DEVELOPMENT OF CHILD ANALYTICAL PSYCHOLOGY IN UKRAINE: theoretical and practical aspects

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The collection includes proceedings of the First Conference of the Professional Association of Child Analytical Psychology held on January 30, 2010 in Kyiv.

This volume presents theoretical and practical materials related to issues of analytical psychological work with children.

The materials are intended for the professionals for whom psychological work with children presents scientific and practical interest.
# TABLE OF CONTENT

## THE TREND OF CHILD JUNGIAN ANALYSIS DEVELOPMENT IN UKRAINE

History of Jungian Analysis' Development in Ukraine........................................4
History of PACHAP Development. Defining Identity........................................5

## THEORETICAL AND PRACTICAL ASPECTS OF THE CHILD ANALYTICAL PSYCHOLOGIST'S WORK

*Zaleskaya O.V.* The Space of the Probable Miracle... Child Psychotherapy Office
.........................................................................................................................12

*Kirilyuk I.N.* Reflections on Transference and Countertransference in Child
Psychotherapy ...................................................................................................18

*Molostova E.O.* Sand Play Interpretation.....................................................22

*Kovalenko E.P.* Stolen Childhood. Physical and Sexual Abuse in Family .......29

*Khudyakova N.Y.* Stages and Prospects of Work with "Early" Issues in Child
Psychotherapy ...................................................................................................41

*Pirhal O.P.* A Clinical Case of Work with the Child Trauma at Hospital ......52

*Pozdeeva E.V.* An Awkward Boy. From Psychotic Confusion to Creativity
Space..................................................................................................................56

*Kirilyuk I.N.* Supervision in the Child Psychologist's Practice......................69

## ANNEXES

Recommendations for parents on separation.. ........................................................75
Recommendations for parents on prevention of child sexual abuse by adults... 77
Analytical diagnostic examination of a child .....................................................79
Recommended fiction literature for children .......................................................88
THE TREND OF CHILD JUNGIAN ANALYSIS DEVELOPMENT IN UKRAINE

HISTORY OF JUNGIAN ANALYSIS' DEVELOPMENT IN UKRAINE

based on materials of the web site
http://www.jungians.kiev.ua

Kyiv is the capital of Ukraine, a city with one and a half thousand years of history, monuments of different epochs have been preserved here. These are churches, houses, museums, streets. The history of Ukraine is even more ancient. Due to archeological excavations, we know about the ancient Neolithic culture – Trypilska culture. Lots of waves of invasions and peoples' migrations swept through the territory of Ukraine. All of these are embodied in the culture and the historical memory of the Ukrainian people. Today, Ukraine is a large country in the heart of Europe, which, in a complex political and economic situation, builds its resurrected statehood seeking for its path towards the common European home, identifying itself with democratic values and the spiritual heritage of the multiple generations of fighters for independence. In this context, Jung's analytical psychology, with its emphasis on spiritual and psychological development, the collective dimension of the psyche, causes great interest both among professionals in the field of psychology and psychotherapy, and among lots of cultured Ukrainians. In Ukraine, there is a fertile ground for development of the Jungian analysis.

Beginning. 1999. In May 1999, the capital of Ukraine, the city of Kyiv hosted a seminar by the Jungian analyst Mario Jacoby, "Shame and Origins of Self-Esteem" at participation of Moscow Jungian analysts Stanislav Raevsky and Lev Hegay. This event marked the beginning for development of Jungian analysis in Ukraine.

2000-2002. This workshop provided an impetus for internal work of the seminar's participants and made it possible to organize a working group consisting of in-depth psychologists oriented towards development in the context of Jung's analytical psychology. The initiator of regular meetings was Dmitry Zalessky.

2003. Intensive contacts of Dmitry Zalesski and Yuriy Danko with the international Jungian community resulted in a site visit by Christian Gaillard in 2003. The outcome was recognition of Kyiv Development Group under auspices of IAAP in 2004. The IAAP representative was the analyst from Milano Marina Conti.

2004-2007. Further development of the Group. Regular visits by Jungian analysts with theoretical seminars and case presentations provided the opportunity
of being introduced into basics of the Jungian theory. During this period, the group's identity was formed, members of the group started seeking for their own path in Jungian analysis. Dmitry Zalessky participated at Moscow Jungian program. Oksana Zalesskaya took part at the training program in St. Petersburg (Russia), the both of them became candidates for IAAP individual membership.

2006. The 1st East-European Jungian School in Kyiv. In collaboration with IAAP, Kyiv Development Group hosted the 1st East-European Jungian School, which was held near Kyiv in the period from May, 29 though August, 5 2006. This school expanded our links with other Jungian communities of the Eastern Europe, provided the opportunity to become acquainted with a number of Western analysts and experience the diversity of trends in the contemporary Jungian analysis.

2008. Program organization. A new stage in development of the Group was holding in Kyiv in August 2008 of a screening interview for IAAP individual membership. As a result, nine more members of the group became candidates for IAAP individual members, and the foundation was laid for organizing an analytical training program in Kyiv. In November the same year, the supervision program was launched, the supervisor being an analyst from London, Richard Wainwright.

Current status... At present, the group comprises 23 people from various cities of Ukraine and Russia, including psychologists, psychiatrists, and linguists. 11 people are IAAP routers. Dmitry Zalessky passed the final exam and is awaiting for his accreditation as an IAAP individual member. Initiatives regarding translation and publication of Jungian literature are being implemented. The group members meet regularly to discuss clinical cases and participate at international conferences and seminars, as well as develop relations with other analytical directions.

HISTORY OF PACHAP DEVELOPMENT.
DEFINING IDENTITY

(presentation delivered at the 1st PACHAP Conference in January, 2010)

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I would like to start my presentation by describing my own emotions connected with preparation of this conference. For me personally, this is a certain feature or transition to new understanding and awareness of what I'm doing in my practice, which challenges I face.
When I started my professional development in Kyiv, I relied on the experience that I learned from a variety of educational programs and professional communities. I gratefully recall the children psychotherapy program by the Russian-Austrian project under the guidance of Elizabeth Froshmayer. The experience that allowed me to understand the meaning of the safe space, stability and continuity in work with children, to appreciate importance of children's play and the freedom of expressing feelings.

The field of further professional development for me was the valuable experience of development in the Jungian community in Moscow, especially in the program of Anna Skavitina on child psychoanalysis. The experience that helped me to learn how to use my own reasoning for understanding the healing process.

Surprising and full of discoveries about the youngest children was for me the experience of the three year work-based training at the "Green Door", a center of early socialization of F. Dolto in Moscow. The experience that introduced me to the power of words and the understanding that for children "everything is language".

This Conference has been prepared by the Professional Association of Child Analytical Psychologists (PACHAP), established in 2006 by an initiative group of the psychologists who have completed their first course in consulting for children and adolescents. The main objective of creating the association is to promote professional development, assist in raising the professional level of experts in the field of child analytical psychology in line with international standards. The key tasks of the Association are:

- creation of conditions for formation of the psychological culture of population, contributing into psychological education in the field of childhood psychology.
- dissemination of information about norms and standards of the psychological practice, establishing the culture of seeking for psychological assistance
- developing international relations with similar organizations abroad.

During three years, members of the association have delivered public lectures for professionals, parents, provided supervision, information, and psychotherapeutic support for SOS mothers and children at SOS-Children Village*, conducted children's parties for children from their families and families SOS Children's Village*, and on the daily basis met their small clients at psychotherapeutical offices.

The conference as it is has become for us an incentive for discussing issues about who we are in the professional community, how others perceive us, what has been done during the several years of our work. It would seem that the name itself sets the boundaries for our identity and development direction.

* International organization working with orphan children and implementing the socio-pedagogical custody model of care approximated to the family one.
However, our first steps were rather associated with the psychological position and, in a sense, an eclectic approach.

It has often been difficult for us to protect the development process of a child in his/her analytic work. The environment expects that he/she will change quickly and, preferably, once and forever. Will forever be an obedient, convenient, adaptable child. The so-called "corrective expectations", which are necessary because "something goes wrong" with children. The child should be "trimmed", built into the system of relationships, where everything is determined, where you need to be a good copywriter, and there is just no space for wild fantasy [1]. In this effort to adapt the child, we often do not take into account his/her original capacity, the internal impetus toward development of his/her own self.

We are also subject to the mood of fighting in relation to symptoms. A symptom is an enemy to be defeated. Sometimes we face great ingenuity of the unconscious, one symptom is defeated, and after a while a new one appears. All these moods often make us rush and look for the best method, a miraculous technology that would rid us of the feelings of a failure, that would quickly yield a result, which would make it possible not to dive deeply into the world of emotions and the unconscious, leave us at the level of the consciousness and ego-adaptation. In this context, it is appropriate to recall the words by C.G.Jung, who emphasized that the phrase "I know better than you because you're a kid, and I'm a grown up" can slow down the process of healing and personal development [7].

But allowing a child to be who he/she is, recognizing symptoms and trying to understand their significance – this is extremely difficult for everyone (parents, therapists, teachers). According to Winnicott, "being "typically human", these common childhood symptoms (enuresis, eczema, shyness, hyperactivity) are not individual abnormalities in development of children but an integral part of their psychic life. In the holistic context of a child's life, which includes his/her feelings, his/her place in the world around, his/her emotional state, a symptom appears as an actual form of the child's self-treatment" [2]. This opportunity is offered by child psychoanalysis. The key difference of psychoanalysis from other methods (Gestalt therapy, game therapy, cognitive therapy, behavioral therapy, art therapy) is that great significance is attributed to understanding of unconscious processes, the deep nature of the conflict, and the fact that the therapist impacts the unconscious of the child by interpretations. Interpretation of unconscious anxieties promotes the child giving him/her the opportunity to symbolize anxiety in the word. Lots of contemporary authors believe that the key influence on a child's development is exerted by relationships unfolding in the safe space of the therapeutic office [4]. "One of modern trends in the classical child psychoanalysis is creating the space in which verbal interaction of the analyst and the child starting from three years of age is possible without use of any game materials (even the dollhouse beloved by everyone)" – says the training analyst Axel Halitsky, who develops this idea in Germany (Munich). In contrast to this perspective, analytical psychologists
continue placing greater value on the space and use of various materials stimulating creativity of the child.

What is then the difference in the approaches to the same issue: supporting the child in development of his/her individuality? Why are we interested in Jungian child analysis?

Initially, Jung believed that the problem of the child always turns the analyst towards his/her parents, and it is they who need the analysis to ensure that they do not block development of their child. For a certain period of time, the idea prevailed in Jungian analysis that the child is not a full-fledged individuality. "Child neuroses are, in fact, rather symptoms of the spiritual status of the parents than the child's own disease. The psyche of children is only partly owned by them – to a great extent it still depends on the psyche of the parents" [7]. The child was perceived as a part of the mother, with whom he/she is connected by means of "mysterious complicity", being in the state of merging with her and abandoning it via a conflict, as noted by Jung, "fighting for liberation". Lots of analytical psychologists link this process with the mythological metaphor of the birth of the Hero (the ego) and the victory over the dragon (the mother's image). The idea of merging is close for E. Neumann. He suggested that during the first year of life there are primary relationships, in which the merger takes place to such an extent that the child's mother actually becomes the self of the child. This idea was also supported by D. W. Winnicott, who considered the baby only in the context of the mother-child couple, by Margaret Mahler who singled out the symbiosis phase in the baby's development, etc.

M. Fordham, one of founders of Jungian child analysis, while criticizing the idea of a merger, suggested that, in fact, already in the mother's womb the child possesses the experience of its separatedness and forms the primary self [6]. When born, the child has his/her self that is separate from his/her mother, and increases the degree of this separation throughout his/her development. Currently, this idea has been also confirmed in experimental works by D. Stern. Therefore, now analytical psychologists regard the child as initially being an equal participant and initiator of interaction with the mother and the environment. The child has a strong impact on parents and can have his/her own intrapsychic conflicts not conditioned by their influence.

An important difference of the Jungian approach is the attitude to the unconscious. For an analytical psychologist, the unconscious is not only a source of destructiveness and negative features, but also a value, a source of creativity, and it encompasses not only repressed personal experiences, but also the abundance of collective archetypal images. In contrast to understanding of the unconscious only as a "warehouse" or "graveyard" for the repressed (negative, primitively aggressive and sexual impulses requiring suppression, control and sublimation). In the Jungian tradition, the unconscious is seen as a "bottomless pit" organized in layers [3]. I.e., one could say that closer to the consciousness level there lie images of the individual unconscious, and then – collective, archetypal
images. We can assume that the child, according to his/her age, has more or less individual unconscious images, and the access to the collective imagery is open. That is the reason why small children love fairy tales and mythological motifs and are not scared of the most thrilling stories.

"The unconscious is never at rest... it is always at work... the unconscious is not just a mirror reflection, it is independent productive activity, and the domain of its experience is the special world, particular reality about which we can say that it impacts us just as we impact it – just as we speak about the outside world as the domain of experience. And just as material objects are constituent elements of this world, psychological factors are also objects of the inner world" [7].

The foundational principle of Jungian analysis lies in that any product of the unconscious is symbolic and can be viewed as a guiding message. Thus, symptoms, as well as neurosis as it is, are not only evidences of improper functioning of the psyche and the conflict lying in its base, but also point the way out through understanding of their symbolic meaning.

Following Jung, we will see that different contents of the individual and collective unconscious are expressed in symbols in painting, sculpture, literature, theater, myths and legends, dances, religions, and other manifestations of the human cultural heritage. Jungian approach highlights the value of an image inspired by a dream, fantasy, drawing, sand picture as such, the idea that it carries its own energy based on its link with cultural symbols and the human history.

Although interpretation, as well as in the classical analysis, takes its respected place here, we can note a cautious attitude to interpretation in child Jungian analysis. The interpretation should "live within the analyst" – provide for understanding of the process and its progress. Manifestation of creative imagination at presence of the analyst without interpretation helps children to release the energy of symbols and their emotions at critical moments of their lives. It is important to have confidence in psychic images formed by the child, encourage them to develop and monitor this development.

Overall, it may be noted that analytical psychologists prefer the synthetic (constructive) approach to interpretation, although the reductive method (aimed at detecting the instinct and suggesting genetic interpretation) is also used. The constructive approach is expressed in expansion of meanings of images from the unconscious, which manifests itself through children's games, drawings, sand pictures, by means of involving the universal human cultural experience. Thus, the interpretation makes it possible to enhance the creative process and lies in establishing a link with various aspects of the image, which often gets cluttered with polar meanings. This makes the interpretation work to intensify the symbol, and the symbol – to generate the transformative impact on the client. "...The constructive point of view tries to act synthetically, uplift and direct the look ahead. It is less pessimistic than the reductive point of view, which always feels something improper and therefore aspires to break down the complex into its constituent parts. Under certain circumstances it may appear necessary to destroy
an unwholesome construction by therapy, but at least as often (or more often) as that it is recommended to enhance and safeguard the healthy and valuable in order that in this way it were possible to cut the ground from under the feet of the unwholesome" [8].

Another important difference is Jung's understanding of the incest and the story of Oedipus. The Oedipal conflict is not seen as central but is perceived as one mythological pattern out of many. Analytical psychologists in a somewhat different way consider the possibility of an Oedipal conflict's resolution. For full-fledged resolution of the conflict, "...it is necessary that the child were aware that his/her beloved parent meets him/her with love and, above all, considers the child as a potential love partner, but informs him/her that this, unfortunately, cannot happen" (Searle) [quoted from A. Samuels "Jung and the Post-Jungians"]. In this case, the child is not alone in the face of frustration, the rejection turns into a mutual and shared experience. The notion of the incest with Jung is the concept of the symbol that reveals both the need for separation from the mother, the father and the family circle (the incest taboo), and, at the same time, the opposite – the need for regression (the incest impulse). Symbolic regression towards the mother is the aspiration for regeneration or rebirth, possibly on the eve of further development (e.g. development crises, when the child becomes susceptible to the mother's attention and tends to take a step back before he/she moves two steps ahead).

