice Erickson in Bradford Keeney. Imel sem veliko srečo, da sem imel med svojimi mentorji kar nekaj človeških terapeutov. Robert Goulding in Mary McClure Goulding sta bila zgled.

Ko razpravljam o ključnem elementu psihoterapije, se nam lahko odpre obzorje, ki nas dvigne nad to, ali smo kognitivni, psihodinamski, geštalt, sistemski, socialno konstruktivistični, vedenjski ali kakšne druge vrste terapevti. Namesto tega zagledamo terapijo kot nekaj, kar se odvija v komunikaciji. In to, kar se dogaja v komunikaciji, je izmenjava konceptov. To pa ne pomeni le izmenjave idej, ampak tudi občutkov, čustev – skratka vsega kar lahko podelimo. Navsezadnje je čustvo samo po sebi tudi koncept.

Če bi lahko vse to zožil na en ključni element v psihoterapiji, bi se znašel v skušnjavi, da se odločim za idejo ustvarjalnosti, ki jo predlaga Bradford Keeney.

Kar počnemo v odnosih, kar počnemo kot posamezniki, ko vplivamo drug na drugega socialno in kulturno, je, da gradimo svoj svet. Čeprav nam je dan kulturno in socialno, ga deloma ustvarjamo tudi sami. Kar počneva zdaj in tej sobi, ko se pogovarjava, je, da skupaj tkeva svet. Vzemiva ta konstruktivni, graditeljski proces resno. Vrniva se v trenutek, ko je prišel pacient skozi vrata in ga psihoterapeut vpraša: Kaj hočeš spremeniti v svojem življenju? Kaj hočeš narediti drugače? To vprašanje pacienta osredotoči na možnost, da mu ni treba obtičati tam, kjer je; lahko se spremeni; lahko se spremeni tukaj in zdaj.

Ključ je v ideji spremembe. Praktični razvoj te ideje je bil del terapevtske genialnosti Boba Gouldinga, ko je brez izjeme vprašal vsakega klienta: Kaj hočeš danes spremeniti?

Zato sta postala Bob in Mary McClure Goulding res učinkovita spodbujevalca spremembe. Zelo sem vesel, da sta se dotaknila mojega življenja, se ga dotaknila na tako veliko načinov in na več mestih, pogosto globoko.

Ko vprašamo paciente, kaj hočejo spremeniti, jim s tem sugeriramo, da se lahko spremenijo, da se lahko odločijo, da postanejo drugačni: Njihovo življenje, kakršno nam ga pravkar opisujejo, je del preteklosti. S tem priznavamo, da je bil to način, na katerega so si ustvarjali svoj svet v preteklosti. Vendar jih od te točke naprej vabimo, da prevzamejo odgovornost za svoja življenja, da postanejo odgovorni na nov način. Sedaj se lahko odločijo, da se bodo vedli ustvarjalno, prožno. Ja, vsekakor, po starih utečenih navadah so se obnašali mnogo let. Tako je bilo, tako so si postlali, ali pa so jim tako postlali drugi.

Kljub temu jim lahko iz več razlogov čestitamo: Imeli so dovolj virov, da so našli pot do nas. Sedaj, iz te točke, pa lahko prevzamejo odgovornost za svoje življenje na nov način. Lahko sodelujejo v porajanju drugačnega načina življenja. Skupaj s svojimi psihoterapeuti postanejo sooblikovalci. Terapeut postane del pacientovega življenja in pacient postane del terapevtovega. Skupaj prispevata in sta sovpletena.

Sedaj lahko nadaljujem z brušenjem nove ideje, ki je povezana z idejo, da ustvarjamo, konstruiamo, gradimo in izumljamo. To je ideja, da ljudem pomagamo, da se spremenijo *na bolje*.

V odgovor na tvoje vprašanje sem stkal zgodbo v upanju, da naju bo pripeljala do bistva, kaj lahko pojmemojem kot ključni element v psihoterapiji. In ta trenutek sem poudaril, da je bistveno pomagati ljudem, da se spremenijo na bolje. Poglejva, kam sva s tem prišla.

Psihoterapija je preveč kompleksna, da bi jo lahko izvajal stroj ali da bi potekala z uporabo mehanizmov. Ljudje so preveč kompleksni, da bi se prilegali teorijam osebnosti in psihopatologiji. Tako kot sem odsvetoval, da bi umeščali svoje terapevtske jaze v urejene etiketirane majhne škatle, prav tako škodimo svojim pacientom, če jih tlačimo v etiketirane škatlice psihopatologije.

Če izvajamo psihoterapijo na netrivialen način, je to podobno pesnjenju, le da poezija nima dolochenega cilja niti želenega razpleta. Vendar ko je enkrat klientov želeni razplet postavljen in začne voditi terapevtske aktivnosti, lahko terapija postane tako ustvarjalna, tako inovativna, celo tako nepredvidljiva kot je ustvarjanje poezije.

Preko jezika pesniki ustvarjajo alternativne oblike govora o življenju, o tem, kako vidimo, slišimo, gradimo svoj svet. In mi, psihoterapeuti, počnemo nekaj podobnega v ustvarjalnih interakcijah psihoterapije.

Ko na primer poslušam posnetke elegantnih Ericksonovih indukcij v trans ali berem katerega od transkriptov, slišim poezijo, tako pesniški so. Zdi se mi, da s svojim načinom izražanja vedno ustvari nov jezik za klienta, ki mu govorí, ko govorí, tu in zdaj piše poezijo. Govori tako, da ljudje lahko razumejo njegove besede zavestno, čeprav uporablja retoričen jezik, katerega vzorec bolj popolno in globlje razume njihovo nezavedno.

Lahko se zgodi, da vas bodo pacienti po doživetju globoke hipnoze, ko je jezik transa postal pesniški, pogledali in rekli: »To je bilo čudovito.«

To je bilo čudovito! Če psihoterapija nima estetske dimenzijs, potem izgubi tudi vse ostale. In brez etične dimenzijs terapija postane neplodna, drevo brez sadežev; je kakor voda, ki teče iz polomljene pipe, preveč onesnažena, da bi jo pili.

Ko vprašamo paciente, kaj želijo spremeniti, naj bo proces spremnjanja sam po sebi eleganten. Naj bo estetski. In da bi lepo lahko ostalo lepo, se mora vedno razkrivati na etičen način. Tudi to so ključni elementi v psihoterapiji.

Terapija je sama po sebi čudovita izkušnja. Izpolni jo lepota življenja, ki se spreminja na bolje, estetika oseb, ki odhajajo iz vaše ordinacije prepričane, da ima življenje pomen, da živijo etično in da imajo upanje. In to je tisto, kar je pri spremembni ključno – imeti upanje. Postanejo bolj odgovorne moralne osebe, nimajo se za zgube. Učijo se slediti lastni inačici Heinz von Foersterjevega etičnega imperativa, ki pravi, da naj ljudje vedno delujemo v smeri povečevanja števila možnih izbir.

Počutijo se žive in so odločene take tudi ostati. Sedaj pripadajo svetu, v katerem se zavedajo svoje ustvarjalne vloge. Nič več jim ni treba živeti v skladu s pričakovanjih drugih ali zahtevati, da drugi živijo po njihovih pričakovanjih. Postajajo oni sami. So nekdo! In v svoji notranjosti vedo, da bodo zmogli, ne glede na karkoli.

Na nas je, da v tem zagledamo lepoto. Lahko so nam znane vse tehnične podrobnosti, vendar če to spregledamo, se izčrpavamo v prazno.

Ljudje, ki prihajajo skozi naša vrata, trpijo. Vidimo bolečino v telesih, ki so lahko tako spačena, da se njihova lepota skrije. Morda niso grdi, toda sebi se ne zdijo lepi. In potem pride tisti dan, ko se pred našimi očmi njihova telesa spremeni. Njihova lepota se začne kazati.

Srečujete ljudi, ki so prestali vse mogoče; niso lepi, niso niti čedni. Potem pa nekega dne pridejo na terapevtsko srečanje in zagledate, da so se njihova telesa spremenila, da so postali zares lepi. Najbrž je v ozadju te spremembe neka terapevtska eleganca. In v tej lepoti in eleganci so ključi za to, kaj je psihoterapija.

Zato se z ljudmi pogovarjam o družbi, v kateri bi si želeli živeti skupaj z drugimi, o ustvarjanju družbe, v kateri lahko otroci odrastejo v čuteče in dobre ljudi, kjer bodo ohranili svojo ustvarjalnost. Ne opravičujem se nikomur: Da bi dosegli zadovoljivo družbo, se moramo vključiti v eksperiment ustvarjanja socialne demokracije, ki poteka tu in zdaj.

Moje stališče nas ne zavezuje določenim strankarskim usmeritvam, pač pa ideji, da v tem svetu ne živimo sami, da v tem svetu ne moremo živeti sami. Zato je nujno ustvariti prostor za vse ljudi, kajti človeška vrsta lahko le kot celota preživi ali pa izumre.

Naj torej povzamem odgovor na tvoje vprašanje. Mislim, da je ključni element v psihoterapiji to, da oba, psihoterapeut in klient skupaj, ustvarjata nov svet, v katerem je življenje čudovito in ki naj bi ga živelji s čudenjem.

Prevedla Miran Možina in Darja Roškar

Levica brez idej omogoča razmah neofašizmov: intervju s psihoterapeutom Grahamom Barnesom¹

Dr. Graham Barnes je psihoterapeut ameriškega rodu, ki ima privatno psihoterapevtsko prakso v Stockholm. Je strokovnjak za družinsko terapijo, konverzacijsko teorijo, klinično hipnozo, transakcijsko analizo in aplikacijo kibernetike drugega reda v psihoterapiji. Ob koncu šestdesetih let prejšnjega stoletja je med drugim v ZDA ustanovil Združenje za rasno in ekonomsko enakost in bil do sredine sedemdesetih aktiven v gibanju za državljanse pravice temnopolih. V poznih sedemdesetih je kot predavatelj psihoterapije začel delovati tudi na območju nekdanje Jugoslavije in vodil svoje študente pri ustanavljanju Šole za kibernetiko psihoterapije v Zagrebu. V osemdesetih je emigriral na Švedsko, kjer je deloval kot predavatelj psihoterapije in psihoterapeut. Aktiven je tudi na področju promocije demokracije, predvsem pri spodbujanju organizacij in prostovoljnih združenj k spremembam javnih politik. Med njegovimi znanstvenimi dosežki velja izpostaviti preučevanje vprašanja, kako teoretsko naravnana psihoterapija proizvaja psihopatologijo, za kar je leta 2005 prejel prestižno mednarodno nagrado Erica Bernea, ki jo podeljuje Mednarodno združenje za transakcijsko analizo.

Kakšen je bil vaš prispevek pri gibanju za državljanse pravice temnopolih v ZDA?

Aktivni smo bili predvsem na področju, ki ga je glavno gibanje prezrlo. To je bila takrat predvsem institucionalna segregacija. Po vseh ZDA so še vedno obstajale univerze in številne druge zasebne institucije, ki so bile rezervirane izključno za belopolte srednjega razreda. Med njimi so bile tudi cerkve, ki temnopolih niso samo izključevali, ampak so tudi pridigale religijo izključevanja ter svoj rasizem utemeljevale v teologiji in bibličnih tekstih. Osredotočili smo se na religiozne, izobraževalne in druge organizacije, posebej zasebne, ter voditelje teh institucij pritegnili na seminarje in delavnice. Na iste delavnice smo povabili tudi temnopolte voditelje, pogosto iz istih skupnosti. Delali smo predvsem na predpostavki: osebno je družbeno, družbeno je osebno. Opremljeni smo bili z zelo dobro metodo razreševanja problemov, ki jo še vedno uporabljam, in ki temelji na kibernetiskem konceptu konverzacije ter na nenasilju. Gre za skupinsko terapijo, ki ljudi skozi vrsto korakov naredi visoko ustvarjalne.

