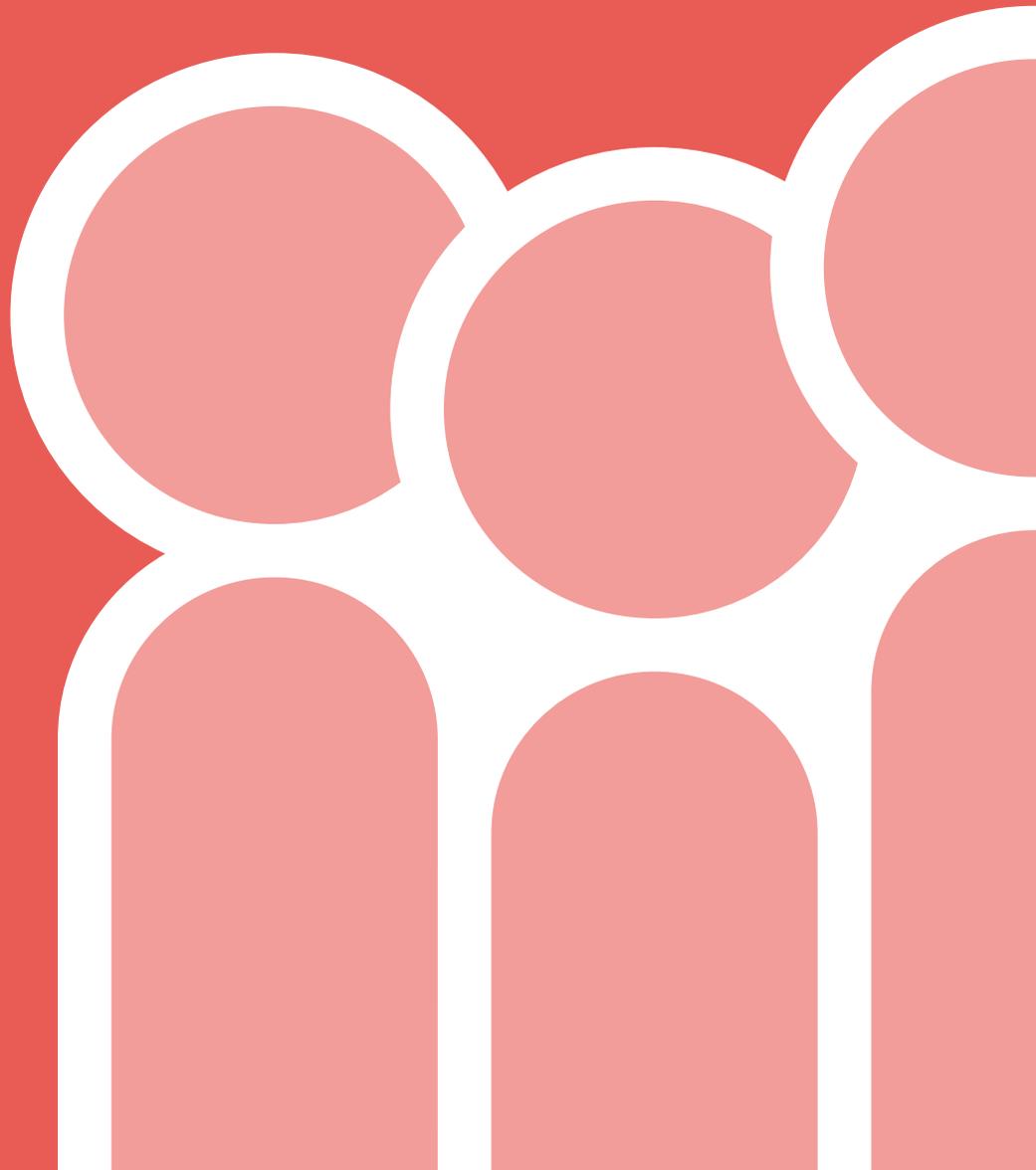


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Integration: A Process

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Editorial

Why A British Journal Of Psychotherapy Integration?

We welcome readers to this inaugural issue of the British Journal of Psychotherapy Integration.