By summarizing, we can state that currently there is some controversy and confrontation between the schools, sometimes rather sharp and conflict-intense, in spite of the common theoretical field and use of lots of modern development concepts by various schools of psychoanalysis (Kleinian, Freudian, those of Winnicott, Lacan, Jungians). Perhaps, since the conflict and confrontation have always been of interest for Jungians, for the period from 2008 through 2011 Milano Institute of the Center for Analytical Psychology CIPA IAAP (one of the most powerful schools of child Jungian analysis) established a long-term project consisting of annual Congresses on various childhood age periods. The objective of this project is to stimulate confrontation and discussions among analysts from different theoretical schools on child analysis theory and clinical practice issues. It is noteworthy that Jungians act as initiators here, more expressively implementing the principle of integration and creating a space for the dialogue and co-creation. This very impulse is based on ideas of Jung and his followers and is a hallmark of Jungian analysis as such.

Returning to the beginning of my presentation, where I was speaking about formation of our identity and development vectors, I would like to emphasize our desire to move in line with development of the analytical psychology and to develop Jungian child analysis within those traditions that are offered to us by our international colleagues, relying on our historical and cultural experience. Therefore, development of PACHAP child psychologists is directly related to the life of Kyiv Development Group of the International Association of Analytical Psychology (IAAP).
As a conclusion, I would like to say that we have a lot of hopes, plans, and new discoveries in store on the way towards formation of child analytical psychologists' professional identity.

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THEORETICAL AND PRACTICAL ASPECTS OF THE CHILD ANALYTICAL PSYCHOLOGIST'S WORK

The Space of the Possible Miracle.
Children Psychotherapy Cabinet.

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Abstract

The issue of organizing the space necessity for children psychotherapy is considered in the article. The equipment and tools necessary for creation of a children office are described. Special attention is paid to creation of a safe space by means of denotation of rules and limits within the children office, creation of the analytical setting or the therapeutic frame. Keywords: safe space, analytical setting, analytical hour, symbolic fee, confidentiality, transitional space, stability, separation, completion.

The office for children psychotherapy must foremost be safe (safe-place) and contribute into spontaneous self-disclosure of the child. The children office is a specifically created space, which, as a rule, has common features throughout different analysts, but also distinctions based on a certain theoretical approach and individual experience of the analyst.

Preferably, the office should be emotionally warm, but at the same time it is necessary that this were combined with convenience of using it (it is important that the office could be easily cleaned up, the walls and the floor must be easily washable, it would be good to have a washing bowl right in the cabinet). It would be better that there were no too fragile or expensive things in the office, otherwise this would create the situation when the therapist is cautious "about everything", cannot provide for safety and spontaneity in the therapeutic process [4,5]

Furniture for the office must be convenient and functional. It is better to use open shelves (racking) for toys, a few closed closets for storage of paints, clay, plasticine, etc, for keeping individual boxes (folders) with the child's drawings, hand-made articles. A children table and two chairs, two armchairs, an easel or a board for drawing.

Two wooden sandboxes for working with wet and dry sand. They may stand on the floor or, if necessary, put on the table.

A vessel for working with water (it may be a bowl or plastic container).

An inalienable part of the safe space of the office is the analytical setting or frame, which has the containment and structure-forming function. Usually, at
the beginning we introduce the child to the rules of time, stability and fee. We tell him/her that he/she will come at the set time on the set day and will stay in the office for 45-50 minutes, after the end of the analytical hour he/she will have to leave the office having left there his/her symbolic fee. The child must also know about the fee that the parents pay – "the indicator of the significance that his/her parents attribute to his/her well-being" [5].

Importance of an attentive attitude to setting these frames for the further therapeutic process is enormous. We could quote a fragment from "Little Prince": "Little Prince returned the next day. "You'd better come always at the same time," the Fox said. - If, say, you come at four o'clock, starting from three already I will be feeling happy. And with every minute I will be feeling happier. At about four I will be already excited and anxious; I will cognize the price of happiness! And if you come whenever you wish, I will never know when I should wait for you and prepare for your arrival. It is necessary to respect ceremonies". "And what ceremonies are?" – asked Little Prince. "This is also something long forgotten,
[1] - the Fox explained. - "It is what distinguishes one day from another, one hour – from other hours". Thus, a certain ritual of actions creating stability and continuity of the psychotherapy process is secured.

At the initial phase, children react to these limitations in different ways. Some say: "I will not go away from here, I will live here", "I will come here every day", "It's not true, my time is not over yet, we have just started", "How much more time is left?" And it is important for us to patiently reflect and process the child's anxiety related to separation taking into account his/her helplessness regarding controlling the time. The ending time finds a child by surprise. In such situation, a sandglass becomes a life buoy. Gradually, a child seizes the time due to the stability that he/she obtains in therapeutic relations, and then he/she, relying on his/her own internal rhythm and feeling, can wrap a session up him/herself, without referring to the clock and with absolute precision. His/her symbolic fee turns into "memory knots" of events during the therapeutic hour. It can be kept, forgotten, brought for several sessions in advance, calculate, thus expressing one's gratitude or dissatisfaction in connection with the relations development stage. [3]

As a rule, a child leaves his/her works with the analyst, who provides for reliable storage. Important for a child is creation of a container space for his/her creative works and any products arising during the therapeutic hour. [2]. It is a special box where hand-made articles, pictures and the symbolic feel are kept, as well as a folder for pictures. It might seem that it is nothing special, but, at the same time, for a child this is representation of the experience of being protected and his/her own value. According to the Jungian analyst D.Lyard, "separation with a creativity product results in disconnection – differentiations, and at the same time – recognition of the value of the object created" [5]. To illustrate, a small fragment of a session with a child:

Asya: "I want to mold a picture. Will it be preserved?"
Me: "Yes... You want to preserve and protect it, you worry that something might happen to it. I will put it into your box. I keep everything that you do. Photos in your album, drawings – in the folder".

Asya: "It is good that in a folder, that it's kept in my folder – and let me see the picture where I drew with my hands, for I have forgotten it". I reach for the picture.

Asya: "Beautiful".

I: "You like it".

A container for creativity products is the part of confidentiality that the analyst provides for the child promising not to tell the parents about what the child reveals to him/her, except for special cases (when the issue is inflicting damage on him/herself or other people). It is always difficult to organize, since parents would like to know about what takes place behind the door of the therapeutic office. At the very beginning it is important to provide parents with the opportunity of asking a great number of questions – what the psychotherapy process is and how it is organized. As a rule, we ask parents to avoid insistent interrogation of the child and let him/her decide what and when he/she tells them. While the analyst can speak during meetings with parents about the process overall, about its stages, omitting content of the sessions from the story. Caring of confidentiality is an important safety factor for the child and forms confidence in relations with the analyst. It makes it possible for him/her to feel the value of his/her own inner world and to get the experience of safe frames.

In order to provide for safety for a child, it is important to inform him/her about that it is not allowed to inflict any damage on him/herself, the analyst and surrounding objects. It is suggested to express all destructive desires and fantasies in words – passing to actions is forbidden.

When the safe space has been created and is supported with reliable frames, the child discovers the opportunity to experiment with the office as a transitional space, thus using very different options.

In the office, children are happy to draw in the way they want to, using the free drawing technique. Graphic materials are needed for expression of feelings, desires, needs. They can be used for expression of both the clear realized feelings and unclear undifferentiated ones and are means of symbolic expression of the unconscious material.

Lots of children prefer expressing themselves through creative work with clay and dough. These materials can also be attributed to natural ones. Plasticity, changeability is characteristic of them. They symbolize vitality, connection, continuity, dirt, creation and destruction. Clay reveals the opportunity of spontaneous manipulation and creation of casual objects, which often results in systemic creative activity. Therefore, it is important for creative self-expression, creation of compositions, sculptures, as well as for acting out the desire to get stained, for removal of too rigid social prohibitions, for expression of the feelings of aggression, pain.
For the majority of children, the game with sand and water is important. This is also unstructured natural material – plastic, changeable, having the deep symbolic sense and archetypal value. It allows conducting both a constructive, and destructive game. For expression of a wide range of feelings (aggression, sorrow, joy, etc), especially for reserved children, who are not allowed at home to get physically or psychologically stained, i.e. they are not permitted to freely express their emotions. It is used as a basis for creating composition (sand pictures) - "one's world". It is possible to build landscapes, mountains, river, lakes, etc.

The child can use such natural materials as: pebbles, shells, roots, crystals, bark, acorns, dried grass, flowers, feathers, pieces of fur, snags, chestnuts, walnuts and hazelnuts, wooden bars. These materials enable the contact with nature, they symbolize vitality, connection, continuity. They are needed for creative self-expression, creation of compositions, collages, sculptures, they stimulate fantasy, it is possible to use them in work with sand.

Using sand in a blue box and a great number of various miniature objects, the child can build sand compositions. Sand pictures are a reflection of dynamics of the child's inner world, through symbolic development of the "world" in the sandbox. In the collection of miniatures, there must be figurines of wild and domestic animals, various living environment. They make it possible to act out instinctive impulses, fears, be associated with the world of animals and symbolically express conflicts and problems through animals' world and relations. They make it possible to project on them the maximal amount of realized and unrealized material. Lots of animals figurines acquire a deep symbolic sense of the individual and collective unconscious. They allow the child indirectly acting out conflict material, while playing in the "animal family". This is a safer opportunity for a child to express aggressive feelings through "bad animals". By passing responsibility for aggression to a wild animal, the child learns to recognize his/her feelings and to openly express them.

Miniatures of people (children, men and women, different professions, with different expression of emotions, of different size, age) and various objects a person needs in life (cars, a doll house, houses, household utensil, etc) take an important place. The child needs these figures for realistic expression of his/her needs, emotions, desires. They make it possible for the child to act out the conflict material of relations in family, at school, kindergarten, by attributing a certain symbolic sense to the figures.

They stimulate fantasy, they are necessary symbols for projection of archetypal contents of the individual psyche, collective unconscious. Miniatures reflecting the ideas of various religions and mythologies and numerous children fairy-tale characters are needed for creation of fairy-tale, mythological and religious plots. They make it possible to project both negative and positive feelings and experience.

Lots of children enthusiastically use puppets, which enable the child to play his/her fantasies and to express needs and emotions indirectly and safely for
him/her. When the puppet is put on the hand, the child not just interacts with the help of the puppet, but the effect is created in the game that not the child manages the puppet, but the puppet expresses something with the child's help. Puppets can take on different symbolic values. It is important to have people dolls, indefinite dolls without the face, fairytale dolls, animal dolls, thus both predators and victims. Puppets can be used for creation of theatricals, spontaneous playing, making stories, etc.

For many children, the so-called regressive toys are important: dummies, bottles with a dummy, the plaid, "hut", toy and real food (use of real food depends on the analyst's attitudes). All these materials may provoke the theme of guardianship and expression of emotional needs and dependencies. They make it possible to address the earliest traumatic experience of the child. They provoke regression, fantasies about the child's birth, make it possible to animate infantile fantasies. They are especially needed and effective in diagnostics and work with problems conditioned by insufficient parental guarding, can be used in work with neglected fears and as comforter toys when the child encounters difficult therapeutic or real situations.

As a rule, in the child office we would find a shelf with various costumes and masks attributed to stimulating playing materials. They enable children to try on different roles and to play with fantasies or scenes from their real life. These may be some social roles reflecting the child's aspiration to maturity and independence, or fairytale ones, reflecting the child's need of force and magic for changing the situation.

For expression of aggressive feelings, the child may use fighting bataks, throwing darts, punching ball, hammering in nails. These materials provoke the theme of expressing force, aggression, anger, offense, rivalry. They are especially important for shy, dependent children, for children with strong fears. They make it possible to express suppressed aggressive feelings in a socially acceptable way.

A great value is attributed to construction materials (blocks, constructors). These materials allow the child's creating his/her constructions, and they may be creatively-oriented and be valuable as they are (an unusual car, aircraft model, etc.), or have an important sense and be created in the context of a game situation (for example, the child builds a house for a family, a ship for rescuing animals, etc). In the constructing process, important aspects are capacity for analysis, creativity, self-appraisal, aspiration to achieving the result, acceptance of a failure, the feeling of the own value, the possibility to destroy and build again.

Thus, a dynamic picture of the inner life of a child in the context of his/her everyday relations with the outside world gradually unfolds in the office. Relations with the analyst become important, full of sense as new forming relations and as relations of transference. For this reason, stability and regularity of meetings is important. Attention to omissions and vacations. For children, as a rule, it is more difficult to tolerate periods of separation, and a post-card sent by the therapist may help them to carry off the separation period, especially when this is long summer
vacations [9]. Preparation for separation is also important, it is important to warn children in advance, so that they had time to express their feels, get angry and accept inevitability of separation.

Eventually, any psychotherapy ends, and in children analysis this is an important stage. Completion of the analysis or psychotherapy process is prepared beforehand and is related with various rituals that facilitate the farewell for the child. As a rule, at the final stage, the child together with the analyst "travels" through his/her works: looks through the pictures, albums with photos, hand-made articles. If he/she wishes, the child can take away anything that he/she would want, or he/she might leave it for storage with the analyst. Based on the symbolic fee, the child may regulate the number of farewell meetings: "I will bring 10 more pebbles, and then we will say goodbye". Sometimes, it is important for the child to hear that he/she can come back if he/she needs it. It is especially important for the child when the therapy ends without his/her desire and is rather related to the parents' decision or conditions of a situation in life. In such cases, it is important to provide the child with no less than four meetings for joint working on the unexpected separation. It also happens that these meetings cannot be organized, and then a postcard or a letter is also important, which would put a certain full-stop and will leave the door of the children office open for the possible return.

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REFLECTIONS ON TRANSFERENCE AND COUNTERTRANSFERENCE IN CHILD PSYCHOTHERAPY

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The phenomenon of transference and countertransference always bears a shade of incomprehensibility and fascination, as these are related to the experience of feeling, sensing and trying, and to a lesser extent – to cognitive processes. At the same time, theoretical knowledge backed up by positive and negative clinical experiences proves that without the opportunity to reflect and comprehend, i.e. to set a distance, to form a space "between", experience of transference and countertransference feelings transform into acting out... The ability to comprehend makes this process conscious, such where the creative source appears.

Verena Kast speaks of transference and countertransference as of a special case of the archetypal needs reflecting the "Bond Archetype" [2].

My paper is an attempt at a dialogue on transference and countertransference as a "creative bond" with the unconscious of the client in the analytic situation.


The Definition of the Concepts of Transference and Countertransference.

Transference is a specific illusion that develops in relation to another person and is unknown to the subject. Transference contains features of recurrence of relations with a significant figure from the past, but the subject experiences it not as repetition of the past but as something belonging to the present in relation to that particular person. Spontaneous activity of an individual is impacted by the internal image of the "Other". In the transference situation, the analyst becomes the external object on which qualities of the internal object are projected. (Vasilyeva N.L.) [1].

Countertransference. I string along with words by the Finnish analyst Veikko Tahka (2001) that the analyst's psyche is the only source of knowledge for him/her. Maximum understanding of another person's psyche is possible only through maximum use of one's own psyche as a tool of perception, registration and conclusion [1].

Recognition of one's psyche as a reservoir of knowledge and feeling makes countertransference one of leading tools in my analytical practice.
Next, I would like to dwell on specific features of transference and countertransference in a child psychotherapist's work.

James Anthony (Anthony, 1986) believes that countertransference phenomena are likely to occur in work with children than with adults. This is due to the fact that factors causing the reaction of countertransference in psychotherapy of children and adolescents can be triggered by three sources: the therapist, the child and the parents (family) [3].

**Countertransference factors related to children.**

"A child's transference is open and seems primitive, and all of his/her preferences are rather directed towards the action, not verbal associations, which prompts the therapist to regressive reactions in countertransference" (Kohrman, 1971) [3].

"In therapeutic work with children, the therapist often encounters libidinal and aggressive drives manifested in actions, and there is a high probability of direct and more in-depth personal reactions on the side of the therapist rather than when desires and fantasies are verbally expressed by the client" (Schowalter, 1985) [3].

"Small children are free to touch the analyst, look under the skirt of her dress, rush towards him/her or kiss him/her, thus regardless of the child's sex, this provokes the therapist's strong reactions" (Pien, 1983) [3].

Drawing the conclusion of a greater involvement of the child therapist in countertransference feelings, we should note several factors:

- Interaction with a child occurs at the preverbal level.
- Working with primitive and regressive material, including primitive defenses.
- Direct expression of needs and demands requiring satisfaction.
- Direct expression of hostility and anger.
- Direct physical contact.

**Countertransference factors caused by the parents and family.**

Parents and the child form a sort of a therapeutic alliance. The child often needs support from parents, who act as an auxiliary Ego, so cooperation between parents and the therapist make the therapy stable. On the other hand, unconscious transference reactions of parents and the therapist's countertransference feelings can destroy the container.

