

Positive Psychotherapy and its place within the psychotherapy field

Roots - Development - Methodology - Application and Comparison - Similarities and Uniqueness
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When I got the task to prepare this speech for the conference to answer the question: “Which place takes Positive Psychotherapy² after Nossrat Peseschkian (PPT) within the psychotherapeutic field today?” I thought about the roots of this transcultural method. I tried to summarize the specific of this method and its application, and compared it with other psychotherapies, like Peseschkians question: What is similar, what is unique and different?

Where did it grow from, where are its roots in other methods and theories? What is the specific, the unique in it, and what is common with other methods, what is the difference to other approaches?

So I want to start with the past, to see the presence of this method, and also, as you know in positive psychotherapy, to see the widening of the goals for the future, and the necessary questions for our conference. The structure of this lecture will be like the five steps of positive psychotherapy: observation and distancing - where are the roots, what is common with other methods, what is the unique of PPT? In the second part I want to give an overview about the inner construction of positive psychotherapy to see what is unique in comparison to other methods. In the third step the existing practice of treatment and application will be compared with other methods. The fourth step will be the discussion of the position of positive psychotherapy in psychotherapy fields, and I would like to invite you to discuss this with me. Finally in a 5th step I will have questions for you about the importance and impact of this method today and its future. The questions could prepare our working groups as trainers and psychotherapists.

1. The common and the unique

1.1 The Humanistic Roots

Preparing this lecture I read about the humanistic psychology. There I found many of the roots of positive psychotherapy like a citation from 1968: „It is as if Freud supplied us the sick half of psychology and we must now fill it out with the healthy half.“³ and : „...the importance of focusing on the positive qualities in people, as opposed to treating them as a "bag of symptoms." ⁴ All this is by Abraham Maslow, the founder of the pyramid of needs and one of the humanistic psychologists. Maslow was also the first psychologist using the term „positive psychology“ in 1954⁵. Humanistic psychologists „believe that every person has a strong desire to realize their full potential, to reach a level of "self-actualization". The main point of humanistic psychology „was to emphasize the positive potential of human beings.“ ⁶ „...the final level of psychological development that can be achieved when all basic and mental needs are essentially fulfilled and the "**actualization**" of the full personal potential takes place.“⁷ This all reminded me of how Peseschkian started his first book

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² Peseschkian N (1977): Positive Psychotherapie. Fischer, Frankfurt. German. ibd. (1987) Positive Psychotherapy. New York. English

³ Abraham H. Maslow (18 July 2013) [first published 1968]. Toward a Psychology of Being. Simon and Schuster. ISBN 978-1-62793-274-5.

⁴ Hoffman, Edward (1988). The Right to be Human: A Biography of Abraham Maslow. New York: St. Martin's Press. p 109

⁵ Abraham H. Maslow: Motivation and personality. Harper & Row, New York 1954; überarbeitete Ausgabe ebd. 1970.

⁶ Schacter, Daniel (2009). Psychology Second Edition. p. 487

⁷ Abraham H. Maslow (1954): Motivation and Personality. 2nd ed., Chapter 11 "Self-Actualizing People: A Study of Psychological Health"

chapters about a positive view in treatment. Peseschkian 1977: „While many of the existing psychotherapeutic procedures take the disturbances and illnesses as their starting point, prophylactic and preventive medicine and psychotherapy require a different method of proceeding, starting from the person's developmental possibilities and capacities instead of the disturbances.“⁸

The origin of Positive Psychotherapy took place during the same period of humanistic psychology and psychotherapy development in the 1960s, pioneered by Abraham Maslow and Carl Rogers. The American Association for Humanistic Psychology (AHP) was founded in 1962. In Sept. 1974 Peseschkian had a presentation about the “Actual Capacities as Aspects of Connotation and Social Organization of Conflict Handling” at the 5th Int. Congr. on Soc. Psychiatry in Athens, and in the same month about “The Meaning of Norm Conflicts in the Development of Psychosomatic Diseases.” at the 12th Int. Congr. on Internal Medicine in Tel Aviv. The term „**Actual Capacities**” is in line with the humanistic tradition, as Peseschkian writes: „the roots of differentiation analysis reach back farther, to the schools of classical psychotherapy“⁹. Kurt Goldstein (1939) saw **self-actualization** as "the tendency to actualize, as much as possible, [the organism's] individual capacities“ ... „At any moment the organism has the fundamental tendency to **actualize all its capacities**, its whole potential, **as it is present in exactly that moment, and in exactly that situation in contact with the world under the given circumstances.**”¹⁰ Peseschkian describes „Actual capacities, because in daily life they are, in the most diverse ways, being continually addressed at every moment.“¹¹