Ste bili z delavnicami uspešni pri premagovanju rasizma?

Institucije so se spremenile. Začele so sprejemati temnopolte študente. Morda bi jih začele sprejemati tako ali tako, zaradi kulturnih, pravnih in političnih sprememb, a naj poudarim, delali smo z vodilnimi kadri ustanov iz več kot 40. od 50. držav ZDA. Spremembe smo spremljali, včasih

¹ Intervju je izšel v 17. številki revije Narobe, spletna stran www.narobe.si

smo institucije tudi nenapovedano obiskali, da bi preverili, kako napredujejo. Ja, bili smo zelo uspešni.

Izvolitev Obame je bila krona gibanja za državljanske pravice temnopoltih v ZDA. Vas takrat že dolgo ni bilo več tam, saj ste domovino zapustili, ko je v osemdesetih prišel na oblast Ronald Reagan. Je bil vaš umik na Švedsko nekakšen poraz?

ZDA sem zapustil kot begunec. Osebno namreč zelo trdno verjamem v Deklaracijo o neodvisnosti in v Listino pravic ameriške ustave. In ko prva govorila o tem, da ima vsakdo pravico do iskanja lastne sreče, druga pa o dobrobiti ljudi, to vključuje vsak del življenja, ki prinaša srečo, ne da bi jo jemali drugim. Ko je bil izvoljen Reagan, je postal jasno, da ZDA niso naredile samo obrata, ki ga nismo poznali od izvolitve Roosevelta leta 1932, ampak se je zgodil radikalni obrat v desno, ki nas je privadel, kjer smo danes. Zato postajajo ZDA vse bolj neofašistična država. Na najbolj dramatičen način se to kaže v jeziku. Vsakič, ko si geji in lezbijke izborimo katero od pravic, desno politično krilo zamenja besedišče. Pred kratkim se je skupina desničarjev odločila, da bodo prenehali uporabljati besedo gej. Odločili so se, da ne bodo več govorili o gejih, ker to besedo uporabljamo geji. Oni pa, so rekli, morajo imeti besede, ki nas opisujejo: sodomija, sodomit in antikristjani. Desničarji so vedno znali iznajti zelo učinkovit religiozen in teološki jezik. Tak, ki nagovarja predsodke ljudi. Jezik sovraštva in izključevanja, ki pa je vedno zavit v celofan nečesa, kar zveni lepo. Vse to je prišlo posebej do izraza z izvolitvijo Ronaldja Reagana. Tudi v Clintonovih letih. Kot veste, je postal Ne sprašuj, ne povej! (Don't ask, dont tell!) vojaški slogan, posledice katerega dobro poznate. Ko je bil izvoljen Obama, so bili vsi polni upanja. Spomnim se misli, ki so me obhajale, ko sem ga poslušal po zmagi na strankarskem zborovanju v Iowi. Nikoli si ne bi mislil, da bom kdaj slišal govoriti predsedniškega kandidata tako, kot je on govoril tisto noč. Prav gotovo pa si nisem misli, da bom živel toliko časa, da bom lahko slišal temnopoltega predsedniškega kandidata govoriti tako, kot je on govoril tisto noč. In sem jokal. Zapustil sem svojo državo, ljubim svojo državo. Pri srcu mi je in skrbi me, kar se tam dogaja. Vendar sem vedel, da kot gej, v takratnem družbenem kontekstu, svoje sreče tam ne bom mogel zasledovati s svobodo, ki sem jo potreboval, da bi razvil svoje mišljenje, svoj intelekt, svoja čustva, svoj poklic. Ker sem hotel živeti, sem moral oditi.

Kateri znaki so vas spodbudili k odhodu? Rekli ste, da ste jasno videli, da bo Amerika postala to, kar je danes.

Leta 1932 je predsednik Franklin Delano Roosevelt začel postavljati temelje socialne demokracije v ZDA. Demokracije, ki bo dvignila ljudi iz revščine, ki bo vsem omogočila izobraževanje. Če Roosevelt ne bi bil izvoljen, bi ljudje, ki so odraščali, kjer sem odraščal jaz, nikoli ne mogli obiskovati univerz. Tudi ta je bil produkt Rooseveltove socialno demokratske revolucije, ki je spremenila ekonomske razmere in politično sceno v državi ter dala ljudem upanje za drugačno prihodnost. Desnica je hotela te procese od vedno ustaviti in tudi danes hoče vrniti državo v čase pred letom 1932. Otroško delo je bilo, denimo, v 20. in 30 letih prejšnjega stoletja pri nas omejeno s posebno zakonodajo, danes si desnica v eni od zveznih držav prizadeva, da bi tovrstno restriktivno zakonodajo odstranili in da bi otroci spet lahko delali kot sužnji. Kar je torej Roosevelt veljal, poskušajo na vsak način uničiti. To je eden od znakov, ki sem jih videl. Po drugi strani pa je tu še problem revščine levice. Levi politični pol ni imel nobene nove ideje od 70. let prejšnjega stoletja. Šele z Obamo so demokrati in levicarji ponudili nekaj

novega. Kot da na levi ne bi hoteli razumeti, da svet poganjajo ideje. Ne karizma, ne vpliv, ne dogovori v ozadju, ampak ideje. Republikanci so imeli vedno na zalogi nove ideje. Njujorski senator Daniel Patrick Moynihan, predhodnik senatorke Hillary Clinton, je v knjigi Miles to go napovedal, da bodo republikanci postali stranka idej. Ne pravim, da gre za dobre ideje, a ideje to vendarle so. Ideje, ki sta jih prinašala Reagan in Thatcher, pa so bile ideje, ki so nas potegnile navzdol, kjer smo zdaj.

Zakaj ste uporabili besedo neofašizem?

Fašizem je nekoliko stereotipna beseda in jo je nevarno uporabljati. Neki ameriški pisatelj je zapisal, da bo fašizem v ZDA prišel pod znamko zastave, biblije in ustave. Pretvarjali se bodo, da delujejo v skladu z ustavo, citirali bodo biblijo in mahali z zastavami. Na odrih, kjer je govoril Reagan, kar ni bilo konca zastav. Bush mlajši je to idejo razvil do ekstrema. Zdaj lahko vidite, kako tudi Obamovi ljudje vedno poskrbijo, da ne zmanjka zastav. Obama najprej ni nosil pripombe v obliki ameriške zastavice na sukničiu. Spomnite se, kako so ga desničarji zaradi tega napadali, češ da ni dovolj patriotski. Na koncu si je zastavico vendarle pripel. Tako lahko preprosta ideja zastave, če jo razviješ do skrajnosti, pripelje tako daleč, da se ji je moral prilagoditi tudi Obama. In njegova administracija je morala na podoben način prevzeti tudi nekatere politike Busheve administracije. Ko se je zgodil 11. september in je postal jasno, da so ga zakrivili muslimani, so desničarji dobili novi komunizem. Novo idejo, ki so ji lahko nasprotovali, in pri tem odstranjevali človekove pravice, državljanske pravice, svoboščine ter skoraj uničili ustavo. Politika nacionalne varnosti ima v sebi vgrajene številne nedemokratične ideje. Ideje, ki jemljejo ljudem človekove pravice. Na to mislim, ko govorim o nevarnih znakih neofašizma.

V razpravi o Družinskom zakoniku je prišlo v Sloveniji do neposredne presaditve ameriških republikanskih idej v desni politični in civilno-družbeni prostor. Matevž Frangež, SD, je prizadevanja nasprotnikov takratne opozicije, da bi v zakonu ohranili sintagmo »namen zakonske zveze je v zasnovanju družine« komentiral z besedami: »Betoniranje namena zakonske zveze, ko se država postavi nad človeka, je svojevrsten derivat fašizma.« To je desnico razbesnelo. Zakaj se sramujejo fašizma, če črpajo iz njegovega bazena idej?

Če gre za neofašizem, gre za neofašizem. In če je reklo, da je primerjava s fašizmom mogoča, potem ima najbrž za to dobre razloge. Začnimo najprej z negiranjem človekovih pravic in državljanskih pravic. Recimo, da poroko definiramo kot zvezo med moškim in žensko, ki bosta živela v nuklearni družini. In recimo, da je to tradicija, da je to način, kakor je zadeve uredila narava. Moj bog, od kod to prihaja? Nuklearna družina je moderna institucija, ki predstavlja konec in uničenje tradicionalne družine. Če bi se želeli sklicevati na tradicijo, potem je prava tradicionalna družina, razširjena družina. Družina je bila včasih skoraj manjša vas. In to ni bilo vedno dobro. Nekoč družina ni bila samo zakonska zveza moškega in ženske z otrokom. Bratje in sestre so vzgajali eden drugega, starši so pogosto umirali mladi in potomci so preživelici, ker so živeli z dedki, babicami, s tetami, strici v razširjeni družini. Nuklearna družina, kot o njej danes govorijo oni, je čista abstrakcija. V resnicni ne obstaja. Koliko družin je danes sestavljenih iz moških in žensk, ki so bili poročeni že prej in imajo tudi otroke iz prejšnjih zakonov. Včasih imate potomce iz treh, štirih, petih različnih zakonov. To gotovo ni samo družina moškega in ženske z otrokom, ampak gre za vrsto žensk in vrsto moških, ki imajo vrsto otrok. In potem pravijo: dva moška oz. dve ženski ne moreta ustvariti družine. Če jih vprašate, zakaj ne, skoraj ultimativno posežejo po religiji. Eden od velikih dosežkov razsvetljenstva je bila zahteva, da

religija postane stvar zasebnosti. Religija je stvar zasebnega življenja. Za vaše osebno čaščenje, osebno zadovoljstvo, za vaš lasten ideal sreče. Ni pa religija za to, da bi ukazovala državi. Da bi oblikovala javne politike. Če to počne, je to zame prvi znak fašizma. Država ne sme biti pod nadzorom religije. Posameznik, kot državljan, tudi ne. Samo posameznik, zasebnik. In še to, če se sam želi podrediti kontroli religije. To je stvar njegove zasebne odločitve. Reči moramo torej, da so desničarji do določene mere neofašisti, saj želijo uvesti religiozne vrednote, želijo uvesti, kot oni pravijo, tradicijo, avtoriteto cerkve in religije. In pravijo, ker je bog tako zaukazal, moramo tako živeti vsi. Vse to seveda zavijejo v idejo naravnih zakonov. Zato moramo mi, geji in lezbijke, zavzeti stališče. Mi moramo prinesi ideje, ki so boljše od njihovih idej.

Zdi se mi, da je kar nekaj podobnosti med gibanjem za državljske pravice temnopolih in gibanje za človekove pravice LGBT-oseb.

Imate prav. Gibanje za državljske pravice temnopolih, kot se je razvijalo v ZDA v 60. letih prejšnjega stoletja, ne bi bilo gibanje za državljske pravice, kot ga poznamo danes, brez gejev in lezbijk v ozadju. Morali so biti v ozadju. Danes je jasno, da je bil idejni vodja pohoda na Washington, kjer je imel Martin Luther King Jr. znameniti govor »I have a dream«, gej, ki ni smel v ospredje. (Bayard Rustin, op. a.) Poglejte mene, moškega, geja. Dolgo sem živel v klozetu. Zaradi potrebe in nujnosti. To je bil eden od razlogov, da sem zapustil ZDA. Tam preprosto nisem mogel živeti povsem razkrito, s partnerjem, ki bi lahko šel z menoj na službene poti, kot je to počel v Evropi. V tistih časih je bilo v ZDA nemogoče živeti svobodno kot gej. V 60. letih sem se zato poročil. Z nekdanjo ženo imava dva otroka. V gibanju za državljske pravice temnopolih sem našel način, da sem vseeno lahko delal za človekove in državljske pravice. Z zatiranjem temnopolih sem se poistovetil. V njihovem boju sem videl svoj boj. Vedno sem gledal na promocijo državljskih pravic za temnopolte, kot na promocijo državljskih pravic za istospolno usmerjene. Vedel sem, da je cilj isti, da so ideje iste, pozicije in argumenti isti. Njihova zmaga bo tudi nam prinesla pravice, svoboščine in srečo.