- Feelings of parents: alienation and failure, associated with the transference feelings of idealizing the therapist. The therapist, in their view, is an exemplary parent, they attribute the qualities to him/her that they would like to enjoy themselves, or they would like to see them in their own parents. Idealization causes the therapist's countertransference feelings of excessive responsibility or the feeling of pressure and control.
The mother may experience the feelings of inadequacy, jealousy and envy, as well as the sense that she competes with the therapist for the child's devotion, in this situation a female therapist may be trapped in maternal transference and react with countertransference joining the competition.

Parents not exercising due care of their children, unable to emotionally respond to their needs and treating them harshly cause the therapist's aggression. The therapist may often not be aware of the identification with the child.

The feeling of fear of progressive trends of the child threatening manifestation of a family pathology and inadequacies of the parents provokes interruption of therapy. The therapist feels helpless and unable to protect the child, betrayal.

Countertransference factors conditioned by the therapist's individuality.
The hazards encountered by a child therapist in his/her inner world:

- Release of the therapist's fantasies, his/her reactions to libidinal and aggressive fantasies of the child.
- Ban on sexual countertransference. Unresolved Oedipal needs and desires may merge into one desire – to be loved and needed.
- Excessive stimulation of the child's need for the therapist's dependence may manifest itself through the choice of work with children deprived of parental attention.
- A therapist having unmet narcissistic needs may develop negative transference when confronting with feelings of helplessness, inadequacy, worthlessness in work with adolescents.
- "Replacement parent", such image the therapist may associate with when working with some young clients.
- The child's transference may affect the therapist's desired unrealized in childhood, this is manifested in the tendency to take a defensive position and to suppress one's feelings, to be overly demanding, rigid, formal.
- The countertransference reaction may occur when the therapist identifies him/herself not only with his/her patient but also with the patient's parents, reacting to them as if they were his/her own parents. The therapist may encourage a teenager to cause resistance to authority figures, takes his/her side during conflicts with parents.
- Excessive identification of the therapist with the child, may lead to denial of one's own aggression and aggression of the child. This may hinder integration of split off parts, the therapist plays
the role of a "good mother", while the "bad mother" remains outside of the therapy.

- The nature of countertransference is conditioned by the child's image. For example, the therapist may consider a child as a "victim" or "innocent", etc.
- The therapist's narcissism may be threatened by very wealthy parents very successful in their professions, or colleagues bringing their children for therapy. Difficulties with countertransference are more likely to occur when the patient belongs to the age group of the therapist's own children or the child's problems have much in common with problems of the therapist's children, or with childhood problems of the therapist.

The personality and the inner world of the therapist, without a doubt, are always involved into the countertransference process.

"Psychoanalytic psychotherapy can be regarded as the client's journey in a fantasy world accompanied by the sensible and helping therapist, a travel making it possible for spiritual sources of the two people to meet" [3].

**Literature**


**SAND PLAY INTERPRETATION**

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Martin Kalff thought about the boundaries and symbolic implications of the sand play verbal interpretation. The central idea of sand-therapy is the idea that the sand play can express a part of a person's unconscious, and thus the non-verbal level of the consciousness becomes realized.

When we talk about interpretation of symbols and sand play pieces, we must realize that verbal interpretation of the images can never be exhaustive. Verbal interpretation should be such that symbolism did not disappear, and it needs to "wake up images". In the process of interpretation, one should avoid reduction of the complex sand play content to bare words and concepts. One must carefully
take into account the client's inner world, leave open other options of understanding as well.

When interpreting, it is important to remember that experience at the image level is always plural. This is indicated, in particular, by Lovenfeld, according to whom experience at the level of primary mental systems is organized into "clusters", which may contain elements of absolutely different stages of life. This means that an image may include experience of the prenatal phase, early childhood and adult life, the present may be superseded or, on the contrary, concentrated. In most cases, it is possible to find out no more than a part of the entire experience concentrated in a single image.

Accurate interpretation requires more than the function of thinking. All the four psychological functions described by Jung: thinking, feeling, sensing, intuition, must act as one whole. Therefore, a good interpretation is based on: 1) subjective factors – barely perceptible impressions (e.g., a scene built in sand causes the feeling of sadness) or intuitive understanding (when a person is visited by some premonition having no exact basis, 2) objective factors – biography of the client, his/her anamnesis, statements and observations (for example, only animal figures are used in a play); and, finally, rational conclusions about the reason for using only figures of animals. Interpretation is never limited to a dry statement on objective facts, but always includes subjective impressions of the therapist. Interpretation is an art form containing part of both the rational and of the irrational. Interpretations are necessary and important for researching and understanding, however, when working in sand, one should refrain from verbal interpretation.

The mastery of interpretation may help understanding the play process, make it clearer and more vivid. But this understanding must not be directly poured into interaction with the client. The ability to formulate thoughts about the therapeutic process during sessions is secondary, while there is a more important skill – the ability to understand and follow the processes that occur with the client. It is necessary to once again emphasize that the most important task is to create the conditions when the client has the perception of a free protected space.

If we approach interpretation of the symbolic process of playing with pre-selected attitudes and theoretical concepts, this may interfere with the therapist's ability of being objective. However, deepening of interpretation is a correct approach, but it must take place taking into account the direction of the client's individuation process, which on the one hand protects against errors, while on the other – increases the vital healing power of the client.

20 steps towards interpretation

In the process of interpreting a certain image in sand, according to M. Kalff, one must take into account a number of aspects.
1). **History and the current external situation**

Interpretation cannot be successful without taking into account the history and the current external situation of the client. Thus, depending on the particular history of a client, the same sand picture may have completely different meanings.

Development observed in the form of images must be related to the client's external life situation and his/her subjective perception of how he/she feels, good or not good. We must also recognize that changes taking place in the sand therapy process may be of the foresight nature, they may explain even a later moment, i.e. they do not explain the past but express future changes in life.

2). **Content of the hour**

Content should be observed with precision. It is important to note:
1) what the client said,
2) interactions appearing between the client and the therapist,
3) non-verbal expressions by the client (sadness, anger, joy, etc.)
4) transference (accusations, feeling of heaviness or fatigue, rage, etc.)
5) any comments or emotional reactions of the client towards the very sand play.

An important key to understanding of certain plays may also be the client's dreams and wishes.

3) **Emotions and feelings in sand pictures**

When we start interpreting a sand picture, it is recommended to examine our own emotions and feelings, which arise in us when we observe the picture. These may be not only feelings caused by the picture in general, but also those raised by its parts. How does a certain scene affect us? Do we perceive it as cold, happy, sad, irritating, soothing? Do we react to it with impatience, anger, relief? After examining our reactions, we must double-check how we felt before seeing the sand picture and we must correlate these feelings with our own situation in life and with history. It helps to realize one's own projections and countertransference. In order to exclude our own projection, we must compare our emotional reactions with the feelings that the client had when creating the image.

4) **Using the space**

It is important to pay attention to how the space is used: whether the sand picture is full or empty, whether the space is evenly used, if there are empty halves or patches. A very packed sand picture could indicate at excessive unconscious activity. Empty pictures may indicate depression or lack of internal energy. At the same time, empty pictures, depending on their type and presentation method, may express inner clarity, calmness or emptiness (emptiness not in a negative sense, but like a spot on an old picture erased in order to create a new image).
Recurrent empty halves of sections of the sandbox in consecutive plays may indicate deep inner imbalance and inability to imagine and express threatening or painful inner experience.

Too shy persons with low self-esteem often choose small sections of the box. In general, it is recommended to consistently observe a number of consecutive sand pictures to understand how use of space changes and evolves.

5) Use and choice of sand

It is necessary to note what sand is selected – dry or wet. Sometimes wet sand can be perceived as dirty and cause discomfort, or it may be perceived as something that is fun to play with, as opposed to dry sand, which cannot take a stable form and is fluid in its nature. During the play, one should track whether sand remains intact or takes a form, is compacted or used to create some touch sensations. Reluctance to touch and mold sand may indicate the fear of being unconsciously involved into something or difficulties of building a relationship with the bodily aspect of life. Tight ramming of sand is connected with the need to control one's feelings or being forced to control them for the fear of unconscious involvement into something.

6) Key forms in sand and placement of figures

It is important to observe which forms predominate. Rounded sand forms may indicate rather a sensual feminine manner of the client, while geometric, precisely structured forms reveal predominance of male or intellectual values. These forms may be produced on purpose or arise by chance, indicating presence or absence of the will and intention, or the degree of tension / relaxation in the person.

Some sand forms may resemble shapes of the human body or internal organs. This may indicate the bodily plane concerned in this process.

Similarly, when considering a picture we must observe use of toy figures, how they are ordered (for example, whether they are freely distributed in the space or are ordered according to strict geometrical lines).

7) Dominant colors

It is necessary to observe which colors prevail in the play. Richness of colors represents vitality, lack of color – escapism or depression.

8) Use of the blue bottom

The bottom represents water. One should observe whether the patient reaches this line when moving sand aside. When he/she does this for too long, this expresses the fear of "going too far" into the unconscious. But when he/she from the very beginning strives for the bottom, this may indicate access to the deep-lying energy nourishing side. One also needs to observe whether the water plane is used as water, or next to fish some houses, trees are placed, so that the water-land
line disappears. Sometimes, animals or objects associated with water are placed on land or by the water. This may indicate that the client's ability to discern is not sufficiently developed.

The blue bottom can sometimes be used in an absolutely different way, for example, as a very clean (sterile) surface compared with a hospital room. How to interpret these options of using the bottom, largely depends on the context.

9) Using the figures

It is worth noting whether figures are used or not. If yes, then one needs to determine whether the client selects figures belonging to a particular category. It is important to note whether he/she uses, for example, only human figures, without animals, or whether all of them are female, or friendly. Appearance or disappearance of vegetation can also be an important indicator of the internal state of the client. For example, appearance of green vegetation after a series of pictures without it may indicate an increase in life, vital power of the client.

Avoiding use of figures and installing abstract forms in sand can be in many cases a sign of resistance, especially if this happens throughout the process. Ignoring figures may also have another reason. Some of deep inner layers of consciousness are rather abstract in nature and the client may wish to express them without figures.

10) Placement of figures in space

Some therapists associate different corners of the box with specific meanings. For example, they speak of maternal and paternal corners, etc. and then interpret events taking place in one of the corners. M. Kalff believes that this method of interpretation must be used with reservations.

According to him, interpretation of a sand picture should start from the far side moving towards the near one, instead of just talking about the top and the bottom. The things that the client puts away from him/herself, in contrast to those located closer, can be understood as being further from the mind of the sand player. Thus, it is necessary to note whether the client stays at the same place or, which is especially characteristic of children, changes his/her position at the box.

Moreover, what is at the opposite sides of the box's diagonals matters as well (this is the greatest spatial distance between two objects in the box). Figures arranged in this way sometimes illustrate opposite qualities of the client.

11) Degree of differentiation

The degree of the picture's differentiation can be seen as an indication of the extent and intensity of "I" development. The degree of differentiation may be different from randomly placed objects (scenes of fighting, a struggle in which it is not clear who is fighting against whom) up to well-organized pictures with clear boundaries. A zoo picture may indicate positive differentiation of instincts and the matching power of "I".
12) Relations among figures and regarding parts of the field

It is very important whether the selected figures are related to each other, whether they interact or stand alone, separate from each other. This may indicate, first, feelings of the client towards other people, and, second, how he/she connects individual inner elements of the consciousness. Moreover, the way of expressing relationships may indicate which form of relationships (mother-child, father-child, female-male, human-animal, dominance-submission, friendship-aggression, etc.) prevails and how it changes in the process.

We should also observe relations among different parts of the picture. People with severely disordered psyche often place parts of the picture that are not related to each other closely spaced.

Another aspect of connection is expressed in use of bridges. It is necessary to not only observe use of bridges, but also whether bridges connect something, or they are set with no apparent function. Bridges that connect similar parts (objects) may indicate weak will, failure or hesitancy.

13) Image of faces in sand, shapes and figures of plasticine

In the process of acquiring experience of the self, it is an important point when something very authentic and personal rises to the surface. This may be the moment when the pieces prepared in advance are not enough or sand is used for picturing a face or a body, or figures made of other materials are included.

14) Dynamic or static picture structure

It is important to note whether the picture includes movement (e.g., prancing horses, a road someone runs along, a river with boats, streets with traffic, etc.) or movement is blocked or completed (lots of horses in a narrow street).

We must ask ourselves: do we again and again observe closed systems (a lake without inflow or runoff, fences without entries or exits, etc.) or the picture offers outlets for accumulated energy? But even here, the interpretation must take into account the quality of the closed systems and that they express – rather aspiration for security, concentration and limitation, or expression of blocked energy or prevented activity. We must pay attention to whether the movement is controlled, targeted or random.

15) Presence of volume in sand compositions

Sand can be used to draw something on it (although figures may also be used), i.e. to create 2-dimensional pictures. Some people either build something in sand, as if afraid to move up or deeper, to use the third dimension. Probably, the key inner content cannot be realized or experienced in this way.
16) Proximity to consciousness
Sand pictures can be analyzed in terms of their proximity to the consciousness – then we pay attention to whether they display scenes of everyday life or distant spaces and times or a fantasy world, which leads to unconscious realms.

17) Interpretation of the symbolic content
This item relates to interpretation of sporadic symbolic meanings of individual figures or motifs in a sand picture. One needs to have thorough knowledge of symbolism of fairy tales and myths, religions, and dreams to do it. We must realize that each symbol has two different poles: a positive and negative ones, and between them there is a huge number of possible meanings.
To define the meaning of a certain symbol in an individual sand play, we must link our knowledge of symbolism
1) with a specific sand picture, and 2) the client's situation.
When doing this, we have to each time decide which meanings of the symbol fit or don't fit. The symbolic meaning should not be applied blindly, each time we need to revisit various meanings and justify why a particular meaning is important for understanding the picture. All personal associations and emotional responses of the client regarding a certain figure should be taken seriously.

18) Interpretation in relation to the entire process
This item is, according to M. Kalff, one of the most important aspects. A separate picture can be understood most adequately if we look at previous and subsequent pictures. For example, a greatest achievement is when a person, after a series of unstructured pieces, builds a well-ordered picture. Or when a reserved person, who built rigid patterns, starts feeling calm creating a picture filled with water and all kinds of stuff.
Previous pictures should be stored in memory and one should immediately notice changes, a child may again and again build fight scenes, which frustrates us, because we do not see any progress. However, more accurate observation helps us to see development as meaningless and purposeless fighting of all against all transforms into an orderly battle between two clearly defined enemy armies fighting for clear goals.

19) Interpretation in terms of the internal development scheme
At interpretation, one must take into account the development pattern, which Jung described as the individuation process, it is particularly important to recognize manifestation of the self. Manifestation of the Anima / Animus, and the Shadow are essential as well.
M. Kalff recommends to consider development schemes by various authors (S. Freud, E. Neumann, E. Erikson, prenatal development phases by S. Grof, et al.).

20) Interpretation from the perspective of the relationship between the patient and the therapist

Sand play can be a mirror of the relationship between the client and the therapist. Manifestation of the self may be a natural result of the relationships that develop in the free safe space. Kalff is inclined to the hypothesis that there is the so-called "deep transference", i.e. relationships between the client's self and the therapist's self).

Relationship among figures and objects, which are reflected in the sand play, point out how easy or hard they are for the client, how to develop the contact between the therapist and the client, what impact of conscious and unconscious reactions of the therapist is observed. Sometimes very definite figures selected by the client consciously or unconsciously express the quality of the therapist. These figures may be associated with the client's feelings towards his/her parents or other significant people. It may also be vice versa, these figures may reflect properties opposite to the therapist's properties. A certain content of the sand play can be understood as a reflection of transference and countertransference.

M. Kalff believes that the list of items above is not exhaustive, but rather helps to realize that there are also other viewpoints that may be of interest for individuation. Special importance of any item can only be defined in conjunction with the holistic process and in interaction with the other items.

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STOLEN CHILDHOOD
Physical and Sexual Abuse in the Family.

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Outline
• Introduction
• Representing a clinical case
• Clinical aspects of a psychological trauma
• Working with a trauma within the analytical approach

Almost all children in their early age have stimulating sexual contacts varying from those caused by curiosity, explorative actions of small preschool boys and girls and up to humble but more purposeful experiments among teenagers and youth. Such sexual contacts taking place based on mutual consent appear as rather educational and contributing into the process of growing up, not traumatic, especially if no severe punishment follows.
them and they are not accompanied by fantasies about frightful consequences.