Peseschkians personally transcultural experiences drew his „attention to the significance of psychosocial norms for socialization and the birth of interpersonal and internal psychological conflicts.“ He „found, ... that in connection with the presenting symptoms there were conflicts stemming back to a number of recurring modes of behavior.“ ... „an inventory [was] drawn up, with the help of which the content components of the central conflict areas could be described. That which appeared as conflict potential and developmental dimensions in the spheres of child rearing and psychotherapy was, in the domain of morality and religion, reflected in the normative sense as **virtues**. Out of the psychotherapeutically relevant behavioral and attitudinal norms was developed the Differentiation-Analytic Inventory (DAI), as a relatively comprehensive system of categories. I called the behavioral norms contained therein **actual capacities** - an expression which I held to be necessary because these norms are inherent as capacities in human development; they are the developmental dimensions, the shaping of which is furthered or suppressed by favorable or inhibitory environmental influences.“ Peseschkian 1987, p. 43.

The Actual Capacities had been developed by Peseschkian also by comparing the terms he found in interviews with patients from different cultures with the literature of psychotherapists, see the authors he mentioned in 1977. In the Differentiation Analysis Peseschkian used several terms that already had been found by Maslow's description of „self-actualizing people, that share the following qualities: Truth: ...pure, **clean ... honesty, ... perfection, ... unity, integration, tendency to oneness, ...order, ... acceptance ... uniqueness... justice...**” Still, "the usefulness of the concepts of self and self-actualization continue to attract discussion and debate."¹², and Nossrat Peseschkian was the one creating a practicable, understandable and systematic psychotherapy method using the terms of actual capacities for self development.

Carl Rogers in 1961: "The curative force in psychotherapy – man's tendency to actualize himself, to

⁸ Peseschkian N. (1987): Positive Psychotherapy. p. 40

⁹ Peseschkian 1987 p 43

¹⁰ Kurt Goldstein: The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man (1939)

¹¹ Peseschkian 1987 p.43

¹² Barbara Engler, Personality Theories (2008) p. 369

become his potentialities... to express and activate all the capacities of the organism."¹³ All these authors are founders of Humanistic Psychology, and in this line stands the terminology, menschen-bild and method of Peseschkian's Positive Psychotherapy. The difference is his more systematic therapy model, using a semi structured first interview and balance models, closer to the organized way Alfred Adler conducted his therapy in five steps and a sixth step of self-help. With Alfred Adler I come to the psychodynamic background of Positive Psychotherapy.

1.2 The Psychodynamic Theory

Meetings and trainings with the psychoanalysts in Frankfurt, with Heinrich Meng in Basel, Raymond Battegay, Gaetano Benedetti may have influenced Nossrat Peseschkian to develop a psychodynamic theory fitting the German needs for a clear psychodynamic diagnosis. „In connection with the psychosocial norms, [Peseschkian] asked [himself] the following questions: How do conflicts arise? How can these conflicts be adequately described? What lies behind the symptoms of psychological and psychosomatic disturbances and the curtailment of interpersonal relationships, and how can these disturbances be adequately treated?“¹⁴

