



## From the Director

### Psychological Man, Organization and Society

*Hidefumi Kotani, Professor, Director of IASCP*

Is your organization functioning peacefully and productively?

So many big companies are crashing. Mother Earth herself faces critical problems in maintaining her beautiful green carpet over the surface of our planet. Even though we have so much knowledge and many predictions about these critical problems, we often fail to prevent collapse in various fields. Of course, we do not live only in a physical and mathematical world because we are psychological as well as biological and sociological beings. We can listen to beautiful speeches and music and experience a sense of peaceful harmony with people gathered around us in a concert hall. We can listen to presidents and CEOs of companies and experience a great sense of hope. However, we hardly ever listen to those voices whispering deep inside our psychological selves. I am not satisfied with trying to listen to those inner voices only within the confines of a psychoanalytic therapeutic session. As psychological beings, we also exist in the political and economic worlds. If we wish to sustain the hope of living in peace and to function productively, we should communicate more with the deep psychological world and develop proper communicative tools for doing so.

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### Creating a Framework of Student Counseling

*Noriaki Tomabechi, Professor, IASCP, ICU*

I received an academic award from Japanese Association of Student Counseling last year, and made a memorial speech at the congress held in May of this year. I thought the subject of the speech, 'creating a framework of student counseling', sounded ordinary, so I wanted to talk about the history of negotiation and counselors' emotion during that span, which nobody had talked about openly before. It was meant to send cheers to colleagues who work in the field of student counseling fighting alone.

Now, how the framework of student counseling at ICU has been created is as follows. The counseling center began to have independent budget as one department; the status as "university counselor" has been officially admitted. The framework of having two full-time counselors, three part-time counselors, a psychiatrist visiting half-day per a week and one receptionist and office worker everyday has been set up. Also the building was reconstructed and extended. This process can be written in just few lines, but it took more than ten plus years to achieve it. After all, it had been greatly attributed to the massive work done by the president at important stages of change but even so, there has been no change without our approach. In retrospect, the followings have remained as things to keep in mind.

- 1) Put requests in writing as much as possible. Writing makes things clear and it remains. Even though most petitions are rejected, do not be disappointed and think that was opening portion of a game.
- 2) Show details of activities and direction of the university counseling center so as to be understood by everyone on the campus through publication such as annual report.
- 3) Remember that the daily routine and cooperation are opportunities to increase understanding.
- 4) Think that requests are not for oneself, but for those to come in the future.

Clinical psychologists are always someone new wherever our work places are. Therefore, we always face the issues of improving working condition, position and environment. This overlaps with the clients' issue to change and develop their conditions. We would like to make steady efforts toward these issues with hope.

## The Feature of the Current Volume; Latest Works in IASCP

### Latest Training Program of IASCP -Educational Dialogue and Socio-Energetic-Training-

*Yuki Nakamura, Assistant of IASCP*

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Decrease in self-esteem in adolescents, due to vulnerability of their ego identity, has become one of the modern problems in Japan. We are assuming a lack of self-management ability to make “experiencing” into “experience” (learning from experience) as adolescents’ developmental task.

Psychodynamic Dialogue Training (PDT) was developed as a psycho-educational technique which attempts to promote the developmental tasks of identity acquisition process as the axis of personality development. It could be practiced not only by clinicians but also by teachers as educators. Psychodynamic Dialogue refers to the generating of a space where minds interact with each other in the place of Here and Now. Three composition axes of PDT are 1) presence, 2) one cycle of interaction, 3) from feed-back to feed-forward of experience. These are trained and practiced thoroughly. When it is actually carried out, there are a lot of stumbles at 1). In other words, words don't accompany energy. That is not enough to make safe space in which adolescents can share their experiences Here and now. Thus, Socio-Energetic-Training (SET) is located as a training of ‘presence’.

### Reports of the Summer Lecture at Hiroshima University

*Kai Ogimoto, 4th year in IASCP*

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The first day of the summer lecture happened to be the day of the Hiroshima’s atomic bomb. It was August 6th. At the same time of the atomic bombing, every siren in the Saijo city blared, every persons and cars stopped to give silent prayers.