Misery happens when sexual activity is instigated by an older person and exceeds the child's ability to comprehend the affects and conflicts that arise or emotionally manage them. The degree of a trauma is related to the divergence between intensity of the pernicious stimuli and the ability of the child's Ego to cope with this.

The abovementioned influences what meaning sexual experience will have for a child and how it intertwine with his/her psychical development and influence his/her further behavior.

However, a sex-related incident as it is does not appear as the only, simple and immediate reason of difficulties arising. Sexual experience is not an isolated event, against a neutral, normal background, it takes place in the general context of psychological development of a child and complicated, changing family interactions. Preceding family experience strongly influences how a child will be able to cope with an abuse episode. The quality of relationships existing between a child and caretakers and between a child and the offender play a role as important as the sexual act as it is. And an even more important role in consequences' development. Children can be especially vulnerable to such an abuse if they feel lonely and if they lack adequate care at home; they readily react to interest and benevolence on the part of other people.

Sexual abuse on the part of strangers in the form of exhibitionism and voyeurism or more serious actions, such as touching, embracing and caressing at children playgrounds, in school corridors and cinemas may strongly affect a child living in a normal, healthy family. A child can tell about the incident to his/her parents, get consolation and support in his/her feeling of offense and profaned innocence, as well as get help in mastering of self-defense methods.

Abuse accomplished by family members is usually more damaging than abuses committed by strangers. It implies betrayal and exploitation of the child by those caring people and authoritative figures to whom the child is attached and whom he/she has to trust. Thus, the child has even less opportunity to seek for help. And his/her feeling of helplessness, loneliness and distrust are aggravated.

Sexual abuses in family rarely appear as an absolutely new phenomenon arising in a previously well functioning family system. In a crisis family situation a child is already programmed for susceptibility to the risk and vulnerability for abuse. Often parents have excessively interdependent or mutually unsatisfactory relations. And they may have non-marital relationships and even if their marriage is not collapsing seemingly, at least they are not able to provide children with adequate love and care.

It is usually characteristic of incest cases between a parent and the child that one or the both parents feel lack of understanding and care on the part of the partner, the result of which is one-sided or mutual distancing and lack of warmth, loving cooperation. A child inevitably feels lack of care, especially on the part of the parent who is more depressed, reserved or indifferent. The other parent and the child, equally deprived and needy, turn to each other in search of love and tenderness, which may be easily physically sexualized. The parent uses libido attachment of the child for his/her purposes.

Sexual abuse is widespread in very patriarchal families, in which both senior men and the father intimidate their wives and children, make them helplessly subdued and sexually abuse them. Sexual abuses may be accompanied by physical violence. That results in helplessness of the mother, forming of low self-esteem, depression and abnormal interpersonal relations.

It is interesting to analyze sexual abuse of children within the framework of the
Oedipal development stage, especially in the case of incest within the family. Welder (1960) characterized the Oedipal complex as "a kind of preliminary rehearsal of the future sexual role with parents or their substitutes as an object". In a family inclined to sexual abuse, there are no warm, libido, satisfactory relations between parents that the child could follow in his/her fantasy as the example. The child has already suffered certain deprivation and approaches the "rehearsal of the future sexual role" with genital aspirations strongly undermined by the permanent thirst for love and care. An ordinary, "healthy" Oedipal complex cannot develop under such conditions, a boy can hardly address warm genital aspirations to his cold, not empathic mother; a girl expects basic maternal care from the father. Such deprivation makes a child vulnerable to any offers of love and care.

As it was mentioned by Anna Freud (1965): "For the reason of their inability to care of themselves, children have to be satisfied with any care offered to them". [4]

Clinical Case: "Stolen Childhood"

"I have no dreams now. New Year holiday as a holiday. I don't believe in miracles. I am not able to fantasize. I will be a salesman of clothes. I get up early at 6 a.m. I go to bed late at 11 p.m., sometimes even later".

...this is how the internal world of the 9-year old patient who had been in analysis after a psychological trauma opened to me.

In my article I will ground on this clinical case and the book by Donald Kalsched "The Inner World of Trauma", which reflects specific features of the analytical psychology approach to working with traumas.

The psychological trauma is an acute destructive experience that causes the child's unbearable psychic sufferings or anxiety.

Kalsched uses the word "trauma" for denotation of any experience that causes unbearable psychic suffering or anxiety with a child. An experience is "unbearable" in the case when usual protective measures of the psyche, which Freud defined as the "protective screen against stimuli", appear not enough. The trauma in this understanding is both poignant destructive experience of childhood abuse, which is so frequently mentioned in modern literature. A specific feature of such trauma is experiencing of inexpressible horror before the threat of dissolution of the "unifying I", what Heinz Kohut (1977: 104) referred to as "anxiety of disintegration". [1]

C. Jung (1928) considered the trauma as a traumatic complex, quotation:

"Traumatic experience causes dissociation of the psychic. The complex appears beyond the will control and for this reason it possesses the quality of psychic autonomy. Actually, such autonomy lies in the complex' power of revealing itself regardless of the will of the individual and even opposite to his/her conscious trends: to assert itself tyrannically over the conscious reason. An explosion of an affect is complete invasion of the partial personality that sets down on an individual similar to an enemy or a wild animal..."

Going back to the clinical case:

The mother and the son came for psychological assistance, with the problem of sexual abuse in the family. At the moment of the visit, the child was 6 years and 4 months old, the mother collected documents for militia. The child was examined by the legal medicine commission, in the conclusion they mentioned protracted penis anal penetration with transformations in the rectum mucous.

From the anamnesis: now the family is divorced (the parents divorced one month prior to revealing the incident). Before that the child told the mother: "Let dad leave". The mother mentioned that she discovered bruises and sores on her son's body but she did not
pay attention to that. After the divorce the mother allowed the father to visit the child on weekends, leaving them alone. Once, having come back from work, she discovered that her son's underclothes were bloodstained. This fact was the reason to appeal to militia.

The patient's parents had excessively interdependent and mutually unsatisfying relations. The father liked drinking, was unfaithful, exercised violence and aggression towards his wife, both in the period of pregnancy and after the son's birth. The father long (till the age of one) did not approach his child's pram, was apathetic and cold in their relationships. He stayed at work for whole days and came home drunk. The mother till the age of 2.5 brought up her son alone, and when he was three she returned to her work leaving her son with her husband and the granddad (her father). The mother worked without weekends, with business trips. It should be mentioned that her work was hardly productive. In this period the father started paying a lot of attention to his son, he took him with himself. At that moment the father got a friend whose child was of the same age as my patient. The friends spent a lot of time with their sons. After such joint walks, my patient could come home with scratches and bruises. To the mother's questions: "What happened?" he answered: "Nothing, I fell down, had a fight..." At this age the mother remembers that her son had a clinical death.

Complaints of the mother are related to the son's state: fits of aggression, high irritation level, insomnia, night hysterias, talking when dreaming, fears, regress in development, stammering. The mother reports that Denis started asking that the mother sang lullabies for him before going to sleep.

From observations: as of the moment of examination, regress in development was observed, manipulative games with toy cars (which is characteristic of three-year old children), being reserved, unwillingness to set contact, suspiciousness. The mother was worried because the son was to go to the first class.

A few words about the psychodynamic development. The child was born with asphyxia, till the age of 7 month retardation in development was observed, the first steps were made at the age of 10 months, the child did not speak till the age of 3.5 years old (there were problems with speech, they addressed a speech therapist).

In the family domestic history, it is observed that Denis was repeatedly subject to traumas: unfavorable situation in the family, physical violence of the father against the mother; drunkenness, sadomasochistic acting out, where there is no place for the child. In that period, the child had neither the father, nor the mother.

The mother was near the child and, at the same time, absorbed in the state of depression. According to Andre Green, a mother in depression is a dead mother.

What can be the reason throwing a mother into depression? A. Green mentions the following stress situations in life: betrayal by the husband, death of parents, miscarriage, abortion. These aspects, activating a woman's depression, can be inherited from generation to generation – from mother to daughter.

For description of these cases, Green uses the term "transgenerational transmission".

A child does not know what disturbs the mother. A mother emotionally rejecting her child cannot understand him/her and, thus, offer what he/she needs. This situation causes serious transformations in the psyche of the child, who does not know what actually happens. Exactly at this instant the child loses any value of relationships with the mother, which afterwards, in the course of life, will be reflected in devaluation and loss of relationships with other people.

It is possible to summarize that the feeling that develops with a child in the earliest
relationships with his/her mother is the foundation, on the basis of which his/her further cooperation with other people develops. Coming in therapy, patients with such difficulties of psychical functioning cannot understand how the analyst can help them in their difficult life situation. They are, as a rule, possessed by a strong fear of forming of relationships. For this reason it is hard for them to develop transference, and, if it still happens, they project on the psychotherapist the image of their depressed mother. Patients see therapy as "dead relationships" and in accordance with these transference conditions they experience the feeling in the analysis that what happens in therapy is only suffering additional to the ones they already have.

Such patients, according to A. Green, form a "black hole" – emotional emptiness, abyss, such condition is accompanied by intensive experiencing of anxiety.

Such "hole" in the psyche of an individual as described above is a result of the observed destructive attitude of the mother to the child. The child loses his/her mother, but not the real one but the imaginary, and at this stage he/she does not hate the mother at this stage, instead there is only a wound and pain as a reaction to the spiritual trauma. With the loss of the symbolic object carrying out the primary care, the libido sexual cathexis is lost, there is no libido embedding into the object. At this moment the child submerges into depression and stops developing. This can be expressed in strong retardation of physical development, especially influencing the child's growth. These children often have height and weight insufficient for them. Such process of libido withdrawal of the mother's object from the child's "head" A. Green names decathexis or psychical murder of the child's mother. [6]

If we consider cases of incest between a parent and child, it is usually characteristic that one or the both parents feel lack of understanding and care from the partner, the result is which is one-sided or mutual distancing and lack of warmth, love, cooperation. The child inevitably feels lack of care, especially from the parent who is more low-spirited, reserved or indifferent. The other parent and the child, equally deprived and needy, turn to each other looking for love and tenderness, which are easily physically sexualized. The parent uses the libido attachment of the child for his/her own ends. Thus he/she commits a betrayal in relation to the child using his/her trust, abusing the pleasure that children usually get from stimulation of erogenous areas.

Thus, Denis loses both his mother, but not the real, the imagined one, and the real father. With the loss of the symbolic object performing primary care, the libido sexual cathexis is lost, there is no libido embedding into the object.

According to A. Green, "cathexis" is what makes human life bad or good, but necessarily having a sense. An important aspect is also A. Green's statement that a person discovers cathexis only when he/she feels that he/she is losing it.

This loss of cathexis, which plays the key role in forming the phenomenon of the "dead mother", takes place approximately at the 8th-9th month of the first year of a child's life, when attachment to the mother is formed. At the same moment the child starts recognizing the figure of the father as the third person participating in his/her relationships with the mother. But the "dead mother complex or syndrome", according to A. Green, will show up much later, already in the Oedipus situation. At this moment among other psychodynamic factors presence of a strong desire of mother is observed in the Oedipus constellation. But this desire, according to A. Green, does not include the mother, it has an embedded unknown object of a sore loss. At this instant, the child may have compensatory premature attachment to the father.

There is another aspect of the phenomenology of the "dead mother" indicated by A. Mondell, which it is necessary to consider here. It relates to affects processing. Everyone
admits that derangement in early relationships between the mother and the child makes its contribution into relative inability of the child to regulate his/her affective reactions. This statement is based on that infantile homoeostatic processes are regulated jointly by the child and the mother. This violation of affects regulation may be accumulated because of asynchronous child-mother relations, because in accordance with Bion's theory, the mother is the container and initiator of the primary child's anxiety.

The fear of experiencing intensive feelings observed in a child convinces us of that his/her affects, in actual fact, are out-of-control. If the mother is emotionally inaccessible for the child, she is also distanced from herself and from her body, and this dissociation between the soul and the body is communicated to the child. Thus, the mother proves her inability to assist to the child in his/her experiencing of affects. Under these conditions, the child's self will be flooded or inverted. [6]

Let us go back to the child's story. For the patient, examination at the legal medicine commission and testifying in militia appeared as a repeated trauma (retraumatization). At that moment the child needed protection and help, when he told in militia how the father frightened him with his "fox".

A copy of pictures from the legal medicine commission: (annex photos No.1,2,3,4,5).

As a result of retraumatization, fears and reluctance to draw were observed with the child. Denis started surviving and stopped living creatively, his creativity appeared blocked.
Psychotherapy

Psychotherapy of the patients who experienced early trauma is complicated due to powerful resistance of the self-preservation system.

Within the framework of the psychoanalytical approach, these defenses are designated as "primitive" or "dissociative".

Splitting, projecting authentication, idealization and devaluation, trance states, switching among multiple identity centers, depersonalization, psychic numbing.

In spite of the fact that these defenses are an obstacle in psychotherapy and for adaptation in further life of the patient, Kalsched mentions their life-protective wisdom and archetypal nature and significance.

In his studies, Kalsched arrives at the following impressive conclusion:

"Traumatized psyche continues traumatizing itself; the people who experienced a psychic trauma constantly find out itself in life situations where they undergo repeated traumatizing".

A trauma splits the psyche, fragmentation of consciousness takes place, different fragments (Jung named them split parts of the psyche or complexes) appear organizing themselves in accordance with certain archetypal patterns – dyads.

The most typical picture is: regression of one part of the Ego towards the infantile period and, simultaneously, progression of another part of the Ego (false I). The regressive part of the personality is usually represented in dreams in images of vulnerable, young, innocent creatures – a child or an animal, which, as a rule, are hidden or feel ashamed. At times, this part is represented in the image of a pet: a kitten, puppy or bird (Denis at the beginning of the therapy asked the mother to buy him a puppy, he named him Angel – and the mother bought it).

At the same time, the progressing part of the personality is represented in dreams with images of mighty benefactors or evil creatures that protect or pursue. [1]

What splits the psyche? Exactly the anxiety based on an unconscious fantasy, which, according to Bion, a depressed mother cannot contain.

Jung's opinion is interesting:

"A lot of people experienced traumas as children or adults without forming neurosis out of them, while other people develop neurosis... This initially somewhat bewildering result brings down to nothing the etiologic value of the early sexual trauma, because, as it follows from it, it absolutely does not matter whether the trauma existed in actual fact or not. Experience teaches us that fantasies can impact as traumatically as the traumas that took place in actual fact." [1]

Experience of work with adult patients proves that the fantasies that they had in their childhood are as traumatic as abuse that really happened.

Jungian analysis enables us to understand which the intrapsychic impact of this trauma and to find a method of treating the incestuous wound. Jungian analysis emphasizes studying of dyad mother-child relationships in the early development period.

At treatment of the patients whose parents were not able to properly perform their parental function, it is hard and difficult for the analyst to provide for protection, create a confidential situation necessary for development of the therapeutic alliance and positive transference. The therapeutic relationships rather remind relationships of a malefactor and a potential defender or the pursuer and the victim. Nathan Schwartz-Salant describes such couple as a sadomasochistic dyad, focusing its attention on the sphere of transference-countertransference. [1]
The objective of psychotherapy with victims of a psychic trauma is achievement of the place where reality is not denied and productive fantasy (imagination) keeps its vitality. When the victim refuses identification with the father as an aggressor. When the patient stops being overwhelmed with fright, stupor, feeling of guilt, being abandoned, anger, and instead of these feelings sorrow of losing parents comes: the father and the mother unable to protect him/her.

In the case of my patient, restoration of the cognitive sphere appeared to be the primary one. In a year Denis entered the first class. He succeeded in socialization, he has friends among classmates, there is a close friend whom he protects, and although in the class there are boys who from time to time punch him, Denis succeeds in rebuffing. He began visiting a section of martial arts. Denis now has his first love.

He studies well, especially he succeeds in mathematics (12 points), English (9 points), Ukrainian (7 points). He reads 120 words per minute with a methodologist, and with the teacher – 78 words. At school, there are no drawing lessons – they were replaced with mathematics, which could not but make Denis happy. He does his homework himself, he does not like fairytales, loves adventures, stories. Denis now had a diary, in which he makes his personal records.

