

Розділ: Психотерапевтичні модальності, методи та методики

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PROCESS THEORY IN CLIENT-CENTERED PSYCHOTHERAPY**Kocharian O. S., Barinova N. V.**

У статті розглянуто основні теоретичні положення, що стосуються теорії процесу в клієнт-центрованої психотерапії: його стадії, мета, основні властивості. Робиться висновок про те, що процес, представлений К. Роджерсом, навряд чи описує власне психотерапію - він відображає процесу особистісного зростання. Представлена модель процесу як звільнення від «заторних» переживань. Наводиться структура «затору» і модель «капіляра, закритого бляшками», а також клінічні приклади вивільнення «організмичного потоку».

Ключові слова: психотерапія, процес, організмична тенденція

The basic theoretical propositions concerning the process theory in client-centered psychotherapy - its stages, the purpose, the basic properties - are considered in the article. The conclusion is made about the fact that the process represented by C. Rogers hardly describes the psychotherapy itself; it reflects the process of personal growth. The model of the process motion as liberation from "blocking" emotional experiences is presented. The "block" structure and the model of a "capillary blocked with plaques" as well as clinical examples of "organismic flow" liberation are described.

Keywords: psychotherapy, process, organismic tendency

В статье рассмотрены основные теоретические положения, касающиеся теории процесса в клиент-центрированной психотерапии: его стадии, цель, основные свойства. Делается вывод о том, что процесс, представленный К. Роджерсом, вряд ли описывает собственно психотерапию - он является отражением процесса личностного роста. Представлена модель движения процесса как освобождения от «заторных» переживаний. Приводится структура «затора» и модель «капилляра, закрытого бляшками», а также клинические примеры высвобождения «организмического потока».

Ключевые слова: психотерапия, процесс, организмическая тенденция

Process theory constitutes the whole formation of C.Rogers's client-centered psychotherapy – open yourself and become yourself is “the existence in the form of process, ... but not a frozen entity” [1]. Even the ultimate goal of psychotherapy can be formulated in terms of process – it is a shift “from the static, tough, insensitive, impersonal type of functioning” to “the fluctuating, changeable, full of differentiated feelings life activity” [1, p. 109-110].

C.Rogers, who is an “organismic theorist” [2], banks on rationality of natural (organismic) process, which is described as “sensory and visceral”, and which is reflected in the conceptual aspects of the experiment - self-concept and symbolization of consciousness. It is significant, that personality development is adjacent (interrelated) to organismic actualization: “self” is a flexible

changeable structure, which is moving along the trajectory of the process and is staying in it (“individual-in-process” or “constantly changeable individual”). In practice actualization of an individual is an approaching of “self” to organismic experiment, to something valuable and truthful inside – it is self toward self-approaching. In this sense “self” is constantly changing, and the key of such change is transformation of consciousness function – from “a keeper of numerous and dangerous unpredictable intentions ... becomes a contented inhabitant of the society of intentions, feelings and thoughts, which ... control themselves very well, when they are not traced with fear” [1, p. 166].

The process end point is achievement of “completely functional personality”. It is not the ideal condition of “clarification” and “enlightenment”, but it is a condition of liberation from internal “blocks” and unobstructed flow (progression through capillaries) of emotions and energy. C. Rogers [1, p. 246-247] noted, that “clients, who have got ahead significantly in psychotherapy, have a finer appreciation of pain, however they also have a brighter sense of ecstasy; they feel their anger more distinctly, but the same can be noted regarding love; they sense their fear deeper, but the same happens with courage. And the reason that in such way they can live a fuller life, with bigger amplitude of feelings, is that they are more self-confident as reliable instruments when they face life”. The internal “block” is a squeezed or fixed affect, which is “stuck” in emotional “capillary”, blocking up the circulation of emotional flow as a plaque. These “blocking” emotions have specific qualities: 1) they are “stuck together” – there are no stand-alone offence, anger, helplessness etc.; they form an integral conglomerate; 2) they are resistant to an influence; 3) they do not disappear completely – they only abate and hide, forming a potential emotionality, which can become actual (but does not occur) on the most insignificant occasion; 4) they are somatized – they exist as “stuffed body” [Yermoshyn], as “a lump in the throat”, “squeezed temples”, “a bag on the shoulders”, “groggy legs” etc.; 5) they are not flowing – they cannot move, change: the offence can be either “dried up” by means of rationalization, or eased by cathartic techniques, or it is possible to shift the offense energy to other zones of psychic functioning, however it is difficult to get rid of it ultimately; the only form of “blocking” emotion circulation is a vicious circle: offence – anger – helplessness – offence.