The summer lecture was an intensive training for 4 days from August 6th to 9th. Nine trainees were graduate students of education major. Two of them had experiences as teacher, one was a present teacher, and all of them had teaching license. Professor Kotani was the trainer, and Dr. Nakamura, Mr. Kawasaki, and I were assistant trainers.

Psychodynamic Dialogue Training (PDT) held during the four days. Every day, we investigated different cases; delinquency, PTSD prevention, and cases from their own experiences as a teacher.

Trainees had shown nervous expressions in the role-play of the interaction between teacher and the delinquency boy. The more they trained PDT, the closer they reached to their internal object, which function as intrapsychic resources for their presence as teachers. The achievement of the training was consistent and remarkable. At the last lecture, each trainees’ faces were beaming and their own presence had consolidated, which showed the achievements of the intensive training.

### Reports of the Summer Lecture at “Tokyo Metropolitan School Personnel in Service Training Center” for School Teachers

*Yuki Nakamura, Assistant of IASCP*

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One-day training workshop for strengthening teachers’ expertise was held for teachers working at Tokyo metropolitan schools on August 24th in 2009. The seven staffs from our institute were invited as trainers. Participants were 98 teachers from elementary school, junior high school, high school, and school for special-needs education. The title of the training was “Training of Psychodynamic Dialogue Training (PDT) –Theory and technique for relationship skill-up among students and between teachers and students”. The purposes of the training were 1) acquiring the structural management skill and analytical ability of the educational dialogue to raise students’ self-esteem and build relational skills among students and between teachers and students, 2) acquiring the basics of coaching and method of teaching students a capacity for getting into psychological dialogue. Professor Kotani gave all the lectures and instructions as the organizer of the program. Other trainers did the individual and small group coaching, and did interventions using worksheets as a tool for their feedback.

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## Sending out the Japanese Clinical Method from IASCP to the World

### On Kotani's Mosaic Matrix Technique and Aggression

*Masahiro Nishikawa, Associate Professor, IASCP, ICU*

Aggression is a driving force of ego function that is, in terms of the etymological meaning, “ad-gredi,” an exploration of the surrounding environment with curiosity, and a child's gradual demarcation as a subject from the primal caregiver and from the family group as a result of an exploration. If the family group fails to allow the demarcation because of its own anxiety, then the aggression will be turned into a destructive or, in extreme cases, a deficient aggression (Fabian, 2002).

Therefore, the therapeutic situation cannot advance until the client gets to learn that the therapeutic interactional field allows aggression to be expressed without evoking anxiety of loss of love and feelings of guilt (Hartmann et.al., 1949; Ammon, 1973).

Based on above, Kotani created the Mosaic Matrix technique, that is “Focus not on connecting and/or summing client's Here and Now's subject's ways to be, in both intrapsychic and interpersonal dimension. Just describe them and put each of them on the therapy field, every experience of the client that changes in every moment exists as it is; in other words, the whole of the mosaic patching as they are. This kind of system of self is the Mosaic Matrix, and to this whole of the mosaic patching the therapist should show interest.” (2006)

On using this Mosaic Matrix technique, the question “what is the Therapist's topos (means ‘place’ in Greek) in the therapy field?” arise. This topos is related to therapist's professional identity.

Kotani defines the self-identity as follows; “It is a sense of safeness of “me” being differentiated from the “not me”, the whole experience in the place, and the attachment towards the world and oneself that is accepted just as it is.”(2006)

Also, he has defined the ego-identity as, “A sense one possesses comprehensively with a consistent secure sense of oneself which changes spatially, over these three worlds, these are “the world consisted of me” and “the world consisted of me and not me” and “the world consisted of no-me”.

Ueda, a Japanese philosopher, points out that our experience of the “infinite openness” when facing our “incomprehensible” is the essential feature of me as a subject of “being in the world (in-der-Welt-sein)” (1989).

Moreover, he states that the healthiness of the “self” which includes both ego-identity and self identity will be actualized only when the movement as follows is taking place. This movement is an experience that occurs for only a few seconds.

