DEVELOPMENT OF MINDFUL DISTRESS TOLERANCE IN THE BALANCE MODEL: INTEGRATION OF PSYCHOTHERAPEUTIC METHODS

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Abstract

The development of mindful distress tolerance is described in the framework of integration of psychotherapeutic methods – positive, body-oriented psychotherapies, desensitization and eye-movement reprocessing, eriksonian psychotherapy and hypnosis. The development of mindful distress tolerance is presented using widely known techniques distributed in four spheres of the balance model, and includes 5 steps: step 1: «body» (means – feeling): A. Lowen’s basic exercise for grounding and «Butterfly Hugs» by L. Artigas are addressed to the ability to establish connection with the world through one’s sensations; step 2: «achievements» (means – thinking): F. Shapiro’s technique «Negative Cognitions» develops the ability to verbalize distress in three ways (responsibility / lack or safety / lack of control) through expanding the «I»-concept forming an integral view of self; step 3: «contacts» (means – tradition): F. Shapiro’s technique «The Cartoon character» is aimed at building up the ability to develop and maintain relationships with self through overcoming a negative inner discourse; the inner discourse in this technique is built as an interaction of different ego-states; step 4: «fantasy» (means – intuition): F. Shapiro’s technique of a «Safe place» is focused on developing the ability to imagine, through «expanding access to positive memory networks»; step 5: B. Ericson’s technique of self-hypnosis expanding opportunities to achieve the goal through balancing all the spheres.

Keywords: positive psychotherapy, body-oriented psychotherapy, balance model, mindful distress tolerance, grounding
Introduction

*Even in a state of complete relaxation, a sleeping person is stressed... Complete freedom from stress means death.*

Hans Sellier

The practice of personal stress-resistance development under the conditions of the war in Ukraine has become one of the "hottest" topics due to the social disorder.

Online platforms have been developed where Ukrainian and foreign Russian-speaking psychotherapists provide citizens of Ukraine with free psychological help around the clock to deal with the trauma of war and conduct master classes on the development of self-help. Online directories have been created with chats, bots, counseling centers, and contacts of specialists willing to provide psychological assistance.

But there are also a large number of informational Internet resources where non-specialists offer their services and share information with a wide audience. According to the analysis of video content today, the greatest interest among amateur psychologists is in body-oriented psychotherapy, in particular, grounding practices, self-hypnosis techniques, some tools of desensitization and eye movement processing, issues of awareness and stress-resistance.

It is not our task to critically review articles/workshops/trainings, much less online information resources dedicated to the development of stress resistance. We see our task as psychological education aimed at broadening our horizons in the field of psychological knowledge.

Our interest is in studying the regulation of the mechanisms of stress states and ways of coping with stressors and the determining factors in the presence of individual differences in the response to stressors and development of stress resistance (Gordienko-Mitrofanova, Gogol, 2022).

The purpose of the present article is to competently illuminate the topical issue of the development of conscious stress resistance on the basis of theoretical-methodological research, the practice of psychological counseling and psychological trainings within the framework of the developed by us concept of integration of psychotherapeutic methods, in particular, the integration of the methods of positive, body-oriented, Eriksonian psychotherapy and hypnosis.

Methodology

In accordance with the objectives of the study, the following theoretical methods were used - theoretical and methodological analysis of scientific sources, generalization and synthesis of the data obtained as a result of analysis, their systematization, classification, conclusions and modeling; experiences in psychological counseling and psychological training.

Results

In the title of our article we use the term "mindful stress tolerance," and consider it important to clarify this term due to its novelty.

Let us start with the concept of mindfulness. A team of authors from La Salle University (Lee Ann Cardaciotto) and Drexel University (James D. Herbert, Evan M. Forman, Ethan Moitra, Victoria Farrow) attempted to operationalize the concept of mindfulness, taking into account the recently increased interest in the mindfulness framework in clinical psychology and related fields, especially in the development and study of psychological interventions that include mindfulness as a central component. Based on an analysis of theoretical and empirical research on mindfulness, scholars have concluded that mindfulness is defined in different ways: sometimes as a technique, sometimes as a more general method or set of techniques, sometimes as a psychological process that can lead to an outcome, and sometimes as an outcome in itself, often a "way of being" (Cardaciotto, Herbert, Forman, Moitra, & Farrow, 2008). Some scholars, such as C. Brown and R. Ryan, define mindfulness as the attitude of being mindful and aware of what is happening in the present moment (Brown, & Ryan, 2003, 2004).

C. Bishop et al. proposed a two-factor model of awareness. The first component is self-regulation of attention, which ensures focus on current events (ongoing awareness). The second component is attitudes toward experience based on curiosity and acceptance. Most definitions of mindfulness include these two key factors (Bishop, Lau, Shapiro, Carlson, Anderson, Carmody, Segal, Abbey, Speca, Velting, & Devins, 2004).

The first component is characterized as ongoing observation of external and internal events with a focus on current experiences without "escaping" into past or
future events (Bishop, Lau, Shapiro, Carlson, Anderson, Carmody, Segal, Abbey, Speca, Velting, & Devins, 2004).

