

# 02.05 newsletter



**IFP**

international federation  
for psychotherapy

Zurich, December 2005

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## EDITORIAL

Dear colleagues,

the culminating point of the four years term of an IFP Board is certainly the respective World Congress. It is the great venue and the most vivid sign of the society. At the same time it marks the end of the election period of this Board.

In this situation we feel concentrating our forces preparing both, congress and the new election. To strengthen the organisational power of the Board we think on the background of our experience that an enlargement of the Board would be of help for the future to foster activities. We therefore prepare a modification of the statutes for our council assembly in Kuala Lumpur.

We also start a campaign for acquiring new (and more) members inviting them at the same time to Kuala Lumpur. We want to address university institutes and investigate their interest in collaboration with IFP.

We are delighted to announce that a long and highly merited council member has been elected honorary member of IFP: Prof. Dongshick RHEE from Seoul, South Korea. Dr. Rhee was president of the Korean Academy of Psychotherapists and president of the

unforgettable IFP congress in Seoul 1994. Dr. Rhee is well known far beyond his own country and is certainly a central figure and leading psychotherapist in Korea. Dr. Rhee retired now from his position in the IFP Council handing the position over to Prof. Huh. –The fact that the vote for Dr. Rhee's honorary membership was with no objection shows the unanimous respect and gratitude IFP has for his merits and for him as a person. –Thank you, Dr. Rhee!

With best seasonal greetings and regards to everybody!



ALFRIED LÄNGLE, MD  
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## Presidential Message

I am deeply saddened to announce that our colleague and dear friend, and member of the Council of IFP, **Prof. Klaus Grawe, PhD**, died unexpectedly on Sunday, July 10, 2005. His death is a profound shock for all who knew him. Our thoughts and feelings of condolences go especially to his family: his wife Mariann, as well as his children. Prof. Grawe held a chair of clinical psychology at the University of Bern, Switzerland. He was also the head of the Institute of Psychological Therapy in Zürich. Klaus Grawe will be missed as a strong and clear voice for scientific psychology, and scientifically based psychotherapy on an international level. Over many years, his scientific interest and activities focused on studies of psychotherapy process and outcome. He authored a large number of influential books and research articles. In addition, he shaped the field of psychotherapy research as a past president of the Society of Psychotherapy Research SPR, and as the founding editor of the Journal "Psychotherapy Research". We lost a distinguished colleague, and a friend.

In spite of this sad news, the planning of the **19th World Congress of Psychotherapy** is well under way: it will be held in the Shangri-La Hotel in Kuala Lumpur, Malaysia, 22.-26. August 2006. Prof. Thambu Maniam, president of the Malaysian Psychiatric Association, and myself will collaborate as co-chairpersons of the organizing committee, while Prof. Zain Azhar will act as president of the scientific program committee. The theme for the Congress will be: „Well-being across cultures: psychotherapy in a biological era“. For more information, please refer to the preliminary announcement in this Newsletter.

**Prof. Dongshick Rhee** was elected honorary member of IFP. As early as in 1958, Dongshick Rhee attended the International Congress of Medical Psychotherapy in Barcelona. In 1988, he became a member of IFP Council Member. In 1994, he was Congress President and Chairman of the Organizing Committee of the 16th IFP World Congress of Psychotherapy, which was held in Seoul, Korea, under the conference theme "Psychotherapy: East and West", and gave a Plenary Lecture on "The Tao and Western Psychotherapy". During this congress, he also acted

as a co-founder of the Asian Chapter of IFP, the "Asia Pacific Association of Psychotherapists" APAP, of which he became Honorary President in 1996.

Furthermore, we have introduced a new membership category: the IFP now officially accepts individual members of IFP. Please spread the gospel, and encourage your colleagues to apply for **individual membership!**

We have decided to introduce **IFP-sponsored master classes, seminars and workshops** internationally, thus promoting the dissemination of evidence-based psychotherapeutic approaches. Trainings will be conducted by internationally recognized experts. As a start, Prof. Edna B. Foa, Ph.D., Philadelphia, USA, will give a four-day training workshop on Prolonged Exposure (PE) therapy for chronic PTSD. The workshop will take place on March 15-18, 2006, at the Department of Psychiatry, University Hospital Zurich, Switzerland. Another workshop on Well-Being Therapy (WBT), conducted by Prof. Giovanni Fava, is planned to be held in Venice, Italy, in fall 2006.

**IFP-sponsored workshops** will provide an opportunity for psychotherapists to become individual members of IFP in that participants will be offered a substantially reduced registration fee if they are already IFP members, or choose to apply for IFP membership.

All our members, meaning individual members of the IFP as well as individual members of associations who have membership status with the IFP, are offered the IFP's official journal, "**Psychotherapy and Psychosomatics**" at a reduced subscription rate. For details, please contact S Karger directly at:

S. Karger AG  
 Journals distribution  
 PO Box  
 CH-4009 Basel (Switzerland)  
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With my presidential term coming to an end in August 2006, I would like to invite everybody to come forward with nominations for the presidential term 2006-2010. Elections will be held at the General Assembly which will be scheduled during the 19th World Congress of Psychotherapy in Kuala Lumpur.

Wishing you all a good time!

PROF. ULRICH SCHNYDER, MD  
President IFP  
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### Mission Statement

1. The IFP is a worldwide umbrella organisation for psychotherapy. The Federation is open to professional societies, institutions and individual members.
2. The IFP aims to promote, endorse and maintain high professional and ethical standards of psychotherapy in practice, research, and training.
3. The IFP fosters a worldwide intercultural, interdisciplinary dialogue and mutual learning among psychotherapists, psychotherapy researchers, psychotherapeutic orientations, traditions, and related sciences.
4. The IFP provides a platform for the development of theories, methods and treatment approaches, and promotes the integration of psychotherapeutic thinking in clinical and non-clinical fields.

The IFP realizes its aims by means of

- World congresses (every four years)
- Regional congresses
- Supporting and co-chairing the organization of scientific congresses of their members and/or national umbrella organisations (and under certain conditions supporting them also logistically and financially)
- Supporting scientific activities in research, practice, and training, particularly activities of intercultural relevance
- Information transfer by constantly updated homepage and newsletters

## New Council Member

### CHAN HEE HUH, MD



Dr. Huh is Clinical Professor of Psychiatry, Keimyung University School of Medicine in Korea, and President of the Korean Academy of Psychotherapists. Also he is affiliated with the National Bugok Hospital as Consultant Psychiatrist.

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Major topics of his presentations

- **Empathy and Confucian Jen(Ren)**, at Third Annual Conference of Australia and New Zealand Association of Psychotherapy, held on Aug 22-25, 1992 at Powerhouse, Sydney, Australia
- **Psychotherapeutic Significance of Korean Folktales: Focusing on Empathy as Curative factor**, at the 15th International Congress of Psychotherapy, held on Sep 16-20, 1991 at Hanover, Germany
- **Empathy as Curative Factor in Psychotherapy and Jen, Spring in Eastern Thought**, at the First International Conference of Psychotherapy for the Chinese, held on Nov 9-10, 1992 in Hong Kong
- **Introduction of Professor Rhee's Psychotherapy integrating Eastern Tao and Western Psychotherapy**, at the 12th ISPS (International Symposium for the Psychological Treatment of Schizophrenia and Other Psychoses), held on Oct 12-16, 1997 in London
- **Psychotherapy of Manic Depressive Illness: Integrative Approach with Psychodynamic Psychotherapy and East Asian Spiritual Tradition**, at the 18th World Congress of Psychotherapy, held on Aug 14-18, 2002 in Trondheim, Norway.
- **Introduction to Taopsychotherapy**, at the International Forum on Taopsychotherapy and Western Psychotherapy, held on Aug 21-22, 2004 in Seoul, Korea
- **Lao Tzu and Human Development**, at the 13th World Congress of Psychiatry, held on Sep 10-15, 2005 in Cairo, Egypt

## Obituaries

### PROF. DR. KLAUS GRAWE (1943 - 2005)

Klaus Grawe has died the 10th of July at an age of 62 from a sudden heart death, completely unexpected by his family, friends, and colleagues.