“Blocking” emotions have a complex structure: they are based on unconscious primary “blocking” emotional experience (for example the feeling of second-ratedness) and “secondary” emotional experiences are overlaying on it. Only when the primary components are removed from the structure of “blocking” emotional experience, the conglomerate of “blocking” feelings itself falls into separate emotions, which are ready to move. Low consciousness of primary emotional experience is expressed either in negation of existence of some underlying emotional experience (it does not exist), or in failure (difficulty) to name this experience in words. At the same time the organismic lust is ended by itself. If it is alive the individual says, for example: “I want love”; if it is overlayed, the expression will be different: “There is a wish of love”, and further from this wish: “I want to have a wish of love”. The further from organismic flow the larger are the conventions – “want”, “wish of”, “want to have a wish of”, “wanted” (this one refers to the past).

If any part of psychic becomes “dead”, for example, love and sexuality, then the quality “kind of” emerges in the functionality of an individual [3]:

“I was not given the Earth delight,

With Earth Peace and Earth fate
 I have experienced ups and downs
 In my pursuit to become Myself.
 But the hour has struck and the minutes are flowing,
 Striving to fill the void.
 But I am kind of suffering and I love
 And in this state do I – Live?”

A “Kind of” (“sort of”) life (love, sex, anger etc.) becomes full of existential of Void, or Meaninglessness, or Needlessness, or Second-ratedness etc. The more the flow is overlayed in the “capillary” the bigger is the necessity to compensate reality with imagination, and wishes are substituted by its surrogate – not “want”, but “wish to want”, and then “wish to want to have a wish to” etc. At a certain stage, when imagination is unable to cope with the function of reality replacement, it “collapses as a bubble” and the Void emerges (subdepressive and actual depressive states).

The idea of self toward self-approaching, self-discovery and self-liberation is not new, and it is not only associated with C. Rogers – it is an idea of Selfhood, “Onto In-Se” (in-self being), the holotropic states, which actualize the healing power etc. S. Freud has an indication on the fact that the issue is neither in the expansion of consciousness, nor in the intellectual insides – it is a mean (method) of emotions liberation. S. Freud (cited by [4]) pointed out, that it is significant to “increase the intensity of emotional and affective process”, which the balance mechanism is actually aimed at. Joyce McDougall’s metaphor [5] - “seduction to live”, but not to realize, investigate etc. is a good metaphor of psychotherapy.

The “blocking” feelings (at the beginning secondary and then primary) are “grasping” the client. Initially they do not have any name, title, it is only a feeling, which should be studied thoroughly before it can be named (symbolized) somehow. C. Rogers determined the phenomenon of “grasping” by feelings, which should be brought “to the maximum” in process. Without this maximum, without the depth of emotional experience the emotion is not liberated. And the issue is not in catharsis, not in discharge of feelings, but it is peculiarly in liberation, when it starts to “flow” without obstacles. And then it brings other emotions (another emotion) to life. For instance, liberated laughter, which takes Homeric form, liberates weeping and etc. Liberation of one emotional experience leads another one to life. They begin to balance mutually each other. The client says that feels anger. And what is underneath the anger? The Offence. And what is underneath it? A fear of being useless, off-cast. And what is underneath it? A strong desire to be loved etc. One emotion overlaying on another creates a situation, when true feelings and emotional experiences (wish to love) “sank” under the influence of pseudo-emotions (a fear, offence, anger), which in fact are “blocking” and overlap the stream of “true desire”. The client is focused not on implementation of true (“live”) desire and liberation of a true feeling, but on protective patterns, preventing Ego from personal injury.

