

Philosophy and psychotherapy

Vyacheslav Stepanenko^{1*}

Honorary Doctor of Sciences, Professor (Psychological Sciences) Advisor to the Russian Academy of Natural Sciences (Medical Sciences), Russia

*Corresponding author

Vyacheslav Stepanenko, Honorary Doctor of Sciences, Professor (Psychological Sciences) Advisor to the Russian Academy of Natural Sciences (Medical Sciences), Russia.

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Introduction

What is psychotherapy? The answer to this question remains open, and experts then start arguing again about determining the place of psychotherapy in the modern field of scientific knowledge, then return to the capacious definition of B.D. Karvasarsky, according to which psychotherapy is a system of specific effective therapeutic forms of effects on the psyche, and through the psyche on the human body, in order to ensure and preserve his health. In the science–practice continuum, psychotherapy tends to practice to a greater extent, but many questions arise: on what scientific and methodological basis is this practice carried out, how can we talk about the effectiveness of psychotherapy based on the paradigm of evidence-based medicine based on positivist and neo-positivist concepts of philosophy?

Being engaged in scientific research in psychotherapy, one has to overcome many difficulties in substantiating the design of the study, in choosing the methodology and method, and in proving the results. Usually, works in the field of psychotherapy are defended in two specialties: psychiatry and medical psychology, which are the basis of the theory and practice of the psychotherapeutic method, as well as the object and subject of research. However, in our opinion, the subject of psychotherapeutic influence research can be phenomena and phenomena representing the fields of other scientific specialties, especially philosophy – the closest to a number of psychotherapeutic directions. As a scientific specialty "Philosophical Sciences" we find such areas of research as the problem of the unconscious and subconscious in reflection in relation to conscious thinking, operational and potential memory, verbal and non-verbal forms of thinking. Modern understanding of intuition and its connection with formalized types of proof, types of intuitive creativity and productive imagination. The interrelation, mutual influence, and sometimes the unity of philosophy, psychiatry and psychology (psychotherapy) determine the potential for resolving inevitable crises in scientific knowledge. Returning to the question of psychotherapeutic influence and realizing the complexity and risk in generalizing its mechanisms in different areas of psychotherapy,

we propose to consider the focus of this influence the system of human self-regulation, carried out from our point of view, at five levels: bodily, emotional, behavioral, cognitive, in connection-relationships (with the world of objects and the world of people). Our proposal is based on the biopsychosocial approach generally accepted in medicine, modern discoveries in the field of neuroscience (for example, the paravagal theory of Stephen Porges, neuropsychanalysis of Mark Solms), as well as on the philosophical and psychological foundations of the theory of self-regulation, considered in the works of modern philosophers and anthropologists. As a result of self-regulation, the organism retains its integrity (boundaries) and develops in accordance with the requirements of the environment and its own growth. All these levels are closely interrelated and operate in parallel. Any restrictions (age, constitutional, introduced by the disease) determine the peculiarity of the process of self-regulation, and the symptom (behavior) is considered as a creative adaptation and as a reflection of the disturbed regulation. The point of recovery and the input for restoring the work of this system is determined by the psychotherapeutic direction (bodily processes, emotions, behavior, cognition (including meanings and belief system), communication with the mother, a holistic approach considering the process of contacting as a whole, parallelism and interrelation of all levels of response).

The development of the cognitive system of self-regulation inevitably goes with the improvement of the worldview, the perception system, the formation of a belief system and the search for the meaning of one's own life. These questions have always worried mankind and prompted them to look for answers to these questions in search of finding happiness in overcoming life's difficulties. It is necessary to recognize the historical primacy of philosophy in the practice of "Self-care", its very emergence was the result of a person's desire to understand the meaning of his being and the nature of the world - the inevitable questions of human existence. Psychology (psychiatry), separated from philosophy at the end of the XIX century. The development of psychotherapy is inseparable from the devel-

opment of society. In the late 90s, M.S. Lobb, considering the initial principles of gestalt therapy in a certain socio-cultural context in combination with the inherent needs of society and culture in it, describes a narcissistic, borderline and fluid society with their inherent social feelings, psychopathological phenomena and corresponding psychotherapeutic practice. Continuing this idea, it is impossible to ignore the growing interest in psychotherapy in the phenomena of physicality, intentionality, emergence, aesthetic experience, recognition, which is revealed in the "culture of the production of presence" by the modern philosopher H.W. Humbrecht. The convergence of psychology, psychotherapy, psychiatry and philosophy is inevitable and necessary for both practice and science. Any practice requires rooting, which is impossible without deep living in personal experience of what can be offered for another. Being present is not just a bodily stay, it is an existential state in living, an experience of being oneself, for another in a situation here and now. And

this is not just knowledge and understanding of what is written about presence, namely aesthetic experience, which can then be expressed through language, "the forgotten experience of happy infancy in its existence in the present, accepting and responding world" – this is what we were able to discover through our own experience. At the same time, scientific research must also be supported by a certain theory, will be carried out in a scientific paradigm, and this is impossible without relying on philosophy as a branch of science that has its own methodology for studying phenomena and phenomena to which the human psyche as a subject of research accurately relates. That is why we consider it necessary to include in the training of psychiatrists and psychotherapists questions of philosophy on which theory and practice are based in helping others. Perhaps the time has come to carry out scientific research in the field of psychotherapy not only in two specialties – psychiatry and medical psychology, but also philosophy.

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