The second component of mindfulness reflects exactly how experiences are received: without judgment, with acceptance of all external and internal world events, both the pleasant and the most unpleasant. Acceptance is defined as "perceiving events completely, as they are"; during acceptance one is open to the reality of the present moment without trying to judge, interpret, further develop internal experience (emotions and thoughts), suppress or avoid it. Acceptance also does not imply passivity or humility or attempts to avoid unpleasant emotions. Moreover, a willingness to accept current stressful stimuli leads to improved self-efficacy and increased capacity to act (Bishop, Lau, Shapiro, Carlson, Anderson, Carmody, Segal, Abbey, Speca, Velting, & Devins, 2004).

The interaction between these two components is an important consideration that potentially reveals mechanisms of mindfulness.

The Five Facet Mindfulness Questionnaire (FFMQ) scales developed by Ruth A. Baer and colleagues (Baer, Smith, Hopkins, Krietemeyer, Toney, 2006) also provide insight into the structure of mindfulness: Observing is the ability to notice, track, and note external and internal experiences: feelings, emotions, thoughts, smells, and sounds; Describing - the skill to verbally label internal experiences; Acting with awareness - the ability to be here and now, engaging in the present moment, instead of autopilot; Nonjudging of inner experience - the ability to take any inner experience, even if it is painful, as it is, without evaluating it as unnecessary, without the desire to get rid of or suppress; Nonreactivity to inner experience - the ability not to cling to the thoughts and not be carried away by them, as they come and go.

Based on a brief characterization of mindfulness, we will define mindful stress tolerance as an integrative personality trait that manifests itself in the ability to self-manage under stress, primarily in the ability to quickly reach a state of relaxation through the release of emotional and muscular tension; mindfulness skills and abilities form the basis of the trait.

Body-oriented or body-centered psychotherapy is a broad, recently emerged multi-faceted approach that affirms the inseparability of mind, body, and spirit. It draws on somatic psychology, which captures manifestations of the mind, not only in relationship styles, dreams, and cognitive processes, but also in neurophysiology, posture, gestures, movements, bodily tensions, and more. This approach explores the therapeutic possibilities of somatic pathways to the unconscious and the achievement of healing, while honoring, complementing, and extending the wisdom of the general psychology and psychotherapy approach (United States Association for Body Psychotherapy, n.d.).

Currently, body psychotherapy and somatic psychology courses are taught in a number of programs with different modes of instruction at several academic institutions. Here are some of them: Somatic Experience (Peter Levine), California Institute for Integral Studies; Hakomi (Ron Kurtz), Pacifica University Institute; Focusing (Eugene Gendlin), Naropa University; Bioenergetic Analysis (Alexander Lowen), Prescott College (United States Association for Body Psychotherapy, n.d.).

The founder of body-oriented psychotherapy is the Austrian and American psychologist, Wilhelm Reich (1897-1957), the first clinical assistant to S. Freud (Sharaf, 1983: 2) and a student of S. Ferenczi (Sharaf, 1983: 81). W. Reich developed a theory of character-analytic vegetotherapy (1935) in which he reveals the connection between a person's character and his habitual reactions to stress (Reich, 2000: 367-370).

Further development and enrichment of the ideas of W. Reich is associated with the names of:

- American psychotherapist, doctor of law and medicine Alexander Lowen (1910-2007), creator of the method of "bioenergetic analysis" during the 1940s and 1950s;
- David Boadella (born 1931), English psychotherapist, doctor of sciences, founder of psychotherapeutic biosynthesis (1975); biosynthesis was the first method of body psychotherapy scientifically accredited and recognized by the European Association (1998);
- Russian engineer, physicist, doctor of sciences Moshe Feldenkrais (1904-1984), the founder of the "Feldenkrais method", somatic education (1949);
- The German physiotherapist Marion Rosen (1914-2012), author of the "rosen method" (1970s);
- The Norwegian physical therapist Gerda Boyesen (1922-2005), founder of biodynamic psychology (1969);
- Danish psychomotor coach Lisbethotherapy.
Currently, we give close attention to grounding techniques, they are classified, separate ways of grounding are distinguished, for example, mental, physical and calming ones (Tsiskarishvili, Kiknadze & Javakhishvili, n. d.) In this context, the term "grounding" itself turns out to be metaphorical rather than scientific. For this reason, before turning to the description of our concept of integration of psychotherapeutic methods (outlined above) with the actualization of the development of conscious stress-resistance, we consider it expedient to refer to the author of the term "grounding. In his book "Psychology of the Body: Bioenergetical Analysis of the Body", Loewen writes: "We, human beings, are like trees, one end of which is rooted in the ground, while the other is directed upward. The power to strive upward depends on the strength of our root system. A plucked tree has leaves that die off. If a person is torn away from his roots, his spirituality becomes a dead abstraction. Some might argue that people don't have roots like trees do. However, as earthly beings, we are connected to the earth by our feet and legs. If this connection is alive, we say that man is grounded" (Loewen, 2000: 109).