Zakaj se niste vpletli tudi v gibanje za pravice istospolno usmerjenih v ZDA. Konec 60. je namreč vrelo tudi med geji in lezbijkami.

Dokončno sem se avtiral šele sredi sedemdesetih let prejšnjega stoletja. Čeprav sem kot mladostnik že živel razkrito, sem se potem spet umaknil v klozet. Bil sem sredi ločitve in prizadeval sem si za skrbništvo svojih otrok. Če bi na sodišču izvedeli, da sem gej, ne bi imel pravice niti do obiska otrok, kaj šele do skrbništva. In če nisem hotel izgubiti otrok, sem moral poskrbeti za to. Ločitev me je tudi finančno zelo prizadela. Še leta sem moral odplačevati, hkrati pa sem se boril, da sem lahko preživljal otroka. Za aktivizem preprosto ni bilo časa, sem pa bil vpletен v ozadju. Vabili so me kot govornika na gejevske in lezbične prireditve. Bil sem zelo odprt glede tega. Nisem sicer govoril kot gej, govoril pa sem. In tudi zabave je bilo kar nekaj (smeh).

Kako si razlagate strahove, ki so v ozadju nasprotovanja enakopravnosti temnopolih ali istospolno usmerjenih? Kaj je po vašem jedro rasizma in homofobije?

Všeč mi je, da ste uporabili besedo strah. Ko sem v ZDA spremeljal diskurz nasprotnikov enakopravnosti temnopolih, sem belopole velikokrat slišal reči: »Ali želite, da bi naša dekleta poročila enega od njih? Res mislite, da je dobro osvoboditi te črne moške, te živali?« Gre za strah

belopoltih moških pred seksualno potenco temnopolih moških. In strah belopoltih žensk pred posilstvom. To je bilo jedro njihove argumentacije, ki sem ga poslušal znova in znova.

Kakšen pa je argument proti pravicam gejev in lezbijk? V jedru gre spet za seks. Homofobia je v osnovi fobia. Torej gre za strah. Prvi strah, ki se skriva za homofobijo, je strah pred lastnim telesom. Heteroseksualni moški pogosto ponavljajo, da ne želijo biti v bližini gejev, ker se počutijo neprijetno. Razlog, zakaj povsem razkriti geji še do pred kratkim nismo smeli služiti v vojski je strah, da bo heteroseksualnim moškim, ki so v vojski ves čas fizično zelo blizu, nelagodno. Gre za strah pred lastnim telesom. Morda bo ob bližini geja začutil seksualno privlačnost, morda bo dobil erekcijo. Bojijo se lastnih teles, lasnih čustev. Menim, da je v temelju homofobije nekaj, kar se skoraj sliši že skoraj stereotipno: mnogi homofobi so v resnici geji v klozetu. Gotovo poznate ameriške primere vseh teh silnih moških. Kako so bili glasni s svojim sovraštvom in homofobijo, dokler jih niso zalotili z moškim.

Drugi strah je strah pred tujim. Pred nenavadnostjo drugega. Tu je nekdo, ki je čuden. On je drugi, on je tisto (it), on ni kot jaz. In tega se bojim. Ko sem se prvič soočal s transseksualnostjo, sem tudi osebno ozavestil ta strah pred čudnostjo. In kako sem se s tem soočil? Vsakič, ko sem začutil strah, sem se spoprijateljil s temi »čudnimi osebki«. In sem spoznal, kako lepo je biti z ljudmi, ki so tako drugačni od mene.

Tretji strah pa je strah pred smrtno. Strah, da bodo izvedeli, da sem gej. In če izvejo, potem ne bom mogel več nadaljevati življenja, ki sem ga bil vajen. Izgubil bom vse. Ne bom se mogel oklepati nobene gotovosti več. To bi me ubilo. In pogosto se mladi moški in ženske, celo otroci, res ubijajo, ker se ne morejo soočiti z dejstvom, da so geji ali lezbijke. Še en primer: kakšna je bila prva reakcija desničarjev na HIV/aids. Gre za gejevsko bolezen, so govorili, za bolezen, ki jih pobija. »To je božja kazen zanje.« Aids. Strah pred smrtno. To je postal tako živo, tako oprijemljivo, še posebej v prvih letih. Ljudje so takrat res množično umirali zaradi nove bolezni, ki je bila »gejevska bolezen«. Kuga, ki jo je nad geje poslal bog. Ali narava. Ti trije strahovi po mojem prepričanju konstituirajo to, čemur pravimo homofobija.

Metalogue: How to Understand Bateson?

In Memoriam Graham Barnes (1936–2020)

Graham Barnes

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> **Context** • For Graham Barnes, the starting point of his research was the observation that most psychotherapists are trained in a theory-centered style of practice, neglecting epistemological and hermeneutical aspects. The consequence is an absence of critical self-reflection about some basic assumptions of psychotherapy theories and clinical practices in the psychotherapy community. When using a particular theory, therapists forget that the theory is “using” them, as well, i.e., they are unaware of the effects the theory has on them and on their relationships with clients. As an alternative to this ignorance, Barnes developed the concept, research project and clinical application of what he called “second-order psychotherapy.” > **Problem** • How can we encourage therapists to engage in systematic self-reflection on the influence of theory on the content and structure of their therapeutic conversations? Following Bateson’s epistemological guidelines, we give an example of how our conversation about understanding his ideas includes conversation about our understanding of the conversation about an understanding of his ideas.

> **Method** • Bateson created a new didactic form of dialogical presentation to facilitate the understanding of knowing, called a metologue, in which the content and the structure of the conversation are intertwined in such a way that it becomes more transparent how the metalevel of relationships between the speakers influences the content and vice versa. > **Results** • By presenting our dialogues as an exemplary metologue, we propose that metalogues could be a valuable didactic way for promoting epistemological and constructivist teaching and learning, not only for psychotherapists, but for all professionals who need better understanding of their understanding. This second-order understanding opens the space for the inclusion of self-reflection on our relationship (and its evolution) and how our relationship has shaped our understanding. > **Implications** • Our proposal is also meant as an encouragement for contemporary constructivist thinkers to continue to reflect on Bateson’s contribution to the foundation and evolution of constructivism. > **Key words** • Cybernetic epistemology, second-order psychotherapy, dialogotherapy, self-referential awareness, understanding, difference, schizophrenia, double bind, innocence.

Introduction by Miran Možina

“**1**” Psychotherapists do not ask themselves often enough what the assumptions are that underlie their thinking, feeling and acting. The predominant habit of psychotherapists (and scientists in general) is to simplify problems by ignoring the possibility that the larger context may influence the smaller. Most psychotherapists think that they are using theories, but they are ignorant of the effects these theories have on them. They also do not sufficiently explore the larger context, the historical and socio-political background that has brought about the theory that is using them to solve (or, unfortunately, also aggravate) particular social and ecological problems.

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“**2**” The research project of Graham Barnes, which he called the “psychotherapy of psychotherapy” or “second-order psychotherapy” (Barnes 1994), was based on Gregory Bateson’s cybernetic epistemology, in which he invited psychotherapists to incorporate in their professional work the second-order investigation of their epistemological premises. Being a scholar of Bateson is not outdated but rather, in the light of our enormous social and ecological problems, more relevant than ever. His ecological wisdom can help us in our endeavors to construct a better world.

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“**3**” To encourage psychotherapists to make the demanding epistemological shift that Bateson has proposed, a new kind of didactics is needed. To this end, Bateson created a new form of dialogical presenta-

tion, called a metologue, in which the content and the structure of the conversation are intertwined in such a way that the metalevel of relationships between the speakers becomes more apparent and transparent through the self-reflection of speakers.

“**4**” According to Gregory Bateson, “a metologue is a conversation about some problematic subject. This conversation should be such that not only do the participants discuss the problem but the structure of the conversation as a whole is also relevant to the same subject. [...] Notably, the history of evolutionary theory is inevitably a metologue between man and nature, in which the creation and interaction of ideas must necessarily exemplify evolutionary process.” (Bateson 1987: 1)

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« 5 » In Barnes's and my understanding of Bateson's idea of a metalogue the structure of the metalogue should reflect the content and vice versa. For example, in the metalogue "Why Do Things Have Outlines" (Bateson 1987: 27–32) Bateson is talking with his daughter about William Blake, how he was an angry man and how he was not tolerant. Suddenly, Bateson becomes angry because it seems to him that his daughter in the here and now of their dialogue is too tolerant, which makes her cry. This example illustrates that in the here and now of their dialogue, the topics of their dialogue (here: anger, tolerance) become part of their relationship pattern. So, the problems they are discussing are reflected in the structure of their conversation.

« 6 » This is what we, as psychotherapists, should be aware of at all times. In our dialogues with our clients, we are trying to maintain a double focus: one is on the content (or "digital" level in communication, according to Bateson 1987: 417–431) while the other one is on the relationship ("analogue or iconic" level, ibid). With Barnes, we understood this as one of Bateson's basic ideas or distinctions. Psychotherapy researchers such as Jeremy Safran and Irvin Yalom (e.g., Safran 1993; Safran & Muran 2000a, 2000b; Safran et al. 2002; Yalom 2002; Yalom & Leszcz 2005; Levy, Ablon & Kächele 2012) have confirmed the efficacy of this double focus in the therapeutic process.

« 7 » The "metalogue" that follows originated in several discussions between us. They took place online in May 2019. According to our understanding of a metalogue, one cannot predict having a metalogue in advance. They arise spontaneously out of dialogue. Originally, we wanted to write a standard article, but while transcribing our dialogues, slowly the idea arose to present them as a metalogue.

« 8 » In our metalogue, we point out that understanding is inseparable from the dialogue and we talk about different levels of recursion in human communication. We differentiate between verbal (digital) and nonverbal (analogue or iconic) levels of recursion in human communication. What we maintain is that the nonverbal frames the verbal. Therefore, it is the nonverbal that is more important in conveying the messages that are connected to the relationship and,

many times, to the unconscious, albeit implicitly. We embedded a clinical vignette from Bateson's schizophrenia research as an example of his aesthetic sensibility, understanding and engagement aimed at integrating the smaller (verbal, conscious) with the larger (nonverbal, unconscious) contexts.

« 9 » At some point, Barnes becomes tired and takes some time to remain silent. This did not happen in our online conversations but on several occasions during our 35 years of collaboration. To these moments of silence, I reacted with insecurity. The interruption on the content level thus became the starting point for reflecting on our relationship.

« 10 » After Graham Barnes passed away on 9 August 2020, in Slovenia and Croatia we are continuing to work on the project of second-order psychotherapy that he started.

Metalogue

« Miran Možina (M1) » Let's talk about Gregory Bateson and how it is possible to understand him. He mentioned several times that very few people have any idea what he is talking about (Brockman 1977: 5) and I am not sure if I am one of those lucky few.

« Graham Barnes (G1) » Partly, this could be because he himself, all of his life, insisted he was an explorer who couldn't know what he was exploring until it had been explored.

He was convinced that unconscious levels of the mind are crucial for guiding the scientist or the artist towards the questions and answers, which generate even more complex questions. He was also convinced that understandings do not float in an empty space but evolve in relationships and dialogue. If there is no dialogue, there is no relationship and no understanding.

« M2 » In our everyday conversations we usually pay more attention to the content than to the relationship, more to the verbal, explicit than to the non-verbal, implicit.

« G2 » That's right. Because Bateson constantly emphasized the relationship perspective, his attention was focused very much on non-verbal, "paralinguistic" communication.

« M3 » So, it is not a competition between you and me, it is not about who un-

derstands Bateson more or better, but it is creating and developing our relationship through this dialogue around the target question – how to understand Bateson – that is crucial.