„Suppressed and one-sidedly unfolded capacities are possible sources of conflicts and disturbances in the psychological and interpersonal areas. They may manifest themselves in anxiety, aggression, conspicuous behavior, depression, and that which is called psychosomatic disturbance. Since the conflicts arise in the course of a person's development in the confrontation with his environment, they are not a fateful and unavoidable fate, but rather present themselves as problems and tasks which we seek to resolve. With this, an essential difference becomes clear: traditional psychiatry and psychotherapy take as their point of departure disturbances, conflicts, and illnesses. Accordingly, the goal of treatment is set: to heal illnesses and eliminate disturbances. The fact is overlooked that it is not disturbances which are primary, but rather capacities, which are indirectly or directly affected by these disturbances.“ Peseschkian N 1987 p40

As with other approaches based in depth psychology, Positive Psychotherapy recognizes a psychodynamic conflict causative agent. This is however, more sharply differentiated and complemented with the theory about microtraumas as well as the broadening of the relationship with the five stages of interaction and the four model dimensions of early childhood development. The Balance Model broadens Freud's concept of the "libido", as with Adler, to four areas of a general and pro-social life energy. Conflict reactions, defense mechanisms and resistance are seen as capacities and viewed according to their functions. Affect and emotions are seen as outward expressions of content behind which are found values and value conflicts (actual capacities). Relationship models are described according to the three stages of interaction and explored for any one-sidedness which may lie behind them. The particular personality types: Primary, secondary and double-bind type and their sub-categories are seen by Nossrat Peseschkian as relating to concepts of perception, thinking, behavior, and imagination, while the actual capacities which stand behind them as value systems of individuals, families, groups and cultures are viewed as influenced by the conditions underlying their development and the spirit of the times¹⁵

A longtime companion and friend of Nossrat Peseschkian's, the Swiss psychoanalyst Raymond Battegay describes Positive Psychotherapy in this connection as: "...a method of depth psychology which enlists not only the individual unconscious but also the collective/typical in the clarification of the psychodynamic. The unconscious is understood by means of transcultural comparison even more than in the junction of analytical or complex psychology."¹⁶

¹³ Carl Rogers, On Becoming a Person (1961) p. 350-1

¹⁴ Peseschkian 1987 p. 43

¹⁵ N. Peseschkian, 1987, PP. 152-174

¹⁶ Battegay, 2003b, P. 92

In this way PPT is clearly defined as based on a **psychodynamic conflict theory**. The **basic conflict** of the early experience in childhood uses the term of Freud, and the **inner conflict** is defined close to modern psychodynamic therapies. However the inner and the basic conflict exist between the needs of primary capacities and the social norms represented in secondary capacities.¹⁷ In this way the clients easily can understand their formerly subconscious **conflict dynamic and conflict genesis** in terms of actual capacities like trust, honesty, justice, orderliness or hope. Peseschkian stated very clearly in 1977 that people in different cultures need to understand the psychodynamic terms.

The **actual conflict** description was widened by Peseschkians new microtrauma theory, the little events that finally lead to an inner conflict, invented for psychodynamic therapy in addition to the formerly researched macrotrauma theory of Holmes and Rahe life event scales. Peseschkian also invented the **key conflict** between **politeness and openness** or candour and honesty. These two sides to express oneself are to find in a similar way as extroversion and introversion in Carl Gustav Jungs Analytic Psychology.

This individual psychodynamic and psychogenesis are complemented with a model of **sociodynamics and sociogenesis** (N. Peseschkian, 1991) - and this is a remarkable addition to the individual orientated psychodynamic therapy. Jacob Levy Moreno was one of Peseschkians teachers and the inventor of Sociodrama, and Peseschkian founded the terms sociogenesis and sociodynamics to describe the systemic dynamic and genesis. Along with the intrapsychic conditions of the formation of health or disturbances and of the individual psychodynamics, it is the social, cultural and transcendental relations which, before all else, imprint the concepts of sociogenesis and the value models and form a culturally-imprinted sociodynamic. The experiences with the parents and the reference persons and of their values, capacities and social norms take effect in the **four model dimensions**.

These occur through the child's direct relationship with the parents, through experiencing the relationship of the reference persons with one another, with others and with their philosophy of life. The actual symptom of a patient can therefore be understood on one hand as the expression of an inner psychic conflict situation and on the other hand as being culturally imprinted and as receiving its social function from within the patient's social system. With the model dimensions and with the terms "sociogenesis and sociodynamic" Peseschkian widens the self object theory of Kohut and Kernberg to apply this wider concept of psychodynamic and sociodynamic also for collectivistic and family orientated cultures. In this way Peseschkian became an inventor of a bridge between individual psychotherapy theories and the collectivistic cultural needs in treatment and counselling.