There has been a growing interest in integration in the United Kingdom particularly in the past twenty years with the proliferation of training programmes and practitioners that identify themselves as integrative. In the developing field of integration, we have appreciated the contributions of SEPI (Society for the Exploration of Psychotherapy Integration) now an international organization, that has brought a well-informed view from outcome research to bear on clinical practice. We also appreciate the contribution of the EAIP (European Association for Integrative Psychotherapy) that is supporting the growth of training institutes and a dialogue about integration across Europe.

Integrative training organizations in the United Kingdom have for many years shared a base in HIPS (Humanistic and Integrative Psychotherapy Section of the United Kingdom Council for Psychotherapy). The birth of UKAPI (The United Kingdom Association for Psychotherapy Integration) in 1999 has provided a 'home' for integrative psychotherapists. The three UKAPI conferences held so far have generated a great deal of interest and enthusiasm in the exchange of ideas. The time now seems ripe for a journal that will capture something of this spirit of integration within the British psychotherapy context. It seems important that there is now a public forum for gathering together the views of those psychotherapists who identify themselves as

integrative, in all their diversity. We believe that this journal will provide an opportunity for discourse and the development of ideas in this field. We welcome contributions from the United Kingdom and from further afield, as we believe we can only benefit from a multiplicity of perspectives.

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A strength of the British tradition in psychotherapy, in our view, is the thorough grounding of theory in clinical practice often outside an academic or hospital setting. Practitioners in the field have contributed in a profound way to the literature on psychotherapy and more recently that of psychotherapy integration. The American tradition in integration has often been located in the Universities and has contributed significantly to the growing body of outcome research supporting the effectiveness of psychotherapy, and of psychotherapy integration. We believe that a marriage of these traditions will form part of the focus of this journal. For this reason, we welcome the contribution of Marvin Goldfried from New York, who has written an article on "The interface between research and clinical practice". He looks at the need for creative dialogue between researchers and clinicians.

Gillian Straker has provided a moving example from the apartheid era of work in a troubled South Africa which demonstrates an integration of Western and African approaches to healing. Her article very much illustrates the integrative process in action.

Werner Prall explores the paradox of the very task of integration in a challenge to all of us to view the integrative project as dynamic and ever-moving.

Diana Shmukler gives a candid account of a therapeutic journey with a client showing how their experiences in the work fostered and deepened her identity as an integrative practitioner.

Kenneth Evans and Maria Gilbert make a statement about the philosophy underlying their framework for the integrative endeavour which embodies a commitment to self-reflexivity.

In our wish to honour the work emerging from integrative psychotherapy trainings, we are including in every issue a graduate piece on a student's own particular framework for integration taken from the student's final written submission for their qualification. In this issue we include an account by Tatiana Prokayeva-Ross of her integrative approach to psychotherapy. We hope that this will prove inspirational to other students and be of interest to all practitioners.

We are envisaging two issues a year (one volume), each on a particular theme related to integration. Each issue will be co-edited by two members of the editorial board in consultation with the consulting editors. To launch the journal, both issues in volume one will cover the broad field of the integrative endeavour.

Maria Gilbert and Katherine Murphy
Consulting editors and co-editors
of volume one.



Gillian Straker

Dream For A Time Of War: Integrating The Diverse Languages Of Psychotherapy

Abstract

As the threat of war increases, there is a pressing need to remain integrated in a peace time rather than a war time morality. War pushes us toward fragmentation both internally and interpersonally. Holding together, even at the level of ethics and values becomes a challenge. This is especially so when trauma strikes. This paper shows how a peace time morality was encouraged in a group of sixty youth, aged twelve to twenty-two years, traumatised in South Africa's civil war. This morality was encouraged through the use of an integrated "multi-vocal" approach to the treatment of trauma. This treatment approach used a blend of Western and African healing practices, individual and group work and the integration of the "music and words" of the therapeutic endeavour. This integration of therapeutic modalities occurred in the process of analysing a collective dream.

Introduction

This paper presents an account of an integrated approach to the treatment of trauma in the context of the South African civil war. It shows how treatment is possible even when patient and therapist literally do not share a common language. It shows the possibility of integrating Western and African healing practices by translating meanings that may exist in each paradigm into the language of the other. It gives another meaning to the notion of the "music" rather than the "words" of psychotherapy (Mearns, 2000). However most importantly it shows how promoting peace depends on the

translation and integration of the language and morality of war into the language and morality of peace.