« G3 » Right. So, on the one hand, I propose that we put together the pieces of our understanding of his understanding, but on the other hand, I would also like our dialogue to make visible the meta- or relationship level, which would open the space for exploring what our process of knowing through our dialogue is and how we know what we know, because this was crucial in Bateson's search for the "new scientific territory" or "epistemology." And we should also link Bateson's epistemology to psychotherapy.

« M4 » From a dialogical point of view, the (psycho)therapist is not only a practitioner, a technician who knows how to guide the client in a certain direction, but is always also a researcher, who is guided by curiosity, who takes the risk of exploration, who dares to be open to the unknown, unexpected and new. If therapists are able to discover something new about themselves in the dialogue with clients, then on the meta-level, they are inviting clients to do the same. It is circular. And it is much safer and more ethical if the therapist is mindful of their own processes of change. So that the therapist is not trying to change the client, but rather the therapist's own perception, thinking and acting.

« G4 » And therapists are also theorists who should be able to develop the second-order theory – the theory about the theory they are using. This can bring them to a surprising turning point when they become aware of how the theory is using or shaping them, what the theory is doing to them, for better or worse.

« M5 » The therapist becomes aware of the dangers of using theory or being used by the theory without reflection. And I mean reflection in Heinz von Foerster's sense, who defined it as "knowing one's knowing, an epistemology of *how* we know, not *what*?" It is "seeing oneself through oneself, [...] causing oneself" (Foerster 1989: 814).

« G5 » If we, as psychotherapists, try to grasp Bateson's epistemology seriously, then we, as psychotherapy practitioners, must incorporate in our professional work the second-order investigation – the *psychotherapy*

of psychotherapy or second-order psychotherapy. We must turn psychotherapy on itself to bite its own tail. If we do this, then we are suddenly confronted with a very difficult set of circular questions. For example,

- How are our theoretically shaped experiences also shaping our observations and descriptions of our experiences?
- And what are the assumptions and premises in the theory, which is using us, that ensure or censure such reflections?
- How can we overcome our habitual ways of thinking and acting that censure, induce amnesia and repress reflection?
- And we also begin to wonder about the theoretical self:

▪ What kind of person and psychotherapist have I been made through speaking the vocabulary of this or that theory?

- How does a theory shape us to act as we do and not to act in other ways?
- What have I become in my relationship to this or that theory and its practice?
- What kind of self has this theory shaped? What have I been made into by this or that theory?

« M6 » Asking such Batesonian questions, we can develop a kind of *self-referential* or *recursive* awareness. Through the lenses of our theory we are constructing the picture in which we are standing. Inevitably we are (part of) our own picture. We are our own metaphor (Bateson 2005).

« G6 » But we are constantly *forgetting* that we can only see pictures that are our own creations or "transformations," which are mapping the territory, as Bateson used to emphasize, quoting Alfred Korzybski (Bateson 1987: 454–471).

« M7 » Every perception, thought, feeling or action is an idea or a pattern of ideas, the result of multiple transformations that are travelling along complex networks of feedback loops.

« G7 » One difficulty is that our (psychotherapy) theories or maps are deeply embedded in our own thinking and acting. The unspoken and unwritten assumptions, the "generative ideas" (Langer 1957), may be so far removed from our awareness that we may even deny that we share them. We are forgetting that our theoretical vocabularies make our worlds. And we even *forget that we are forgetting*.

« M8 » Bateson often used a test with his audiences. He asked them if they could see him and if he could see them. They became aware of how they were forgetting that they could only see the end product of the complex process of transformation (perceived visual patterns – retina – optical nerve – optical brain cortical areas – associative neuronal pathways – retina), that they couldn't see Bateson in the sense of the *Ding an Sich* and that we don't have direct access to the processes of transformation. We can't see what is happening inside the TV, we can only see what it is on the screen. We can see bits of information that are arranged in a transformation pattern I call "you" and in response to which I can say: "I can see you."

« G8 » And each picture on the screen is different. Each of us constructs and devises an individual version of the series of pictures that constitute their world. Yet, if a theory makes a world and if that world also produces or reproduces the theory, the theory will then reflect that world and that world will validate the theory it reflects. A theory is a *self-contained*, ouroboral body of thought and way of speaking; it is a *closed*, limited and excluding world.

« M9 » There is also an emotional side or reason why every creator or reader of theory is seduced into inhabiting the world created by the theory as though it were "real," "true," correct, viewing it as a real "discovery." This closed world can make us feel safe: the temptation of certainty, with security always lurking in every corner.

And there is also the temptation of laziness, which can circularly reinforce the need for certainty, especially if the theory contains explanations and interpretations that Bateson called "dormitive principles," adopting the term from Molière's famous oral doctoral examination, in which the candidate was asked by the learned doctors to state the "cause and reason" why opium puts people to sleep, and he triumphantly answered: "Because there is in it a dormitive principle (*virtus dormitiva*)" (Bateson 1987: xxi).

To think rigorously is hard work, so it is much easier to lull our thinking capacity, to immobilize it with such pseudo-explanations and other tactics to stop engaged thinking, which would mobilize us, not only personally, but also socially, toward the promotion of democratic values.

« G9 » A theory cannot expand its language to develop a metalanguage to reflect upon itself. To do so would make it a different theory. Its language closes in on itself. It lacks transcendent vocabulary that can question the finality of its self-understanding. It also lacks the mechanisms to speak about the premature perceptual closure made by theoretical concepts.

That is why studying a theory and then learning to practice it poses a "double-bind" problem. The theory invites us to forget the difference between the map and the territory. The theory takes us inside its construction, within its frame. Through the world created by studying the theory, we are in its context. The text with its claims and its premises ties us up. It does not permit critical comment on itself.

« M10 » Bateson takes, as an example, early psychoanalytic writings, arguing that the Freudian edifice was allowed to grow too big before the corrective of rigorous thought was applied to it (Bateson 1987: 86).

« G10 » Yes, Freud with his "loose thinking" blurred the boundary lines between the "symbol" and "the thing symbolized." And, among psychotherapy authors, he was not the only one who slid into writing about the world of psychotherapy as it is. From "is" they tend to move to "ought," and when they return to "is," they have endowed it with authority.

« M11 » So how can we step out of such double binds?

« G11 » Bateson gave us a good example during his lifetime and his writings are still available to help us. His "epistemology" can be understood as a second-order theory or meta-theory. For psychotherapists, it can be helpful to develop second-order psychotherapy. The "epistemological shift" that he proposes is a long journey, which can't be intellectual only, but also includes emotional strain, shocking experiences, and is impossible without changes in our ways of being and acting.

« M12 » Bateson used George Spencer Brown's most basic act of epistemology as a starting point: "Draw a distinction!" (Spencer Brown 1973). This basic command, which we implement consciously or unconsciously, creates a starting point for our every action, decision, perception, thinking, describing, theory and epistemology.

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1 “autistic” behavior can be understood from
 2 an entirely new perspective, as a rebellion
 3 against the “normal” world. Unfortunately, I
 4 suppose that if this client were still alive to-
 5 day, then taking into consideration the pres-
 6 ent world situation, his revolt would be even
 7 more reasonable.

8 « **M27** » I am afraid you are right. Bate-
 9 son has helped me to recognize that the
 10 experiences of psychotic and other “psy-
 11 chopathological” symptoms and syndromes
 12 can be a “pass-way, through to other sorts of
 13 knowledge of our own humanity, of what it is
 14 to be a human being, what it is to think,
 15 to write, to make words [...]” (Berger 1978:
 16 191) And that

17 “it is one thing to see the symptom as a part of a
 18 defense mechanism; it is quite another to conceive
 19 that the body or the mind contains, in some form,
 20 such wisdom that it can create that *attack* upon
 21 itself that will lead to a later resolution of the pa-
 22 thology.” (Bateson 1974: xii)

23 « **G27** » Bateson also helped me to re-
 24 frame the whole field of “psychopathol-
 25 ogy” and to recognize how the theory of
 26 psychiatry and psychotherapy can produce
 27 psychopathology (Barnes 2002) and how
 28 the epistemology proposed by Bateson can
 29 be corrective for the terrible mess that we,
 30 psychotherapists and psychiatrists, are pro-
 31 ducing when we reify our diagnostic labels.
 32 He helped me to direct my psychotherapeu-
 33 tic practice in the direction of justice, love
 34 and wisdom (Barnes 1994).

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35 In my approach to psychotherapy, which
 36 I called “dialogotherapy” (Barnes 2008), I
 37 nurtured stories and metaphors instead of
 38 diagnostic categories. I try to establish di-
 39 rect contact with clients as much as possible
 40 so that, together, we co-create stories and
 41 metaphors, which help them to recover, live
 42 ethically and keep hoping. Instead of break-
 43 ing them down into small pieces by diagno-
 44 sing them, I am trying to recover a sense of
 45 wholeness by bestowing *innocence*.

46 This innocence is not naïveté but locates
 47 us within our ecology, within our stories. It
 48 does not give us a place somewhere outside
 49 where we can stand with camera in hand to
 50 photograph the whole thing or even a part
 51 of it. This innocence encloses us in the sense
 52 of the whole and shows us where we are en-
 53 closed within the ecology. From this we can

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move to suggest that it is not we who speak
 our story, but the story speaks through us – it
 is the theory acting through its practitioners
 and it is the dance that dances through the
 dancers. The metaphor is kinetic rather than
 cinematic. The importance of movement,
 rhythm and time are paramount. The in-
 nocence that restores the sense of wholeness
 is the beginning of wisdom and wisdom is
 an understanding of relations as ecological,
 whether the relationship is with a person or
 within a group, forest or an even larger ecol-
 ogy. For me, the art of interaction that is de-
 scribed in the Manzanita case bestows on us
 the flavor of what innocence is about.

33 « **M28** » I can sense the connection be-
 34 tween your understanding of innocence and
 35 Bateson’s concepts of “grace” (Bateson 1987:

128), “aesthetic sensibility” (Možina 2019;
 Tramonti 2019), “aesthetic understanding”
 (Keeney 1983: 138) and “aesthetic engage-
 ment” (Charlton 2008: 141). The problem
 of grace was, for him, fundamentally a
 problem of *integration* of the diverse parts
 of mind, for example, how to integrate mul-
 tiple levels, of which one extreme is called
 “consciousness” and the other “uncon-
 sciousness” or how to integrate Blaise Pas-
 cal’s “reasons of heart” with the “reasons of
 the reason.” And we can continue with a list
 of all kinds of dualisms, for which Bateson
 has shown how the integration, reconne-
 ction or enabling wholeness can be a huge,
 lifelong intellectual and personal challenge.
 For example, the integration of “mind” and
 “matter,” “conscious purpose” and “nature,”
 “rigor” and “imagination,” “pattern” and
 “quantity,” “feedback” and “calibration,”
 “form” and “function” (Bateson 1985: 237),
 and so on.

36 « **G28** » I would add the integration of
 37 “aesthetics” and “ethics.” If research and
 38 therapeutic practice don’t have an aesthetic
 39 dimension, they lose all other dimensions.
 40 Without an aesthetic dimension they be-
 41 come infertile, trees without fruits or as wa-
 42 ter running from a broken tap, too polluted
 43 to be drinkable. Bateson constantly tried to
 44 contribute to the elegance of the process of
 45 scientific thinking and practical research.
 46 And for the beautiful to stay beautiful, it has
 47 to reveal itself ethically.

48 « **M29** » For me, reading his lectures or
 49 essays is a never-ending adventure, full of
 50 surprises, shocks, confusions and refresh-
 51 ing “aha” moments when some insight gets
 52 deeper and wider. It is not only the content
 53 but the art of his writing, not only what
 54 ideas he presented but how he presented his
 55 ideas, which demonstrates the high level of
 56 integration. Perhaps I could call it *second-*
order integration, where the content and the
 57 process of writing (or reading) constantly
 58 oscillate in a double-bind pattern. He is
 59 continually inviting us to join him on a sort
 60 of children’s swing, where playfulness and
 61 rigor can meet and melt for the nurturing of
 62 justice, love and wisdom. Perhaps this can
 63 explain why I can read his texts over and
 64 over again and they remain fresh, exciting,
 65 inspiring, like drinking from a spring of liv-
 66 ing water.