Further, the term grounding "we use to connect an electrical conductor to the ground in order to protect an electrical circuit from overloading. In bioenergetics we use the term to describe the connection of the human person with the ground and reality. When we say that a person is well grounded, or that they are firmly grounded, it means that the person is aware of themselves and their surroundings. To be grounded means to be connected to the basic realities of life: the body, sexuality, the people around us, etc. We are connected to them to the same extent as we are to the earth" (Loewen, 2000: 109).

It is the connection to the ground that is missed by some interpreters of grounding techniques. And this is a key provision of Loewen's theory of character structure, which is based on differences in circulation of energy flows of the body and blocking of certain zones in different people.

In chapter seven of his book "Grounding: Connection with Reality" Lowen writes that in his youth "holding the ground" was considered a virtue. Nowadays, the ability to stand firmly on the ground has lost much of its significance. But the real values of life - health, grace, satisfaction, pleasure and love - can only be realized when we stand firmly on our feet, i.e. grounded, which is especially difficult when the culture itself is not grounded (Lowen, 2000: 127).

All of the exercises presented, in the chapter mentioned above, deal directly with grounding exercises, providing free and graceful movements, "a springy step that gives a sense of grounding," etc.

Thus, according to A. Lowen, the grounding technique is a therapeutic technique used to reconnect the human personality to the ground and the basic realities of life.

In the method of positive psychotherapy the connection of a person with the realities of life is embodied in N. Peseschkian's concept of the "four" [areas of the balance model] (Fig. 1), and any symptom/disease, according to N. Peseschkian, is not only its objective manifestations, but also the person's ability to respond to complex situations and conflicts, a means of personality integration (Peseschkian, 2006: 448).

![Figure 1. The four qualities of life according to N. Peseschkian](image)

"The four" are four ways of making contact with the world around us, four forms of conflict resolution, four qualities of life, four capacities for cognition.

The "Code of Ethics of the World Association for Positive Psychotherapy" states that "positive psychotherapy believes that the individual is a being of four spheres: physical, mental, social and spiritual, and the goal of the psychotherapeutic process is to help the client to develop his or her abilities... and to find a balance in daily life (the balance model)" (WAPP, n.d).

The basic message of the Four: "Keep a balance between the four important areas of life" (Peseschkian, 2005: 102).

Each person "manages" the four spheres in his own way, allocating energy and time to these spheres. "The
It is the foundation of the spirituality of the body” (Loewen, 2000: 24-25).

Each of the 4 spheres has fears that a person is able to cope with: life fears (body) are overcome through feeling (ability to feel one’s body), fear of failure (achievement) - through thinking and reason (ability/ability to systematically and purposefully solve problems and achieve optimal results), social fears (contacts) - through tradition (ability to develop and maintain relationships), existential fears (fantasy) - through intuition (ability to mentally experiment, to approach the unknown) (Peseschkian, 2019: 117-122; Peseschkian, 1996: 129-130).

All of the exercises described by A. Lowen in "Psychology of the Body: Bioenergetic Analysis of the Body" (Lowen, 2000) promote development of conscious stress-resistance through establishing contact with one's own body, i.e. development of the ability to feel one's body and establish contact with the world through one's sensations. Before proceeding to the grounding techniques, Loewen recommended starting with an energy autodiagnosis, which allows determining the energetic state of a person (see Appendix A). After that it is possible to move on to exercises. We recommend the exercise that Lowen himself called the basic exercise for grounding (see Appendix B). It was first described in the book The Way to Vibrant Health, which contains bioenergetic exercises (Lowen, Lowen, 1977: 11-12; 16-21). The psychotherapist recommended that his patients regularly perform this exercise both during therapy sessions and at home to develop self-control. Lowen noted that in the course of bioenergetic therapy a person could get too excited, and this exercise allowed him or her to regain self-control.

Here it is important to note that A. Lowen’s bioenergetic analysis also develops the ideas of the transcultural approach. Bioenergetics, as A. Loewen stated, "combines the ideas of the East and the West and uses the power of the mind to understand the tensions that bind the body. The linking thread is the concept of energy, which is found in both Eastern and Western medicine. Energy is the force behind the spirit. It is the foundation of the spirituality of the body" (Loewen, 2000: 24-25).

We also recommend the technique of the Mexican psychologist Lucina Artigas, PhD, co-founder and executive director of Eye-Movement Desensibilisation and Reprocessing (EDMR) in Mexico, to develop the ability to feel one's body. The Butterfly Hug technique was developed by L. Artigas during her work with survivors of Hurricane Paulina in Acapulco, Mexico in 1998 (Boel, 1999).

In 2000, at the EMDR International Association Conference, L. Artigas was awarded the EMDRIA Creative Innovation Award for creating the Butterfly Hug technique (Boel, 1999; Artigas, Jarero, Mauer, López Cano & Alcalá, 2000; Jarero, Artigas, Montero, 2008), see Appendix B.

When performing this exercise, it is important to pay attention to two aspects that are also often neglected when introducing this technique to a general audience. These are deep breathing and "nasal gaze. The experience of practicing hatha yoga, for eighteen years, allows the authors to address these aspects.