Here is an example of vicious circle break of “blocking” emotional experiences:

In a group of meetings a girl A., age 22, described her problem as the one she cannot cope with. The core of the problem is in the following: she works at a dancing club, leads the groups. The administration has recruited a new coach, “who does not have proper qualification, education and tact – he is a boor!”. He took the groups from her, “he behaves defiantly, glaringly, he does not

except friendly advices". The girl was outraged by injustice of the management team and boorishness of the new coach. Within the framework of the habitual pattern of emotional experiences, the high-minded anger is reproduced on the situation, that nobody considers her. And, while staying in the mentioned habitual pattern, she has no way out. Moreover, her emotions become righteous – she is fighting injustice. To solve this situation it is necessary to get out of the habitual pattern of responsivity. The girl goes according to the following vector of emotional experience: anger at a new coach → feeling of a bruised ego → low inherent value → feeling of unnecessaryness → emotional stress connected to the feeling that in order to be together with somebody it is necessary to be a person of importance, a person of interest → fear of losing power, governance → emotional stress of inability to be yourself etc. Such deepening of emotional experience and getting out of the habitual pattern of emotional reacting allow the client to transform the situation, in which she is offended to the situation, in which it is impossible for her to be herself, she experiences stress of personal unnecessaryness for others, foremost for men.

Here is an example of organismic lust actualization strategy, which is aimed not at strengthening of the primary "blocking" emotional experience (when it is too traumatic, and the organismic tendency is weakened significantly – to suffer for what?!), but at the direct hold of organismic tendency.

Client Zh., age 27, is complaining that nothing works out with men – "They don't need me". She overreacts on any demonstration of inattention to her. She is "stuck" at the age of adolescence, she has a marked component of infantile (incestuous) sexuality, but she is distanced from her father, and is "sent" to study and then to work abroad. The place next to her father was taken not by her mother, but by her elder sister. The organismic tendency is in separation from her father. However, a fear of going away from him both psychologically and materially (the father fully supports her financially) and a feeling of man unreliability, who can not be trusted, fix her strictly in the infantile position. The primary "blocking" emotional experience (a feeling of second-ratedness, and therefore also unnecessaryness) is rather tough and stressful for her. Consequently, emotional balancing mechanism actualization, connected to primary "blocking" emotional experience potentiation, is not possible in practice. She is not able to accept the feelings of love and warmth, addressed to a man (such organismic tendency is weakened); "and men are not the ones intended, and they don't need me". In order to find sense of organismic tendency of the client, it should be intensified (it is necessary to "find" and achieve satisfaction of it). I ask the client: "What should we start with?" And I answer: "With a stove. It is the most important in house. One sleeps on it, cooks in it and warms themselves using it. A stove is a woman's belly – soft, elastic and warm". It can be also work with the thematic tale "Princess and a stove". Then it is working with belly, aimed at awakening of "feeling of the belly", of warmth in it. The feeling of "filled" (not "empty") warm belly, thighs and buttocks is achieved. As if something is "awaking" in the abovementioned zones, waking life in them. New embodied emotional experiences arise – the Feminine is "brazed" in the body, it is not just a mind composition. Such emotional experience, while arising, becomes desirable, "attracting".

Here is the "Princess and a stove" tale and the reflection of personal emotional experiences of the client, when writing the tale.

The text of the tale. Once upon a time in a distant country in a castle a princess lived. She was beautiful, and also very clever and smart – whatever she took on, everything worked out well.

The princess often admired herself in the mirror, but she rarely went out in public. The castle was surrounded by the prickly thorn, and only one narrow track, which no one new about, led outside the castle walls, to public. The princess did not like to go out in public – no one would cognized her there, as if, going outside the castle walls, she turned from Cinderella into a servant-maid.

The princess's castle was big, and she was wandering through the different rooms, always finding and learning something new. And once she wandered in a room, where she had never been before and she was surprised, when she felt a wind of warmth and coziness. She started to go round the room and tried to understand – why is it so warm and cozy here? Was it because the sunbeams were shining brightly through the windows? Or were the walls thicker and didn't let the cold inside?

And then she saw something that she had only read about in books – a stove. Incredible warmth, the feeling of coziness, home and love were coming from it. But the fire in the stove were waning, it began to get colder. And the princess realized that in order not to let the fire fade away, it was necessary to do something, because it was so nice to feel warmth and comfort! She started to think of everything that she had ever read about stoves and realized that she should add the firewood to it. The princess began looking for the firewood – but she couldn't find it. Things proceeded in such way for many hours and days – the princess were bringing back to memory everything that she had known about stoves – but she was not able to do anything – in practice everything turned out to be much more difficult.

