

Russian view of therapy in an evolutionary-historical aspect

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In my message, I want to offer you my private vision of what happened in the history of Russia from the beginning of the twentieth century to the present and what, in my opinion, is fundamental for therapists practicing in Russia. Let me remind you that before 1917 Russia was an established form of state in terms of language, traditions and structure. 1917 is the year when, as a result of the revolution, everything changed: the structure of the state, language, values in life, the outlook of the nation. The consequence of this was the loss of contact of the nation with traditions and language. A new social and international community was formed - the Soviet people, which did not have their own traditions, and the Language found itself out of contact with the cultural and historical environment.

The 90s - the period of perestroika - is the second crisis period when similar changes took place.

These two total crises can be viewed as a shock trauma, which resulted in the emergence of national characteristics of adaptation, development, identification, awareness in people living in this space.

What these two peak experiences of the country had in common was the disruption of the relationship between the linguistic environment and native speakers.

Therefore, specialists with a field of interest in the field of interaction with a person (including any type of therapy) should take into account this historical experience in order to avoid retraumatization.

My practical experience consisted of medical and psychological aspects. Its features are an individual style of work and an attempt to describe it in a scientific way.

The work used a holistic and systematic approach. Personal growth of the therapist was indispensable in order to preserve the safety of the client's movement during the therapy. The method of work included the following diagnostic and therapeutic methods:

- Voll diagnostics;
- bioresonance therapy;
- biosynthesis;
- psychotherapy of a non-directive nature;
- method of developing dialogue;
- transpersonal therapy;
- family psychotherapy.

I

I started my practice working with somatic diseases. Then there was a natural movement towards the bodily, psychological and spiritual level of awareness. The need to move in this direction was associated with resource constraints at the level where the work took place, i.e. at the organ level.

First, I would like to say a few words about the basic concepts,

which I will use in the process of describing the ways of my work:

1. Biological immunity

Immunity is a way of protecting the body from living bodies and substances that carry the signs of GENETIC foreignness. The immune system, through which immunity manifests itself, is generalized throughout the body. Cells circulate throughout the body through the bloodstream and have the ability to produce antibodies against an antigen.

As a result of the work done by me, I can conclude that the TONGUE system has the same immune properties, in which the WORD plays the role of cells capable of recognizing one's own and another's.

In practical experience, I have found a correlation between the immune system and the LANGUAGE system. I believe that the TONGUE system maintains the integrity of the individual in the same way that the immune system maintains the biological integrity of the organism. The material base for the immune system is the lymphatic system. The basic structural unit of LANGUAGE is meaning. The meeting of biological and linguistic meanings ensures the integrity of the personality.

Corresponding to the above, it can be assumed that after the "first shock trauma" in 1917, at the country level, the natural LANGUAGE was "turned off" from the natural cultural and historical process, and its place was taken by the LANGUAGE artificially created by the social environment, i.e. formal language. The result of these changes is a new relationship between the language environment and native speakers, and this is a new conclusion that I have come to.

2. Static resource and dynamic resource

STATIC RESOURCE I mean limited opportunities for development. By static resource, I mean biological immunity, which is subject to fluctuations in homeostasis. Homeostasis is the relative dynamic constancy of the composition and properties of the internal environment and the stability of the basic physiological functions of the body, and this is what sets the possibility of minimal deviations in the life process. A static resource is set by the constitutional characteristics of a person and includes the entire complex of structural, morphological and psychophysiological qualities.

DYNAMIC RESOURCE, I mean the opportunities that are discovered in the process of growth and development of a person. These possibilities are associated with the psyche and language. The human psyche, in contrast to the body, which remains fairly stable throughout life, has the ability to develop. A similar movement is made by the human language, which also undergoes development.

3. Psychological immunity

PSYCHOLOGICAL IMMUNITY, in my opinion, is immunity, which is activated at the moment of a person's interaction with a certain linguistic environment:

- a) family and clan (universal); b) social;
- c) spiritual (creative).

It works through the interaction of the language of a person with the language of the environment, opening up new possibilities for a person.

I conclude that psychological immunity provides three spaces in the work of a dynamic resource. Therefore, all human therapy associated with information carriers, manifested through the WORD or other forms of interaction, works within the framework of a dynamic resource.

4. Psycho-linguistic immunity

This is immunity, which is included in the work at the level of interaction of the LANGUAGE field, as part of the cultural-historical process and the collective language of the PEOPLE living in a given historical period in a given country.

II

The next thing I would like to tell you is about the WORD, as a structural unit of immunity associated with language.

According to my hypothesis, there are three kinds of immune words:

1) A word that works in biological immunity.

A WORD for biological immunity is a material carrier, which is characterized by a certain frequency of oscillations, for example, homeopathy, bioresonance effects and other informational therapeutic carriers.