Breathing exercises have an inhibitory, mobilizing or harmonizing influence on all psychophysiological homeostasis of the person, and not only on the emotional sphere, depending on the psychotechnique (Kandyba, 1994). The deepest is diaphragmatic (abdominal) breathing, as the first sections of the lower lungs are filled with air. Exercises on diaphragmatic breathing are the most effective ways of achieving a psychophysiological state of relaxation. Voluntary regulation of breathing is the most flexible of all ways of releasing excessive tension. The practice of diaphragmatic breathing is easy to learn. If there is no possibility of training with an instructor, then for an independent introduction to the technique of diaphragmatic breathing, the recommended book is VM Kandyba’s "SC. Universal Hypnosis Technique" (Kandyba, 1994) (see Appendix D), as well as the method developed by J.S. Everly for accelerated evocation (30-60 seconds) of the state of relaxation described by him in his book "A Clinical Guide to the Treatment of the Human Stress Response" (Everly, Lating, 2019: 320-326), (see Appendix D).

Breathing in meditative-breathing exercises is subject to the mind’s control of the movements of the anterior abdominal wall and diaphragm and thus promotes mindfulness.

The creator of the Butterfly Embrace technique also recommends closing or slightly covering the eyes while looking at the tip of the nose. When we conduct
workshops, participants often ask us the question, "Do I have to look at the tip of my nose?" and we answer: "Yes, you do."

First, it is important to pay attention to the fact that L. Artigas works in the Eye Movement Desensitization and Processing (AMDP) method developed by the American psychologist and educator Francine Shapiro in 1987 for treatment of posttraumatic stress disorders.

Secondly, regarding the "nasal gaze" itself, we consider it advisable to refer to the opinion of V. M. Kandyba, Doctor of Psychology, specialist in hypnosis, president of the World Association of Professional Hypnotherapists at UNESCO, author of 74 books on hypnosis and human reserve capacities. V. M. Kandyba describes "nasal gaze" (Pasajra drishti) as one of the variants of the Indian psychotechnique of trataka. Trataka is complete concentration on an external object (as opposed to an internal one) or "concentration with eyes open. Mastering the art of concentrating on an external object with open eyes is central to Indian practice after suggestion. Trataka maintains and controls the inner vibrations of the mind and is necessary to achieve mastery in Pratyahara and Yaganidra. "Nasal gaze" (Pasajra drishti) excites the central nervous system and the autonomous nervous system through the various connections of the cranial nerves (especially those innervating the nose, eyes, face, and neck). In nasal gazing, the fixation, suggestion, and sensation of stream of consciousness are directed directly to the tip of the nose and through it to the central nervous system. Through this practice, a person masters the ability to control his or her mental and physiological functions and deepens self-regulation (Kandyba, Kandyba, 1998).

Thus, the focus of the Butterfly Embrace technique is diaphragmatic breathing and nasal gaze used to achieve mindfulness.

The sphere "Achievement" (means - thinking) is focused on the development of ability to solve problems purposefully and to achieve optimum results. The technique that we recommend for harmonization of this sphere is "Negative Cognitions," developed by F. Shapiro. Since we are limited by the requirements imposed on the article's volume, we shall describe "Negative Cognitions" briefly, actualizing separate aspects and putting only examples of cognitions in an appendix (see Appendix E).

F. Shapiro actualizes three directions for varieties of the Indian psychotechnique of trataka. (Shapiro, 2021: 106-111). The technique that we recommend for harmonization of this sphere is "Negative Cognitions," developed by F. Shapiro. Since we are limited by the requirements imposed on the article's volume, we shall describe "Negative Cognitions" briefly, actualizing separate aspects and putting only examples of cognitions in an appendix (see Appendix E).

F. Shapiro actualizes three directions for verbalization of distress: 1) responsibility ("I am a sheer disappointment" or "I deserve to die"), 2) insecurity ("I cannot trust anyone" or "it is dangerous to show emotion") and 3) lack of control, lack of power ("I cannot stand up for myself" or "I must be perfect") (Shapiro, 2021: 106-111).

Verbalizing one's feelings in the form of negative beliefs (cognitions), in the language of positive psychotherapy "concepts," allows one to learn more about the subconscious processes within oneself and the memories that govern one. Instead of just "feeling," one can see the beliefs that describe them. "Don't punish yourself for negative cognitions," says F. Shapiro, "they are simply a symptom of the stored memories that trigger our reactions" (Shapiro, 2021: 106-111).

When performing this technique, one can take one or more recent situations that have particularly disturbed one and identify the negative cognitions that correspond to them. Then first identify the area of negative cognitions/concepts (responsibility/insecurity/lack of control), and then transform the negative cognitions/concepts into positive ones. This kind of practice allows one to form a holistic view of both the situation itself and a holistic perception of oneself (positive interpretation technique), and thus an acceptance of the self "past."

This technique also allows for the addition of new experiences to the self-concept, one of the components of the fundamental construct of positive psychotherapy, the Four Role Models, which allows for learning, change, and improvement (Peseschkian, 2019: 26-27). For example: 1) responsibility: "I am a total disappointment" - "I am who I am", "I am worthy of death" - "I am worthy of living"; 2) insecurity: "I cannot trust anyone" - "I can choose whom to trust", "It is dangerous to show emotions" - "I can safely show my emotions"; 3) lack of control, lack of power: "I cannot stand up for myself" - "I can claim what I need", "I must be blameless" - "I can be myself (make mistakes)" (Shapiro, 2021: 106-111).