And when the princess started to feel cold, she was almost despaired, when she got a sight of a chopper in the corner of the room. She went to chop the blackthorn and got perfect firewood. She was trying to make up the fire, she had trouble doing it for a long time, but finally she managed to do it. And then she got hungry. The princess realized that she had never cooked food in a stove. And she began to try – and again, she realized that she could not do it. Such clever and smart girl, as she had considered herself, but it turned out that everything was not so simple when it came to practice. However, the princess did not give up – she failed, but she kept trying. She kneaded bread dough and after much trouble she succeeded – she baked bread!

When the princess drew bread from the oven, her castle illuminated with light, and all brushwood of blackthorn dried out and fell apart. People passing by saw the castle, so warm and cozy that they wanted to go inside. The princess kindly opened the door and treated people with freshly baked bread. Among guests there was an attractive young man. He was fascinated with the princess's beauty and took the bread from her hands with pleasure. The bread was very tasty, the castle was cozy.

The young man started to visit her often, they did not notice the time spent together. They both liked being together and the prince made a proposal. They married in order to continue to enjoy the company of each other for better or worse.

Self-reflection of emotional experiences while writing the tale. Before writing the tale I was convinced, that I could hardly get anything out of myself, I had no idea what to write about. The princess and a stove, and, furthermore, a tale – I had no reputation of a gifted writer.

Nevertheless, when I began to write, the process of perception of who I actually was, started – at home, inside myself I seemed so classy, clever, beautiful, but once I got out on the street or in public – consider it gone, all cleverness and beauty vanished as if by magic, I was fully

constrained. And the most important thing is that all these barriers I had built myself. However, I wanted to understand – how to overcome this? How to get out of the brushwood of blackthorn, where I have settled myself? All my life I wanted it so much, so maybe it is time to do something for it?

First, I thought I would go to find a stove somewhere – the rumors has it the princess was curious and she went to find a stove. But the story did not compile in my head. Who told the princess if she was not communicating with anybody? How did she get to know if she was not interested in anything? And I realized that I had already had a stove inside me, as there was a rare, but such sweet moments of Her (a Woman) inside me. And the princess wandered in a new room. In the room, where a Woman and Woman's energy prevails, in the room with a stove – and the warmth coming from understanding of it flowed inside me. It was very light and scarcely perceptible, but it came for a few seconds. I was excited about how to recall it and feel it again. And I continued writing.

When the princess realized what it was necessary to do to keep on fire in a stove – I felt distinctly my inability to be in tune with my inner Woman. She exists, but she is hidden somewhere inside me. I want to unleash her, but I don't know how. I have heard and read a lot about her, but I have no idea how to liberate her and let her fill the place, that truly belongs to her. Everything turned out to be much more difficult for the princess, than she had expected – practice and theory differ from each other - you don't know until you try. All my life I had been thinking that I was very clever and smart, however I had never taken a chance to try. But this time, when it came to discover a Woman inside me, there was an understanding of a necessity to stand up, go and do. There was a necessity to try, use the knowledge – again and again, until it works out. There is no place for failure after all. And the princess started to try.

The scenarios came to my mind naturally – a chopper in the corner of the room, and though it was a men's work – to chop the firewood – there was not even a thought to ask somebody, the princess went to chop the blackthorn, which she had constructed around by herself. And she managed to bake bread – she didn't give up, she made a lot of attempts until she reached a successful result. When I finished this part of the tale I wanted to find a right way, finally to do something, to stop complaining and looking for the causes of failures. But instead of this I wanted to get everything together under my control, my own life, to find the strength and put into practice what I had been thinking about for a long time, what I knew and was able to do. There was a bit of uncertainty and dread inside, because it was unusual for me. But the wish to unleash my inner Woman was stronger. And the princess managed to do everything. She didn't give up until she got positive results.