Trauma, Repetition and Dreaming

Freud's (1901) notion of the repetition compulsion points to the abiding tendency of that which is problematic and/or traumatic to repeat. As the world once more hovers on the brink of global conflict, it would seem that this repetition compulsion applies not only to the personal, but also to the political.

In thinking through the resolution of psychic conflict Freud (1900) strongly implicated the role of dreams. This paper asks whether in political conflict, certain dreams may serve a similar function. To this end this paper inquires 'what is a dream?' Is it only an individual phenomenon or can a dream be dreamed collectively? Furthermore, are there dreams for a time of war? Finally this paper explores whether dreams may assist in the alleviation of the psychological trauma of war and the promotion of peace.

Within this general framework the paper considers two dreams. The first was reported to have been dreamed collectively by a group of adolescents following the death of a community leader in South African's tumultuous liberation war. The second dream was more a daydream, a therapeutic reverie entered into in an attempt to understand the adolescents' collective dream.

Attempts to understand the dream involved the weaving together and integration of Western and African healing practices and of their respective understandings of existential dilemmas. It is also involved a flowing together of issues pertaining to early childhood, with issues of death and notions of rebirth.

The collective dream itself concerned death and followed on death. The therapeutic reverie drew on the structure of discourse beyond language, the music, not the words. This was a necessity as the dream was reported in a black language, which I did not understand, even though I had the benefits of translation.

In this circumstance I found myself somewhat like the child whose forms of feeling develop from the rhythm, tempo and intensity of the flow of the maternal discourse in which the child is immersed (Hobson, 1985). In understanding this experience, the work of Daniel Stern (1985) is instructive. As the dream work centrally implicated an immersion in the forms of its feelings, the work of Stern (1985) is elaborated below.

Forms of Feeling

Daniel Stern (1985) has written most eloquently of how forms of feeling develop in the young child. He describes this development in his work on the vitality affects. Stern (1985) distinguishes between the child's experiences of the categorical affects of the parent, viz their anger, their distress, their fear, their joy, their happiness and the experience of their vitality affects. Vitality affects refer to the tempo, the intensity and the speed at which categorical affects are expressed. In addition to experiencing the vitality affects of the parent, the child experiences the tempo, intensity and speed of his own bodily reactions as well as the intensity, tempo and speed of how his body is handled. All these experiences of tempo and rhythm come to constitute the child's own vitality affects. The child may experience and feel the parent's anger fleetingly or enduringly, similarly he may feel or experience his own bodily sensations of anger as building slowly or erupting quickly. He may feel happiness as a flow or as a burst of joy. This quickness, slowness, explosive-

ness and flow constitute the vitality affects (Stern, 1985).

Such 'vitality affects' affect every aspect of our lives, including the categorical affects such as anger and sadness, but also the way we walk, the way we reach for things, the way we talk and the way we locate ourselves in time and space. These vitality affects are communicated by the rhythm of our own bodies but also the rhythm of other bodies interacting with us. These rhythms continue unabated to communicate a different order of information to that in words, meanings and even in particular, categorical affects.

However, both categorical affects and vitality affects are bodily embedded and exist within and between bodies. Researchers like Tomkins (1962) have studied how our neural systems are hard wired both to receive and to produce certain affects via bodily feedback. Therapists such as Marsha Linehan (1993) and many philosophers and theologians before her have used this knowledge to promote human well being. The whole notion of the smile of the Buddha is based on this idea. So too are Linehan's (1993) notions that the production of a smile upon the face will generate an inner state of happiness, commensurate with this smile. In addition one's own smile will elicit a smile from others which will add to its beneficial effects.

However, the initial notion that one's own smile will generate happiness is primary, and is based on the hypothesis that our emotions are hard wired and that our neural systems interpret our bodily feedback in order to make sense of what we feel and indeed to make sense of what others feel. Given this, Tomkins (1962) for example believes that at some very basic level it is possible for us to read affect cross-culturally, and indeed my own experience of working across the language divide confirms this. It does seem then that there is truth in the notion of universals in the expression of affect and that these expressions are hard wired.

By adulthood, however, most of us have learnt to disguise our affects via the many cultural codes to which we are subjected (Tomkins, 1962). These codes then govern the expression of affect and it becomes much more difficult