This technique is also connected to the harmonious development of primary (trust and self-confidence) and secondary (responsibility (obligation) and obedience) abilities.

Note: Performing this technique in the context of conscious stress tolerance implies focusing on current experiences without "leaving" for past or future situations along the three lines of distress verbalization. This observation also applies to the "Cartoon Character" technique described below.
The sphere "Contacts" (means - tradition) is aimed at development of the ability to develop and maintain relationships with oneself, with one's partner, family, other people, groups, social strata, other cultures, animals, plants, things. The exercise which we recommend for harmonization of this sphere allows to establish contact with oneself through overcoming of a negative internal dialogue. This is an exercise by F. Shapiro, "Cartoon Character. The technique of performance of this exercise is quite simple and does not require comments (see Appendix G).

The sphere "Imagination" (means - intuition) is disclosed through the ability to approach the unknown, the ability to fantasy, imagination. We recommend F. Shapiro's technique "A Safe or Quiet Place" for this sphere (Shapiro, 2021: 75-76). The technique is based on the principles of controlled visualization, which is widely used in hypnosis and meditation. The peculiarity of the technique is that it allows one to be awake and remain fully conscious and is a good way of self-control. The imaginative capacity involved in this exercise allows one to go beyond the immediate reality and attain a state of inner balance (see Appendix H).

And, finally, the all-encompassing self-hypnosis technique of the American psychologist and psychotherapist B. Erickson, an international trainer in the Ericksonian psychotherapy and hypnosis method (see Appendix I).

This technique, through making contact with oneself ("contacts"), allows one to connect with the world through sensations ("body": name 4 objects one sees, 4 sounds one hears, 4 sensations one feels) (then 3, 2, 1 object/sound/sensation)), to empower oneself to achieve one's goal ("achievement" and "fantasy": address one's subconscious: "While I am in trance, please review all my sources and resources and bring out everything I need to achieve this goal. Name this goal specifically for oneself" and move beyond immediate reality ("fantasy": when one's eyes close, to transport oneself, in one's imagination, to a body of water...) (O'Brien, 2011: 9-10).

Each of the four spheres also correlates with specific mindfulness skills (scales of the Five-Factor Mindfulness Questionnaire): the body with the "Action Awareness" skill; achievement with "Description," contacts with "No Assessment," fantasy with "No Reaction" and the skill "Observation" harmonizes all spheres (Figure 2).

Conclusions

The concept we are developing of integrating methods of positive, body-oriented psychotherapy, desensitization and eye movement processing, with a focus on the development of conscious stress-resistance can be represented graphically, see Figure 2. The development of conscious stress resilience is represented by widely known techniques distributed in the four spheres of the balance model; correlated with mindfulness skills with an actualization of the Observer position and includes 5 steps, each of which can be performed independently:

Step 1: "BODY" (medium - feeling): A. Lowen's basic grounding exercise, J.S. Everly's method of accelerated evocation of a state of relaxation, and L. Artigas' "Butterfly Hug" develops the ability to connect with the world through one's sensations and the skill of "Action Awareness."

Step 2: "ACHIEVING" (Means - Thinking): F. Shapiro's "Negative Cognitions" technique develops the ability to verbalize distress on three fronts (responsibility / insecurity / lack of control) through expanding the "I"-concept, forming a holistic (objective) view of self and self acceptance, and the "Description" skill;

Step 3: "CONTACTS" (means - tradition): F. Shapiro's "Cartoon Character" technique develops the ability to develop and maintain a relationship with oneself through overcoming negative inner dialogue and the skill of "Unappreciation"; inner dialogue in this technique is built as interaction of different ego-states (Parent, Adult and Child) in E. Berne's theory of
Transactional Analysis
Step 4: "FANTASY" (means - intuition): F. Shapiro's Safe Place technique develops the ability to imagine, "expanding access to positive memory networks" and the skill of "Non-Reaction" (Shapiro, 2021: 75);
Step 5: B. Erickson's self-hypnosis technique, develops the ability to harmonize, balance, all areas and the skill of "Observation."

Regular and persistent practice of the described exercises promotes a deeper perception of the world around oneself, development of the ability to manage one's state, adequately assess oneself and maintain around oneself, development of the ability to manage exercises promotes a deeper perception of the world the skill of "Observation." (Shapiro, 2021: 75); "expanding access to positive memory networks" and Safe Place technique develops the ability to imagine, taking care of self, taking care of others: means of self-healing. Presentation materials. URL: https://www.academia.edu/12519753/Turbota_pro_sебе_dlya_togo_чоб_pikuvatся_pro_ihix_zasoby_samovidovleniya ua, [accessed 19.06.2022]

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Appendixes

Appendix A. Energy Autodiagnosis

Low energy level

1. Do you feel tired?
2. Do you have difficulty getting up in the morning?
3. Do you feel haggard, tired, depressed?
4. Do you find yourself constantly moving?
5. Is it hard for you to relax, to sit quietly?
6. Do you move freely, or are your movements abrupt and hurried?
7. Is it difficult for you to fall asleep?
8. Do you sometimes feel depressed?