In Positive Psychotherapy a specific plan of treatment for the specific patient is worked out following the use of the First Interview and the procedure is tailored to the patient's specific needs. Not only the time element but also the methods of treatment are determined according to the patient's actual needs following the interactive five-step process of development. The clear, stepwise process in Positive Psychotherapy of a First Interview, preparation for therapy and the five-stage process of therapy can be seen as a contemporary broadening of the repertoire of the psychodynamic method.

1.3 The Transcultural Psychotherapy

"In 1955, a program in transcultural psychiatry was established at McGill University in Montreal by Eric Wittkower from psychiatry and Jacob Fried from the department of anthropology. The American Psychiatric Association established a Committee on Transcultural Psychiatry in 1964, followed by the Canadian Psychiatric Association in 1967."

¹⁷ Maxim Goncharov

Transcultural Psychiatry had been working with the differences of mental health disorders in different countries, but a transcultural psychotherapeutic treatment was not yet developed. It seems that Nossrat Peseschkian consecutively invented his „transcultural psychotherapy“ since 1968, and from 1979 on Peseschkian used the term "transcultural psychotherapy" for his approach, as the genius practitioner Peseschkian did not only look at the intercultural perspective, but at the transcultural way. „Transculturalism is defined as "seeing oneself in the other".[1] Transcultural ... is in turn described as "extending through all human cultures"[2] or "involving, encompassing, or combining elements of more than one culture".[3]” “In 1940, transculturalism was originally defined by Fernando Ortiz... as the synthesis of two phases occurring simultaneously, one being a deculturalization of the past with a métissage ... with the present, which further means the "reinventing of the new common culture". ... According to Lamberto Tassinari transculturalism is a new form of humanism based on the idea of relinquishing the strong traditional identities and cultures which [...] were [the] products of imperialistic empires [...] interspersed with dogmatic religious values.” So we are back to the humanistic approach that made transcultural psychotherapy possible. In it the transfer of the knowledge and the wisdom of different cultures in therapy and counselling as „seeing oneself in the other“ is the new approach in therapy and seems to be one of the secrets why positive psychotherapy is accepted in many different cultures and countries.

Culture and religion are consciously presented as themes in Positive Psychotherapy. This is similar to the use of these themes in the logotherapy of Viktor Frankl, one of Peseschkian's teachers, and the existential psychotherapy of Irvin Yalom. Both C. G. Jung and Nossrat Peseschkian take as their point of departure a person's particular experience of transcultural and religious conflicts, and an entirely personal motivation to find solutions. Consequently, in both models, transcultural observations and deeper experiences arise at the end of the therapy and the patients' personal development stands at the center of the process. As they were both empiricists and transcultural pragmatists, they have brought visualization into psychotherapy. Using stories, concepts or symbols, dreams or images that have been passed down, they create from the common treasure of humanity. Both methods have systems for personality typing, four areas of distribution of personal energy, two forms of expression of conflicts and of working with them, as well as the influence of the collective unconscious in relation to the cultural influence found in personal development. However, the consequences of their models of development, as well as the theories derived from them, differ considerably.

According to Nossrat Peseschkian, the capacity to love is equivalent to the emotional content of an interaction, as with patience, time, love, sexuality, modeling, and trust. The capacity to know makes up the social norms such as punctuality, orderliness, obedience, diligence, faithfulness or justice. These characteristics as such are found in all cultures. They differ from one individual or culture to another in their valuation from one to another. In addition, there is content from the inheritance of human history which, according to Jung, find their expression in symbolic images from the area of the collective unconscious. It is these symbol-laden images which Nossrat Peseschkian's therapy explores for their content and socio-cultural valuation.