It took some time to understand what to do next and what to do now, when the princess learned how to use a stove, light the fire in it, bake bread – what to do with all these? But the answer came naturally – a wish to share this. The ability to accept and use properly the stove gives power, inner light, woman energy – and the princess's castle began to shine, the blackthorn vanished and she started to host guests with pleasure, treat them with freshly baked bread. And He – a Man – came on this warmth. It was the right man, the very man. And they both wanted to be together – not to demand, blame or search for failings – just be together and enjoy it.

The client's motion in psychotherapeutic process is performed according to the vector from “static” pole to “fluctuating” pole. In order to determine the place of a client in process continuum it

is necessary to “collect data about the quality of his or her emotional experiences and their expression” [1].

C. Rogers outlines *seven stages* (rather conditionally), which a client goes through in psychotherapy. He wrote [1, p. 179]: “Although I will be emphasizing that it is a continuum, and it does not matter whether we outline three stages or fifty, all transitional points will still exist.” Each stage is determined by client’s disposition in the dichotomous pairs mentioned below (the motion is performed from the left pole to the right), which we outlined on the basis of C. Rogers’s texts: 1) closeness – openness to your inner experience; 2) feelings unawareness – feelings awareness; 3) feelings do not belong to you – feelings belong to you; 4) undifferentiated feelings – differentiated feelings; 5) it takes some time to accept emotional experiences by a client – emotional experiences are accepted by a client at once; 6) feelings are an object, they are external regarding “Self” – feelings are a part of “Self”, they are subjective; 7) feelings refer to the past – feelings refer to the present; 8) an individual is not oriented to his or her feelings – an individual is fully oriented to his or her feelings; 9) stability – dynamics of personal constructs; 10) client does not take responsibility – internal attribution of responsibility; 11) unwillingness to change – willingness to change; 12) self-communication is blocked – self-communication is not blocked; 13) unwillingness to openness – willingness to openness; 14) insensibility to inner conflict – sensibility to inner conflict; 15) emotions interfere with living normally – willingness of client to consider his or her emotional experiences as valuable and which happen to be.

To identify the stages of the process C. Rogers used “*the method of naturalistic observation and description*”, which is based on unbiased observation, untroubled by preliminary assumptions. He “used himself” as a “tool” – during a year he was listening to the records of psychotherapeutic conversations in an unbiased manner. It was an innovation in psychotherapeutic process research. Rogers formulated the hypothesis: “the quality of client’s statements ... can indicate his or her position in this continuum, can show where he or she is in this process of transformation” [1, p. 178].

The process itself is complicated, not congeneric internally – in some fields and personal meanings the process can be at a lower level, rather than at the basic level. Rogers considers Shlin’s psychotherapy session, where the quality of self-expression is at 3rd and 4th stages, and as soon as the conversation touches sexual problems – the process is at lower stages. At the same time, “generally it will have a tendency to be at one of the stages of this process” [1, p. 179].

The stages, formulated by C. Rogers, are difficult to imagine as stages of psychotherapeutic process itself. In the same article C. Rogers writes differently:

1) “Clients, who came for help to a psychotherapist willingly, are at this (the second – A.K.) stage, but we (probably as well as therapists in general) achieve rather modest success, working with them” [1, p. 182];

2) “Many people, who are in search for psychological aid, are ... at 3rd stage” [1, p. 184];

3) “There is no doubt that this (the third – A.K.) stage and the next one form the content of psychotherapy...” [1, p. 186];

4) “Client ... begins with psychotherapy, while he is approximately at the second stage, and finishes it at the fourth stage” [1, p. 205].

Therefore, coordination of the four references leads to the conclusion that psychotherapy itself covers the third and the fourth stages of the process out of seven! So what characterizes

the stages, outlined by C. Rogers? Apparently, the question is not about the stages of the psychotherapy process, but about the stages of personal development. And it makes sense to facilitate the latter only when an individual is at the third stage. Practically it is known little about the process of therapy itself. At the same time it indicates that “perhaps, there are several types of the process of personality transformation. ... In the context of psychotherapeutic approaches, which attach significant importance to the cognitive aspect of the experience and little importance to emotional one, entirely different processes of transformation begin to work” [1, p. 184]. Thus Rogers refers to psychotherapeutic process rather than process of personal development.