High energy level

1. Do you sleep well and wake up feeling rested?
2. Are your eyes clear and sparkling?
3. Do you enjoy doing your usual chores?
4. Do you look forward to the next day with optimism?
5. Do you enjoy a state of peace?
6. Do you move gracefully?

If you gave a negative answer to most questions, you have a low level of energy. If you answered positively to most questions, you have a high level of energy. (Loewen, 2000: 41).

Appendix B. Basic Grounding Exercise" technique

Stand up straight with your feet parallel to each other about 45 cm apart. Bend forward and touch the floor with the fingertips of both hands, bending your knees as far as necessary. Most of your body weight is on the pads of your feet, not on the palms of your hands or the soles of your feet. Gradually straighten your knees, but don’t block them, touching the floor with your thumbs, stay in this position for 25 breathing cycles. Breathe freely and deeply. You will most likely feel your legs begin to tremble, this means that waves of arousal are running through them.

If you don’t feel a tremor, it means your legs are too tense. In this case you can make them tremble by gradually straightening and flexing your legs. These movements should be minimal, aimed at relaxing the knee joints. This exercise should be done for a minimum of 25 breathing cycles or until you can feel your legs trembling. You may notice that your breathing becomes deeper and more spontaneous. Returning to a standing position, keep your knees slightly bent, your feet parallel and your center of gravity shifted forward. Your legs may still be trembling, indicating that they are vital. Are your feet feeling better now? Do you feel more relaxed?

If your feet do not vibrate in this position, continue this exercise for up to 60 breathing cycles and repeat several times a day. (You can also provoke leg vibrations by standing on one leg in the same position as described above and lifting the other leg off the floor. This increases the tension in the supporting leg). This basic grounding exercise increases the feeling of "letting go," or discharging (Loewen, 2000: 116-118).

Appendix B. "Butterfly Hug" technique

Cross your arms over your chest so that the tip of the middle finger of each hand is below the collarbone and the remaining fingers and palms cover the area below the junction of the collarbone with the shoulder and sternum.

The palms and fingers should be as upright as possible so that the fingers are pointing toward the neck, not the shoulders. If you like, you can interlock your thumbs to form the body of the butterfly and the rest of your fingers to form the wings.

Close or slightly cover your eyes while looking at the tip of your nose. Alternate your hand movements as if you were flapping the wings of a butterfly. Let your hands move freely.

Breathe slowly and deeply (belly breathing) while observing what’s going on in your mind and body: thoughts, images, sounds, smells, feelings, physical sensations, without trying to change anything, without driving away thoughts or evaluating them. Imagine that what you are observing in yourself is like a cloud floating past you (Boel, 1999; Artigas, Jarero, López Cano & Alcalá, 2000; Jarero, Artigas, Montero, 2008).

Appendix D. Technique "dan-tian Breathing"

Three types of breathing are used: a) natural breathing, characterized by even, thin, slow and calm breathing movements; b) tan-tian breathing, which is characterized by the same, but deeper and longer breathing movements, usually with equal duration of inhalation and exhalation; c) counter breathing, when breathing in, the chest increases, the stomach retracts, and breathing out - the opposite, the stomach protrudes, the chest retracts. Natural breathing is recommended for the elderly and weakened persons, breathing dan-tian - for persons with neuroses, fatigue, constipation and poor concentration. Counter breathing strengthens the diaphragm and abdominal muscles, has a beneficial effect on the cardiovascular system.

Predominantly used breathing dan-tian. Since it differs from the usual deep breathing, it must be carefully learned so that it becomes a habit. The necessary condition for performing dan-tian breathing is complete relaxation. After taking a comfortable position, you should sequentially relax each muscle of the body, starting with the muscles of the feet, then the muscles of the legs, hips, lower abdomen and further, ending with the muscles of the forehead, the back of the head, then it is recommended to think about relaxing the blood vessels, nerves and internal organs.

After relaxation, begin to inhale slowly through the nose and, watching the immobility of the chest, "loosen" the abdomen: the front abdominal wall moves forward. As you exhale, the lower
abdomen retracts inward. There is an amazing sensation of air reaching the intestines and even the small pelvis during the inhalation ("breathing air into the belly") - a special phenomenon of meditative-breathing training. In the course of regular training, gradually slow your breathing down to 8-6-4 times per minute.

At the following step of trainings, using imagination and accordingly concentrating attention, it is necessary to "spend a breath on a body", during a breath to imagine that the stream of air goes to a back of a head, then flows downwards on a vertebral column, and then rises upwards on a forward side of a body and leaves through a mouth. It is absolutely essential that the breathing be done in a rhythmic, smooth, continuous cycle. If you inhale and exhale slowly, then the trainee will feel and sort of see and hear the circulation of "energy" through the body (Kandyba, 1994).

Appendix E.