Klaus Grawe was born in 1943 in Wilster near Hamburg. He studied psychology in Hamburg and Freiburg/Brsg. and completed his diploma 1968 in Hamburg. He delivered his dissertation on differential effects of behavior and client centered therapy with anxiety patients in 1976, and his habilitation in 1979.

He has co-founded the multi-approach psychotherapy ward at the psychiatric university hospital Eppendorf in Hamburg and worked there for 11 years. In 1979 he moved to the newly installed chair for Clinical Psychology in Bern, where he has worked until his death.

Among his many activities were the membership in the executive committee and presidency of the Society for Psychotherapy Research, and the executive committee of the German Gesellschaft für Psychologie. He was, among others, editor of the "Zeitschrift für Klinische Psychologie und Psychotherapie" and "Psychotherapy Research".

In Germany he became known for his activity in a committee of the German government preparing the new psychotherapy law – which ultimately, very much against his clear intention, rather cemented than overcome an orientation along traditional schools of therapy. Many colleagues knew him also from his 1994 book "Psychotherapie im Wandel. Von der Konfession zur Profession" ("Psychotherapy in Transition. From Confession to Profession") in which he presented a meta-analysis of the effectiveness of various approaches to psychotherapy. As his conclusions were not flattering for all approaches, they lead to heavy controversy, but also, as intended, to intensified efforts of some approaches towards serious comparative research. It is not without irony that Klaus Grawe was even at that time more interested in process research including single case studies, which some of his adversaries postulated as more relevant. He was convinced that – independent of his preferences – a sober analysis of effects were needed to further the endeavor of psychotherapy.

Beyond the effectiveness of psychotherapy, his research interests were related to case conceptual-

izations, differential treatment planning, general principles of psychotherapy, general models of mental problems, and more recently: neurobiological factors of relevance for psychotherapy. His most recent book "Neuropsychotherapie" is dedicated to this field.

He has written more than 150 articles and book chapters and has had a strong impact on psychotherapy research as well as practice. Based on his ample own experience as a therapist, the link between research, theory and practice has always been a main point for him, in research, writing, and teaching. Besides the psychotherapy outpatient clinic installed at the institute of psychology at the University of Bern, he founded a postgradual psychotherapy training program in 1992 in Bern, and 1999 in Zürich.

Klaus Grawe was a vital, creative, and for many a challenging colleague who has definitely had a strong impact on the landscape of psychotherapy and psychotherapy research in Switzerland and Germany, but also internationally. We will definitely miss him while doing our best to carry further his ideas, not in a dogmatic way, which he would have hated, but always striving to challenge good concepts, evidence, therapeutic strategies, and training procedures by better ones.

FRANZ CASPAR

## PIERRE-BERNHARD SCHNEIDER (1916-2005)

Two years ago, in the aftermath of an internal reorientation of the IFP, we were asked for our thoughts as we looked back over the organisation's history. At the time, the 87-year-old Pierre-Bernard Schneider, in his deliberately concise text, quoted from Peter Brook's "Threads of Time", in which the author describes memories as "fragmentary signals", which are only brought to life through our power of imagination.

Both these elements are to be found in his review of his own IFP presidency (1969-79), though the "fragmentary signals" appear relatively faded compared with what we relive through his recollections. He turns his attention to two main themes: his steadfast conviction that psychotherapy is treating patients and is thus part of medicine and his own personal experiences that resulted from his active involvement in the international federation and especially from meeting and exchanging views with colleagues from all over the world.

At first sight, there may seem to be little to compare in these two themes, since they are positioned in different planes, but if, in considering the first of them, we delve deeper than merely taking note of Schneider's opinion on a factual matter and read more into it, namely his disappointment or even sorrow over the changed positioning, that then makes both main threads appear as living memory, precisely in the sense of the selected quotation.

Let us pursue this line a little further and reread a letter which Pierre-Bernard Schneider sent to me at the time, accompanying his original text. In it he wrote that he had had great difficulty in compiling "valid" memories and explained himself what he meant by that, leaving no room for doubt that this difficulty was due to disinterest, resulting from his disappointment over the federation's change in course. At this stage, the "fragmentary signals" are overshadowed even more completely by the emotional recollection.

What I should like to attempt now is to take the text of the accompanying letter as a window through which to view its author, and I do so by using the messages received by me as "fragmentary signals", from which I can then try to paint a corresponding memorial portrait. If I did not have Schneider's own interpretation (borrowed from Brook) of how memories arise, then it is probable that I would be stuck



with the “signals” and would not be able to progress beyond them, in other words it would be a hazardous venture to move on to sketch a personal drawing. The temptation to remain just in the dimension of signs and to consider these as being the whole appears to me to be a particularly strong one in the case of Pierre-Bernard Schneider, because, for many of us, he was a fascinating teacher, especially in the domain of “signals”; with a Latin clarity of vision, intellectually admirable and occasionally intimidating. If it were just this image that had become fixed in my mind, I would have been deprived of the ability to paint a more living portrait (and I might even have to try to use that inevitable pipe of his as a “signal”).

Looking at the visible milestones of his life, I would certainly have recorded any information I might have been able to glean from them, namely that Pierre-Bernard Schneider hailed from the Jura, studied medicine in Lausanne, completing a course on internal medicine before moving on to psychiatry, that he began lecturing in the early 1950s and that, in 1957, he was appointed professor of ambulant psychiatry and medical psychology (the latter representing a first for Switzerland). In analysing how he developed professionally in the course of his life, I am sure I would have mentioned the fact that, while training, he became familiar with Freudian psychoanalysis, which he put to use throughout his active career both as a breeding ground for practical experiences and as a theoretical framework. In his numerous writings on psychiatry, psychotherapy and medical psychology, he invokes psychoanalysis as the baseline – and more especially psychodynamic occurrences with subconscious components. In the same way as he was convinced that psychotherapy was unthinkable other than as treating patients, he held psychoanalysis to be the indispensable instrument of psychotherapy and, for him, it went without saying that his convictions should also be allowed to flow into his activity as a teacher and a medical trainer. Schneider was fond of using the expression “hemiplegia of the medical profession” and what he had in mind was its natural-science bias, which he set out to offset by providing a by no means less thorough training in the “paralysed side”, that of psychotherapy. He never tired in his advocacy of this other form of training for the medical profession, promoting it in both the written and spoken word,

and, as time went on, his motivating interest more and more included the medical doctor as the person undergoing experiences enabling them to act as the vehicle of professional competence.

At this stage, the portraitist (which is how I see myself) is more or less forced to shift to a different perspective in reviewing Pierre-Bernard Schneider’s teaching activity, feeling the desire to bring the teacher himself into the representation. In contemplating the traits painted so far (and perhaps on account of being confronted with them), they undergo a transformation into mere interim “signals” that point to something more alive. The “signals” themselves turn to history, to signs of how someone developed as an individual, which correspondingly changes both the perspective and the portrait. To take, by way of example, the obstinacy displayed by Professor Schneider in pursuing his ideas and objectives, which from the outside might have made him appear inflexible and even doctrinal at first sight (and that includes what happened within the IFP), becomes more of a label of his person when considered more closely – a label that conceals more than it describes. It is entirely in harmony with this character that it should have taken a disagreement for me first to move nearer to this “second” Pierre-Bernard Schneider. After an initial radicalisation of the conflict, he helped us find the way to a different quality of reciprocity, in which a new comprehension for our differing approaches opened up for both of us. Amongst other things, I believe that through this process I came to understand that what on the surface appeared to be inflexibility in Pierre-Bernard Schneider’s thought and teaching at heart signalled a passionate profession (professor = one who professes) of the whole career that he had traversed himself. I learned to see him in a new light, as the champion of a cause, which we shared with many others too, for which he fought consistently on the fields of his day and age, using the ways and means of that epoch.