1.4 Cognitive and Behaviour Therapy

Sometimes it is discussed that Peseschkian helped to build bridges between behaviour therapy, psychodynamic therapy and other therapies. I asked myself are there roots of positive psychotherapy in behaviour therapy, as the cognitive behaviour therapy was published by Aaron Beck not before 1976 and 1979? Hans Deidenbach as one of the most active co-workers of Nossrat Peseschkian was a behaviour therapist and helped to make Positive Psychotherapy systematic, like in the WIPPF and the First Interview. So the concepts of Peseschkian comparable with cognitions in cognitive behaviour therapy had been a good bridge to make CBT understandable for clients. However, PPT developed the concepts independent of CBT on a humanistic and psychodynamic basis. PPT is a method to translate other psychotherapeutic methods into a language the clients and therapists can under-

stand. This is something I love myself when I learned positive psychotherapy that with this method I could understand the other approaches.

1.5 Positive Psychology

The difference between Positive Psychotherapy and Martin Seligman's positive psychology lies in the structure of the treatment process and the orientation toward salutogenesis and psychodynamics in Positive Psychotherapy. In a study of depressive mood disorders with 40 students and 46 depressive persons Seligman and his colleagues used "Positive Psychotherapy" as one of their imported terms (Seligman, Rashid & Parks, 2006). The strengthening of positive emotions figures significantly in this treatment (the opposite of Seligman's theory of learned helplessness), as well as striving towards engagement and meaning in life by using techniques from positive psychology, rather than dealing with the depressive symptoms directly. Seligman proposes to lay out the meaning of happiness in three scientifically verifiable terminae: positive emotion (the pleasant life), engagement (the engaged life) and meaning (the meaningful life). "Each exercise in [PPT] is designed to further one or more of these" (Seligman, Rashid & Parks, 2006, P. 776). Exercises and methods from behavior therapy are employed and 24 strengths of character and virtues are differentiated. The facilitation of orientation, engagement, joy and the demonstration of positive resources are steps in this therapy.

Seligman's argumentation seems to be similar to that of Nossrat Peseschkian in the first sight. Psychotherapy has been entirely taken up with trying to repair the negative for so long, now it is time to move to the positive. Unfortunately, Nossrat Peseschkian, whose book "Positive Psychotherapy" was already in English in 1987 and available in the libraries of American universities, has never been cited in this context.

The concepts of positive psychotherapy by Peseschkian as a treatment method in mental health, family therapy and psychosomatic were first used in Europe.¹⁸ A coworker of Martin Seligman's, C. R. Snyder, author of the "Handbook of Hope" (2000) visited in 200 the 2. World conference of Positive Psychotherapy in Wiesbaden, and had a full impression of the PPT theory, practice and international spread of Positive Psychotherapy which he took back to the USA. The German medical journal ("Deutsches Ärzteblatt") published an article in which both methods were presented side by side, and Christian Henrichs commented it later.¹⁹

1.6 Family therapy

Family therapy was developed around the globe in the time when Peseschkian founded positive psychotherapy and differentiation analysis. It was the time of the development of different kinds of systemic family therapy. Maria Selvini Palazzoli, using also positive connotations, Palo Alto school or Virginia Satyr had been around. In his time there had been a lot of discussion about family therapy. Peseschkian's idea was to combine the individual therapy with family therapy. This is another reason positive psychotherapy and family therapy is accepted in individualistic cultures and in collectivistic cultures as well. PPT understands the symptoms in its function within the families and gives us family therapy tools for a single member how to work in self-help and also for the complete family therapy to see the symptoms not as of one person in the family but the symptom as an expression of a conflict in the family system. Different and unique in PPT are the instruments for self help in family therapy like differentiation analyses, WIPPF, balance model, model dimensions or five step self help concepts.