I want to show how a dialogue is built between a doctor and a patient at the level of biological immunity. The homeopath listens to the patient's complaints, organizes them in order to name them with the WORD corresponding to the name of the homeopathic remedy. The next step is to determine the level at which this drug will work: either organ, or psychic, or spiritual. For a drug, this will be the degree of dilution. It is in this way that a dialogue is built between the patient, the disease and the therapist.

The structures of the body that are included in biological immunity and perceive the WORD expressed through material carriers are organs, organ systems, the brain and spinal cord, each of which has its own resonant frequency.

2) A word that works in psychological immunity

The WORD for psychological immunity is a word as a part of human speech. The interaction between the therapist and the patient takes place:

- a) through the directly heard word;
- b) seen through movement, behavior, body charge; c) through feeling.

In this case, the dialogue is built through the mechanism: REFLECTION - RELATIONSHIP - REFERRAL.

The WORD is perceived at the level of the brain through the auditory, visual analyzers and feelings. Thus, the brain is a zone of interaction between two immunities: biological and psychological.

And here we can draw a basic conclusion, which is as follows.

As a result of this interaction, it becomes possible to update the static resource by including the dynamic resource. This intimate meeting place of two immunities is probably the field where the conscious and the unconscious meet.

3) A word that works in psycho-linguistic immunity

The word for psycho-linguistic immunity is an individual word. It works in the creative and spiritual space of the LANGUAGE.

A few words about CHARGED words.

When a word interacts with different linguistic environments, the word CHARGE is formed. Accordingly, we can talk about:

- 1) CHARGED word (working at close range);
- 2) FORMAL (or an uncharged word that does not work long range);
- 3) COMMONLY (an individual word that combines charge and formality).

III

The last concept that I would like to introduce is the concept of IMMUNE BODIES. I propose a hypothesis about the existence of three IMMUNE BODIES:

1. THE FIRST ORDER IMMUNE BODY, or human. This body in which biological immunity is actively working, and psychological immunity is in a passive state.

2. IMMUNE BODY OF THE SECOND ORDER, or social. This body, in which both biological and psychological immunity work. Psychological immunity begins to work as the first experience of meeting with the environment of the family, as a micro-society, and then with the social environment itself. The tension of psychological immunity is provided by the general experience that a person receives in the total social space.

3. IMMUNE BODY OF THE THIRD ORDER, or individual. In him both biological and psychological immunity are working. The tension of immunity in this body is provided by a clear balance of biological and psychological immunity. Or we can talk about the proportionality of the two immunities.

I would like to reiterate that for the third-order immune body, the balance between the constitutional predestination of biological immunity and clear correlations of stresses within the psychological immunity.

From Total biological and organism and personality. the above psychological immunities obvious fundamental role in maintaining integrity

IV

In the last part of my post, I want to address relationships

between therapist and patient. According to the proposed model, therapy can occur in three ways:

1. Psychotherapy. Psychotherapy works with the word as a part of speech.
2. Body-oriented psychotherapy. Working with the word of the body that manifests itself through the reaction of the muscles.
3. Resonance therapy in its pure form or related to material carriers. It can be homeopathy or other methods of systemic information medicine.

And it is quite clear that body-oriented therapy is central to human therapy. According to the proposed model, the zone of its action has two areas of intersection with the zone of biological immunity. This is the brain and the muscular surface of the body. Therefore, any work in therapy that begins from the polar points of the medical and psychological field must bear in mind the existing limitations. Only by correlating with all three possibilities of manifestation of the work of a word in a person, it is possible to achieve an optimal result in terms of preserving or acquiring resources.

If this does not happen, then the result of therapy is "excessive grounding" in the body, in the case of using systemic information medicine; "Grounding" in the head, in the case of psychotherapy, and the lack of centering, which allows a person to maintain a balance between the external and internal environment.

The purpose of this message does not include a description of the occurrence of possible blockages and the formation of pathological processes in the human body or its psyche. I would like to say only that blockages or "re-naming" occur at the meeting points of immunities in a person and a person with the external environment or another person.

In conclusion, I would like to return to the notion of country-level shock injury that was previously reported. As you know, during the passage of shock trauma, if it does not end with death, adaptation occurs. The same adaptation took place at the LANGUAGE level of the country.

For a long historical period, the experience of preserving a natural natural language with signs of vitality was carried out through the "King - the anointed of God" and cultural and historical traditions. After the revolution, this opportunity did not become, and the Language was moved from the spiritual space to the social, thereby losing its vital properties. This language has become formal. The ability to survive in these conditions was the splitting of the tongue at the level of psychological immunity, with a final adaptive reaction of the type of re-naming. Therefore, it is very important for a therapist in Russia to remember that not only the internal space, but also the external one can be a traumatic field. If this is not taken into account, then all the experience of therapeutic work and the resource obtained in it will be contained in the wrong place where it is in demand.

Concluding my message, I want to say that the model I have described can be proposed as a basic model in humanistic therapy.

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