67 « **G29** » It’s the same for me. I always find
 68 reading Bateson’s texts fresh and refreshing,
 69 because it is not only an intellectual chal-
 70 lenge but above all an invitation to test the
 71 faults of integration. For example, the prin-
 72 ciple of justice is always one of integration or
 73 inclusion, of making a place for all minori-
 74 ties, of unity, and of minimizing suffering
 75 and eschewing torture, cruelty and violence.

76 A big challenge surrounding integra-
 77 tion is, for me, the evolution of love. I un-
 78 derstand love as the emotion or feeling that
 79 defines acceptance of the self and the other
 80 as legitimate. A prerequisite for acceptance
 81 of the self is the acceptance by others in a
 82 discourse and through participation freely
 83 in the discourse. This idea underpins all psy-
 84 chotherapy. Love makes participation pos-
 85 sible by overcoming the dualism of subject
 86 and object. Love effectively overcomes the
 87 oscillation between the part and the whole,
 88 through wisdom. This wisdom unites sub-
 89 ject and object and differentiates the parts of
 90 the circuits from the whole, while seeing the
 91 parts participating in the whole.

92 Love keeps the dance going. Without
 93 justice it does not ask about the fairness or
 94 unfairness of the dance. Love united with
 95 justice brings in a creativity that may in-
 96 crease the complexity of the dance or invent
 97 a new one. Love informed by wisdom sees
 98 the systematic nature of the dance.

99 « **M30** » So, let’s conclude with a new
 100 beginning, with a question that Bateson
 101 asked many times: Are we wise? (Bateson
 102 1985: 239).

103 « **G30** » And I would add: Are we inno-
 104 cent and graceful, loving and just?



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is a psychiatrist and psychotherapist, and since 2006 director and lecturer at the Sigmund Freud University branch in Ljubljana, Slovenia. He received his master’s degree from the Medicine Faculty at the University of Ljubljana. Dedicated to linking second-order cybernetic epistemology, systems and constructivist theory to psychotherapy, since 1985 he has contributed to the development of psychotherapy postgraduate training at the Medicine Faculty of Zagreb, (formerly Yugoslavia, now Croatia), led by Graham Barnes. In the 1990s he became the leading figure in the development of systemic psychotherapy in Slovenia and its integration into the academic training of psychotherapy science. His pedagogic and research work primarily focuses on the development and public promotion of psychotherapy as an autonomous profession and academic discipline. He is a co-founder and editor of the only Slovenian scientific and professional psychotherapy journal, Kairos.

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Open Peer Commentaries

on Graham Barnes and Miran Možina's "Metalogue: How to Understand Bateson?"

I Know You Don't Know You Know

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but I was especially struck by the silent moment when Možina felt embarrassed.

« **A1** » What was striking about it for you?

« **D2** » I felt confused when Barnes went silent. On reaching that point in my reading of the metalogue, I got in touch with Možina and I tried joking with him, but he didn't like my observation and gave me some background information instead. I then read the metalogue in reverse order, from end to start, and it became clear to me that I was wrong in my first impression.

« **A2** » And how was that?

« **D3** » Namely, Možina opens the dialogue as a student or a patient who doesn't know that he knows, while Barnes knows that Možina doesn't know that he knows. Although the patient comes for help, he must teach the therapist how to help him. I was struck by how quickly this Socratic contrast got resolved in the metalogue. Then Možina, who seems to be the student, becomes the teacher and vice versa. As Barnes once stated: "In the processes of our becoming ourselves we are also becoming others; we take on their attitudes, and these attitudes regulate us" (Barnes 2008: 14). I am curious about your first impression.

« **A3** » I think my first reaction was frustration. And it was reminiscent of previous frustrations that I would experience when you and I would engage in conversations to which you would inevitably end up applying cybernetics in your usual mystical ways. This always jarred with my training in analytical philosophy, where all reasoning is to be transparent and open to falsification. I thought the article exhibited a similar flaw. Namely, the problem that I have with such theories is that they're interpreting every-

thing from their own specific theoretical stance, which then invites everyone to embrace the said stance, as if that's the solution to the problem – of allowing oneself to be used by a theory, that is. So there seems to be something about certain theories that themselves claim to be "enlightened" and, in virtue of that, excuse themselves and their methods of the suggested recursive skepticism. This seems permissible only if we can truly know that their methods are "the right ones," but how can we, without begging the question?

« **D4** » There is no understanding without misunderstanding. "How do questions arise?" is a very Batesonian question.

« **A4** » Well it's also a question that was established by Socrates a long time ago and a bunch of other philosophers who deal with epistemology, but that's beside the main point. But by saying that, you actually demonstrate my criticism very well – you, as a proponent of Batesonian theory, are unable to step outside of the said theory and you bring it all back to Bateson. As he may have said, the theory seems to be using you, and as I may add, it seems to be using you precisely while you are trying to propose that Batesonian theory is supposed to be used to avoid being used by a theory. Do you see the irony?

« **D5** » Well done. You gave a very nice description of a double-bind paradox. You've learnt to think in terms of the textual relations that you wanted to undermine. That is yet another paradox.

« **A5** » Hah... I think it's very convenient for you to say that and also quite patronizing to construe it as me "learning" something from *your* theory. And you're still continuing to do what I said previously

1 – approaching everything from your theory
2 and subsuming everything into it, which is
3 also a very convenient feature of your theory. One might say it's hence a theory that
4 can't be disproved? Does that make for a
5 good theory?

6 « **D6** » What if I do not play according
7 to your assumptions? What if I try to set a
8 win-win rule?

9 « **A6** » Go on...

10 « **D7** » What if I ask myself what sort of
11 questions do I have to ask before reaching a
12 conclusion?

13 « **A7** » Yes, I would hope most people
14 do that already, but I agree that's a sensible
15 way to go. In which case, I would propose
16 that one should start by asking something
17 along the lines of "what are my assump-
18 tions, how might they differ from those of
19 others around me, and how would I know if
20 they lead me astray?"

21 « **D8** » Also, "what kind of person do
22 I become if I choose this but not that, and
23 how do questions of responsibility arise?"

24 « **A8** » So, you think every theory has a
25 moral or normative element to it?

26 « **D9** » How come we think that we can
27 understand the human mind without un-
28 derstanding the society we belong to?

29 « **A9** » I think we're muddling in some-
30 thing too abstract now, which I don't think
31 is the topic today.

32 « **D10** » Maybe, but a good starting
33 point is to understand our therapy practice
34 as ethics in action, in the way we as com-
35 munal helpers answer human suffering. In

36 doing that, we can make distinctions at dif-
37 ferent levels of abstraction. However, if we
38 carefully observe what we do when we lis-
39 ten to, talk, act and interact with clients, it
40 is the same as what the two of us are doing
41 right now. We adjust our relationship from
42 moment to moment. In one moment, we
43 relate as daughter and father, then like col-
44 leagues and back again through a rhythmic
45 pattern of relating.

46 « **A10** » I'm not sure I see the switching
47 of roles and ways of relating as linked to the
48 question of ethics though.

49 « **D11** » What we see, feel, imagine and
50 how we know are recursively related to mu-
51 tual participating behavior. "We can only
52 see pictures which are our own creations,"
53 as Barnes (G6) reminds us. Ethics and aes-
54 thetics arise in the moment when we under-

stand what is important. Importance is not
related to what we do but to what we choose
to do as a way of relating.

« **A11** » In which case, it seems impor-
tant to address the question of how we have
chosen to relate in here. Have we been en-
gaging in a dialogue, or have we been talk-
ing past each other, each with a different
understanding of what we're supposed to be
doing here? I feel like neither of us is hear-
ing or understanding the other. Equally, I
feel similarly confused about Batesonian
theory, which we're talking about today, so
from my perspective, something about my
relationship with that theory manifested it-
self and got personified in our relationship
in this dialogue. Perhaps that is what we
needed to go through to realize we've gone
astray?

« **D12** » Maybe we wanted to use a met-
alogue, but the metalogue used us instead?

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therapy. Kairos – Slovenian Journal of
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Conversation about Conversation or How to Create the Meaning in Psychotherapy

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> Abstract • Barnes and Možina's meta-
logue is a good example of what a psy-
chotherapeutic conversation should look
like to enable the creation of new mean-
ings both for the psychotherapist and
the client, rather than imposing concepts
that stem from a given psychotherapeu-
tic theory. Barnes and Možina have con-
versed in such a way that their exchange
was about the topic of conversation as
well as about their relationship.

Handling Editor • Alexander Riegler

« 1 » Graham Barnes (2002) proposed
that psychotherapists trained in theory-
centered style of practice explain clients' behav-
ior by using pre-defined explanations
and psychopathological classifications. Con-
temporary psychotherapy research has con-
firmed Barnes's hypothesis that therapeutic
efficacy and effectiveness is not dependent
on psychotherapeutic theories and current
psychopathological classifications. Other
than her main training in psychodynamic
theory, she works integratively and draws from
person-centred and humanistic approaches as well
as from her background in psychology and philosophy.
The client's theories about herself and her life
situation and on the therapist's flexible utilization
of the client's theories for achieving therapeutic
goals (Lambert et al. 1996; Lambert & Barley 2002; Tracey et al. 2003; Duncan 2010; Duncan et al. 2010). The responsibility of contemporary psychotherapists requires their reflexive attitude to pre-defined theories and pre-defined interpretations of clients' pathology to avoid stereotypes and prejudices (Prijović-Samaržija & Miškulín 2017).

« 2 » Using Gordon Pask's conversa-
tion theory (Pask 1976), Barnes defined
psychotherapy as a "conversation in which
healing of distortions and breakdowns
in communication occurs" Barnes (2001: 50–526). A mutual understanding is developed
through a hermeneutical process in which
psychotherapists and clients co-create new
ideas and interpretations. What Barnes (G1)
says about Bateson in the metalogue

column A

CONSTRUCTIVIST FOUNDATIONS VOL. 16, N°1

<https://constructivist.info/16/1/mozina>

column A

1 applies equally to psychotherapists: they are
2 explorers who cannot know what they are
3 exploring until it has been explored. A ne-
4 cessity for psychotherapists is to reflect on
5 their own understanding, which means that
6 psychotherapists ought to know that they
7 are co-creating mutual understanding with
8 clients instead of making "an objective"
9 interpretation based on some previously
10 learned "truthful" theoretical knowledge
11 about clients (Miškulin 2016).

12 «3» The epistemic responsibility of
13 the psychotherapist is to know that the in-
14 terpretations provided by the psychothera-
15 pist's role to analyze their client's experience
16 can significantly affect the client, and that
17 psychotherapists' interpretations are insep-
18 arable from their experiences (Thompson
19 1990). As Možina (M4) says: "So that the
20 therapist is not trying to change the client,
21 but rather the therapist's own perception,
22 thinking and acting." It is the psychothera-
23 pist's responsibility to reflect upon her un-
24 derstanding of a client and their relation-
25 ship. The psychotherapist's interpretations
26 should serve to accomplish co-created ther-
27 apeutic goals, rather than trying to objec-
28 tively describe the client's condition (Prijčić
29 Samaržija & Miškulin 2017).

30 «4» Recent debates (Bolton 2008;
31 Aragona 2013) in the philosophy of psy-
32 chiatry show that the very concept of
33 mental disorder is socially and culturally
34 determined, and that empirical data do
35 not support the idea of a clear distinction
36 between a mental disorder and something
37 called "mental normality" (Miškulin 2017).

38 On the contrary, scientific disciplines such
39 as behavioral genetics and psychology have
40 provided evidence that some psychiatric
41 states are just common characteristics with-
42 in the general population (Bolton 2008). It
43 means that psychotherapists, as members of
44 the society, cannot be excluded from the re-
45 sponsibility of participating in the creation
46 of the concept.