That is, first, to be conscious of “me” existing in the “here and now”, as physically awake and emotionally fulfilled. Next, to positively abandon “me” that existed in the world at that moment. Just after this positive abandonment, we are introduced to the “infinite openness”. Finally, we should return to “me” in the “here and now” again. Healthy aggression promotes this movement.

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Lectures were given in the former half, and workshops were held in the latter half of the program. During the training, I was surprised to hear a participant say “I do not feel any love or anger to the children at school.” It is a reality of an educational situation where the promotion of “Zest for living” hung to an educational target by Ministry of Education. The participant who finished training were uplifted with energy of love and anger, and showed development from being passive to active. I felt strongly that it was crucial that the energy operation training increase a sense of existence of a teacher who receive student's energy. I hope the workshop would be a chance for the participants to ask themselves the responsibility as a teacher.

## News from IAGP

### Exploring Transgenerational Footprints of Our Wars

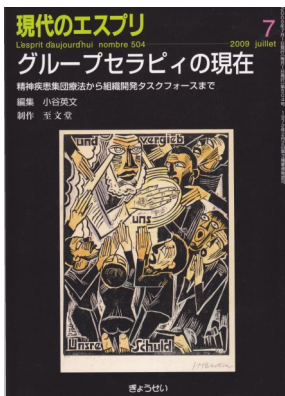
*Kaoru Nishimura, Associate Professor, IASCP, ICU*

The 17th Congress of the International Association of Group Psychotherapy and Group Processes (IAGP) was held in Rome from 24 to 29, August, 2009. As a speaker, I joined a symposium titled as “Exploring transgenerational footprints of our wars.” I was allotted to talk in the first session with G. Armananzas (Spain), who talked about his experiences of Civil War, R. Ghirardelli (Italy), who talked about his experiences in and after the Second World War, and the discussant, R. Battegay (Switzerland).

I myself gave a talk titled “Unresolved trauma seen in the Japanese Identity after the Second World War.” A lot of Japanese wonder, “Do such traumas remain in Japan?” I say YES. I pointed out the struggles to establish the national identity of Japan: group dynamics of the elevation and the collapse of nationalism, demonstrating that those wounds by the war could be conveyed in a biographical form or an implicit (disguised) form, and by an interpersonal process such as in family, group, and organization or by a media-mediated process such as novels, films, and works in the pop culture. I found some interrelationships between the histories of my family, the pop culture works such as Space Battleship Yamato or Godzilla, and the massive anxiety of the Japanese society in the 70’s to 90’s. Theories of “the Social Unconscious” by E. Hopper and H. Weinberg helped me understand that many events hint the depth of the scars by the war.

In IAGP, where many Europeans have long talked about the war, I was a strange speaker from Far East. But my presentation received a curious welcome, maybe not only because it is unusual but because what I talked about contained universality. Teresa von Howard (UK) gave me a feedback by saying that she was moved by my paper in that she found some similarities between her experiences as a Jewish refugee and my experiences, which I have never thought of before.

IAGP, where academic discussion goes hand in hand with talking about oneself, gave me a pretty stimulating experience. I found a clue to explore my longstanding question: “Why is it so difficult for Japan to have a solid national identity?” in terms of understanding group process deeply and having international dialogues. I thank international colleagues for giving me this wonderful opportunity and hope this dialogue will develop further.



## Book Release

### Group Psychotherapy; Its Leading Edge (Gendai-no-Esprit)

*From Group Psychotherapy with Psychotic Patients to Organization Development Task*

People today are isolated, lost encounters to others, lost their emotion, deny themselves, and insist that they lost themselves. They have problems such as masked depression, pseudo identity diffusion, pseudo basic fault, over-adaptation and pseudo adaptation to group or organization as daily phenomena. Group psychotherapy opens the way to regain, support, build and train one’s own mind. This book presents the tasks to start from building up the matrix of human interconnection which can be done only by group psychotherapy. Let us start this task together and revive psychotherapy which get on to the action of mind and culture that can enrich our mind. (From the Editor)

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