The trauma is splitting of the reason, body and spirit. Kalsched asks the question – "Where does the spirit leave?" And answers: "The life-giving source of psychic life or what we refer to as spirit leaves when the reason and body are separated. The spirit gets encapsulated in certain "somatic" unconscious conditions". [1]

The body lives its own life – in the state of bodily stupor - numbing, immobilization, anaesthetizing. And although Denis attends martial arts classes, he so far does not demonstrate good coordination and ability to master his body.

Studying of the world of nature and mythology allows us to understand the decisive role of biology and instincts in forming and resolution of the trauma. We are a living, breathing, pulsating, self-regulating, reasonable organism, not just a sophisticated chemical compounds. We must to identify with our animal roots. [3]

Trace your own reactions as when you watch a cheetah running at the speed of 70 miles per hour persecuting its victim. You can notice that the antelope falls down dead a moment before the fatal moment when the cheetah jumps on it. It looks as the animal is doomed to premature death.

It is physiology, not pathology.

The antelope that falls down is not dead. Although "outside" it seems weak and immobile, "inside" its nervous system as a result of the pursuit is still activated. Although the antelope hardly breathes, its heart contracts madly. The brain and the body continue obtaining those matters (adrenalin and cortisol), which helped it at the escape attempt.

Possibly, the antelope will not be eaten at once. A female cheetah may draw its immobile (almost dead) victim into bushes and leave to search for its babies hiding somewhere at a safe distance. Thus, a little hope for rescue appears. The temporarily "frozen" antelope has a chance to recover from the shock state, be able to tremble and shake to discharge the greater part of energy retained by its nervous system, and then as if nothing happened, run to look for its herd.

Another function of the stupor (or immobilizations) state is anesthesia. If the antelope is killed, it will not feel pain.

Since we are animals to an extent, the trauma is a fact of life.

However, to the extent that we represent social animals, it must not be a sentence
in life. It is possible to learn from experience of animals and instead of cast aside our instincts, we can rely on them.

As the trauma is "locked" in the body, it is in the body that it is necessary to look for an access to it and the path to healing. Under conditions of real support, the body will discharge the blocked energy, similar to the flow of a stream rushing into the sea. [3]

Words are used as empathic reflection, not for explanation. It is not necessary to help a child to "get rid of his/her archetypal defenses", we can only be empathically present in relation to him/her.

In the analytical setting, when working with a trauma the analyst will experience the following countertransference feelings: the state of stupor, freezing, being abandoned, distrust, absorption, rage, which are gradually replaced by body symptoms: tremor, pricking in the body, palpitation, sweating, feeling shortage of breath, suffocation or pain in the chest, nausea, stomach ache, dizziness, fear of losing control or the fear to go mad. This may signal to us that the patient abandons the state of psychic stupor (immobilization).

Jung once said that simple acting out of the trauma does not represent a healing factor:

"Experience must be reproduced at presence of the doctor..." (Jung, 1928).

Presumably, presence of a witness of experience is necessary for constellation of the "otherness" that activates the psyche as the "third" factor. [1]

In order to better understand the depth of Jung's thought, let us turn to the ancient Greek myth about Medusa Gorgon. This myth reflects the essence of trauma and describes its transformation.

Mythology teaches us a lesson of the courage with which it is necessary to meet a danger.

Myths remind us of our deepest expectations and reveal forces and resources hidden in us. They are the map of our true nature, the ways that bind us with each other, with nature, with space.

The ancient Greek myth about Medusa Gorgon reflects the essence of trauma.

According to the Greek myth, the one who looked right into the eyes of Medusa at the same moment turned into stone... and instantly petrified. Before meeting face to face with the snake-haired demon, Perseus turned to Athena for a piece of advice. Her recommendation was simple: under no circumstances to look straight at Gorgon. Following the wise advice, Perseus used his shield as a mirror in which Medusa was reflected, and he was able to chop off her head without being petrified.

If you want to heal a trauma, it is necessary to know that it is impossible to fight it straight. This may become a hard lesson. If we make the mistake by directly confronting with trauma, the Trauma does the same thing to us as Medusa.

In accordance with its nature, it turns us into stone, the more we try to overcome a trauma, the more it absorbs us.

But here is what the myth further tells us.

Two creatures appeared from Medusa's wound: Pegasus, the winged horse, and Hrisar, the warrior with a golden sword. A horse is the symbol of the body and instinctive knowledge; wings symbolize transformation. The golden sword means penetrating truth and purity. All of them together represent aspects of those archetypal qualities and resources that a person must mobilize for healing after meeting Medusa referred to as a trauma.

According to another version of the myth, Perseus collected drops of Medusa's blood in two vials. One vial possesses the ability to kill, and the other – to bring the dead back to life. Here, the ambivalent nature of trauma reveals to us: first, its destructive
capacity to take from the victim the ability to live and be happy in life is revealed. The other side – the trauma's paradox – is its ability to transform and revive. Whether the trauma will be a cruel and punishing Gorgon or a means allowing flying up towards heights of transformation and perfection depends on how we approach it.

Medusa is a trauma. Fear turns us into stone.

Trauma is what unites all of us, because everyone has once in life encountered it. As well as blood from Medusa's wound, trauma is a gift. From the misfortune as we imagine it, a trauma may become what it really is – a natural mechanism of personal, social and global transformation.

**Literature**


**STAGES AND PROSPECTS OF WORK WITH "EARLY" ISSUES IN CHILD PSYCHOTHERAPY**

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Based on clinical material, the article presents stages of work with a child with early issues. Key phases of the psychotherapy are presented and theoretically substantiated, their content is described, genetic analysis is conducted, main methods of work are described.

**Key words**: "early" issues, negative maternal object, stages of psychotherapy work, containment, empathic mirroring, reasonable restrictions.

This article presents conceptualization of the experience of psychotherapeutic work with children whose problems are rooted in peculiarities of psychological development at the earliest stages: in infancy and early childhood. Usually, these issues are referred to as "early" ones.

At first glance, problems of these children are extremely diverse. Among key ones, it is possible to mention difficulties of adaptation in children's environment, lack of motivation, lack of interests, learning difficulties, stealing,
aggressive behavior with peers, teachers, relatives, auto-aggressive behavior, somatic symptoms. Social conditions of their lives are also diverse. These children may be both in full and single parent families, they might have siblings or not, their families may have various levels of affluence. However, there is something in common in complaints heard from their parents, in results of psycho-diagnostics, in the course of psychotherapeutic work.

When studying the history of these children's development, one discovers that for one reason or another each of these children was not able to acquire in their infancy any stable experience of containment by the "good enough mother" [3]. Moreover, at later stages, these children had no experience of moderate firmness of the father. These development features led to severe difficulties in emotional life and social adaptation of such children.

Note that analytical work of S. Freud's time was aimed mainly at addressing patients' problems conditioned by inadequate resolution of the Oedipus complex [8]. Recently, psychotherapists and psychoanalysts observe that more and more patients have major difficulties associated with problems of their passing early development stages, i.e. they embody the psychotic and borderline personality organization. Besides, currently the focus of research is increasingly shifting to peculiarities of psychic life of the young child and the possibility of psychoanalytic and psychotherapeutic work with psychotic and borderline patients [4; 5; 6; 7]. However, only a small number of works are devoted to studying aspects of psychotherapeutic assistance for children with "early" issues [1]. Thus, the problem of peculiarities of psychotherapeutic work with children having difficulties of development at pre-Oedipal stages appears to be relevant.

Based on clinical material, the article presents theoretical understanding of such child's problems and describes the psychotherapy process.

**PSYCHOTHERAPY PROCESS**

**Introduction.**

Valentina, the mother of an 11-year old boy, Alyosha (all the names are changed) contacted me for assistance. She was a young, attractive woman, who looked frightened, discouraged, and barely held back her tears. She came for the meeting with her son. The boy was tall and thin, with a very straight posture. He looked aloof and downcast, avoided eye contact, his movements were highly constrained. It seemed that he did not have hands at all.

During the conversation, the mother informed me that Alyosha and his classmates at school were accused of stealing. During investigation of the incident in the headmaster's office, Alyosha could not explain anything, he denied the fact of stealing, and only repeated that he would commit suicide. He repeated the same thing at home, while weeping intensely. In the conversation with me, Alyosha denied the fact of stealing, and he threatened suicide "because I can bear that no longer". The boy was saying all of that dryly, as if what was happening had no direct connection with him.
Alyosha brought with him several of his drawings. These pictures appalled me. All of them were created with peculiar care, details, abundance of similar or identical characters. On one of them, a battle of fantastic inhabitants of two realms was shown. I tried in vain to find a safe place in this drawing, but the picture rather represented absence of any chance to survive. The second plot was pictured on a checked double notebook sheet with a ballpoint pen. It was a computer game scheme, where characters were tiny identical little creatures depicted schematically. There were about a hundred of them, all of them were in a maze with lots of floors, various obstacles, hazards, among them: invisible poisonous gas, collapsing lifts, poisonous crystals, sharp teeth, exploding bombs, etc. The game definitely, according to Alyosha, was to end with death and destruction of everything and everyone.

The mother said that such pictures were typical of Alyosha, he drew them in abundance, and at the time of the address drawing became obsessive: the boy even woke up at night to draw. Alyosha also woke up of nightmares. In one of them, Alyosha's classmates perished one after another in an amusement park. Alyosha narrated the dream in detail, with horrific details of tortured children, while he remained calm and detached.

Alyosha's drawings frightened Valentina, as well as she was frightened and upset with the fact that she "just cannot understand her son", and "can no longer live like this". Among Alyosha's difficulties, the mother also mentioned distraction, inability to maintain order. He lacked interest for learning, academic performance was low, and Alyosha was afraid of teachers. Alyosha had no friends, he did not have any hobbies. In his spare time, he drew or designed. The boy was extremely dependent on his mother: only with her, he could eat, get ready for school, clean the house. Alyosha did not have neurotic symptoms, but, nevertheless, he could play with imaginary objects, was afraid of the sound of bells and of that a killer might peep through the window.

It was decided to conduct diagnostics in order to understand Alyosha's issues, and later the psychotherapy contract was concluded. A course of individual psychotherapy was recommended for Valentina.

History of development.

In Alyosha's history, there are lots of evidences of his family being disunited, of instability of emotional ties between the spouses and among generations. Valentina and Alyosha's father were neighbors. Valentina did not love her husband but agreed to marry him for a reason not quite clear for her. According to her, in this way she wanted to leave the parental family. Valentina described her mother as cold and alienated. The father – as a warm, sincere person, but he rarely was at home due to employment in military forces. But in the history of the grandfather, there was also a fact of early (at the age of 13) leaving the parental family. He traveled to the far-away Leningrad, where he was enrolled into Suworov military school. Very little is known about Alyosha's father and his parents.

Alyosha was born soon after his parents' wedding. Valentina suffered
difficulties with manifestation of maternal feelings, considered it more important to
maintain cleanliness and order than to worry about the child's emotional comfort.
Virtually from the moment of his birth, Alyosha had artificial feeding, and the
mother not always took him in her arms even while feeding. Valentina recalled
with regret: "I would often put a bottle with milk in his bed, while I left to press his
diapers. For some reason, I thought that was the way to do it right". In Alyosha's
medical record, there are entries showing that up till the age of 3 months his
development was in line with his age. Later, he started lagging behind in physical,
emotional and speech development.

When Alyosha was 3 years old, Valentina's parents moved to Kyiv, Valentina and her son soon moved in with them. She did not see her husband since
that time, first she maintained telephone contacts, then it also broke off. As a result,
Alyosha's parents divorced "by mail". Valentina cannot explain the reason for these
events, neither can she define her attitude to her husband. At the time of referral,
nothing was known about Alyosha's father.

Some time after the moving, Valentina married again. In the course of the
therapy, her husband attended parents' meetings, looked as dependent, unable to
warm emotional relationships. He did not interfere into the work, but was unable to
understand its sense.

Life at home and communication in the family were rather formal, devoid
of warmth: work and school on weekdays, doing homework in the evening,
housekeeping on weekends. Valentina described her position regarding upbringing
as too strict. She always doubted whether her son deserved certain benefits and
often answered the question negatively. "It was some kind of survival," - said
Valentina in the course of work. Interesting is Alyosha's symbolic picturing of the
family as three trees. He portrayed himself as a willow with a large hollow in
the center of the trunk, in which an owl lives. The mother in the picture appeared in the
form of a "palm tree on which no coconuts grow". The father (grandfather) was
represented as a "tropical oak entwined with vines".

Let us note that theoretical understanding of the nature of such patients’
difficulties and construction of the principles of their therapy were the focus of
writings by H. Kohut [6], O. Kernberg [4], H. Spotnitz [7]. Moreover, understanding of Alyosha's emotional experiences and the history of their origin
can be achieved through the prism of Melanie Klein’s views [5; 9].

It seems that Valentina did not get enough experience of empathic
mirroring from her mother in early childhood. Thus, to some extent her
insufficiency was offset by warm relationships with the father, which were formed
later. This gave her the opportunity to successfully to some extent enter into
relationships, study and work. The feelings of guilt, compassion, fear of losing an
object characteristic of the depressive position were accessible for her. But the
depressive anxiety often turned up excessive for Valentina, and she protected
herself against it by using defense mechanisms characteristic of the paranoid-
schizoid position. Valentina built relationships with her husband as dyadic ones,
which reproduced relationships with the maternal object. When the child appeared in the family, the obvious impossibility of forming triangular relationships was discovered, and the marriage ended in divorce.

At Alyosha’s birth, Valentina again plunged into her unfortunate early experience and acted cool and aloof, unable to contain anxieties of the child. Not having enough experience of introjecting the "good mother", the psychic structure of Alyosha did not form a stable "good object", which would serve as a basis for stability of the Ego [5]. In contrast, the "bad object" continuously confirmed its existence [5]. It took characteristics of totality, the qualities of the pursuer and vengeance. The situation was complicated by the fact that Alyosha did not have a positive experience of communicating with his father. The father, perhaps, could carry the message: “Life is possible even so, even when having a “bad mother” inside”. In this way, he would offer an opportunity to identify with him. But Alyosha did not have this chance. These facts led to extreme unreliability of the child’s psyche.

The key defense mechanisms used by Alyosha were splitting, projection, introjection, projective identification. Salvation for Alyosha was the opportunity to express the aggressive material overflowing the psyche on paper, in the form of compulsive drawing. Such methods were not enough not only for creativity, but also for the child's adaptation. The family was brought to psychotherapy by the boy’s unsuccessful attempt to extend his defense repertoire by ways to filling deficits, which were used by other children. The evidence of failure and activation of the internal pursuer in the situation of hearing charges from the school principal disclosed the child’s proximity to the idea of death.

Both the son, and his mother wanted to make changes in their lives and relationships. The psychotherapeutic work lasted just over a year, in the regime of 1 session with the child per week plus additional parent and joint meetings. Several stages stood out during the work.

At the initial stage of work, which could be referred to as the aggressive chaos stage, Alyosha brought a lot of drawings. The drawing was used by the boy, among other things, as a method of communication at the sessions. Typical topics of the pictures were war, seizure, destruction, demolition. The drawings were schematic in nature, they could present up to two hundred identical details or characters. Poisonous gas, «stinking brew», devastating sounds, erupting volcanoes, lightning and thunder killed characters of the stories drawn. People could also be destroyed by a variety of huge mechanisms. Alyosha accompanied his games with sounds more like noises from an inanimate world than human voice.

However, in this period there appeared drawings disclosing a deeper layer of his psychic life. In one of them, redrawn several times, Alyosha pictured a creature resembling a person with a big head in a corner. Around his neck, there hang two large oval "beads", and in his hand he held a bone with eyes and the mouth. In the center, he located a scheme of successively connected eight islands.
It was all like a small child with signs of the both sexes and the scheme of his/her digestive tract. Another picture reflected the story of "Planet Halo". "The ship is flying to capture the planet Halo. Halo was first the planet Earth. But Martians from a base nearby captured it, and their monsters sent a nuclear beam to the Earth. Because of it, the planet first split into two parts, and then – was shattered into pieces. And then it turned into Halo. Halo is a ring. The inside part of the ring is the Earth, while the outer one – the cosmic world. This other one must be detached”. Moreover, there appeared pictures of a general cultural, transpersonal context: the image of an eye in a triangle, pyramids.

During this period, Alesha also actively used the sandbox. In sand he, as well as in the drawings, located lots of same-type characters, who perished at the end of the game. These were figures of people, robots and machinery. And there never appeared in the sand any animals, houses, trees or flowers. Characters of the games always died of hazards discovered at the end of the game (bombs, poison). Typically, early in the game Alyosha thoroughly and long placed toys in the sandbox, and at the end he poured water into the sandbox, and mixed the toys with mud.