In fact, a seven-stage process of psychotherapy, described by C. Rogers, is not a process of therapy in the strict sense, because the first and second stages and even the third one in a certain sense do not form the essence of psychotherapy, it does not even starts with them – an occasional address with a request to help from a person, who is at the abovementioned stages, would unlikely lead to a full-scale psychotherapeutic process development. Apparently the characteristic of the first stages is the characteristic not of the process, but of person’s development level (feelings and personal meanings are not recognized, personal constructs are static, problems are not recognized, there is no willingness to change, self-communication is blocked etc.).

It is rather difficult to determine the meanings of each stage characteristics and, besides, the abovementioned characteristics are not independent, which makes the stage estimation by a complex of meanings of separate characteristics complicated. That is why psychotherapy process scale, suggested by C. Rogers, in our opinion, is unconvincing and unlikely to be used for particular psychotherapeutic purposes. Perhaps it can be useful for research and educational purposes.

If process dimensions are unique and basic for psychotherapy determination then the process itself turns into meta category, which captures all other possibilities of understanding and gets special numinous qualities. C. Rogers’s process concept spreads to understanding the nature of a human (“... a human is a fluctuating process, not a frozen static entity...” [1, p.170], it is “an alive, breathing, sensitive, pulsating process” ...” [1, p.161]) as well as psychotherapy, which is considered as a process, “in which a human becomes their own entity...” [1, p.148]. In this sense the essence of an individual is not structural, it is processual.

Orlov A.B. traces the essence of client-centered therapy in its essentiality (self-fulfillment of “authentic Self”, “inner Self”, “inner core of personality”), combining the approaches of C. Jung, R. Assagioli, A. Meneghetti and C. Rogers into the group of essential therapy [6]. However, C. Rogers [1, p.37], identifying the course, which he worked on, noted “...in my thoughts it is associated with such adjectives as phenomenologic, existential, centered on individual ...; with such people ... as Gordon Allport, Abraham Maslow, Rollo May”. In practice it does not correspond with A.B. Orlov’s idea neither on denotations, nor on personalias of C. Rogers description.

Contraposition of existential and essential therapy in theoretical terms is attractive, however, in practice it seems shifting and not enough articulated, particularly as the essential in Rogers’s works is “fluctuating”, “processual”, but not “structural”. Open yourself and become yourself is “the existence in the form of process, ... but not a frozen entity”. Apparently it is most likely structure, which has status of essential. On the other hand, the essential is loaded with a connotate

of goodness, depth and trueness in contrast with existential, which is more superficial and phenomenal.

There are several process qualities (characteristics):

1) Holy *reliance on infallibility of the process*, on the fact that it is always true. According to C. Rogers the psychotherapeutic process, which takes place in conditions of acceptance (and, what is important, in conditions, when client feels himself or herself acceptable by psychotherapist) has one direction – toward growth and development. That is why the definitions of such process are also extremely various, as well as the qualities of the development itself: “positive”, “constructive”, “realistic”, “trustworthy [1 p. 228], “enriching”, “compelling”, “rewarding”, “challenging”, “significant” [1, p. 247]. This process is difficult, “not for poor-spirited” – “in order to immense completely into the stream of life, courage is required” [1, p. 247];

2) Client’s motion along the process is accompanied by “*a feeling of righteousness*”, that “becomes a reliable guide of behavior, which brings intrinsic ... satisfaction” [1, p. 240]. As a rule, such “feeling of righteousness” has the moral nature – “Truly the righteous attain life, but whoever pursues evil finds death” (Proverbs 11:19) [7]. In Rogers’s works I was trying to find this moral sense as that, which underlies the “feeling of righteousness”. Instead of it, I recognized a computer metaphor of an individual or an “analogy with ECM” as C. Rogers writes [1, p. 243]. The main point of the “feeling of righteousness” is in the fact that an individual open to experience receives all signals and is always in the “process of adjustment”, and while he or she “is able to give an opportunity to all their free, intricately functioning organism to choose that particular variant of behavior among many other possible variants, which will be able to truly satisfy him or her at present” [1, p. 242]. And the point is not in the “correctness” of organism functioning, but in “openness” to the consequences of misbehavior and willingness to correct it. Ruth Sanford [8] writes that “there is a possibility that there will be a situation when reliance on the process will not work out, but I have not seen it yet.”