From then on, I discovered more and more signs pointing in the same direction. In his writings it became even clearer to me that he was really essentially concerned with medical doctors themselves (and perhaps increasingly so over time), with their psychological peculiarities and their ideological traditions. After he had become an emeritus professor, he even penned a book on the subject of medical

doctors, their personality, their identity, their function and their psychodynamics. In it, he documents each of these aspects in detail in the style of a scientific study. Despite that, the author is both unable and unwilling to conceal the fact that his interest in the subject also has personal roots, and that his work is consequently not always entirely impartial. Schneider also contemplates the “hand of cards that has been dealt to him” and, from the very beginning, he seems to be aware of this self-questioning component.

Quite apart from that, self-knowledge is a topic that occurs in many variations in Schneider’s work. What particularly sticks in my own memory here are the messages contained in his parting remarks. I shall only take those he formulated as a university lecturer, in which he referred, *inter alia*, to Blaise Pascal in order to voice his views on what is desirable in a psychiatrist: this would be someone able to combine access to things sublime (*esprit de finesse*) with access to things real (*esprit de géométrie*) in such a way as to be receptive for the other, the patient, within both of these realities. What particularly impressed me was the way he concluded his farewell lecture. After a really ferocious criticism of the increasing bureaucratic restraints, he wound up his speech with a quotation from the writer Peter Bichsel, *viz.* “I also wish to leave a life behind me when I go – not a name, not works. A life is something different.”

I should also like to close my parting words on a liberating note and trust I shall be permitted to add one final personal memory, which will also take us back to the IFP. The incident occurred at the time we were preparing the Lausanne congress in 1988, at which we made Pierre-Bernard Schneider into an honorary president. I was chairing the programme committee and in this capacity I paid a visit to “present my credentials” to Mr and Mrs Schneider at their home on Lake Geneva. I admit I was feeling somewhat apprehensive (as one does on such occasions) and I had indeed turned up with an “agenda”. My host was most definitely interested in the main subject of my concern, but, after we had dined, he proposed something completely different, namely that we go down to the little harbour, where his sailing boat was moored, and he was obviously really wanting to show me it. As I think back, that was an encounter with a Professor Schneider displaying a

youthful bounce once away from the arid “classroom” – a Professor Schneider who had evidently found a way for himself into freer worlds. My “obituary” would thus like, in particular, to “recall” something of our parted colleague, even if that “something” is destined to remain rather indeterminate. Of course, it would, once again, have to do with transforming “fragmentary signals”; as we recall a life and a work both bearing the name of Pierre-Bernard Schneider.

ARTHUR TRENKEL, MD  
Massagno, Switzerland  
Treasurer of IFP 1979–1994

## History of IFP: 1998–2002

Since the congress in Hannover in 1991, I have been involved with the Board of the IFP, at first as General Secretary and, since the congress in Warsaw in 1998, as President. Please allow me to recapitulate the past four years of the IFP from 1998 to 2002. What happened during this short period in the history of the IFP was determined primarily by the general economic and political changes affecting Europe.

Given the increasingly **tough economic situation**, members from the more affluent countries were no longer quite as willing to attend IFP congresses as they had been in earlier years. At the same time, there was a proliferation in the total number of congresses held between the world congresses in Warsaw (Poland) in 1998 and in Trondheim (Norway) in 2002, on account of the congresses arranged within the various chapters: in Sokoto (Nigeria) in 1999, Kuala Lumpur (Malaysia) in 2000, Barcelona (Spain) in 2000, Kunming (China) in 2001, followed by Singapore in 2003. It must, however, be added that, financially, these other congresses would not have been viable undertakings without the participation of IFP members. The deteriorating economic situation also meant that it was no longer possible for the IFP to practise its **“solidarity principle”** to the same extent as in times of economic boom, in using its congresses as a vehicle for assisting member societies based in economically weaker countries.

At the same time, the IFP congresses have been (and will continue to be) more and more in **competition with the international and regional congresses** of the other international societies, such as the World Psychiatric Association (WPA), the European Federation for Psychoanalytic Psychotherapy in the Public Sector (EFPP), the Society for the Exploration of Psychotherapy Integration (SEPI), the International Association of Group Psychotherapy (IAGP), the Society for Psychotherapy Research (SPR), the World Council for Psychotherapy (WCP), the European Association for Psychotherapy (EAP) and others, which have also staged international congresses in the period 1998–2004. In future, it is going to be crucial to arrive at sensible forms of cooperation in this regard.

The **political changes**, which in this part of the world have meant, above all, the dismantling of the formerly insurmountable barriers between East and

West have, have led to a clear shift in the member societies. The IFP has worked for the setting up of national psychotherapeutic societies especially in the countries of the East and often provided energetic help. However, no financial input into the IFP was to be expected from those societies; rather it was they that looked to the IFP to provide them not only with moral support but with material assistance too.

The countries in which **societies were set up** and then joined the IFP include Russia and China. In the course of the past four years, several seminars and lectures have been organised by those countries in the name of the IFP with speakers from western countries, with a view to promoting psychotherapy in them. In addition, it has also been possible for doctors and psychologists from university establishments in Moscow and Nisny Nowgorod (Russia) as well as Beijing and Wuhan (China) to be invited to sit in on tuition at German university hospitals for periods of several months, and, in the case of China, this has also included nurses working in the field of clinical psychotherapy. The IFP has campaigned strongly to have virtually all the costs of these stays borne by the host countries and/or the host hospitals. Taking all the Russian and Chinese guests together, the total period of tuition made available to them added up to more than a year. This project has now developed further into lasting forms of cooperation, including clinical programmes and joint research projects for the promotion of psychotherapy.

It is also worth mentioning the IFP’s **website**, which has had large numbers of visitors in recent years and has been instrumental in setting up numerous international contacts. My view is that the IFP’s website is going to be of major importance for international communication in future, but it is going to need to have more invested in it.

If I look back over the 1998–2002 period in the history of the IFP, then probably the best way of characterizing those four years is that they have seen the IFP lose its role as the sole big international society in psychotherapy. Another way of interpreting this situation is that it demonstrates that the IFP has contributed massively to the fact that today psychotherapy is accepted worldwide as a scientific method for the treatment of psychiatric, neurotic, and psychosomatic disorders as well as a method for enhancing



## Paper: Psychotherapy & Culture

wellbeing in somatic diseases. The other side to this is that the IFP now relies very much more than in the past on good cooperation with other big societies. It is also to be hoped that the “solidarity principle” will manage, once again, to move more firmly into the foreground at the IFP.



PROF. WOLFGANG SENF, MD  
President IFP 1998-2002

### Asian Culture and Psychotherapy

#### Theoretical Exploration and Implications for East and West\*

It is common knowledge that the human mind is heavily rooted in culture, and that culture affects the practice of psychotherapy. It is a salient fact that modern psychotherapy was developed in the West, and its theories are derived mainly from experiences with European-American patients. Thus, there is a need to review, revise, and adjust the performance of psychotherapy to ensure its appropriateness for people of Asian background. This includes theoretical modification beyond technical adjustment.

#### Different Levels of Cultural Adjustment

It is becoming clear among culture-oriented scholars and clinicians that culturally competent therapy requires adjustments on different levels, namely, the technical, practical, theoretical, and philosophical.