1.7 Self help, pedagogy and the process orientation in five steps

Quite a lot of similarities exist between Alfred Adler and Nossrat Peseschkian: Both of them went out of their office early to teach normal people about psychotherapeutic knowledge. . They both

¹⁸ N. Peseschkian, Positive Psychotherapie 1977, Positive Psychotherapy 1987

¹⁹ see in Remmers A, Peseschkian H (2013): Positive Psychotherapie. Reinhardt Verlag (German)

focused on public health, medical and psychological prevention, and social welfare. For both psychotherapists it is also unique that they both want each client to have his own individual type of therapy. Both founded a five step process model for communication, therapy and self help. „The basic structure of individual therapy in classical Adlerian psychotherapy is broken down into 5 phases plus a post-therapy follow up, and each phase is broken down into multiple stages, 13 total. Each of these stages has different goals for the client and therapist to accomplish. This is the type of therapy classical Adlerian psychotherapy was designed for.“²⁰

In the first step stage the therapist provides warmth, acceptance and generates hope, while giving reassurance and encouragement to the client in Adlers approach similar to Peseschkians. The second stage in the Adler method is to focus on gathering information of the client, like inventory of Peseschkian. Adler used clarification and encouragement similar to Peseschkians situative encouragement in the next step, followed by Adler insight interpretation and recognition, a knowing stage like Peseschkians verbalization, and finally the change and challenge steps similar to Peseschkians widening of the goals. I had been very happy and surprised that both of these authors thought in a very similar way about therapy and education, so it is no wonder that Adler and Peseschkians methods are useful to day in schools, for parents, in self help and in education.

The five steps concept seems to be a natural law for groups and communication, as Moreno describes five phases of psychodrama, Battegay five phases of the group therapy process, and Adler 5 phases of therapy and one more for self help. Peseschkians genius ideas about these five steps formed a systematic and simple skill for the communication process.

2. The construction of PPT in comparison to other approaches

2.1 The positive approach of Peseschkian is very similar to Selvini Palzzolis family therapy from the same time, and very similar to what later the German transcultural psychiatrist Mentzos saw as the „function of the dysfunctionality“. Similarly Geoffrey Zeig explained that not the „individual capacities of the client only but also the problems of the clients can be utilised to construct out of this solutions“. The positive approach is used in psychosomatic medicine by Peseschkian very early.

2.2 The transcultural approach compares concepts with the ones from other cultures. Stories from other cultures are used, like oriental stories in the Western culture, to surprise people with the other cultural perspective. In this way it is similar to hypnotherapy, were for instance Milton Erckson also used stories. Peseschkian clearly defined a transcultural approach to use stories and proverbs to change the point of view of the client to see the own situation and the function of the symptoms in a new way.

2.3 The first interview of Nossrat Peseschkian and his coworkers, a semistructured interview with the client, is unique as the first in psychodynamic therapy to gather the whole information for the client and the therapist to plan their therapy. Hamid Peseschkian's dissertation, presented in 1988, was the first promotional work dealing with Positive Psychotherapy. The First Interview in Positive Psychotherapy was first structured in this dissertation, a questionnaire for this First Interview was presented and a psychodynamic study of it was undertaken. This First Interview questionnaire was published shortly thereafter in 1988 (with minor modifications) together with the questionnaire in Positive Psychotherapy the "Wiesbaden Inventory for Positive Psychotherapy and Family Therapy" (WIPPF). This precursor of the later semi-structured psychodynamic First Interview was one of the first in psychodynamic psychotherapy and still remains as one of the few.

2.4 Famous is the balance model, useful for therapy, self-help, in family therapy and many other fields. The Balance Model of the four areas of life energy is comparable to a broadening of Freud's Libido construction, to Adler's goals of life, or to Jung's four functions (perception, ratio, sensitivity,

²⁰ wikipedia

intuition). This Balance Model presents a structural model of the personality and provides for a new balance of those areas which were in deficit, therefore, a new synthesis which can be arrived at within the framework of the therapy. The Operationalized Psychodynamic Diagnosis (OPD2) speaks of four observable basis-capacities of the personality structure which are similar to the four means of the capacity to know (Peseschkian, 1987).

The "means of the senses" is comparable to the structural capacity to perceive oneself and others, as it is described in the OPD-2. In the foreground there stands the body – the self – the feeling (N. Peseschkian, 1980, 94, Cf. N. Peseschkian, 1996, PP. 103-104).

