

Editorial: Psychotherapy across National and Cultural Borders

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Essays of this second issue of SFU research bulletin take a look over the borders out of different perspectives: Ivana Dragic, Kathrin Moertl and Diana Braakmann report on a qualitative research work which was proceeded in the International Program of Psychotherapy Studies at SFU: On one hand psychotherapy always has to take into account the cultural environment of the patient as theories and practices always have to be assumed to be cultural constructions; on the other hand students of the International Psychotherapy Program come from different countries, using English as their primary second language as the teachers do who are living in Austria, so both not using their native language. But details and nuances of language and wording contribute to psychotherapy relation and process, therefore transcultural aspects have to be observed and reflected. This creates special demands of integration as well as of coping with diversity. The article also refers to the historical point of view on this topic: WWII forced Austrian psycho-

therapists to leave Austria which lead to implementation and growth of Psychoanalysis and Individual Psychology in USA, so using a primary second language for teaching and treatment has, arisen by force, a long tradition.

Roots of humanistic psychotherapy can be detected in Eastern philosophy, especially in Buddhism (Eberwein, 2009). Nowadays influences of Buddhism on the Western understanding of mental health and mental diseases are increasingly attracting interest within the scientific psychotherapy community, maybe promoted by the fact that Buddhism and psychotherapy have one aspect in common: Both use introspection as the main vehicle of the process (Fulton, 2013). Within this upcoming field of research Gerald Virtbauer points out direct links between Buddhism and contemporary psychotherapy, such as cognitive and behavioral interventions, relational and intersubjective depth psychology, phenomenological and existential psychotherapy, and transpersonal psychotherapy. He explains Buddhist psycholo-

gy to be a phenomenological psychology, based on pragmatic empiricism, with a therapeutic goal. His article moves along five characteristics of Buddhist psychology, coming to the perspective to realize that experiential things are transient and therefore nothing in one's flow of experience is to cling to or hold on.

The third article gives an ethnographic account of a healing practice in southern Malawi. Historical approaches to the early roots of psychotherapy repeatedly refer to Shamanism. And even the training modalities can be associated with psychoanalytic psychotherapy training, e.g. a far reaching change of personality (Rieken, 2011). This essay, written by a research group of SFU students under guidance of Christine Korischek and Moya A. Malamusi, is the product of an experimental writing process. The field research project took place in July 2013, the report reveals not only the healing practice of a female healer in Malawi but also makes clear that observation always has its very individual perceptual focus, shaped by the cultural background of the observer – reading the narrations brings the Adlerian concept of tendency of apperception to the mind of the reader. Christine Korischek, who is a profound expert on the work of Paul Parin, brings knowledge about healers in Africa to Western psychotherapy, quasi going the way of Paul Parin's psychoanalytic work with the Dogon in West Africa in reverse (Parin, Morgenthaler, & Parin-Matthey, 2012 [1963]).

So this issue of SFU Research Bulletin is dedicated to a wide spread international and trans-cultural view on psychotherapy.

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