Technical adjustments involve modifications of methods and skills in providing psychotherapy for patients of various backgrounds. This may include adjustment of the therapist-patient relationship, overcoming language barriers to facilitate needed communication, or how to offer explanations or interpretations that are congruent with the patient's cognitive style. Practical considerations are needed for many realistic factors exist in the societies that directly and indirectly impact the performance of psychotherapies. Economic conditions, the health system, the availability of psychotherapists, as well as payment system are some of the examples. Theoretical modifications concern the need of revision of theoretical concepts that used by clinicians to understand the nature of mind, psychopathology, and ways to seek solutions for psychological problems. It needs to be challenged and modified when psychotherapy is applied to patients of diverse cultural backgrounds.

\* This article summarizes the highlight of the edited book: “Asian Culture and Psychotherapy: Implication for East and West,” edited by Wen-Shing Tseng, Suk Choo Chang, and Masahisa Nishizono, and published by University of Hawaii Press (2005). The article also has been presented as one of the keynote speech for the 7th Pacific Rim Regional Congress of Group Psychotherapy and 4th Asian Pacific Conference on Psychotherapy, held on September 26-28, 2005 in Taipei, Taiwan.

It is important to realize that the contemporary, formal mode of psychotherapy has been derived mainly from the West. To what extent these Western-derived theories are universal and can be applied to people of other cultures, particularly in the East, is a challenging issue awaiting vigorous exploration.

Some scholars and clinicians have started to tackle these issues from a theoretical perspective. For example, cultural anthropologist Frank H. L. Hsu, as early as the 1970s, has challenged the concept of the "self" and personality as defined by Western scholars. He pointed out that the boundaries of the ego are basically different between the people of the East and the West. Japanese cultural psychiatrist Takeo Doi, in 1970s, also pointed out that a child's benevolent dependence on his parents (*amae* in Japanese) are valued and extended into adulthood in Japanese society. He indicated that maintaining certain dependent relationships among adults is considered desirable or, at least, acceptable in Eastern culture. This is in contrast to Western culture that value independence.

### **Asian Psychology and Therapy: Dimensions for Theoretical Exploration**

In order to explore the theoretical aspects of psychotherapy, there is a need of making examination broadly and comprehensively. Regarding Asian psychology and therapy, it needs to review various mental activities at different dimensions, as if analyzing psychic function at different levels of id, ego and superego. Attempt will be made to analyze folklores or children stories (particularly relating to the issues of parent-child complex) that deal with the subconscious wish closely relating to the primary desire (as if at id level). In contrast to this, proverbs that used in daily life, reflecting practical guide and survival knowledge, illustrating the coping pattern utilized to deal reality (at ego level), will be examined. Various unique psychotherapies that have been invented and developed within the culture context, helping the ego to deal with the problems in life, will be reviewed as well. The traditional thought and philosophical ideas that reflect the cultural value and served as the backbone of therapy will be examined to understand what is the moral regulation, ethic guide, or ideal thought that are emphasized by the culture (as if at the superego level) and utilized in the art of mental healing.

### **Exploration of Parent-Child Relations: As Reflected in Cultural Product**

In order to understand Asian psychology theoretically, it is useful to examine psychological developments within the context of parent-child relations. Psychotherapy, especially psychoanalytically oriented therapy, emphasizes the importance of early childhood experience. The parent-child relationship in early life not only molds personality formation, but also inherent psychological problems in adulthood. This is the core and source of emotional complexes. Therefore, it is important and relevant to examine parent-child emotional relationships and complexes from a cross-cultural perspective.

The cross-cultural examination of personality development within the context of parent-child relationship is a complicated task. However, it may be explored relatively simply through an analysis of mythology, folklore, and other cultural products, such as children's stories and plays, to which people refer in daily life. Children stories, folklore and mythology likewise are considered as the product of mental activities that are more close to primary thinking process, being full of non-logical, symbolic, emotion, and unconscious psychic material. It is believed that such cultural products can reveal the basic psychology of a culture at a deep emotional level, through more primary processes and less inhibited expressions.

In Western psychoanalysis, the Oedipus complex, or the parent-child triangular conflict and resolution, is considered a basic developmental task that each child must experience and resolve. Many Oedipus-like children or folk stories are noticed in different societies. For example, in British story of "Jack and the Beanstalk," the boy, Jack, defeated the giant with assistance from his mother. In Japanese stories of "Issun-b\_shi" (One-Inch Boy), the one-inch little boy defeated the ogre who tried to kidnap the princess. By using the magic drum left by the ogre, the one-inch boy becomes a grown up, handsome young man, and happily married the princess. All of these stories describe the boy defeated the father figure in the triangular conflict. In the German story of "Snow White" or "Sleeping Beauty" the young daughters defeated their mother figures. Therefore, scholars in the past considered the triangular parent-child complex as exemplified by Oedipus story is universal. However, if we studied carefully, from a cross-cultural perspective, we will realize that the classic

Oedipus complex derived from Greek mythology is only one type of parent-child complex that occurs and needs to be resolved. When parent-child complexes, with different forms and solutions, are compared cross-culturally through cultural products, it is clear that different people, based on their cultures and experiences, deal with basic parent-child relations in various, diverse ways, rather than in the one, classic way described in Greek mythology.

From India, the story of Ganesha ended the parent-child triangular complex by the father defeating the son. A similar ending of complex is noted in Chinese opera story of Xue Ren-gui in which a famous general killed his own son by mistake. Thus, the triangular conflict among father, mother, and son ended with the son being killed by the competitive father. In some Eastern stories, the theme is concerned with parent-child conflict without triangular figure.

For the Japanese story of Momo-tar-(Peach Boy), the Peach Boy, with his followers, sailed to an island where a devil lived in a castle. Working together with his followers, they killed the devil. After their successful conquest, they sailed back with their boat full of the devil's treasure. The evil figure was exterminated, but there was no princess waiting at the end of the story for the Peach Boy.

The similar parent-child complex without triangular relationship was found in the Chinese story of Monkey as well. The Monkey (Sun Wu-Kong), as the omnipotent monkey, tried to defy the universal authority of the Jade Emperor, was punished by the Buddha, and was confined under a mountain. Subsequently, the monkey was given the opportunity to atone for his misconduct by escorting a monk on his journey to the west (India) to obtain a Buddhist bible. While the story clearly focused on the phallic stage of development, there was no parent of the opposite sex to indicate a triangular conflict, nor was there a happy ending with a female partner, as in many Western tales, such as Snow White and Sleeping Beauty. The monkey's reward at the end of the story is simply the attainment of personal maturity.

Interestingly enough, there is story from India which described conflict with heterosexual parent, rather than homosexual parent. In contrast to conflict between son and father or girl and mother, the story of Ajase from India concerns the complex between mother-son. It is referred as Ajase complex.

For Easterners, there are many stories that describe

conflict between grown-up child and authority. For instance, the Chinese story of White Serpent (Bai-She Zhuang) described the triangular conflict between a young couple and parental authority as represented by a monk who interfered the relationship between the young couple. A similar theme is dealt with in the Korean popular story of the Woodcutter and the Heavenly Maiden. A heavenly lady married an ordinary man, and their fates were manipulated by her heavenly father, who was dismayed by her marriage to a lowly human. There was no way for the adult-daughter to defy her father and remain with her husband.

In general, examining the Oedipus complex as it is revealed in Asian cultural products has disclosed several issues. The figures that involved in the parent-child complex can be different, namely father-mother-child triangular complex (such as in the stories of Oedipus, Snow White, or Xue-Ren gui) or father-son bilateral complex only (such as in the stories of Peach Boy or Monkey). Also it may involve father and grown-up child-couple triangular complex (such as in the stories of White Serpent, or The Woodcutter and the Heavenly Maid).