47 «5» For psychotherapists, a demand to
48 reflect upon their understanding or to re-
49 think of their thinking enables them to be
50 "second-order theorists" or "second-order
51 psychotherapists," as Barnes (1994) claims.
52 I would like to illustrate this with an exam-
53 ple from my own psychotherapy practice.

54 «6» My client (let us call her Nora)
55 has conversations with a person within her-

column B

self. When they started, she was convinced
that they were telepathic. She named the
conversational partner David and at the
beginning he was friendly and had a very
positive influence on Nora. As time went
by, these inner "telepathic conversations"
overwhelmed her and prevented her from
functioning in the everyday world. She was
admitted to a psychiatry ward where she re-
ceived a diagnosis and treatment.

«7» Our sessions started a few years
later. After some time, she started calling
him "Mr. X" and then "the phenomenon."
The epistemic status of the experience has
changed, but the conversations have not
stopped. Today she describes them as "a
separate part of me, which is not under the
control of my will but which, rather, insists
on being David, although this does not
make sense. This annoys me. I want him to
stop saying this."

«8» I am the only person who knows
that she still has inner conversations. During
one of our last meetings she asked me
to try to talk via her to the "phenomenon"
that insists on being David. I asked it what
would David say if Nora told him that the
phenomenon insisted it was David. It re-
plied that it is obvious he is David. Then I
asked Nora what she thinks David would
say, who is the "real" David. Would he think
that "the phenomenon" was – indeed – Da-
vid? And right away I asked the "phenome-
non": "If David doesn't know about you,
maybe it is you who is creating some sort
of confusion." Nora commented: "The phe-
nomenon is in crisis. It can't communicate
if it is not David. It went silent."

«9» With Nora we continued to talk
about the conversation between her and the "phenomenon." Just as a part of herself
has been separated from her, the psychiatric
system had reacted by separating her from
her environment, classifying and stigmatiz-
ing her, thus directing the entire experience
towards an even more difficult separation.

Our conversations gave Nora the chance to
change her interpretation of the entire expe-
rience, which was labelled by society as be-
ing pathological, and accept it as a sensible
reaction to her own sense of loneliness at
the time. The idea that she once had of Da-
vid talking to her telepathically, has today
evolved into the view that this is a part of
her. She no longer fears this part of herself,

column C

seeing it rather as a counsellor and a friend,
and set a new outcome in therapy to better
connect with people who surround her. Our
conversations did not bring a change only
in Nora's understanding of her own experi-
ence, but also in my own understanding of
her experience. Accepting her experiences
without labelling them in terms of psycho-
pathological categories meant creating a
context for conversations that allowed for a
new understanding and a new meaning of
Nora's "phenomenon."

«10» I used Nora's case to show how I
did not use theory of psychopathology and
label her inner conversations as hallucina-
tions like psychiatrists in the hospital have
done, who gave her psychopharmacata to
erase her inner voices. Instead, I invited her
voices to participate in our therapeutic con-
versations and to contribute to the develop-
ment of new patterns of relationships be-
tween me and Nora, between Nora and the
voices and between me and the voices. Such
an approach is in accordance with what
Barnes and Možina are proposing through
their metatologue, i.e., that conversation is a
sharing of ideas while maintaining the dif-
ferences, so that the participants are chang-
ing through the conversation. It is a process
of coming to know, one in which observers
share understandings and do so in agreed
ways. Otherwise we do not have a conver-
sation but rather an empty use of words
and gestures. Meeting our neighbor and
exchanging a few words about the weather
is not a conversation in Pask's sense (Pask
1976). For Pask, participants in a conversa-
tion profit from exchanges of the interpreta-
tions of each other's behavior that influence
responses in a conversation and enable the
creation of meaning. In Pask's terms, out-
comes in a conversation are unpredictable
beforehand and may lead to new concepts
and ideas.

«11» Conversing so as to provoke new
ideas, open new perspectives, and ask novel
questions is a craft. Conversing while also
having in mind that the content of our con-
versation is to encompass our relationship
with the interlocutor so as to result in new
concepts and brand-new ideas, which – pri-
or to the conversation – did not exist at all,
is art. This metatologue is an excellent exam-
ple of the latter.

column A

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column B

the more the picture gets blurred. Recent
research findings cast some doubts on the
robustness of evidence, even for those that
were previously defined "Empirically Sup-
ported Treatments" (Sakaluk et al. 2019),
and probably the most relevant take-home
message of such findings is not that psy-
chotherapy does not work, but that our way
of thinking about it must be re-examined
(Tramonti 2020). According to some esti-
mations, specific therapeutic effects of the
methods of psychotherapy are small, only
about 1% of the overall variance of ther-
apy outcome (or 7% of that attributable to
treatment) (Wampold 2001). On the other
hand, the amount of variance attributed to
the therapeutic alliance between therapist
and client ranges around 7.5% (36–50% of
the variance accounted for by treatment)
(Horvath et al. 2011). This means that each
technique, even the most "powerful," draws
its strength from the context of a genuine
healing relationship (Westen, Novotny &
Thompson-Brenner 2004; Wampold 2015).
Psychotherapy is not a *transfer* of knowledge
and skills, but a process of *mutual change*
and understanding. As Graham Barnes
(G1) points out in the metatologue, "under-
standings do not float in an empty space
but evolve in relationships and dialogue." 30
The metatologue itself, in its form and devel-
opment, points to a dialectical process of
knowledge – a co-construction of meaning
–, metaphorically reminding us that psycho-
therapy is not a unilateral delivery of some
kind of treatment and that patients are not
passive receivers of interventions. As a con-
firmation of this, research in psychotherapy
has become aware of the way that patients
are the ultimate agents of change, driven
by their motivations, preferences and belief
systems (Adler, Skalina & McAdams 2008;
Bohart & Greaves-Wade 2013).

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Reshuffling the Cards to Train Our Minds and Navigate Complexity

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>Abstract • I emphasize the relevance
of Barnes and Možina's metatologue for
some topical issues in the psychotherapy
field of current times. The dialectical
and recursive approach of the authors,
in both the form and content of their
work, points to what psychotherapy
needs most: the re-awakening of reflex-
ive thinking.

Handling Editor • Alexander Riegler

«1» The field of psychotherapy is navi-
gating through times of ambivalent values
and feelings: the quest for empirical evi-
dence of efficacy, on the one hand, and the
troubles of the so called "replicability cri-
sis," on the other (Baker 2016). The more
researchers and clinicians try to capture the
essence and the benefits of psychotherapy,
the past decades, but it deserves to be
brought to the foreground again (Možina
2019; Tramonti 2019a, 2019b). In their met-
atologue, Barnes and Možina recall Bateson's
argumentations about the ways of think-
ing about ourselves, about knowledge and
about our relationship with the world we
live in. It is a refreshing exercise in think-
ing about thinking, and thinking about ac-

column C

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tions within a given, relevant context. The overestimation of *control*, and the illusion of power over therapeutic change, are only some of the multiple points for reflection that this text gives us.

« 3 » We could probably take “context” as a key word – as it was indeed in Bateson’s thinking – and consider to what extent the field of psychotherapy pays due attention to its position and role in the wider picture of mental health in communities and societies. More to the point, if psychotherapy over-looks the context in which it takes place, it runs the risk of colluding with implicit or explicit assumptions and values promoted by societies and cultural belief systems. If – as scholars such as William Doherty (1996) and Joel Paris (2012) believe – we live in an era of individualism (at least in most of Western societies) and poor or devalued bonds, what do psychologists and psychotherapists have to say about it? This is an especially pressing question when we know how important relationships are for personal well-being (Feeney & Collins 2015). The issue is getting growing attention, not only from a philosophical perspective (Gergen 2001), but also from a political one (Thrift & Sugarman 2019). How psychology and psychotherapy deal with social justice, for instance, is a subject of topical interest, today. Again, what do psychologists and psychotherapists think about the exercise of power in intimate and social relationships? There is a lively and on-going debate on such themes (Arfken 2013; Arfken & Yen 2014), and many clinicians and researchers now think that psychotherapists have obligations towards the community, and not only towards the patients they host in their consulting room (Doherty, Mendenhall & Berge 2010; Lebow 2019). This does not only concern the denunciation of violence or other explicit forms of abuse, but more generally an active commitment towards the promotion of just, balanced and enriching relationships within families, groups and communities (McDowell, Kundson-Martin & Bermudez 2019). It is worth noting that it was of particular concern to Barnes (1994), a towering figure in the field, who will be missed in these times of technicism and poor reflective thinking.

« 4 » Methods and scientific rigor are obviously necessary and important, but

Bateson has reminded us that *rigor* alone can lead to “paralytic death,” as our understanding of the world cannot rely exclusively on stereotyped methods (Bateson 1979). Going back to psychotherapy research, it seems that randomized controlled trials are considered the only way to reach high-quality evidence for treatment, while their strengths and weaknesses have been thoroughly discussed by the most attentive observers (Deacon 2013; Deaton & Cartwright 2018). More to the point, randomized controlled trials can elucidate the role of specific techniques when they target point-like problems and they are easy to operationalize, but this rarely happens in psychotherapy, where complexity, flexibility, interdependence and certain degrees of indeterminacy are integral components of the process of change. Thus, we also need *imagination*, and reflexive thinking (or “*recursive awareness*,” as it is defined in the metadialogue), to improve our knowledge as well as our methods of inquiry. That is why constantly thinking about our own processes of thinking, and never “forgetting to forget” – as Barnes and Možina put it in their metadialogue – is the best way of being equipped to navigate the complexity of mental health and psychosocial functioning.

« 5 » In many of his writings, Gregory Bateson emphasized that good questions are usually much better than quick answers, since quick answers tend to simplify complex problems, shift the attention towards dangerous or unfruitful shortcuts, and hamper reflexive thinking. In this sense, I would like to close with some topical questions arising from Barnes and Možina’s metadialogue and the aforementioned issues:

- What is psychological well-being and what are our implicit assumptions about it?
- What is the role of psychotherapy in this respect, and in our societies and globalized world?
- What are the core competencies that psychotherapists must have and display?
- What does *training* mean in the field of psychotherapy?

Before giving any answers, such questions should be intended as a periodic exercise for the reflexive thinking of psychotherapists.

column A

column B

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column A

Invitation to an Inspiring Journey to the Ecology of Relationships

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> Abstract • Inspired by the exquisite invitation to join the flow of metadialogue between two psychotherapists, teachers and cyberneticians, I reflect on a few chosen elements in their story. The ecology of relationships is suggested as a possible pattern that connects conversational partners who touch upon many topics and perspectives while contemplating on how to understand Bateson.

Handling Editor • Alexander Riegler

« 1 » The metadialogue of Graham Barnes and Miran Možina is directed at the core of the philosophical and scientific foundations and applications of constructivist epistemology in the context of postmodern systemic psychotherapy theory, clinical practice, and research. This is not done in a predictable format of systematically collected empirical data or a methodological line of philosophical argumentation on a chosen topic. Seen from close up, a metadialogue can be understood as a process in which an idiosyncratic map of two interlocutors is drawn, laying a path across a unique territory, both known and unknown. A former teacher and a student, after having spent decades learning from and about each other, building together an international school of cybernetics of psychotherapy, i.e., second-order psychotherapy, and following how the other dealt with the various challenges of life, recorded a series of conversations, knowing that they did not know where this would lead them. From a more macro perspective, the metadialogue can be understood as an opportunity to interpret “the pattern which connects” (Bateson 1979: 8) the conversational partners, however unique they may perceive themselves to be as individuals, as the imminent emergence of a narrative whose meaning will inevitably be co-created in the fluid process of the participants’ “col-

laborative actions, or co-actions” (Gergen 2009) within their developing relationship. How could the pattern be described and could it be described as the “ecology of relationships”? ①

« 2 » As I have learned, writing a commentary on the authors’ metadialogue immediately took on a form similar to their walking-the-talk configuration. An inner dialogue between different voices of my identity began, which changed and shifted according to how not only the conversations of the interlocutors developed, but how the metadialogue itself was transformed in the course of the editing, which in turn took the form of many conversational cycles. Since Miran Možina sent me a new version as soon as it was written, my inner dialogue expanded, meandered and split, and finally united in a way that could not have been predicted before each course. However, the biggest change was set in motion when I received the final version of Barnes and Možina’s article. The metadialogue was set in a context where the conceptual background of its origin, the problem it aimed to solve, the method used and its results, and its implications were explained. And with Možina’s introduction to the metalogue (§§1–9), a look at the history and process of the conversations and the relationship between the authors placed their narrative in a broader framework and brought about additional changes in the flow of my interpretation of the text. By sharing parts of it with a colleague, I opened up further directions and brought new nuances into my understanding, thus enriching the basis for subsequent recursions of my thinking and self-reflection.