On the one hand the organismic process is correct, functional etc. only because it is going in a body (and the nature is wise), however on the other hand the correctness of the process is determined by the right decisions which an individual takes, basing on the openness to experience. Such process is achieved with a help of favorable conditions of psychotherapy. Rogers guides the client in order he or she can “find” their own process, which goes in the body and has sensory and visceral symptoms. When this organismic process is reflected in a self-concept, it becomes conscious, it goes in phenomenological field of an individual under his or her regulatory influence.

Such process is so “correct” that it goes in the right direction without cognitive knowledge of psychotherapist about where psychotherapist-client relations lead [3, p. 235]. Therefore, the duality of process “correctness” is observed: on the one hand it is “correct” at the body level (as organismic process itself is correct simply by definition, as smart natural powers arise in it), but on the other hand – at the level of consciousness it cannot be determined as correct. Among the whole variety of developments, which are going in a human, psychotherapist must select and maintain that one, which is organismic by itself. That is why at the level of consciousness this refers to individual’s openness and sensibility to minimal demonstration of what is goes inside. This can occur in emotions, thoughts, walk, illnesses, car driving behavior etc. Besides, the “correct” processes usually are rather “calm”, barely noticeable, and require observation.

Indeed, they can break through outside, but this would be an exception to the rule rather than the rule itself.

Thus, during consultation a client can keep track of dozens of thoughts, wishes and emotions, and also feelings in the body (he thinks about the fact that he did not want to come to the consultation, that the consultation has been lasting for a long time, that he has problems at work, that he has got into tangle with the wife, that he wants another woman, that he can not handle anxiety while meeting new people although he is past forty, that he is not self-confident and is of no interest to women, that he fears any changes, that he does not know who he should stay with – his wife or his love-mate, that he does not know whether he should be on friendly terms with the psychotherapist or he should maintain only working relationships etc.; he is aggressive, feels guilty and shy, feels as if he were a bad student, who did not fulfill his homework assignment given by the psychotherapist, he tends to freedom and is afraid of it, he wants to drop the love-mate, but feels helpless without her, he is afraid of doing something resolute in his life, he wants to understand and analyze deeper; he “stands on his own feet badly”, has puffed chest, crawls on the floor with pleasure as a baby (during the exercises) and once he stands on his feet, he feels that he is watched, that he must satisfy expectations, that he is onstage and feels as if he is a bad actor etc.). From all this complex of emotional experiences, thoughts and feelings he must chose those, which are the elements of organismic process and have sensory and visceral components. Only in this case he gets in his “own” process, which has both sanogenic and developing functions.

Therefore, the process is obviously functional in the body, when it is organismic, however at the consciousness level – it is not a question of process reliance, but it is a question of hypersensitiveness and openness to experience. This conscious process can not be automatically determined as functional and the one, which deserves absolute trust. Failure of trust to the process can be reflected in different conceptual means. For instance, Nathan Schwartz-Salant [9, p. 9] writes, that “to follow the will of Selfhood ... is necessary, but is not enough”;

3) *Process predictability* – a therapist performs only the catalytic function, he or she does not bring the client to clearly stated goals, but the process, nevertheless, is going according to the determined vector and has certain characteristics of its each stage [10]. There is no process goals. B. Brodley [11] writes: “I never have the specific goals for a client neither at the beginning nor at any other time point of therapy. I have goals only for myself – to create specific relations”. Such reliance of the psychotherapist on implicit focus of the process itself, and on the fact that the process would go in the desired direction, in our opinion, transforms the process into the Process, which thinks, feels and guides on its own. If a conscious motion can counterpose to organismic one, and if a conscious motion is achieved by openness and hyper-sensitiveness to different aspects of experience, then, perhaps, the process goal should be not far-fetched, but organismically reasoned. It means lightning what is going inside by the ray of consciousness. Such goal is close to *conscious breathing*, *conscious motion* and represents *conscious emotional experience*.

Consequently, process liberation and its facilitation is a goal of psychotherapeutic “performance”, which as “scientific art” (M.E. Burno) actualizes sanogenesis – the “healing powers” of a human.

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