In terms of solution provided in the complex, it varies as well. It may be child defeat parental figure (such as in the stories of Oedipus, Jack and the Beanstalk, Snow White, or Sleeping Beauty) or, in an opposite way, parental figure defeated child (such as in the stories of Ganesha, Monkey or Xue Ren-gui).

It leads us to theorize that parent-child complex becomes a triangular one in cultures that tend to sexualize interpersonal relations; and parent-child complex exist merely as bilateral one without triangular nature in cultures that desexualize interpersonal relations. Also, young child allowed defeating parental figure in culture that values individuality and youth; whereas, parenting defeat child in cultures that value authority and age over younger generation.

Furthermore, in cultures that stress parental authority, parent(s) will have impact continuously on young generation even they become adult-couple. In cultures that value continuity over generations, instead of defeating child, parent punish defiant child, but give child the opportunity to atone their mistake and grown up.

### **Common Proverbs Used in Daily Life for Practical Advice**

Proverbs are common sayings that express certain ideas and attitudes traditionally shared by laymen in a society. Proverbs have long served as vehicles for the transmission of wisdom and guides of conduct, representing the cultural values of a society. Proverbs are often orally transmitted from generation to generation, elaborated on, screened, revised, and retained by the people in a society. In a way, they are cultural products reflecting the society's basic ideas, and are often used as folk guides on how to deal with distress or difficult situations in a practical manner. By examining proverbs, we can learn the culturally sanctioned coping mechanisms of a society.

In order to understand the similarities and differences in the philosophical views and practical advice of the East and West on coping with problems, common proverbs from both have been examined and compared -- China, Japan, Korea from the East and England, France, and Germany from the West. The proverbs chosen are related primarily to philosophical attitudes toward life, coping mechanisms, interpersonal adjustments, man and woman, marital relationships, and family (or parent-child) relationships.

#### **What Are the Similarities?**

It was revealed that some of the proverbs were similar across the cultural groups examined. Some of them clearly originated in one society and were disseminated to others, keeping the exact wording of the original proverbs. "All roads lead to Rome," used in Italy, England, France, and also in some Asian countries, is one such example.

Some proverbs have the same basic meaning, but are expressed in different ways. Examples are: "The best swimmer drowns first" (Germany); "Monkeys will fall from trees" (China), and "Even kappa (a legendary animal good at swimming) would drown in the river" (Japan). We also know the sayings: "The neighbor's cow makes more milk" (France), "The grass is greener on the other side of the fence" (England), and "The moon is rounder in a foreign country" (China). Thus, there are many proverbs shared across cultures that are expressed in unique ways.

#### **What Are the Differences?**

Examining various categories of proverbs from China, Japan, Korea, England, France, and Germany,

differences among them become apparent. Regarding philosophical attitudes toward life, all three Asian societies have proverbs that caution against unpredictable and unfortunate life experiences, such as: "When a person is unlucky, his teeth will be stuck even by water" (China); "Knock on a stone bridge before crossing" (Japan), meaning that even a strong stone bridge might collapse; and "Ten years' cultivation for a monk, amitofo in one morning" (Korea), indicating that the fortune accumulated for a life may collapse in one day.

All societies stress the importance of coping methods that are effective and practical, but Japan has relatively more of such proverbs. Some examples are: "(Prepare) a stick before falling down;" "A cake (is better) made in the cake house (by specialists)," meaning experience and expertise are very important; and "Replacing the back with the abdomen" (sacrificing something for a more important thing).

Even though the number is not strikingly large, proverbs concerning reciprocal interpersonal relations are found in all Asian societies and Germany, as well. An example from Korea is: "Kind words to others return with nice words from others." Proverbs stressing the importance of yielding to others are found mostly in Japan, with examples such as "To lose is to win," "To lose some is to make a big gain," and "Fortune is contained in the leftovers" (not to compete with others for food).

Although proverbs that warn people to be careful of others' gossip are found in most cultures, there are more in China, with examples such as: "A thousand persons' saliva could drown a person" and "The sound of a bell inside a temple goes to the outside." Chinese tend to relate to others guardedly, as expressed in sayings such as: "Read the hidden meaning behind the word" and "The bottom of a one-thousand-foot-deep cliff can be reached, but a person's mind cannot be reached through one-inch-thick belly skin."

The variations among proverbs on relations between men and women, marital relations, and family relations are very great. However, certain features are obvious. For China and Korea both have abundant proverbs relating to marital and family relations. Chinese proverbs emphasize the bond and commitment between spouses, the importance of family, and, at the same time, point out the potential problems among family members, reflecting the family system observed in reality. In Korea, there are

many proverbs describing negative in-law relations that are not found in other societies.

In summary, from the comparison made between Eastern and Western proverbs, it can be said that there are more proverbs in Asian cultures that are philosophically concerned with the uncertainty of life, emphasize the usefulness of obtaining the right kind of help from others when we encounter crisis, are concerned with reciprocal interpersonal relations, stress the importance of yielding to others, and, at the same time, warn people to be careful of the many faces of interpersonal relations. The comparison reflects that, in an interpersonally oriented society, it is culturally important to know how to skillfully maintain delicate and complicated interpersonal relationships.

#### **Traditional Thought and Philosophy: The Backbone of Therapy**

One way to understand Asian culture and psychotherapy from a theoretical perspective is to examine traditional thoughts and philosophies of Asian origin. This is because traditional systems of thought and philosophical ideas that have long been held by Asian people have formed the core of guidance in their thinking, behavior, and reactions to life. In order to carry out culturally oriented psychotherapy, a therapist cannot ignore the importance of these traditional thoughts and philosophies, which directly or indirectly influence the patient's mind, emotions, and behavior. The thoughts and behavior of Asian people have been heavily influenced by three traditions in a compound and complementary way. They are Confucianism, Daoism, and Buddhism.

Confucianism emphasizes the fundamental benevolence, rather than evil, of human nature; that the goal of life is to cultivate this nature and develop one's potential, rather than to conquer the external world; and to maintain proper human relations in society. From mental health and psychotherapeutic perspectives, Confucian thought advocates benevolent empathy toward others, seeking harmony as the principle of interpersonal relations, and following the golden mean in dealing with problems.

Daoistic thought was firmly against a life full of desire and achievement and valued peace and the rule of nature. It emphasized the importance of the "Way," which literally means "road" (or *dao*, in Chinese), referring to the universal truth and rules, and the way they regulate the world, including human

life. The thought valued nature and stressed the importance of not-doing, or no-action (*wu-wei*, in Chinese), rather than trying to overrule, overachieve, and become successful. It is stressed the importance of a simple, plain life, and treasured natural institutions rather than acquired knowledge and power.

Buddhism finds the causes for human miseries in man's selfishness and consequent attachment to and craving for what is illusory and transient over what is real and durable. To be released from the chains that bind man to the ephemeral is to rediscover the real self that is buried beneath the layers of the false self.

These three traditional Asian schools of thought, in different, supplementary ways, offer certain solutions for human life problems. Examining these traditional thoughts and philosophies, valued by Asian people in both the past and the present, and comparing them with the emphases of Western ethos, will help us understand the different approaches advocated in the East and West, and, from there, how to move into actual therapeutic work.

#### **Unique Psychotherapeutic Approaches Developed in Asian Culture**

"Culture-influenced, unique psychotherapies" are therapeutic practices or approaches developed in certain cultures that are heavily influenced by cultural factors. It is important to examine in what ways cultural factors are utilized, applied, and reflected in these unique approaches. There are several unique therapeutic approaches developed in Asian culture, namely: Morita therapy, Naikan therapy, and Daoistic cognitive therapy.