Seen from a distance, one could argue that the same composition of words and punctuation marks produced a variety of possible constructions of meaning. The above splayed line of reflection can be used as an example of Barnes’s concept of modes of unlimited interpretative (i.e., mental) activities that are recursively embedded in each other as they operate within a meaning-making human being and her interactions (Barnes 1996: 195–199). We can think of psychotherapy or any other interaction context with its multiple layers of interpretation and communication patterns not only as “operations within our

new nuances into my understanding, thus enriching the basis for subsequent recursions of my thinking and self-reflection. Seen from a distance, one could argue that the same composition of words and punctuation marks produced a variety of possible constructions of meaning. The above splayed line of reflection can be used as an example of Barnes’s concept of modes of unlimited interpretative (i.e., mental) activities that are recursively embedded in each other as they operate within a meaning-making human being and her interactions (Barnes 1996: 195–199). We can think of psychotherapy or any other interaction context with its multiple layers of interpretation and communication patterns not only as “operations within our

heads but communicative actions within the life situation by which we are constituted" (*ibid*: 196).

« 3 » The polyvocal exchange that takes place within and between the participants of their "internal" or "external" dialogues can be described with the terms of Gorدون Pask's conversation theory (Pask 1976) and the interaction of actors theory (Pask 1992). More specifically, I refer to his concept of conversational interaction between self-organizing P-individuals (i.e., psychological, conceptual systems) embedded in one or more M-individuals (i.e., mechanical, biological systems). As "relational beings" (Gergen 2009) we are always in dialogue – with others and with ourselves. In line with this interpretation, Harlene Anderson substituted the word "individual" with "person in relationship" (Anderson 1997, 2007). What interests me most as a psychotherapist and teacher, is how two or more P-individuals who are in a relational and potentially transformative dialogic activity, recreate and co-create their knowledge and relationship. How does the story change when one shifts her "[...]" gaze from singular entities to conjunctions [...] from the movements of individual dancers to dance" (Gergen 2009: 31)? And how does the story change when interpreted in the cultural, political, economic, religious, etc. framework of a dominant narrative or in the context of an alternative narrative?

« 4 » Our identities are "inhabited" by multiple voices, many of which have been constructed as a result of our consciously and unconsciously internalized professional and other social discourses, e.g., our psychotherapy theories (G4–G10). Metaphorically speaking, once the lens has turned into the eye, i.e., into a habit or a pattern of thinking-feeling-behaving that a person has become emotionally attached to, its deconstruction and transformation becomes a challenge. I agree with Možina's (M9) critical reflection on how easily one, e.g., a psychotherapist, gets personally and socially immobilized when pursuing the experiences of feeling safe, certain, in control, able to predict the future outcomes, etc. The authors (M10, G10) remind us of the likely reification of psychotherapy writing when the world is observed, i.e., interpreted, through the view of psycho-

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therapy theorists, especially when they have been ascribed the power of authority. Barnes and Možina return to this critical view towards the ending of the metalogue (G26–G27) when they respond to the previously recalled story of the "Manzanita case." They comment on Bateson's reframing of the "psychopathological" symptoms into the wisdom of one's body and mind as a sensible though often unrecognized way that may eventually bring the process of personal struggle towards its positive resolution.

« 5 » I was stimulated by Barnes's (G13) elaboration of Bateson's suggestion that ideas are the product of sensory experiences: "Information is news of differences that make differences in each sensory (end) organ. Eventually these are transformed into words and there we get to linguistics, to language." If one follows this line of argumentation, one can conclude that plants and animals speak, although humans do not understand their language. Inspired by recent scientific research on cognition in plants, I became curious about various questions, including:

« 6 » What happens when our usual definition of cognition at the level of human thought is placed within a broader interpretation framework of cognition (Parise, Gagliano & Souza 2020: e1710661–1–e1710661–2) that is:

- distributed, i.e., "spread among many individuals of the same species";
- embodied (Varela, Thompson & Rosch 1991), i.e., taking place in all of an organism, not just in its brain or nervous system; and
- extended (Clark & Chalmers 1998), i.e., enabling plants to extend their cognitive abilities to the environment?

« 7 » If perception-action circuits are taken as basic units of observation and experiment, a whole new picture of the living organisms of the Earth as deeply cognitive, intelligent beings emerges (Calvo Garzón & Keijzer 2009). Even very primitive, non-neural plants and bacteria exhibit surprisingly complex behaviors such as memory, learning, decision making, etc. when they react to their environment and adapt to it (Parise, Gagliano & Souza 2020). My questions for the authors of the metalogue are as follows:

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- Could Gergen's "relational being" make sense not only in the context of the relationship among humans, but with the interaction patterns of all living things? 4
- If this understanding is accepted one day, what consequences could it have for the sustainability of the human race and life on Earth in general? 8
- « 8 » How could the perspective presented in the metalogue help to develop answers to these questions? 12
- « 9 » I appreciate that, in their metalogue, the authors (M15–G21) created space for confusion as a necessary part of any learning process, be it learning about learning (deuterolearning) or epistemological learning. By introducing the unexpected silence in response to Možina's elaboration of possible paradoxical outcomes of a double-bind situation (including being overwhelmed, getting confused, feeling pain, or creatively breaking out of the bind, e.g., by adopting an attitude of humility towards the endless possibilities of knowing and understanding), Barnes utilizes the present moment to incite such a situation. Možina answers with perplexity and insecurity regarding his position in the relationship with Barnes, worrying that he has somehow overstepped their interpersonal boundaries. His relief, following Barnes's explanation and assurance that this hasn't been the case, leads to a constructive framing of this brief but intense episode and, so it seems, to the mutual satisfaction of both partners with the whole learning experience. In our world, which is predominantly obsessed with control and certainty, intellect and knowledge, precision and efficiency, it is a privilege to hear someone who shares and positively connotes confusion and uncertainty, not knowing and letting go, vulnerability and humility. I was somewhat confused, though, about Barnes's (G27) use of the term "innocence." Could it be clarified along the following lines? 48
- Was he alluding to the innocence that had been lost in the course of unfortunate life events in which the person's patterns of dealing with challenges became pathologized and, as a result, he was gradually excluded from his social networks and meaningful relationships? 54

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- Was the lost innocence finally regained through the healing power of a safe therapeutic relationship and transforming their explicit theme as well as demonstrating it by the choreography of their dance in the metalogue on how to understand Bateson.
- Or did Barnes refer to innocence as a metaphor for *kairos* (Gr. κατόπι), in the sense of perfect timing, an opportune moment, synchronicity between the psychotherapist's non-verbal or verbal action or reaction and the client's reaction that led her to take steps towards the desired outcome?
- « 10 » According to Možina's (M26) response to Barnes's narrative about innocence, in which he referred to metaphors of various authors as possible connections, all my interpretations made sense and were confirmed in the rest of the metalogue (G28–G30). Above all, they embody a "second-order integration" of seemingly different, even contradictory concepts, such as content and form or process, part and whole, rigor and fun, discipline and improvisation, loss and gain, problem and solution, ethics and esthetics, knowledge and ignorance, verbal and non-verbal, conscious and unconscious, love and justice, and so on.
- « 11 » Barnes and Možina present a well-structured metalogue. They touched on many themes and perspectives that the reading of Bateson had provoked in their understanding. They showed modesty despite their erudition and their ability to deal with the complexity of life in a complex way (Šugman Bohinc 2016a, 2016b). Throughout the process, a map of their dialogical journey was drawn, pointing in the same direction again and again: a direction that is expressed in Bateson's unique style of teaching and is reported by his students, fellow admirers and other audiences, and which can still be experienced today through the sound and video recordings¹ of his various presentations. It is the message of the crucial role of relationships in our lives and in inventing a language of relationships to understand and describe them.
- The authors shared and documented their

¹ Many recordings are available via the International Bateson Institute at <https://internationalbatesoninstitute.wikidot.com/audio:audio-index>

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understanding of the very core of Bateson's intellectual legacy by making relationship their explicit theme as well as demonstrating it by the choreography of their dance in the metalogue on how to understand Bateson.

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column A
Author's Response
Steps to a Reflexive Psychotherapy:
How to Avoid Being Used by Theory While Using Theory to Avoid Being Used by Theory

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> **Abstract** • I am focusing on the following questions that were raised in the commentaries: How to (re)awaken reflexive thinking? How to understand hallucinations as voices of sanity? How to become an effective therapist? How could the pattern that connects be described? How can psychotherapy contribute to psychological well-being?

Handling Editor • Alexander Rieger

How to (re)awaken reflexive thinking?

« 1 » Francesco Tramonti has emphasized that, in our metadialogue with Graham Barnes, we are re-awakening reflexive thinking, which is also vividly demonstrated by Ana Pujlić's comment on her father Dragan's use of "Batesonian theory":

“ [...] the theory seems to be using you, and as I may add, it seems to be using you exactly while you are trying to propose how Batesonian theory is supposed to be used to avoid being used by a theory.” (A4)

298 « 2 » Ana's observation opened a new level of recursion: How to avoid being used by theory while using theory to avoid being used by theory?

« 2 » Reflexive thinking is constantly opening new levels of recursion:¹

1] Clearly a theory can also be abused, so at the first level the question would be: "How to abuse theory?" And at the second level: "How to use abusing theory?" or "How to abuse abusing theory?" And so on.

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First level: How to use theory? How is someone used by theory?

Second level: How to use theory about theory? How to use using theory? How to use theory to avoid being used by theory? How to avoid being used by theory while using theory?

Third level: How to use using of using theory? How to use theory while using theory about theory? How to use theory to avoid being used by theory while using theory? How to avoid being used by theory while using theory to avoid being used by theory?

Fourth level: How to use using of using theory? How to use theory to avoid being used by theory while using the using of theory? How to avoid being used by theory while using theory to avoid being used by theory while using theory to avoid being used by theory? And so on.

« 3 » We can follow easily till the second level, then we become increasingly more confused if we try to think of all levels of recursion at the same time. However, if we spread these levels sequentially in time, as can happen in a reflexive conversation, we can add levels of recursion without necessarily getting confused.

« 4 » When using "Batesonian theory" and being used by it, we do not need to get stuck on the third (or any) level, as Ana (A4) cautioned Dragan. Reflexive thinking is circular and can unfold arbitrarily. Gregory Bateson's epistemology is not only a theory, but also a theory about theory, which can unfold through conversation into a theory about theory about theory, etc.

How to understand hallucinations as voices of sanity?

« 5 » Inka Miškulin provides a clear example of how Barnes's hope (listening to clients rather than imposing psychotherapy theories) could be put into practice as a non-theory-centered psychotherapy. She shows her ability to listen to her patient, Nora, and she succeeds in not imposing psychiatric pathologizing theories about

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 auditory hallucinations. Instead, she opens the space for Nora's (proto)theories and understandings and co-created with her new understandings, to which all Nora's different inner voices or parts were invited to contribute. The voices, which were pathologized by psychiatry and Nora's relatives, were reframed in psychotherapy conversa- tion to voices of sanity.