As it can be seen, at the first stage of the psychotherapeutic work, there was active projection of the psychic contents. Alyosha informed about the chaos inside, which was aggressively aimed and led to death. At the same time, the aggression could find an external object only in his dreams, while in reality it was directed at destruction of the Ego. The story of splitting and subsequent fragmentation was revealed, and finding a way out from the situation in the form of preserving the structures with an internal void (the planet “Halo”). Encouraging in the prognostic sense were the drawings that revealed beginnings of the Ego or a “good object” (“the small person and the scheme of islands”).

At this stage of the psychotherapeutic process, I used active listening techniques. I also reflected Alyosha’s actions and virtually did not touch the emotional side of the games and drawings. Most often, I felt horror, helplessness and hopelessness. In each of the sand pictures, I tried in vain to discover meaning and observe at least some signs of change. It seems especially important to me that I did not lose hope, was searching for a meaning and waiting for changes. And although at the end of each session disappointment came upon me, I hoped again and again. At this point, I did not impose any restrictions on Alyosha’s activity other than the fee and duration of sessions. Alyosha more often than not forgot his payment or brought unwanted pieces of objects.

At all stages of the psychotherapy, the primary goal was containment and empathic mirroring. In the person of the therapist, the patient had to discover an object that is different from the bad one. At the first stage, mirroring occurred at the level of Alyosha’s discovering of his physical body (at the level of actions).

In the second phase of the psychotherapy – the stage of singling out the negative object – in Alyosha’s drawings and sand works there began to more often appear a protagonist. Sometimes it could be the leader of a tribe, more often – a
robot. He was huge compared to the other figures. Initially, this character could act in concert with others, fighting the enemy or the danger of poisoning, flooding, being eaten, exploding. Then, when the enemy was defeated or neutralized, the game ended with a nuclear explosion destroying everything. The explosion was represented by that the sandbox was poured with water.

At the same stage, Alyosha acted out aggression through brutal cutting of a doll portraying a ruthless woman. And after that – he pictured a starved mummy eating human flesh.

At this stage, apart from reflecting Alyosha’s actions, I started speaking about some of countertransference feelings related to what was happening. At this stage, it was increasingly difficult for me to maintain hope for the better, I was feeling more fear, and Alyosha’s aggression started taking on features of sadistic pleasure. I experienced growing impotence.

By this time, the situation in Alyosha’s family changed as well. It seemed that something had thawed in his mother, Valentina. In one of the particularly touching messages that Valentina wrote to me between sessions, she said that after a quarrel, the mother and son sat in an embrace and wept.

The end of this period was marked by that Alyosha started pouring more water into the sandbox filling it to the brim. He seemed to be triumphant, have unlimited power and use it only for destruction. Then I decided to set limits and allowed him to pour a limited amount of water into the sandbox.

At the second stage, out of the general chaos a “negative object” was singled out in the psychological content. But fighting it invariably led to destruction of the both parties, as the “negative object” was the basis of psychic life, it was unseverable from the Ego. This struggle eventually revealed no prospects and the capacity to escalate negative feelings. Here, the form of life that brought satisfaction was “killing of the bad object.” At this stage, the work lied in introduction into empathic mirroring of the context of the feelings that were split off. Moreover, restrictions facilitating manifestation of aggression in transference were imposed.

From that moment, the third phase of work started, which can be already named the stage of forming relationships. Alyosha’s hatred and his fear started manifesting themselves in transference. Alyosha started spitting bits of paper, throwing clay, was able to speak about his dissatisfaction with me, threatened not to leave or not to come next time. Later, he enthusiastically discovered the method of fighting with bataks. That was also the time when the first construction appeared and was not destroyed in my presence. It was made on the floor from wooden blocks.

Over time, along with expression of aggression, Alyosha could experience success and grandeur. He started showing me tricks with fire and water. He also performed in front of me like a juggler with balls. At that stage, I was enchanted audience, which was quite consistent with my countertransference feelings. In addition, the feeling of tenderness appeared in countertransference.
A surprising moment to me was when I suddenly turned out to be involved into a game with balls. I experienced joy due to the opportunity to play with Alyosha as mothers often play with a ball with their young children. Since that time, we often returned to the game with balls: we juggled them, threw or rolled the ball towards one another, played skittles.

Alyosha no longer used the sandbox. The only time when he went back to it he put a sepulchral cross in the empty sandbox made of two toothpicks.

Alyosha’s symbolic fee changed as well: for last meetings, he brought tree leaves, twigs, flowers.

The culmination of this phase was Alyosha’s drawing, which he created with a marker on the magnetic board. At the same time, with an unusually childish shrill and breaking voice he accompanied the picture with a story. This was again a terrain plan, part of which was located underground. Above the ground it showed a compass – a reference point. The plan was drawn for me, and in the course of drawing I was moving from the entrance on the left rightwards, towards the exit. During the quest, it was necessary to rid the territory of some dangers. At the end, the main nuclear bomb represented the hazard. That bomb exploded, but that time it was placed in a secure storage and nothing close to it was damaged. Alyosha ended his story by drawing me outside near the exit. At the next meeting, Alyosha was playing with the "little man-spider", which survived until the end of the session.

At the third stage of the psychotherapeutic work, Alyosha had the opportunity to re-live his early experiences in relationships but to get a more empathic response than provided by his mother, and to acquire (I hope so) better containment experience. The result was the start of the "good object"’s forming, which at times now replaced the "bad" one. This stage could be called a relationships development stage. It is noteworthy that this psychotherapy phase appeared particularly severe for Valentina, and, as opposed to building up strength of her son’s Ego, she became more alienated and cold. As a result, she appeared not interested in continuing the work.

At the end of the work, Alyosha presented me a window flower. I still have this flower – it is important for me to care of it.

About a month after this picture appeared, we parted with Alyosha.

Six months after the end of the work I talked to Valentina on the phone. During the conversation, she informed me that Alyosha kept my letters and photos. Valentina noted that her relationships with her son became more profound. Communication of the mother and son no longer boiled down to homework and cleaning the room. They started playing, going for walks together, had bought bikes for all and taken a dog. However, she also reported on an incident when Alyosha accused his mother of failing to understand his problems and threatened suicide again. Valentine did not want to resume the psychotherapy.
DISCUSSION OF PSYCHOTHERAPY RESULTS

Analysis of the history of Alyosha’s development and of psychotherapeutic work with him shows how fragile the psyche of a child with early disorders is, how maladaptive their defense mechanisms may be. Their life strategy is aimed at "surviving" in a very aggressive internal and emotionally depleted, mean alienated environment. This case is a clear demonstration of how the fact of a theft, condemned in the society, is actually a cry for help and an expression of the hope for it by a suffering child: it is the disclosure of the fact of theft that made it possible to reveal the depth of the boy’s suffering, his thoughts about death, and prompted the family to seek for help.

Scopes of the internal aggressive chaos characteristic of children with early problems, lack of a "pivot point" for life are staggering. Discovery of this fact offers an insight into the causes of these children’s problems. Most children with early disorders get tired quickly, are often irritated, scatter-minded, have difficulties with learning, self-servicing, self-organization, they are to some extent socially isolated or lack warm emotional relationships with people around. The internal violent and chaotic content makes it impossible to concentrate on studies, to be persistent in achieving results, show a minimum psychic stability when encountering difficulties. Such child’s attitude to studies is full of hopelessness and the desire to somehow protect him/herself against unbearable demands. Due to internal chaos, the child cannot take care of him/herself and his/her territory: he/she is constantly in need of care in the spheres of nutrition, putting order, preparing homework. Performance of daily chores, maintaining a minimum internal balance take all forces and all time with such child as Alyosha is. Therefore, his life seems poor in events for a strange observer.

The reasons for social exclusion of Alyosha (his not having permanent friends, hobbies, lack of attention from teachers) are vividly displayed in the boy’s dream about classmates. It is obvious that the boy’s attitude to others around is based on hatred and fear. He inspired similar feelings with other people as well. This results in a certain pattern – a vicious circle based on projective identification – in this circle, there is no "good object", and the "bad object" confirms "badness of I". The result of this movement is escalating tension. This process manifested itself throughout the psychotherapeutic work – at the first and second stages – in projective material (sand compositions, drawings), at the third phase – in transference. Prior to psychotherapy, the only way out of this circle with escalation of tension was "destruction" of the object and, at the same time, "destruction of I".

This hopeless situation is actually typical of children with early disorders. Mothers of such children often complain of the things that indicate the described above "vicious circle". Usually, it looks so that the child at some points experiences tension (is sometimes angry, excited, naughty, passively resisting requirements), and calms down only if the mother "breaks down", "shouts", and
sometimes beats the child. As a result, in the mother-child relationship, there comes the time of cooling down, releasing tension, and then everything happens over and over again. Similar stories are repeated in other spheres of the children's lives, particularly in relationships with teachers. Fathers in these situations usually take a detached position or copy behavior of the mothers. In severe cases, as that of Alyosha, a close relationship seems so dangerous to the child and the mother that intimacy is sacrificed for the sake of distancing, the vicious circle described is held in the terrain of fantasies and only rarely manifests itself in behavior. For example, in the case of Alyosha, this pattern manifested itself in Valentina’s outbreaks related to her son's untidy room, during the scene in the principal’s office and at home afterwards.

In our opinion, the best result of psychotherapy in such cases is forming and consolidating another way of interacting with the world. Often, this issue is significantly complicated by the complexity of changing this pattern within the family system. Analysis of reasons for these difficulties and the possibilities of overcoming them is a promising task.

In this article, when considering Alyosha’s case, we demonstrate the possibility of finding a way out of the vicious circle. In the first phase of the psychotherapy, the inner turmoil was objectified, studied. In the second phase, the powerful "negative object" was introduced and became subject to a look from outside, as well as the vicious circle of aggression and destruction. At the third stage, the opportunity to develop relationships with an object other than the "negative" one was discovered. Sources of such object existed in the boy’s psyche (picture of the man and islands) and waited for their development. The hope of the mother and child to get help and the therapist’s hope for changes were the basis for progress in the work.

However, further development of events in Alyosha’s life reveals all insecurity of the progress achieved, the need for long-term work to strengthen and develop the new methods. We have nothing but hope that in the future Alyosha will be able to preserve the "other" experience, different from relationships with the "bad object", and will be able to seek for help.

Concluding, we should note that currently addresses from families in which children experience this kind of difficulties are quite frequent. In our view, this trend requires close attention and further analysis. But, tentatively, it is possible to mention the role of objective factors, in particular, gender attitudes in the modern Ukrainian ethnic culture. Some studies prove that Ukrainians are characterized by absence of masculinity / femininity stereotypes, the dichotomy of which is inherent in most ethnic groups [2]. Researchers note that representatives of the Ukrainian people are specific for their high emotional dependence on the mother: women, especially mothers, historically occupied a place of honor in all forms of their family and social roles.

In this case, Ukrainians are characterized by difficulties of separation from the maternal object. Children become highly dependent on whether the mother can
become "good enough" for them and cannot rely on support of the father during separation from the negative maternal object. It is particularly difficult for boys, because it is especially important for them to develop separation from their mothers, and they need to identify with the father.

Future studies should pay attention to researching historical and cultural preconditions of the phenomenon described, to better understanding of complexities of these children’s development and forming an adequate psychotherapeutic strategy.

**CONCLUSIONS**

Development of a child is first and foremost driven by relationships with adults important for him/her: his/her mother and father. The precondition for normal development is sufficient experience of containment by the mother and reasonable restrictions from the father. Insufficiency or distortion of such experience leads to formation of a weak psychic structure, insufficiency and inadequacy of defense mechanisms, predominance of psychic content and behavior of destructive trends over constructive ones. Psychotherapeutic work with such children involves working with their parents and goes through several stages, including: aggressive chaos phase, phase of singling out a negative object, the phase of forming relationships.

**Literature**

A CLINICAL CASE OF WORK WITH A CHILD TRAUMA AT HOSPITAL

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"The child cries in the symbol, and, consequently, lives"  
Gadini, quoting Dr. Satz

I present clinical material from my practice at Vydubitsky Rehabilitation Center. A sponsor NGO contacted the Center asking to provide psychological assistance for a child who had been attacked. He was hospitalized in a serious condition. The child (I'll refer to him as Vitya) lives in a small town. At the moment of the address, Vitya was 7 years old. His family consists of four members: mom, dad, and sister 7 years older than Vitya. The father is a construction worker, the mother – a technician. The working day of Vitya’s parents ends at 5 p.m., sometimes he came from school alone, sometimes his sister or parents brought him. On the day of the attack, he came home from school alone and did not lock the door. A man entered the house, previously convicted, in a state of an affect, and committed a senseless, brutal attack on the child. First, he beat Vitya, then struck nine stab wounds and overturned the furniture that was in the house on the child, then locked the door and left. About 15 minutes after the incident, the elder system came home from school, she saw the mess in the house through the window, and phoned her father. He came very quickly, broke down the door. Vitya was conscious and told his father: "Daddy, they've killed me". The attack resulted in the child’s damaged lungs, liver and spine.

From the child’s anamnesis. Vitya is the second child in the family of four. Vitya’s father insisted on his birth, he really wanted this baby and said that birth of the son was a double present for him – the son was born on the day of builders’ professional holiday. Unlike his elder sister, active and energetic, Vitya was shy and quiet, ate poorly. Up till the age of 5 he slept in the bed with his parents because of household limitations (the family was building their house).

My first encounter with Vitya took place in the hospital 1.5 months after the attack on him. This child's suffering was so great that he kept it to himself and could not verbalize his grief, fear and suffering.

At the first phase of work, I explained to Vitya in detail that I was a child psychologist, I treated with words and what had happened to him was not right, one must never do that. That he was strong and managed to survive. That he was experiencing different feelings, and I would come to him, bring toys, play with
him, talk to him. After multiple repetitions of such texts, Vitya turned his attention on me and allowed me to play with him. A child might often have the attitude when he / she is afraid to speak because he / she thinks that it was done to him / her because he / she was bad. It is important to tell the child that he / she is not to blame for what happened to him / her. Vitya stayed in the ward with one of the parents. There were also other sick children. In such conditions, it is difficult to create therapeutic setting. Vitya was a bed-patients, he could only sit up leaning on his elbows. In working with Vitya, I used play therapy or suggested drawing whatever he wanted (spontaneous drawing). In Fig. 1, in the center of the sheet Vitya depicts with a gray pencil a House on which stones fall from the sky. The House does not have a handle on the door and it has no foundation, as if suspended in the air. The sun is violet. The picture shows Vitya’s state: that of anxiety and depression.

I used the following therapeutic frame: I came to visit him twice a week at the same time, regardless of hospital procedures. On the child’s bed, I spread a rug and put toys (good and bad), everything for drawing. I offered him to independently decide how to use the stuff. My efforts were directed towards creating a transitional space, so that interpenetration of the subjective world of the child and the objective reality world could take place (following D. Winnicott).

Under a trauma, the psyche’s objective is survival. A trauma is an event that takes away the meaning. A trauma results in total splitting of the world into black and white.

Psychopathological consequences of a trauma are totally preconditioned by, on the one hand, the external event, but on the other – by the psychic factor. The external traumatic event in itself does not split the psyche. The internal psychological mediator caused by the trauma does the splitting.

In the next picture, Vitya uses finger paints. The drawing is similar to the previous one due to the layout on the sheet. In the center of the sheet, there is the House, but it differs from the previous ones in that some color appears there – the House is blue as the sky, there is a knob on the door. The House does not hang in the air, it is positioned on the ground of the saturated black color. The land in the picture takes up most of the page. The yellow sun appears there. The drawing evidently illustrates the split between the Ego and Self, which is an inevitable result of traumatic disorders in transition processes.

I use Jungian terminology. The Ego is the part of the psyche that is formed during growing up and maturing in relation to the internal and external reality. Its primary purpose and function is creation and preservation of the consciousness and maintaining personal identity. The Self is psychosomatic integrity, which is composed of consciousness and the unconscious, both individual and collective.

In the case of splitting, the world of reality and the world of imagination are separated. Somatic sensations cannot be realized. One cannot convey body impulses through words or images.
The traumatized Ego is "charmed" by the negative side of the primitive ambivalent Self.