Morita therapy is a unique psychotherapeutic approach that was established in Japan by Shima Mori. As a procedure, it was originally characterized as a treatment that took place in a residential setting, with an initial stage of absolute bed rest and isolation for about one week, followed by a stage of gradual restoration and experience of normal life, with instructions given through a diary to produce changes in philosophical attitude, with an emphasis on accepting things as they are.

Naikan therapy is another unique style of psychotherapy invented in Japan by a layman, Ishin Yoshimoto. Naikan in Japanese literally means internal inspection or self-examination. In Naikan therapy, a client goes through a process of psychological self-inspection, with basic instruction and minimal supervision from the therapist. Methodologically it



follows Zen Buddhist practices, requiring clients to go through a “retreat” and examine their minds and lives. In principle, it is intended to raise a sense of appreciation and support from others, through the recollection of the experiences of love that one has received from others (particularly immediate family members) and the recollection of one’s self-centered attitudes.

It was rather recently that a special form of cognitive therapy emerged in China that specifically utilized Daoism thought in the treatment of neurotic patients. The main thrust of the therapy is to help the patient obtain cognitive insight and become “detached” (or relieved) from his excessive desires or expectations, the therapy is called chaotuo xinlizhiliao in Chinese (literally, “detachment psychotherapy”). After studying Daoist thought carefully, the team identified eight phrases (or slogans) in four categories that form the basis for their cognitive therapy.

It deserves to mention that the performance of psychotherapy has several cultural implications. Psychotherapy is to reinforce culturally sanctioned coping mechanism; to provide opportunity for cultural “time out,” namely to relieve from cultural regulation; to suggest alternatives to culture-defined solutions; to expose, exchange and incorporation of cultural systems between the client and the therapist; and to assimilate a new cultural system for a better adaptation to the social and cultural setting.

### **Integration and Clinical Suggestions**

It is risky to make arbitrary, simplistic distinctions between the East and West, or to describe things stereotypically or to over-generalize, because, in fact, things are often much more complicated, with many variations. However, for the sake of conceptual discussion, an attempt will be made to describe the characteristics of Eastern culture in contrast to Western culture, in order to illustrate the opposite poles of emphasis that exist in Eastern and Western styles of life, values, and culture, which, in turn, shape two extreme approaches to the healing of the mind. Elaborating the differences between the two extremes will clarify the whole picture and facilitate a total integration.

### **Characteristics of Psychology: East and West**

In Asian culture, the ego boundary is relatively blurred, extending into surrounding people, unlike

the clear, individual ego boundary emphasized in Western culture. At the same time, suppression and regulation of self desire is valued, rather than the non-inhibition and gratification stressed in the West.

Although interpersonal relationships are important aspects in everyone’s lives, they are of relatively greater concern for Asian people. It has been pointed out that, in contrast to individually oriented Westerners, Easterners are more situation-oriented. Asians are enculturated from childhood to be concerned with others’ view and how they will be regarded and received by others.

In interpersonal relations, vertical relations override horizontal relations is emphasized. This has various ramifications, including a greater respect for authority, and a moral sense of responsibility toward elders, parents, and higher officials. Obedience is stressed in parent-child relations and, by extension, in authority-subordinate relations.

Valuing the family is another common thread observed among most Asian people. At least, in theory, close ties among family members are emphasized, and the importance of filial piety is stressed. Close mother-child relationships are accepted and practiced, and become the basis for dependent-indulging love in adult social relationships. This idealization of harmony, togetherness, and family also produces characteristically complex conflicts among family members. Nevertheless, the family is regarded as the primary source of support and the basic unit of society.

Harmony and compliance with nature are strongly emphasized in Asian culture. This attitude derives from the predominance of agriculture as the traditional means of livelihood in Asia. Chinese Daoist philosophy prominently reflects this view. An extension of the concern for others in interpersonal relationships is the emphasis on the harmonious resolution of problems. People are encouraged to bend, to endure, to tolerate, to comply, and not to stand out, rather than to fight, to challenge, or to defy.

### **Different Emphases of Therapy in Eastern Approach and Western Approach**

If we compare the different therapeutic focuses in the East and the West, it is clear that, in Eastern therapy, interpersonal relations are considered delicate, compound, and important parts of life, and there is a strong concern with harmoniously adjusting relationships between people. In contrast, Western ther-

apy focuses on the self, with an emphasis on self-activation, self-independence, and self-achievement as the ultimate goals in life.

In terms of therapeutic approach, Eastern therapy tends to value a more intuitional approach, rather than the logical approach advocated in Western therapy. Also, actual experience and enlightenment are stressed, rather than cognitive understanding and insight, as advocated in Western psychoanalytic therapy.

Most importantly, from the perspective of therapeutic philosophy, as reflected in Daoistic thought, Zen practice, and Morita therapy, emphasis is on the philosophical acceptance of problems as they are, rather than the active resolution of problems, illustrating two extreme ways to approach and resolve perceived or actually encountered life difficulties.

Implications for the East and West: Integration for Holistic Approach

It is useful to realize that viewing life optimistically as completely happy and enjoyable, and believing that all obstacles can be removed or resolved, is far from realistic. Life is often not as satisfactory as one might wish. A person can become sick, fail in work or in marriage, get old, and, eventually, die. After all, a person is only one tiny existence in the universe. Assuming that all problems can be resolved and all obstacles eliminated can be a potential problem and lead to dissolution in life. It is useful to understand that there are limitations to a person's ability to deal with problems, a particularly comforting thought for those who have difficulty resolving all the problems facing them.

In contrast, taking a fatalistic view of life and accepting all things as they are can lessen the chances of resolving issues that can be worked out. It is desirable to work on problems, try to achieve goals, and utilize one's maximum potential, leaving the final results to the rules of nature. This is particularly true for modern people living in a contemporary society that is characterized by continuous change, modernization, and development.

A competent therapist should know how to adjust and modify therapeutic modalities and approaches to suit the needs of his or her patients. These adjustments and modifications involve many considerations, such as an individual's strength, stage of personal development, and cultural background. It is generally considered that, while a person is young, full of energy and ambition, it is advantageous to actively

deal with problems, to develop one's maximum potential, and to seek a desirable level of achievement (in a Western sense). When a person has passed the middle stage of life, it is desirable to learn how to accept his or her limitations and live according to the rules of nature (in the Eastern way). Integration of the two traditions provides a more holistic view of psychotherapy and more effective, flexible therapeutic practices for people of diverse cultures in today's world.

WEN-SHING TSENG, M.D.

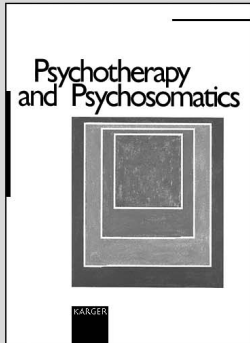
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#### Selected contributions

Depression and Folate Status in the US Population: **Morris, M.S.**; **Fava, M.**; **Jacques, P.F.**; **Selhub, J.**; **Rosenberg, I.H.** (*Boston, Mass.*)

Management of Recurrent Depression in Primary Care: **Fava, G.A.** (*Bologna/Bufalo, N.Y.*); **Ruini, C.** (*Bologna*); **Sonino, N.** (*Padova*)

Opportunistic 'Rediscovery' of Mental Disorders by the Pharmaceutical Industry: **Starcevic, V.** (*Newcastle*)

Atypical Antipsychotic Drug Use and Diabetes: **Ananth, J.**; **Venkatesh, R.**; **Burgoyne, K.** (*Torrance, Calif.*); **Gunatilake, S.** (*Norwalk, Calif.*)

Assay Sensitivity, Failed Clinical Trials, and the Conduct of Science: **Otto, M.W.**; **Nierenberg, A.A.** (*Boston, Mass.*)

Tolerance in Antidepressant Treatment: **Baldessarini, R.J.**; **Ghaemi, S.N.**; **Viguera, A.C.** (*Boston, Mass.*)