The "means of reason" serves in Peseschkian's Balance Model as the reality check through which problems can be resolved systematically (N. Peseschkian, 1980, 96) and it directs our activities. It is related in OPD-2 to the structural capacities which direct our inner and outer impulses.

The "means of tradition" serve as the capacity to take up relationships and to flee from them (N. Peseschkian, 1980, P. 97). In OPD-2 the analogy to this is the emotional communication with oneself (internal dialogue) and with others as the structural capacity for empathy, and the anticipation of relating to and thinking about others.

The "means of intuition" is described by Nossrat Peseschkian as the fourth area, that of meaning, future and fantasy. He defines it as the capacity to imagine something in one's thoughts. It can allow for the sudden appearance of the vision of a painful separation from a partner. Intuition and imagination can go beyond immediate reality and take in whatever we can depict as the meaning of an action, the meaning of life, desires, pictures of the future or utopia (N. Peseschkian 1980, 99). In the OPD-2 the fourth capacity of the personality structure is the "capacity to form attachments" (OPD-2, 2007). Included in this is the imagination of objects which provide support, the connection to an ideal and the external connections with persons. In Nossrat Peseschkian's scheme we understand this as the capacity for imagination. With its help the small child can imagine his mother so that after a short period of being alone, just imagining her can quiet him, in contrast to those with structural disturbances who often find such an imagined image impossible to raise. In this sense the distribution of the four areas of the Balance Model present a forerunner of the structural models in the OPD-2²¹ in 2006, an English translation is available since 2007.

2.5 Differentiation analyses is based on the roots of humanistic psychology and on psychodynamic therapy. It is a real link between humanistic and psychodynamic therapy.

2.6 The basic capacities to know and to love are quite similar to the humanistic approach and are based in Peseschkian's experience of the Bahai faith.

2.7 The three stages of interaction represent a broadening of the duality of dependence and autonomy in relation to differentiation. These three stages are at first glance similar to the three steps of meaning in medical treatment described by Gebattel, the stage of being summoned in an emergency, the distancing of the diagnosis and the coming together as partners in the treatment (Gebattel, 1959). Because Viktor Frankl and von Gebattel were in close contact and Nossrat Peseschkian was a student of Viktor Frankl, it is probable that von Gebattel's three phases of the medical encounter had some influence on the reflections which led to the stages of interaction. However, Nossrat Peseschkian based the stages of interaction in the history of a child's development, then carried them over into the therapeutic process, the general patterns of human interaction and the analyses of interaction described above. The result was an invention of an interaction analysis specific in PPT as well as the application of the three stadiums of interaction in therapeutic relationship, in partnership counselling and in children and youth therapy.

2.8 The model dimensions widen the analytic self object theories of Kohut and Kernberg in the way that there is not only the object and subject - the „I“ dimension in positive psychotherapy - but also the parents partnership, the „you“ dimension, a „We“ dimension as the experience of the parents

²¹ Cierpka et al.(2006): OPD-2. Huber Bern

with others, and the unique in positive psychotherapy was to see the relation of the primary important persons like parents and grandparents with their life philosophy and religious background, the „Primary We“. With these four different subject relations the self-object theory can be widened, and I think is a very unique approach and could have a future influence on psychodynamic therapy. The model dimensions themselves are also close to the humanistic approach: “As a result of interaction with the environment, and particularly as a result of evaluational interaction with others, the structure of the self is formed - an organized, fluid but consistent conceptual pattern of perceptions of characteristics and relationships of the "I" or the "me", together with values attached to these concepts.”

2.9 Language, stories and proverbs use offer a narrative and associative approach. In psychodynamic therapy this was unique, it had been existing in hypnotherapy (Milton Erickson), but not in psychodynamic therapy. Carl Gustav Jung used fairy tales, the Peseschkian method can use a much wider range of narrative therapy and association tools. “Using stories and parables from the Orient and other cultures, an effort is made to recognize and further a person's potential for self-help. With reference to the symbolic meaning of proverbs and old words of wisdom drawn from many cultures, the person to whom they are told is led in psychotherapy to a more positive view of himself.”²²

2.10 The five-step concepts - like five fingers of each hand - are quite similar to the natural process in groups going on like described by Raymond Battegay in group psychotherapy, like described by Moreno in psychodrama, and also by Alfred Adler using it for „further education“ of people. The unique in Peseschkians method is that this process model now is existing in psychodynamic therapy. The five steps are a guideline for the client and the therapist to find the right way finally to self-help. Therapy research showed that the better we cope with difficult therapy situations and the better we both reflect the therapeutic relation the better will be the outcome of therapy.