In therapy, in the transference context, permanent transitions "there" and "back" take place, from the unconscious "charming" to reality. Movement between projective identification, or "I", and actual object relations takes place.

The following picture shows: the house, a crane, an angel painted with a red pencil. The house is drawn schematically, without the foundation, and it is empty inside, the car with a ladder or the crane is located over the house and is moving to the left, over the car, there is an angel – symbols of the transition space or the trickster – the threshold deity – appearing (according to D. Kalsched).

Vitya reveals aggression and can express it in an acceptable manner. In a medical facility, it is difficult to express aggression. I discussed with the medical staff how important it is for such a child to behave aggressively, i.e. to show feelings and to react towards what happens in general. At the hospital, Vitya had to undergo lots of painful procedures. The nurse (after an injection) allowed him to put a spider or a reptile on her, since for Vitya it was a way of socially acceptable expression of aggression. A great deal of aggression and resistance in Vitya’s behavior was focused on his parents. My recommendations were: to sustain these negative impulses, be containers for various emotions, including negative ones, to let the negative experiences that had accumulated in Vitya burst out.

At the next stage of work, I used the "projection" technique.

I asked him to draw the place where the attack took place, to choose the pencils that would mean the good and evil. This diluted re-traumatization gets closer to the pain. But Vitya was able to share this pain with me and his parents.

We completed the first phase of the work with positive transference. Despite the pain, Vitya experienced and expressed his feelings and affection.

The next stage of work after a month's break took place in another rehabilitation hospital. Vitya could move on a wheelchair. We worked twice a week, at the same time, in a separate room. This work was more like a regular job of a psychotherapist. The medical staff supported my request to conduct the therapy at the precisely set time and day in a separate room. I brought the toys and all the materials that we used before. These are necessary conditions to work out negative transference and resistance.

Initially, Vitya played the games of "Feeding", "Treatment," "House". These games manifested his desire to take care, I recognized his care and returned the message to him that in the game I can take care of his needs. The games inspired his fantasizing. Thomas Ogden described the sphere of fantasy as a realm devoid of the symbolic. This transitional area of "duality in unity" is what is necessary for healing a psychic trauma, both in transference and in all other respects, where "reality is not denied" and "imagination retains its vitality".

Vitya then went back to using finger paints, the next picture shows mixed colors forming a black, dirty color.
During the following sessions, he makes handprints, and then tears and glues the sheets together.

Anger and aggression are the inevitable result of connecting the parts of the psyche that were dissociated before.

They represent resistance of the consciousness. This resistance is an inevitable byproduct of the archetypal defensive process. D. Kalsched wrote that for a traumatized psyche one could hardly imagine anything worse than integration. D.Winnicott emphasized the crucial importance of destructive impulses for overcoming symbiosis with one’s sense of omnipotence. The child parts with the illusion of self-sufficiency based on omnipotence by allowing him/herself to feel love and hatred. The process of separation / individuation is launched.

Vitya draws messages for his mother, father and sister. In the center of the sheet, there is the House and a horizontal path leading towards the door with a handle. The House for the mom is the smallest, a bigger one is for his father, while for the sister – a large House decorated with colorful illumination in the form of a rainbow, and a tree growing next to the House. This shows Vitya’s relationships with his family members.

During the last month of our work with Vitya, we were preparing for separation. Vitya played with figures of animals on the one side and spiders and reptiles on the other. Between them, there were fights, the animals possessed magical skills. Then there came the Soldier and his Enemy, there were further battles between them. At the end, 2 soldiers were left, they slaughtered their mothers. In child therapy, it is not important to interpret what this game is about. Who these soldiers are and why they commit the violent act. It's like mother-infant relationships. The infant, having sucked from the mother's breast, fantasizes that he / she has destroyed it. In his famous quotation, D.Winnicott writes: "Hi, object, I have destroyed you. You are valuable for me, because you have survived, even though I have destroyed you. While I love you, I will destroy you in my unconscious fantasies”.

I started my report with the epigraph: "The child cries in the symbol and, consequently, lives". By paraphrasing these words, we can say that in the process of the therapy Vitya was able to integrate love and aggression.

At the end of the therapy, two images appeared: a doll with red legs (Vitya cannot walk) and Kapitoshka – a drop of water, a cartoon character. Accepting these images is a task for the next stages of Vitya’s development.

**Literature**

2. Винникотт Д.В. Игра и реальность. – М., 2002.
The article describes a case of a boy’s therapy. His family situation was rather specific. It influenced both the reason for the address, and the reason for interrupting the therapy. But, nevertheless, it can be traced how in sand compositions intensity of transference re-actualization is revealed, and how their sequence indicates dynamics of the certain psychic processes that took place due to the analysis. This helped the boy to transform his fears and confusion into creative expression.

I would like to present to you material of one case with the intention of reviewing some aspects of parental resistance leading to premature termination of analysis. I would also like to demonstrate how in sand compositions intensity of transference re-actualization is revealed, and how their sequence indicates dynamics of some psychic processes that took place due to the analysis.

In his lecture, "The Issue of Terminating Analysis", Ferenczi states that the active role in the context of terminating analysis should be given to the patient, and the analyst should not lose sight of the chance of that there is an impact of the analysand’s unconscious wish to keep a part of his / her neurosis, and that the reason for termination may be "exhaustion". He also emphasizes that patients should be clear that the analyst is not a real means of satisfaction but a fantasized one. He links termination of analysis with mourning over this discovery.

Sasha was brought for consultation following the recommendation of a school psychologist by his grandmother. At that time, he was 8 years old. The key complaint was difficulty in communicating with peers, teachers, parents’ friends. During classes, Sasha behaved inadequately: during a lesson, he could play games with imaginary characters. Sasha made friends with children in a specific way: he played games with them when he set the rules and was constantly changing them. Sasha looked very neat and well-groomed. In the process of the work, I tried to notice in his clothes the usual boyish negligence, but Sasha was always very neat and clean.

Sasha himself described his problem as the "bad behavior disease". He said: "I think that it is you who will be able to cure me of my bad behavior disease". It was obvious that the boy did not really understand what he was talking about. Sasha heard his "diagnosis" from his mother and grandmother, but he did not understand what exactly he wanted and what other people expected from him.
And then he quite frankly added: "I push my mother and grandmother because they do not notice that they do not love me, nobody loves me".

The diagnostic interviews revealed that the boy had a variety of somatic symptoms: cardiac arrhythmia, severe headache and constipation, which was resolved by using an enema.

The psychological examination revealed that the boy had very low self-esteem. His "I" was not sufficiently developed. Sasha experienced considerable difficulties in determining his own desires and suffered from the ambivalent feelings that he could not recognize and with which, naturally, he could not cope.

Family

It is very difficult to describe his family relationships. His mother returned me the questionnaire collecting anamnestic data saying that she had got confused in her own family history.

Sasha was the only child in the family. He was breast-fed up to the age of 3 months. While studying at the university, Sasha's mom accidentally got pregnant from a man who she had not wished to date. According to the mother, as a student, she behaved like a "hippie". This means that for several days she did not come home to stay overnight, was fond of alcohol and, possibly, drugs. She was registered with a psychiatrist (she refused to disclose the diagnosis). The delivery was successful, then the mother came to live with the baby’s father. She describes the father as a very inadequate, psychically deranged person. Participation of the father in the upbringing process, according to her description, endangered the child's life. When Sasha was 3 months old, the mother ran away from his father and left the child with the grandmother, who replaced his mother.

According to the family legend, which Sasha knows, the mother is his sister, and his real mother is the grandmother. And it was a great mystery of their family. The truth was cautiously concealed from everyone, including Sasha.

Sasha's grandmother treated him very tenderly. She took him to school. When he woke up at night for the toilet, he called his grandmother, she got up, put socks and slippers on him, turned on the light and escorted him to the toilet, so that he were not afraid.

Apart from the grandmother, the great-grandmother lived with Sasha, who used to beat him with a whip.

The mother, at the time of the address, lived with a man, and together they created some game software and very rarely went anywhere. The grandmother bought and brought foodstuff for them, or they ordered it online.

Sasha's mother produced the impression of an infantile, scatter-brained, lost in time woman. When she could not remember something, she got very nervous because of this. It seemed that inside her a catastrophe was about to happen.
Development story

According to the grandmother, till the age of 4 Sasha was a calm, submissive child. After 4, the grandmother began to worry that during a walk Sasha could go ahead and not respond when she asked him to stop. The grandmother was afraid that the child could go hand in hand, but only if he wished to. She described the boy as vulnerable, demanding, stubborn, gentle, aggressive, but quickly calming down in the case of gentle treatment.

We agreed that Sasha would come for psychotherapy. I asked the grandmother to visit a neurologist and psychiatrist with the boy. She flatly refused to go to the psychiatrist and went to a neurologist only after my long persuasion. The neurologist wrote that the boy was hard to contact, and in the corner she neatly outlined the diagnosis using the code “F 20.00” (paranoid schizophrenia). We met with Sasha 2 times a week for four months. Sasha always came for the sessions with readiness and joy, never missed any. He spoke about himself with enthusiasm. In communication with me it seemed that Sasha was open. The key word is "it seemed". Something important was missing in his descriptions. At first I could not figure out what was missing in his well-lined stories. Later I realized that they lacked feelings. With pleasure and interest he spoke about his routine. But his pleasure was to understand that in that way he was holding my interest. And only when he started playing I did not understand what could be done. The impression was that I was losing my own desires. And I had to obey the laws of his world, in which everything could change at an instant. He knows what should be and what should not. Any other wishes, which did not coincide with his desires, irritated Sasha, and then he, suppressing his irritation with difficulty, said: "Well, you do not understand at all that it must be this way". It was as if wishing something was just pointless. Sasha quite correctly described his feelings, but it seemed he did not feel them. He allegedly was "trained" to talk about them. Very often he used the word "by the way", several times per sentence. "By the way, we will play, or, by the way, we can also draw something, by the way". This could be interpreted as that he attracted attention to the impossibility of having one’s own desires. He was incapable of withstanding the understanding of that he had his own needs.

At the same time, Sasha could not show his feelings. He used a kind of stencils.

What with other people usually means a display of feelings, with him seemed to be a cliché. The feelings of sadness and regret in his world were manifested in the form of psychotic confusion. He was very concerned about whether he would own the good object, the good mother's breast, or not. And if he faced a refusal, he would be forced to live with it. Despite the roaring rage in his soul. It was very difficult for him to control that feeling. As it turned out later, it was characteristic of his family to strive for power and hold it.

Bion mentioned such states of the psyche, about which one cannot think, as beta-elements not transformed by the alpha function. When processing takes place, one can see dreams, symbolize, but while such processing does not take
place, all experiences are perceived as catastrophic. The impression was that Sasha did not even have the ability to communicate his feelings, he had nobody to talk to about the fact that he was not a brother for his mother but her son. It was the truth that the adults concealed from him. The Oedipus situation for him was very confusing. Typically, a child in his fantasy may be the husband of his mother, but not her brother. One can often hear a boy aged 3-4 saying that he would grow up and marry his mother. For Sasha, the important task was to acquire the Alpha function. Without it, it was impossible for him to process his emotional states.

Usually, the main object of a child's fantasies, desires, frustrations, hatred is his / her mother. But as Sasha’s mother was not sufficiently reliable and left him at an early stage, in his fantasies he could not focus his hatred against his mother. He was forced to form split off objects. It seemed to me that another central problem of this family was the fear of their own hatred.

Pretty soon it became clear that Sasha spent most of the time in daydreams. It was his way of coping with emotional pain and anxieties, in other words, his psychological defense. Indeed, the boy needed to somehow cope with disappointment over the fact that he had none to share his desire to know the truth about himself! The majority of people are characterized by expressing their feelings. Sasha seemed to need permission for expressing his feelings, ordinary to most people. Psychological defenses are a part of normal development, and everyone uses them. There are moments in any person's life when things fail. Most of us at such moments may feel weak and useless. Especially if there are others next to us who are much more successful. Usually, people try to somehow protect themselves from pain resulting from such feelings. Few of us can bear the pain of our failures for a long time. But outcomes of these experiences may be different. Someone after such experiences develops his / her personality in general. Many of great teachers, philosophers, commanders, artists, etc. went through suffering and the need to cope with reality. This path is hard to bypass, but it can lead to overall development of the personality. For such a path, one must have a strong ego. Only if a person is able to recognize his / her failure, he / she will have enough power to move on. The so-called de-identification should take place. It can only happen as a result of symbolization of the experience that has been accumulated by the person. But if a person has a poorly developed "I", the way out may be predominant use of psychological defenses.

I was surprised with the ability of all the family members to discover the cause of the child’s problems outside – in his sadist of the father, the imperfect school system in general and specific school teachers in particular.

Let us mention that Sasha used "escaping into fantasies" as the main way of coping with reality unbearable for him. The psychological defense of the "escaping into fantasies" type is, of course, used by everyone. Sometimes this defense plays an important role in human development. After all, in order to realize any of one’s objectives, one should first imagine it or dream about it. And it's a very exciting exercise. It is pleasant to fantasize about that you're successful, rich,
famous, happy, despite the rain and slush. But if such protection turns into the main way of coping with reality, problems are inevitable.

It was clear that with such behavior Sasha lagged behind their classmates. He just did not resolve the challenges of development typical of his age, immersed in the world of his fantasies. It seems that in this way it was easier for him to cope with his anxieties than in real life. He escaped into his fantasy world, where he alone was the master of his characters’ fates. Yes, he defended himself against the pain of his history, in which there was no place for him either with the father, or with the mother, against the pain of failure, but at what cost! Education had always been difficult for Sasha, though his intellectual capacity was quite sufficient for his age. In all likelihood, escaping into his imagination prevented him from managing the school curriculum and forming appropriate relations with classmates. These relations were very complicated. I could not figure out what kind of relations Sasha had with his classmates, but sometimes the grandmother brought him and said that he had not been to school because of the fact that he had headache since his classmates had bullied him before. When I asked how exactly they bullied him, the grandmother did not answer, and Sasha said that it was just the way they joked on him. At such moments, I was stricken by his inability to get angry and his desire to find an excuse for everything. I was scared to imagine what his anger could be if he became really angry with them. But when I remembered his story, it became clear that compared with how his parents had treated him, bullying by classmates did not present such a threat for him. However, this defensive behavior remained hidden from outsiders up to the moment when he started breaking rules and stopped being convenient for everyone. After all, the grandmother provided no specific details of his life, except for that he started running away from her at the age of four. Nobody just noticed that the boy was going deeper and deeper into his preferred psychological defense finding consolation and solace in it. How simple! You can delve into fantasies and imagine how easily you defeat enemies, how everybody around all of a sudden notices your incredible power, how you suddenly considered, Sasha was close to psychosis.

Initially, Sasha’s stories about his family were very spontaneous. Sometimes he would start talking about his great-grandmother, but it turned out that this statement belonged not to her, but to the grandmother. While the material was being unwrapped at the sessions, it became clear that all of it reflected Sasha’s anxiety associated with lack of understanding of the family situation, the confusion that existed not only objectively in their family, but also in his head. During the first sessions, we discussed various situations that occur in different families. The work was complicated by the fact that the grandmother categorically did not want to tell Sasha the truth. She explained this by saying that she could not do it because the current unofficial husband of her daughter would not be able to understand this
and would leave her daughter. And the grandma will have to live with the two children.

However, Sasha already knew the truth: the grandmother told me this secret at the first session in whisper at the presence of Sasha. It was obvious that he could hardly pretend to hear nothing. But we seemed to have the agreement that it was not allowed to say what was true. We talked about fears and his feelings about his family. We also talked about his ambivalent feelings related to relations with various people. But it seemed that relations with peers did not matter at all for him. At the first meetings, Sasha seemed to ignore all of my questions. He froze and was waiting for something. When some time passed, he answered, but not directly to the question asked, but seemed to give me riddles. For example, when I asked him what his mother’s name was, he said he really loved his mommy. In the process of the work, he often mentioned that he loved his mum when he realized that he was failing to do something. But he also mentioned that she did not love him, that the daddy did not love him. He said that there were such people — "not loving" ones. It also turned out that the great-grandmother beat him with a whip. He said that he was the grandmother’s slave because she beat him with a whip.

When I asked him why she beat him, he said: "The whip – it is so large and black". It was obvious that he did not understand why he was punished. But it was a natural part of communication.