« 6 » Miškulin's work is an example of what Barnes (2002) called "reflexive psychotherapy," where the psychotherapist learns the patient's theory, becomes the mirror for the patient so that the patient can see her own theory through the eyes of her therapist, recognizing the process as constructive. In the next phase of awareness, the patient can come to see herself through herself, becoming aware of her self-production, knowing her knowing. Conversely, the process of theory-centered psychotherapy is imitative: "The patient takes in, and applies the theory of the psychotherapist, using it to interpret and describe himself – thus seeing through the theory" (ibid: 56).

« 7 » Although Miškulin's clinical vignette is short, it provides the impression of how much hard work and effort is needed to step out of the predominant medical-psychiatric paradigm, which understands hearing voices only as a pathological symptom and imposes imitation. Drawing on Bateson's epistemology (Miškulin 2017), Miškulin is working in accordance with his statement, based on the well-documented recovery of Perceval (Bateson 1962), a nineteenth-century patient, that auditory hallucinations could be understood as part of the double-bind experience and that they have self-healing potential, because they are a form of body and mind wisdom:

“It is one thing to see the symptom [in Miškulin's case, Nora's voices] as part of a defense mechanism; it is quite another to conceive that the body or the mind contains, in some form, such wisdom that it can create that attack upon itself that will lead to a later resolution of the pathology.” (Bateson 1962: xii)

« 8 » Many authors are trying their best to contribute to urgent changes in the rigid definitions of hallucinations and other psychopathological symptoms, because the diagnostics of mental pathology has low

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 validity and reliability (e.g., Tamminga et al. 2010). Also, the Hearing Voices Movement (Romme & Escher 1989; Corstens et al. 2009; Možina 2019; Steel et al. 2019) is showing, in its clinical practice and research, that "auditory hallucinations" can be understood as voices of sanity, healing and recovery. Instead of the term "hallucination," with its pathologizing and objectivizing connotations and social impacts, they are proposing less stigmatizing terms – "hearing voices" and "voice-hearers" – because it is a relatively universal human experience and as such should be destigmatized and socially normalized.

« 9 » The voices are understood and conceptualized as a meaningful and in principle a reasonable experience that often occurs after psychosocial traumas and particularly burdensome personal experience, which can carry information about this trauma, but in ways that may be symbolic, dissociated or implicit.” (Dekleva 2015: 44)

« 10 » In one of his best articles, "Voices of Sanity in the Conversation of Psychotherapy," in memoriam of his mentor, Gordon Pask, Barnes (2001) pointed out that people who are suffering not only internalize their pain into their inner monologues or dialogues, but often have no voice, especially when they have experienced torture and other acts of violence. Barnes encouraged psychotherapists to give that pain a voice, because when clients, at last, find a voice, they can externalize their inner monologues and dialogues and begin to tell the stories (ibid: 537). Instead of listening to the voices of their theories, therapists should listen to the voices of their clients, until their "voices become articulate as they became differentiated as individuals with the individual possibility to affirm uniqueness by shaping a self-description" (Barnes 2002: 124).

How to become an effective therapist?

« 11 » One of the key concepts in Barnes's project of linking psychotherapy to second-order cybernetics (Barnes 1994), which was not mentioned in our metadialogue, is effectiveness. The subtitle of the curriculum in the School of Psychotherapy Cybernetics, which was established in Zagreb in

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 the late 1980s, was "The Science of Effective Psychotherapy" (Možina 1994: xvi). We defined it in accordance with Bateson's epistemology, not as a set of psycho-techniques for the manipulation of clients, but rather as a cultivation of meaningful therapeutic relationships. As Tramonti comments (§§1, 4), the efficacy of such an orientation, similar to the orientation of "client-directed movement" (Duncan, Solovey & Rusk 1992), was confirmed by common-factor research (Wampold 2011) (Table 1).

« 12 » As Tramonti further points out (§§1, 4), the evidence that there are small or negligible differences among treatments that are intended to be therapeutic for particular mental disorders and the evidence that some therapists, in clinical trials and in practice, consistently achieve better outcomes than other therapists, raises the question: What are the qualities and actions of effective therapists?

« 13 » Common-factor research reveals main two qualities (Baldwin, Wampold & Imel 2007; Anker et al. 2010):

- the therapist's ability to activate the client's resources; and
- her ability to secure a good alliance across a variety of client presentations and personalities.

Other abilities of effective therapists, based on empirical evidence (Wampold 2011), are presented in Table 1.

« 14 » The whole picture of the relative outcome variance of client/life factors and treatment effects, which is based on common-factor research, confirms the basic premises proposed by Barnes in his project of linking cybernetic epistemology to effective psychotherapy:

- the primary importance of the clients' characteristics, variety and context, and of constant, systematic client feedback for the therapeutic change;
- the need for variety in the psychotherapist's actions to match the variety of clients; and
- the importance of the therapeutic relationship (working alliance) between the therapist and the client.

Barnes would answer Tramonti's third question about the core competencies of effective psychotherapists with several crucial

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notions: talk, the human therapist, understanding, trust, relationship, complexity, flexibility, outcome, utilization, feedback, hope, persuasion, the tragic, self-awareness, linking psychotherapy to science and deliberate practice for improvement (Barnes 1994: 40; 2010). All of these concepts were confirmed by common-factor research (Wampold 2011) (Table 1).

How could the pattern that connects be described?

« 15 » Lea Šugman Bohinc (Q1) refers to Bateson's well-known question to which he never gave an exact answer: "What is the pattern which connects?" It is part of a longer question:

“What pattern connects the crab to the lobster and the orchid to the primrose and all the four of them to me? And me to you? And all the six of us to the amoeba in one direction and to the back-ward schizophrenic in another?” (Bateson 1985: 16f)

It became Bateson's big puzzle, which he never meant to solve, because the patterns that connect are constantly changing and adapting to new circumstances. He wanted to keep this question open like a Zen koan, so that anyone could find an answer, which would not necessarily be intellectual but could also be experiential.

« 16 » Regarding Šugman Bohinc's (§1) unraveling his koan in her own way with a beautiful kairotic statement, which is in accordance with Heraclitus, that Bateson was repeatedly quoting: "No man can step into the river twice." The pattern that connects constantly arises and dissolves to open the opportunity for the next pattern that connects to emerge.

« 17 » Regarding Šugman Bohinc's Q2, I would agree that the pattern that connects is not reserved for humans but spreads through the whole evolutionary cascade of living beings and their interactions, as Bateson formulated in his ecology of ideas. He would have been thrilled to hear about recent research about the extraordinary one-billion-year-old organism, Blob, *Physarum polycephalum*, which is revolutionizing the concepts of cognition, memory, intelligence and learning (Jones 2015). In accordance with Bateson's criteria for a "mind," it is

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Common-factor research	Second-order psychotherapy
Effective therapists have a sophisticated set of interpersonal skills, including verbal fluency.	Talk: Therapists learn rhetoric and the language of a client, a family, or a group.
The set of interpersonal skills of effective therapists include interpersonal perception, warmth and acceptance, empathy, focus on other, affective modulation and expressiveness.	The human therapist: Therapists move beyond being an adherent to a particular psychotherapy school, and shares emotions and love their clients.
Clients of effective therapists feel understood, trust the therapist, and believe the therapist can help them.	Understanding and trust: Therapists learn how to understand clients' understanding and builds trust.
Effective therapists are able to form a working alliance with a broad range of clients.	Relationship: Therapists learn to converse in and about the relationship.
Effective therapists provide an acceptable and adaptive explanation for the client's distress.	Complexity: Therapists learn to unfold the complexity through recognition of each individual in their uniqueness.
Effective therapists are flexible and will adjust therapy if resistance to the treatment is apparent or the client is not making adequate progress.	Flexibility: Therapists invent a new method for each patient and each situation.
Effective therapists provide a treatment plan that is consistent with the explanation provided to the client.	Outcome: Therapists work with individual outcomes or goals of clients.
Effective therapists are aware of the client's characteristics and context.	Utilization: Therapists utilize the abilities, resources and context of clients.
Effective therapists continually monitor client progress in an authentic way.	Feedback: Therapists continually work on clients' feedback
Effective therapists communicate hope and optimism.	Hope: Therapists are aware that to have hope is what therapeutic change is all about.
Effective therapists are influential, persuasive, and convincing.	Persuasion: The therapists' key is in persuasion.
Effective therapists do not avoid difficult material in therapy and uses such difficulties therapeutically.	The tragic: Therapists affirm the tragic sense of life for themselves and for the client.
Effective therapists are aware of his or her own psychological process and does not inject their own material into the therapy process unless such actions are deliberate and therapeutic.	Self-awareness: Therapists develop self-aware observation and self-conscious interpretative activity.
Effective therapists are aware of the best research evidence related to the particular client, in terms of treatment, problems, social context, and so forth.	Linking therapy to science: Therapists are not only skillful artists in their practice, but also link their practice with science.
Effective therapists seek to continually improve so that they achieve expected or more-than-expected progress with their clients.	Deliberate practice for improvement: Therapists use continuous recording and analysis of sessions, supervision and practical elaboration of their skills.

Table 1 • Comparison of psychotherapists' core competencies for effective practice based on common-factor research and on Barnes's second-order psychotherapy project.

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shown that this giant amoeboid single-celled organism, which does not possess any neural tissue, fixed skeleton or organizing musculature, is capable of "mental process" as "an aggregate of interacting parts, triggered by difference" (Bateson 1985: 101f). So, in response to **Šugman Bohinc**'s question, I can confirm that Kenneth Gergen's "relational being" can make sense not only in the context of the relationships among humans, but with the interaction patterns of all living things. And one of the consequences of such understanding could be the deconstruction of our hubris, which is based on our ignorance of the holistic mental activity of all living beings, into appreciation, humility and innocence before the wholeness of mental process and evolution, of which the human race is only a small part.

"**17**" In her Q3, **Šugman Bohinc** refers to Barnes's concept of innocence. He developed his understanding of innocence in two steps. First were his conversations with James McBride Dabbs, advocate of human rights, who, in the time of Martin Luther King, wrote and spoke for the American South (Barnes 1994: 60f). Dabbs connected the notions of transcendence with wholeness and innocence. For Dabbs, transcendence was not the idea of "beyond," but a notion of wholeness, as that which contains the whole of expression, the totality of all experience. And wholeness creates the quality of innocence: "Those who are innocent can see wholeness" (McBride Dabbs quoted in Barnes 1994: 60). Barnes took a second step when he devoted himself to the study of cybernetics and arrived at the insight that:

"in cybernetics the beginning of wisdom is innocence [...] The beginning of wisdom in cybernetics is the knowledge of circuitry, pattern and wholeness – it lacks blame, is harmless and possesses the simplicity to see and hear things differently. Here we can follow Hegel to the effect if we are wise we will grasp the circularity of discourse. Circularity is a necessary mark of wisdom."**18** (Barnes 1994: 8f)

How can psychotherapy contribute to psychological well-being?

"**18**" I will close my response by answering Tramonti's first two questions in §5 with Barnes's own words:

What is psychological well-being and what are our implicit assumptions about it?

"**Psychological well-being or health (as well as psychopathology) are defined by observer, they are social constructs. The health or disease are not in the person, but lie between – in the relationships and communication, like control in cybernetic systems (Barnes 2001: 530).**

What is the role of psychotherapy in this respect, and in our societies and globalized world?

"**Mental disease or psychopathology is the breaking down of communication between people and psychotherapy permits a development of communication and healing through communication. Most of the world's troubles derive from a lack of intercommunication. Psychotherapy should give an example, how the intercommunication could be re-established by persuasion and not by force, because civilization began when communication through persuasion replaced brute force. Civilization constitutes itself through networks of conversations and language of persuasion.**"**19** (Barnes 2002: 90)

"**The key element in psychotherapy is that both therapist and patient are together making a new world in which life is wonderful, and is to be lived with wonder.**"**20** (Barnes 2010: 154)

"**19**" I am very grateful to Graham, because he was continuously a model for me of how to live with wonder and how to wonder about life lived with wonder.

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