Accelerated evocation of a relaxation state
1. This method, developed by G. S. Everly (Everly G. S., 1981), is intended for accelerated (30-60 seconds) inducement of a state of relaxation. Studies have shown that the method reduces muscle tension and subjective feelings of anxiety, and has some potential to reduce heart rate Everly, 1979a, 1979b; Vanderhoof, 1980). The description is presented in the form of instructions to the patient:
2. During the course of a normal day, many of us may experience anxiety induced by certain situations. Our heart rate quickens, our stomachs may become upset, and our thoughts bounce around uncontrollably in our heads. It is during such episodes that we need quick relief from our stress reactions. The short exercise described below has proven effective in reducing most of the stress reactions we suffer from during acute stressors - essentially a quick way to "calm down" in the face of a stressful situation.

3. The primary stress reduction mechanism in this exercise involves deep breathing. The procedure, as follows:
   1. Step 1. Get into a comfortable position. Place your left hand (palm down) on your upper abdomen, above your navel. Now place your right hand so that it rests comfortably on your left hand. Your eyes may remain open. However, it's usually easier to do step 2 with your eyes closed.
   2. Step 2: Imagine an empty bottle or sack inside of you, where your hands are. Start inhaling. As you breathe in, imagine air coming in through your nose, going down and filling that inner bag. As the bag fills with air, your hands will rise. As you continue to inhale, imagine that the bag is completely filled with air. The wave-like movement, which started in the abdominal area, moves into the middle and upper chest. The full duration of the breath for the first and second weeks of training should be 2 seconds, then as the skill improves, it can be increased to 2.5-3 seconds.
   3. Step 3: Hold your breath. Keep the air inside the bag. Repeat the phrase to yourself: "My body is calm. This step should not last more than 2 seconds.
   4. Step 4: slowly start exhaling - emptying the bag. As you do this, repeat the phrase to yourself, "My body is calm." As you exhale, feel your previously elevated abdomen and ribcage drop. This stage should not last less than the previous two, and after 1-2 weeks of training it can be increased by 1 second.

Note. Step 1 is only necessary during the first week while you are learning deep breathing. Once you have mastered this skill, you can skip it. Repeat this four-step exercise only three to five times in a row. If you feel dizzy, stop. If the dizziness resumes on subsequent exercises, simply reduce the length of the breath and/or the number of consecutive four-step cycles you perform.

7. Practice this exercise 10-20 times a day. Turn it into your morning, afternoon and evening rituals, and use it in stressful situations. Since a form of relaxation is a skill, it is important to practice it about 10-20 times a day. At first, you may not notice any immediate relaxation. However, after 1-2 weeks of regular practice you will be able to relax "instantly" for a while. Remember that if you want to master this skill, you must practice systematically. Doing the exercises regularly and consistently will eventually develop a calmer and gentler attitude, a kind of anti-stress attitude, and when you get into stressful situations, you will experience them much less intensely (Everly, Lating, 2019: 320-326)

Appendix E. Negative Cognitions Technique

<table>
<thead>
<tr>
<th>NEGATIVE COGNITIONS</th>
<th>POSITIVE COGNITIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>I don’t deserve love</td>
<td>I deserve love</td>
</tr>
<tr>
<td>I am a bad person</td>
<td>I can have love</td>
</tr>
<tr>
<td>I’m horrible</td>
<td>I am a good (loving) person</td>
</tr>
<tr>
<td>I’m worthless</td>
<td>I am good on my own</td>
</tr>
<tr>
<td>I’m shameful</td>
<td>I am worthy</td>
</tr>
<tr>
<td>I’m not nice</td>
<td>I am a worthy person</td>
</tr>
<tr>
<td>I’m unattractive</td>
<td>I am respected</td>
</tr>
<tr>
<td>I am not good</td>
<td>I am nice</td>
</tr>
<tr>
<td>I don’t deserve love</td>
<td>I am a worthy man</td>
</tr>
<tr>
<td>I am a bad person</td>
<td>I am quite myself</td>
</tr>
<tr>
<td>I deserve nothing but bad things</td>
<td>I deserve a good</td>
</tr>
<tr>
<td>I’m always in pain</td>
<td>I am healthy</td>
</tr>
<tr>
<td>I’m ugly. (I hate my body)</td>
<td>I can be healthy</td>
</tr>
<tr>
<td>I don’t deserve</td>
<td>I am beautiful (attractive/cute)</td>
</tr>
<tr>
<td>I’m stupid. (I’m not smart enough)</td>
<td>I can have it (I deserve it)</td>
</tr>
<tr>
<td>I’m insignificant. (I’m insignificant)</td>
<td>I am intelligent (I have the ability to learn)</td>
</tr>
</tbody>
</table>

Insecurity

I can’t trust anyone. I can choose who I trust
I’m in danger. It’s all over now.
I do not feel safe I am safe
I cannot (dangerously) experience (show) emotions I am not threatened by anything

Lack of control, lack of power

I am not in control of myself. I’m in complete control now.
I’m powerless. I have a choice now.
I’m defenseless. I can get what I want
I can’t get what I want I can claim what I want
I can’t stand up for myself I can let it out when I want it.
I keep it all inside me I can (learn to) trust myself.
I can’t trust myself I can succeed
I’m a failure (I’ll never make it) I can succeed
I can’t succeed I can be myself (make mistakes)
I have to be perfect. I can handle it.
I can’t handle it. I can choose who I trust.