Psychiatric Disorders and Coronary Heart Disease in Women – A Still Neglected Topic:

Review of the Literature from 1971 to 2000: **Bankier, B.**; **Littman, A.B.** (*Boston, Mass.*)

Therapeutic Interventions Focused on the Family of Bipolar Patients: **Reinares, M.**; **Colom, F.**; **Martínez-Arán, A.**; **Benabarre, A.**; **Vieta, E.** (*Barcelona*)

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**Edna B. Foa, PhD**, Professor of Clinical Psychology in Psychiatry at the University of Pennsylvania, Director of the Center for the Treatment and Study of Anxiety (<http://www.med.upenn.edu/ctsa/>), is an internationally renowned authority on the psychopathology and treatment of anxiety. She is specifically interested in the evaluation of cognitive-behavioral treatment of anxiety and stress disorders; experimental psychopathology of anxiety disorders, especially post-traumatic stress disorder, agoraphobia, social

phobia, and obsessive-compulsive disorder. Her research aiming at delineating etiological frameworks and targeted treatment has been highly influential and she is currently one of the leading experts in the areas of post-traumatic stress disorders. The program she has developed for rape victims (prolonged exposure therapy) is considered to be the most effective therapy for post-trauma sequelae. She has published several books and over 200 articles and book chapters, has lectured extensively around the world, and was the chair of the PTSD work group of the DSM-IV. Dr. Foa is the recipient of numerous awards and honors, including the Distinguished Scientist Award from the Scientific section of the American Psychological Association, the First Annual Outstanding Research Contribution Award from the Association for the Advancement of Behavior Therapy, the Distinguished Scientific Contributions to Clinical Psychology Award from the American Psychological Association and the Lifetime Achievement Award from the International Society for Traumatic Stress Studies.

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**Kuala Lumpur, Malaysia, August 22–26, 2006**  
**19th World Congress of Psychotherapy**

We have great pleasure in inviting you to the 19th World Congress of Psychotherapy that will be held in Kuala Lumpur, Malaysia from 22 to 26th August, 2006. The theme for the Congress will be:

**Well-being across cultures: psychotherapy in a biological era**

With this theme we hope to bridge not only the cultural gaps that exist but also those introduced by

reductionist approaches to human problems and illnesses. The Congress will be co-hosted by the International Federation for Psychotherapy and the Malaysian Psychiatric Association. It is designed to appeal not only to medical practitioners but also to all practitioners of the art and science of psychotherapy. Malaysia is a melting pot of three main Asian cultures - Malay, Chinese and Indian. It is a rapidly developing country of 25 million people. You may enjoy not only an invigorating scientific program but also sample the multiculturalism, the beauty of the tropics and the legendary hospitality of its people.

We hope you will mark your calendars for this important event. The preliminary announcement will be out next month.

PROF. T. MANIAM, President, Malaysian Psychiatric Association

PROF. ULRICH SCHNYDER (President, IFP)  
Co-Chairpersons, Organizing Committee  
19th World Congress of Psychotherapy



## Congress Report

### Exciting and Thriving Asia-Pacific Conference of IAGP and IFP

It's being wonderful during the **7th Pacific Rim Regional Congress** of Group Psychotherapy of IAGP (International Association of Group Psychotherapy) & **4th Asia Pacific Conference on Psychotherapy** of IFP (International Federation on Psychotherapy) in Taiwan. The congress was held on 26-28 September 2005 and the pre-congress did on 24-25.

It may be the first time to visit Taiwan for many people. Taiwan's total land area is only about 3,600 square kilometers and its shape is like a sweet potato with both narrower ends. It lies on the southeastern part of mainland Asia, in between the Taiwan Straits and Pacific Ocean; one of the solitary islands on the western coast of the Pacific Ocean to the north lie Japan and Okinawa, to the south is the Philippines. Many airlines fly to Taiwan; this convenience makes it the perfect travel destination. Taipei lying on the north is the biggest city in Taiwan. This Asia-Pacific conference took place in Taipei so that we could enjoy this prosperous city.

### Prosperous Program Design

We really have come across the age of striking challenges, since the 921 earthquake of Taiwan, 911 terrorists attacks, the Iraq war and its aftermath, especially the recent outbreak of avian flu. The various calamities from uncertain sources significantly impact our living situation. Therefore, the major title of this congress is 4 C--"Containment with Courage in a Century of Challenges". During this congress, we had remarkable opportunities to share, dialogue and work together with this theme.

There were 3 pre-congress workshops. The first one was "A taste of the 'smorgasbord'; systems-, interpersonal-, role- and group-analysis in the transformation of groups and organizations" which was conducted by the president of IAGP, Dr. Christer Sandahl who came from Sweden. The members enjoyed the experience of focused group much. The second one was "Brief Eclectic Psychotherapy for PTSD" which was contributed by the president of IFP, Dr. Ulrich Schnyder who came from Switzerland. The workshop was meaningful for Taiwan especially 5 years after the 921 earthquakes. The third one was "Chinese Mind and Therapy" which was provided by Dr. Wen-Shing Tseng who was an academic tenure at

the University of Hawaii, USA. In this workshop, we could hear fruitfully laughing sound occupying the class.

In the early morning of first day before the opening ceremony, we could see friends coming from many countries including Japan, Australia, Austria, Singapore, America, Hong Kong, Sweden, Switzerland and Taiwan. The total number of the participants came up to 210. Most of them were Taiwan local residents. The Japanese was another large group. All of the participants enjoyed the varieties of programs such as keynote address, panel discussion / symposia, oral paper presentations, thematic poster sessions and conference workshops.

Dr. Christer Sandahl had the keynote presentation on "Yin and Yang, the courage to explore similarities and to contain differences" immediately after the opening ceremony. He introduced the concept about Yin and Yang from the view of east culture and the concept of Bion's containment. Dr. Wen-Shing Tseng presented "Asian Culture and Psychotherapy: Implications for East and West" in the morning of the second day. Through some tale stories, we're able to find the diversities among different cultures. The speech was so amazing that we prolonged it. Unfortunately, the other speaker Chan Master Sheng-yen could not give the keynote of "To Dissolve the Suffering of Humanity with the Wisdom of Chan" due to the problem of his health. Dr. Ulrich Schnyder addressed "Early psychological interventions after trauma and an overview of psychotherapies for PTSD from the experience of 911." The lecture of evidenced-base study convinced audience of treatment efficacy.

There're 18 workshops in the congress, including 7 items of psychodrama, 5 interview groups. In addition to workshops, we had symposium, paper presentation, and poster presentation. There're 4 symposia, which included cognitive behavioral group psychotherapy, indigenous psychotherapy, family therapy in Taiwan and suicide and psychotherapy. In each symposium, the program was composed of 3-4 presentations. As for paper presentation, we had 53 papers, 8 of them for the group of psychotic patients, 8 for the adolescents, 3 for the neurotic patients, 5 for the PTSD patients, 4 relating with terminal care, 3 related with family issue, 3 about psychoanalytic psychotherapy, 4 about psychodrama, 2 relating with cross-culture issue and 3 about supervision or training. There were also 48 papers for poster presenta-



tion. Among these poster presentations, 2 of them deserved notion because they discussed about the consultations through the Internet. However, the majority of the presentations were contributed by Taiwan.

#### **Passionate Farewell Party**

The farewell party in the evening of the second day was another exciting time for the guests. We pleasantly heard some traditional music of Taiwan with traditional musical instruments played by the students from National Taiwan University. At the same time, the best 3 poster presentations from Taiwan, Hong Kong and Japan were announced. After some local delicious food, Professor Chu-Chang Chen who was the grandfather of group psychotherapy in Taiwan sang the folk song "Looking forward to the spring." It brought participants to the high. People

from different countries struggled for the honor of their country by expressing their local songs through the microphone. It's interesting to hear the songs from various cultures. At last, the farewell party ended with the Taiwanese song "Green High Mountain".