2.12 Psychosomatic treatment and Salutogenetic model

The last of the basic works of Nossrat Peseschkian also belongs to this period, "Psychosomatics and Positive Psychotherapy" (1991 German & 2013 English translation). Among other things it presents a structured, psychodynamic model of illness.

3. Treatment and application

The concepts of Positive Psychotherapy are neither class nor culture specific. They present a basis for communication, with the help of which language barriers can be overcome. Positive Psychotherapy is therefore not just psychotherapy for the middle class; rather it is also appropriate to the problems and difficulties of patients from the lower class, who for the most part have long been excluded from psychotherapy. It provides the therapist with the possibility of making himself understood to the laborer, while the patient, for his part, can have the feeling that the therapist understands his problems.

I think this is in treatment one of the unique aspects that positive psychotherapists offer to their clients a model easy to understand, starting with the first interview that you do together. Going through the balance model, the actual capacities with words that everybody can understand even if you have no had any education at school you will understand the words like trust, hope, politeness, orderliness and so on. In treatment we also use the language of the clients and the stories, videos or literature the clients like to bring in.

4. Discussion: The place of PPT in psychotherapy fields

The roots of positive psychotherapy are to find in humanistic psychology, seen from the scientific point of view. There are other roots in religion that I didn't talk about. Theo Cope published about

²² Battegay, 2003b, P. 92

that, so today I'm talking more about the scientific background Peseschkians creation. I want to tell you how I had been asked in my own past by different professors for instance in Novosibirsk: This positive psychotherapy is like C. G. Jungs four areas? At that time I did not know that literature, and I answered, if he could tell me more what he sees in common between the methods. Finally we discussed it successfully. So I want to prepare us for future discussions about our method, and to be more clear in trainings for the question of our participants, like „is there a negative psychotherapy?“

In the discussion we can see all constructions of PPT have roots and are based in scientific theories that exist also in other therapies. There was a unique development of Peseschkians method widening psychodynamic and widening humanistic psychotherapy, creating a transcultural psychotherapy and widening it to an integrative approach concerning the individual needs of the client.

5. Importance, impact and future of PPT

Positive psychotherapy was developed also for psychosomatic medicine - but where is this place today? Next year we will have a conference in Poland about psychosomatic medicine, and positive psychotherapy will have a strong place there. Who can share the own experiences about psychosomatic medicine, where is it applied in the hospitals, how can we apply and teach this knowledge of positive psychotherapy in psychosomatic medicine?

Positive psychotherapy is applied since more than 25 years in counselling in Germany, in some countries in pedagogy, and now in social work in China. There i. e. we had the task to train social workers about mental health disorders and how to cope with the families with positive psychotherapy tools. But there was a need to organise them - so how can we manage social work groups using tools of positive psychotherapy? How can we share our experience in such fields like pedagogy or social work, outside the classical psychotherapy and counselling?

We have some excellent colleagues from Cyprus, from Turkey, from Kosovo or from Ukraine who are specialized in family therapy. So I want to ask how we can share and publish our experiences, could we have a collection of case studies with Positive Family Therapy and our approach in family therapy?

A specialized children and youth therapy training was developed since about 10 years by our colleagues in Bulgaria and Ukraine. How can we develop a professional training in positive children and youth psychotherapy?

How can we use PPT for world peace? How can we apply PPT in the political field and communication between cultures, like our Ukrainian and Russian colleagues did it already? This was the desire of Nossrat Peseschkian in his lifetime and I think it's a heritage that we got from to use positive psychotherapy for the peace between us.

Version for preparing the lecture. Final Version will follow soon. Arno Remmers 2017