(Shapiro, 2021: 107-109)

Appendix G.
The "Cartoon Character" technique

Here is another useful tool to help us overcome the negative inner dialogue. Sometimes we do something, and then our mind starts telling us how wrong we were in doing it, and what a big mistake we made. So try the following experiment. Think of a cartoon character who has a funny voice, such as Donald Duck, Daffy Duck, Elmer Fudd, or Sailor Popeye. Close your eyes, invoke a
judgmental voice, and note what has changed in your body. Then make your inner voice sound like a cartoon character and note what happens. Try to do this. Most of you will feel that the anxiety that that inner voice was causing has gone away. Cartoons conjure up such pleasant and fun associations that the negativity quickly goes away. Using techniques like these shows that we can control many of our reactions if we just notice that they are capable of causing anxiety and take the trouble to do something about them.

As I said earlier, such techniques do not overcome the causes of your disorder, but they can bring you back to a place of balance so that we can better deal with the current situation. If we are dealing with chronic anxiety reactions - negative emotions, thoughts, feelings and actions - they are best dealt with by addressing their causes, which lie in deeper layers. Mastering these techniques may take some time, but knowing them can be helpful. Which will we learn about a little later (Shapiro, 2021: 78-79).

Appendix H. "Safe Place" Technique

Start with a positive image.

Find an image of a positive experience you’ve had in the past. It could be a beach where you felt very good, or it could be a forest or a mountain peak, the memory of which makes you feel good. It should be a purely positive experience, unconnected with anything negative.

Some patients may say, "Well, the safest place for me was the closet where I hid with my teddy bear when my parents fought. That kind of place isn't appropriate. Or, "Yeah, the beach is a great place, only I got raped there once." This is also not an optimal choice. In some cases, people may feel safe if they imagine themselves in the company of some religious character.

Identify that place that makes you feel safe or, if you choose, it can be a sense of calm. Find a memory to help you retrieve a positive emotion that you can nurture within yourself and use to replace your feelings of anxiety.

Note. Do not do this exercise if you cannot imagine a place not associated with negative memories where you feel safe or secure. It would also be better to stop if negative feelings suddenly arise. This will clearly indicate that there are unprocessed memories that need to be dealt with by contacting a therapist.

Close your eyes and do the following for a minute:
1. Imagine the place you have chosen, trying to look at the whole scene with your inner eye.
2. note for yourself the color and any other sensory experience that will accompany it.
3. Note the feeling and the sensations that may arise in different parts of your body - your chest, your abdomen, your shoulders, and your face.

If you have pleasant positive FEELINGS - fix it and open your eyes. Now try to FEEL them. Do you notice that when you call up a memory and let it stay, noting the colors and all that it consists of, that's when those feelings arise.

If they are positive feelings, find a WORD to associate with them, such as "peaceful" to describe the feeling or "forest" to describe the place.

It's like a label naming its content. Close your eyes, evoke that image, register the pleasant feeling, and mentally say your word. Notice how you feel when you allow yourself to become part of that scene by mentally repeating that word. After a couple of seconds, open your eyes. Now close your eyes and repeat.

If the positive sensation comes again, repeat it all over again, closing your eyes, calling up the image, mentally saying the word associated with it. Repeat this five times, making sure that each exercise takes no more than a minute. All this will strengthen the connection (Shapiro, 2021: 73-75).

Appendix I. The Betty Erickson Special technique

1. Find a comfortable place to sit and focus on a point above eye level.
2. (Optional) Tell your subconscious mind, "While I’m in trance, please go through all my sources and resources and bring to the surface what I need to achieve this goal (name this goal specifically for yourself).
3. Then, speaking aloud (or to yourself-it doesn’t matter), complete the following sentences with different observations.
4. "I see... (name any object in your field of vision)" and repeat this phrase for 4 different objects, for example:
   "I see a lamp.
   "I see a book.
   "I see a door.
   "I see a window.
5. Then say to yourself:
   "I hear... (name any sound you hear) and name 4 different sounds, such as:
   "I hear a clock ticking.
   "I hear someone talking.
   "I hear a clock ticking.
   "I hear a door slamming.
6. Then say to yourself:
   "I feel... (name any feeling or sensation you are experiencing) and repeat for 4 different sensations, for example:
   "I can feel the watch on my wrist.
   "I can feel my foot in my shoe.
   "I can feel the pillow under my head.
   "I can feel my hand on my knee.
7. Repeat the exercise, this time naming only 3 objects you see, 3 sounds you Hear, 3 sensations you FEEL (the pictures/sounds/feelings may be the same as last time, or different - it doesn’t matter).
8. Repeat the exercise, naming 2 objects you SEE, 2 sounds you Hear, 2 sensations you FEEL.
9. Repeat the exercise naming 1 object you SEE, 1 sound you Hear, 1 feeling you FEEL.

Repeat, if necessary, until your eyes are closed. When your eyes are closed, transport yourself, in your imagination, to a body of water. Switch to waking reality when you are ready (O'Brien, 2011: 9-10).