The happy time was always short. People had to say good-bye. We all looked forward to the next meeting. Maybe, we meet again at the World Congress of Psychotherapy of IFP in Malaysia, August 2006, or the 16th International Congress of Group Psychotherapy of IAGP in Brazil, July 2006, or the 8th Pacific Rim Regional Congress of Group Psychotherapy in Japan 2008?

TA-JEN CHANG, MING-SHUN CHUNG

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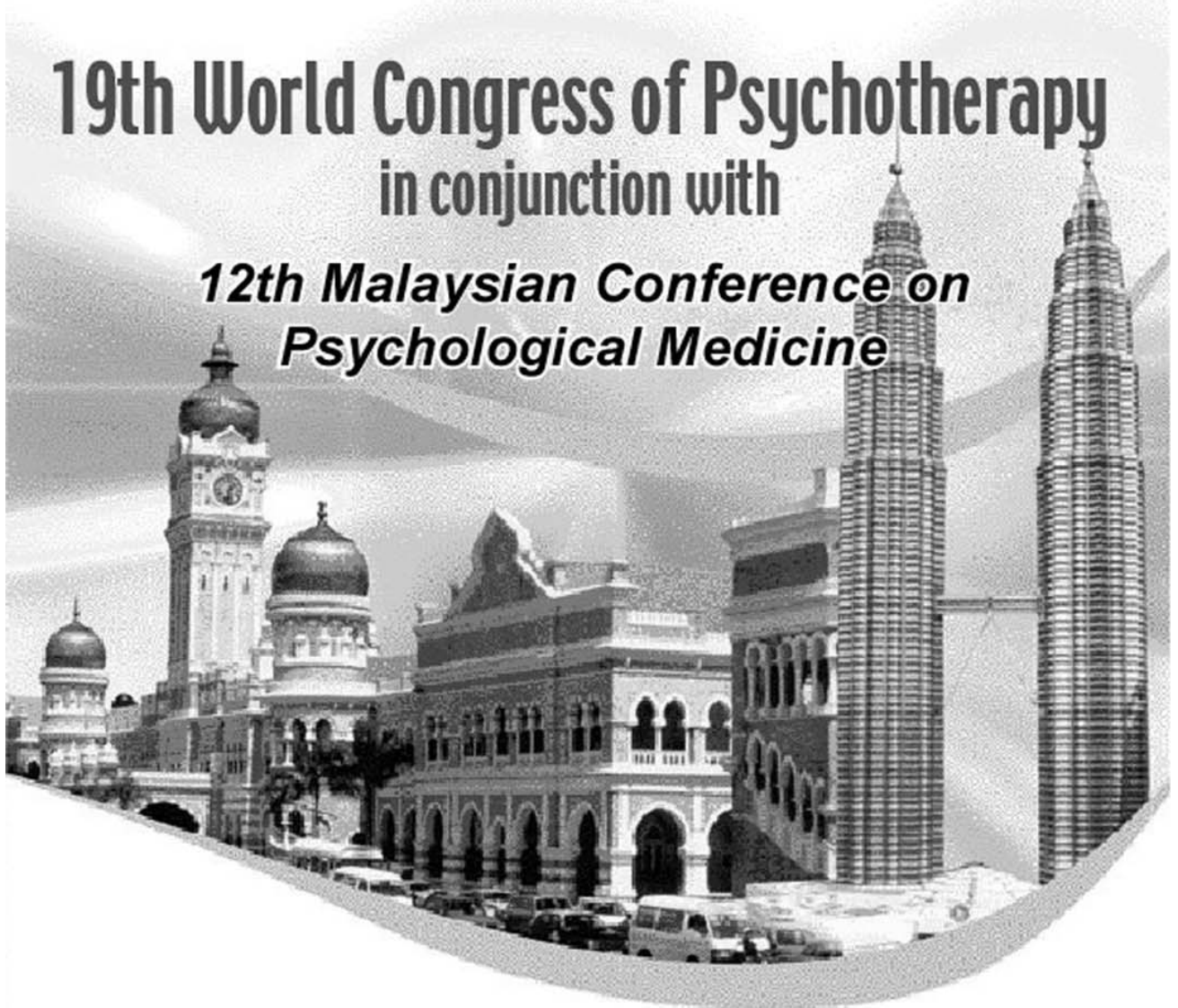
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PRELIMINARY  
ANNOUNCEMENT

# 19th World Congress of Psychotherapy in conjunction with *12th Malaysian Conference on Psychological Medicine*



*Congress Theme:*  
**"Well being across cultures :  
Psychotherapy in a Biological era"**

**22<sup>nd</sup> – 26<sup>th</sup> August 2006**

*Venue :*  
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for psychotherapy

## *Invitation:*

On behalf of the International Federation for Psychotherapy we have great pleasure in inviting you to the 19th WORLD CONGRESS OF PSYCHOTHERAPY which will be held in Kuala Lumpur in conjunction with the 12th Malaysian Conference on Psychological Medicine. As the theme of the congress indicates we hope to bridge gaps across cultures and continents.

We look forward to welcoming you to Malaysia - the melting pot of three main Asian cultures. We hope you will enjoy Malaysia's hospitality, our cultural and culinary delights besides the invigorating scientific program.

### **Professor T. Maniam**

*Chairperson  
Organizing Committee & President,  
Malaysian Psychiatric Association*

### **Professor Ulrich Schnyder**

*Co-chairperson & President,  
International Federation for Psychotherapy*

## *Scientific Program:*

The scientific program of the congress will include keynote addresses, symposia, oral and poster presentations, meetings of special interest groups, teaching and training workshops and satellite activities, scientific and trade exhibitions.

**Pre-Congress and Post-Congress Workshops.**

The congress will include pre-congress and post congress workshops on a range of topics relevant to psychiatry and psychotherapy.

## *Official Language:*

English is the official language of the congress.



## Organizing Committee:

Chairperson:	Professor T. Maniam	
Co-chairperson:	Professor Ulrich Schnyder	
Secretary:	Dr Philip George	
Treasurer:	Dr Yen Teck Hoe	
Chairperson of Scientific Subcommittee:	Professor Azhar Zain	
Subcommittee Member:	Dr Kadir AB	Dr Salina AA
	Dr Mohd Fadzillah	Ms Low Mi Yen
	Dr Rajinder Singh	Ms Hanizam AG
	Dr Mohd Daud	Mr Rajinder Singh
	Dr Siti Nor Aziah	

## International Advisory Board (as of March 2005)

Dr Douglas Kong (Singapore)

Prof David Orlinsky (USA)

Prof Wolfgang Senf (Germany)

Prof Mechthild Neises (Germany)

Prof Kang Suk-Hun (Korea)

Dr Lee Jung-Kug (Korea)

Dr Michael Robertson (Australia)

Prof Gunnar Gotestam (Norway)

## Keynote Speaker

Professor Norman Sartorius (Geneva, Switzerland)

## *Important Dates:*

- ✓ **Dateline for submission of Abstracts:** 1st March 2006
- ✓ **Early Registration:** 15th May 2006
- ✓ **Late Registration:** After 15th May 2006 - Additional US \$50.00
- ✓ **Cancellation of Registration:** Before 15th June 2006 - 50% Refund
- ✓ **Cancellation of Registration:** After 15th June 2006 - No Refund
- ✓ **Registration fees** will be based on a sliding scale according to WHO zones

*Congress Website :*  
<http://www.2006wcp-mcpm.com>

### **Secretariat**



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**Attention: Sheryn Leong**