I asked if it hurt, if he felt offended when she beat him. He replied that was ok, he had already got used. I had the impression that he was willing to speak about his feelings when he wanted to manipulate, but it was very difficult to talk about them in other cases. When I told him that our meeting was over, he tried every way to stay, saying: "I'm sorry, I'll be sad and bored, let me at least stay here a little". While we worked on this ambivalence during Sasha's sessions, he started speaking about his feelings, but it was still very difficult for him. He started playing games, forming sand composition.

Therapy with such a child is associated with the hazard that he would not be able to control his anxiety. If we take the traditional scheme, any child has a trauma in childhood. Every child, apart from the innate love, feels hatred, and, since expressing this hatred in reality is unsafe for the child, he / she may realize the hatred through his / her fantasies. With this child, all ties with the parents were broken, he had nowhere to direct his hatred.

During our meetings, Sasha preferred to be the initiator of games. It was important for him to create rules not to require feeding. He "picked up the mother's breast" (good object) himself, and this allowed him not to depend on whether the good mother's breast would come and feed him. What he needed in his childhood was sporadically revealed in his games.

Sasha had a great pleasure when playing with squeaking toys. During these games, it seemed to me that the toys did not squeak but moaned. It seemed, in that way he could voice his suffering. Thus, he could identify himself not with a
victim but with the tormentor, and through such interaction survive the suffering of his Self. He was forced to ignore his wishes because of pain. How could the child feel whose mother had abandoned life by hiding in a shelter, while the grandmother was tyrannically blocking everything through which the truth might seep, because then she would lose control over the situation. The great-grandma protested against his existence with a whip in her hands, while his father was ill.

Initially, Sasha took his symbolic fee right in my office and wondered why it did not suit me. When we finally managed to make it clear that he had to bring the payment, he kept telling me that all the toys were dear to him and he could not part with any of them. But when I told him that his fee would be in a separate box, he agreed and brought all the fees at once.

First, his sand compositions represented the kitchen – as a place of processing symbolic food. There appeared food. Thus, he immediately expressed what his problem was. This was the problem of relations with the mother figure. The mother, normally, processes food, cooks in the kitchen, processes and contains the child's feelings. In these games, he immediately was able to reveal his mother complex. Initially, Sasha all the time cooked food in the sandbox and "fed" me. The impression was that he really needed to make sure that I had enough, and then he would be able to tell me about what it meant to be an abandoned child. And not just fed. In his situation, it was impossible to just go and eat enough. There was the feeling that something important was hidden from him. Simple food was not available for him, there by all means must be a secret, and it was like the Mystery of his family. He immediately started preferring those toys that made sounds. He quickly picked them up from among the other toys and enjoyed the sounds. He especially liked the toy into which one could thrust a hand. It seemed that this language was more understandable for him, because he got a response when he wanted to hear it, and without words. Words in his life did not reflect what was going on at all. After all, he always used the word "by the way". "By the way, what are we going to do today?" "By the way, will we draw today, by the way, let's take a cutlet, otherwise we will not eat enough". It seemed that the word retained two contexts. It should have had something that would help him to keep the two contexts of his life: the context of his own reality and the context of his family's reality. He was both the brother, and the son of his mother. This idea in itself is able to generate a lot of anxiety, especially in the mind of a young boy. Hence, his desire to "feed" me. He had no opportunity to "digest" feelings. He could only accumulate and split them. It is not possible to live through the anger that cannot be expressed. He could not, as a normal child, be angry with his parents, because they too often abandoned him, starting from his birth.

Lots of time was needed to get closer to the moment when Sasha was able to say that he had the feelings of anger, rage, hatred. It was very difficult for him, but, at the same time, it was obvious that he did not simply utter these words, he breathed them out with the same tension that had been accumulated for so long without being attributed any names, any opportunity to be expressed.
When Sasha drew "the lamb in the bottle" (test method), he offered such a story: "The lamb has a bad life, he thought he could follow a bunch of other lambs, but then he found out that he had no family, though he had one, but – no".

During the first sessions, Sasha never talked about his relations with his friends. All my attempts to establish connections between his feelings and relations with others were unsuccessful. Sasha either did not "hear" my words, or ignored them. For example, I said: "It must be sad when the mother (grandmother) or Nastya (mother) do not spend as much time with you as you wish and, at the same time, they just have no time to talk to you", or "You say that your great-grandmother beats you, and you do not understand why. You must feel very hurt, sad and lonely". Sasha just ignored such questions.

According to Sasha, his mother-grandmother was just perfect: loving, tender, caring, never scolding him for anything. While the mother-mother was just a perfect friend. In other words, only one side of the relationship with mothers was represented in Sasha’s mind. He did not show his feelings of anger or frustration. But Sasha never supported conversations about parents, friends himself. He only spoke about the game.

Examples:
In the hallway:
Sasha started ringing on the door many times (although the door is usually open)

Me – you wanted to announce your arrival?
A. – I wanted you to know that I have come with Nastya. I want Nastya to live with us, and my mother, and the grandmother should not be there.

In the office:
A. – why would not you put me at the table and tell me to mould with clay
Me – you can do it if you wish.
A. – I want you to be like a teacher with me.
Me – and what would you like to learn?
A. – how to make it so that Katya lived with us?
Me – you can ask her for it.
A. – do psychologists make people better?
Me – all people are good, but not everyone can express this quality (Here I behaved the way all of them behave in his family. They avoid overt aggression. Sasha was taught that even his dad, who represented a hazard for his life, just did not know how to love).

When I realized this, I offered a different interpretation:
Me – The world is varied, not all people in it are good.

Sasha relaxed, calmed down and started singing the song of the cartoon mammoth calf: "I'm here, I have come – I will scream to her, because it does not happen so in the world that children got lost".

On this day, Sasha rushed from one thing to another, he ran from one activity, without starting it, to take on another one. I noticed later as well that it
was hard for him to cope with an emotional arousal when his real mother was next to him. He was very emotionally involved into his mother, while she was not involved in him. It was like a contact with something dead.

Sasha was very jealous if he saw that other children attended my office as well.

A. – did you do welding, why is everything scattered? Yes, I am now more and more convinced that all children are dishonest.

Me – are you disappointed that other children come here as well? Would you like me to belong only to you?

A. – of course not, never in my life would I think of this.

Me – when we encounter the fact that you're dissatisfied with something, it turns out that you do not feel anything like that.

A. – yes, I once spilled that and my grandmother beat me with a whip. I'm afraid.

Me – what are you afraid of now?

A – that the grandma would not take me here again.

Some time later, Sasha became more active, which, of course, above all was expressed in that he became more aggressive and started talking more about his desires with the grandmother. In his games and stories, people started appearing. He now not just "fed" me, but he could organize a whole team. But so far the roles in this team were not clearly defined. It was a family, and then it immediately turned into a team of colleagues. It was difficult for him to keep in mind connections among people (who is related to whom and how).

Once, having come with his grandmother, Sasha several times mentioned her not as the mother but as the grandmother (as if it was a slip of his tongue), while he looked at me, then at his grandmother monitoring the reaction. The grandmother did not mention it to me, but by indirect reactions I realized that she no longer wanted to take Sasha to me. He became more active and, thus, less convenient. This time he for the first time suggested playing an active game. He was a hunter, while I was a deer. He brought a lasso with him from home with the knot ready in advance. I had to run in my office in circles with my hands down, so that it were more convenient for him to catch me. After he caught me twice, he told me a story, that in my previous life I was a girl, and then they bewitched me and I was turned into a man – a deer, and he could release me, undo the spell.

Sasha began bringing more meaningful symbolic payment. Sometimes he would bring a toy and say how dear it was to him, but he was ready to part with it.

Later, Sasha started playing the games where there were a bad and a good worlds. He started pouring water into the sand.

You see what happens.

Me – Yes, if we combine two ingredients, we get something third.

A. – Yes, but for this you need to stir.
Me – When you are angry, probably, it looks like sand stirred in water.
A. – Yes, tomorrow we’ll have a tide on the river, we must build a fence.
Me – Sometimes there are so many emotions that one needs to be able to cope with them.
A. – I am the soldiers’ manager, they'll do what I order them to do. They must pave the way to prevent water from washing away the sand. Commander Polkan climbed high, right on this bay, and everything was saved by them.

For Sasha, it already became possible to control his destructive emotions. But the actual question remained – where to direct them and why. He was now able to recognize and control his emotions. The soldiers commissioned to overcome the same task can provide an opportunity to express the primitive feelings of rage and destruction. He already had the ability to, if not control, then be aware of his shadow feelings, knowing that they can be useful for him for fighting and defending himself.

It was one of our last sessions.
When parents feel that in their world something starts changing unexpectedly, go out of their control, they try to regain control by terminating therapy. The pretext for this could be such arguments as lack of money, time, problems traveling, inefficient therapy. So it happened this time as well. First, the grandmother started talking about lack of money, then – of time.

The fact that the grandmother announced termination of the therapy, strange enough, played a positive role. Sasha began building the compositions in which there were lots of feelings. There appeared fences, partitions, which were a symbol of separation and division. He started being emotionally actively involved in these games. I had the impression that he wanted to live through the experience of separation in an as emotionally rich way as possible. Deprived of the chance to live through these feelings with his native mother, the boy tried to make up for this experience as honestly as possible at the end of relations with the therapist.

It seems that the grandmother was afraid of that he started setting his borders. For her, it represented a threat, that she would not have absolute power over the whole family. Our work lasted for 4 months, slightly more than he was with his mother (acting as the mother). The work ended as soon as the grandmother became jealous. So far, the grandmother felt that she was the head of the family. She had taken control of feelings, fates and established her own rules. When Sasha, to put it in the Kleinian language, started receiving the "good milk" of therapy, she terminated the therapy, unable to cope with her jealousy and the prospect of losing control. The impression was that the family was captured by the death instinct. According to Freud, life is always pain, frustration, movement, while death – the chance to break free from this pain. And Sasha's family has chosen this way of escaping life by hiding in psychotic defenses.
This situation requires laborious work with the parents, but it is not always possible. And speaking about this family, it was hard for me to cope with the feelings of competing with respect to the grandmother. At some points, it seemed to me that I would be able to protect the child from the situation. But when I remembered that his grandmother was a part of his life-support system, I understood that the therapy could continue only at cooperation with the grandmother.

Some time later, I met Sasha's grandmother. She informed me that difficulties in communication with classmates had subsided. The great-grandmother died (I hope the whip was buried too). Sasha now communicates more with his classmates.

It was a very difficult work. A person experiences great pain when they touch his / her wounds. We worked all this time at the thin line of contact with his wound. We both could not talk about this wound, and could not ignore it. If a person has a wound, he / she greatly hurries to shut down alone with his / her wound. And this child had to live with his wound, which everybody concealed from each other "for the good". In this work, we had not to arrive at his actual story, not to prepare him for that he heard his true story, but learn to live and trust this world, knowing that it is imperfect. To find the healthy part of him that would be able to speak honestly about his feelings, without fear of the whip. With this child, it was important to talk about his fear of being left without support. His "I" is full of gaps and contradictions. It is important for him to understand the nature of his own anxiety. This will help him behave differently. It is good that still, at the end of this brief therapy, he developed his own desires. But I am not quite confident of that these desires won’t be pathological.

If we continued the therapy, it would be necessary to declare to the grandmother that she was the owner of the "controlling interest". It was clear that if the therapy were successful, it would cause her jealousy and the feelings of competition, anger, and if the therapy were not successful, it would give her a chance to once again tell the world that he did not pass on that, thus confirming the self-destructive scheme of this family. The purpose of the death instinct is to drive to a dead end, making it clear that nothing is fixed, the world remains as flawed, sinister as it was. The grandmother has the power to continuously restore this dead end. It's like a drug addiction scheme.

I was thinking about what experience could teach the boy to live in a world where they did not tell the truth, where his destructive feelings could not pass to the Alpha-function (the symbolic layer). No material for thinking or withstanding frustration is received, it is missing. The objective of this therapy may be not correcting the world, but the ability to learn to live in the world as it is. To meet the death instinct. To show that there is such a lethal machine, which runs from time to time, but in order to be with it, one needs to develop supporters of life, to have the choice which way to go from the death instinct, which, like a drug,
promises no pain from a collision with imperfection of the world. Moreover, the therapy should show how to cope with frustrations and use this knowledge to get new life experience.

It seems to me that the result that was achieved was that Sasha was able to let his consciousness be penetrated by existence of the differences between the ideal and the actual state of his "I", was able to share his pain with others, got the new experience of separation.

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Supervision in the Practice of a Child Psychologist.

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Abstract
The article deals with the issue of supervisional support as the basic form of a psychotherapist’s professional development. The specific character of the child psychotherapist’s work is described together with the heightened need for a supervisory container connected with this kind of work. Two vectors in the supervisory process are defined: the “mother approach” and the “father approach”.

Key words: supervision, containing, tutorship, professional burnout, saver complex, mother approach, father approach, didactic supervision

Psychotherapeutic and psychoanalytical education has progressive forms of development. P. David states that in the process of professional growth and development, the supervision (or correcting consultation) is second only to the clinical consultation itself by the degree of its importance [3]. Understanding the importance of the supervisory process causes the research interest, which can be expressed in two questions: “What helps deepen the supervisory dialogue?” and “What limits the potential of building up a sincere, transformative conversation between the supervisor and the supervisee?” These two questions attract my attention to the inner emotional experience of the supervisee and the supervisor, and their influence on the formation of dialogical space inside the supervision.

It is important to begin with a definition.
Supervision is the central form of support, during which we can focus on our difficulties in the work with the client, understand our unconscious motives and difficulties that participate in the work with him, share with the supervisor or the supervision group a part of the responsibility for this work. Supervision is “a most important interpersonal interaction, the major purpose of which is that one person (the supervisor) communicate with the other person (the supervisee) in order to help him offer help to people more effectively” [1,3].

“You cannot master the art of psychotherapy reading books, working at the computer, watching videos, shuffling papers; you have to master this art from other people in the process of deep inner communication with them... Tutorship (or supervisorship) is an anachronism in contemporary world, as it is connected with a tradition of a verbal, innermost sharing of knowledge” [3].
“Supervision is a process during which the supervisor and the supervisee find out something new together all the time – about the patient, each other and themselves” [3].

Paolo Fonda: “But what interests us even more is the situation when a child analyst is filled with his patient’s anxiety himself. As a rule the analyst applies for a supervision when he doesn’t feel free with a certain patient at a certain moment, because the patient arouses an anxiety too strong for the analyst or he disturbs too much the analyst’s ability to think freely. At such moments the analysts particularly need a group of colleagues where they can discuss their work and be contained” [5].

“The collaboration between the supervisor and the trainee in the research of the patient is a creative act, which develops in the “potential space”, in the hermetic space of imagination and observation, understanding and misunderstanding, objectivity and subjectivity” [3].

These definitions reflect the basic dimensions of the supervision process:

- professional support;
- sharing responsibility;
- tutorship;
- development of self-reflection;
- co-creation;
- an opportunity to have a more durable and safer container

The specific character of the work of a practicing psychologist is connected with emotional interchange, contacting and experiencing different feelings that find a lively response in the soul. The main therapeutic mechanisms of the work are – transference, counter-transference, resistance, defense mechanisms, narcissistic vacuum, etc. These complicated psychodynamic concepts use the psychical reserves of the specialist, often leaving a feeling of doubt, fear, loneliness, guilt, emptiness, overwhelming with affects [1,4]. At difficult moments sometimes it is easier to bow your head and “resign yourself” without trying to analyze the situation. At such moments supervision turns out to be very important. It can offer a chance to rise and look around; a chance to give up an easy way of accusing the others – clients, students, colleagues, administration, “society”, and even oneself; it can give a chance to begin the search of new resources, open the knowledge that springs up from the most difficult situations and receive SUPPORT. At such moments one can observe the Self looking for a container that would be safe and durable enough to strengthen the professional Ego.

Hereby, supervision can be a very important part of taking care of oneself and a chance to be open for new experience, as well as an integral part of the constant development of helping self-awareness and professional growth. In connection to this E. Neumann writes: “Knowing your needs means being more able to help others. Then we do not use others to represent those our parts which...
we ourselves deny. Only when our own needs are known to us, estimates and satisfied by us, we are able to help the others” [4].

The lack of supervision help results in the appearance of the feelings of hardening, stiffness, being fenced off, which often appear in the professions that demand devotion. In its ultimate manifestation the hardening and being fenced off are part of a syndrome defined by the term burnout [1]. Supervision helps stop this process, breaking the vicious circle: the feeling of exhaustion resulting in the deviation from working standards, bringing about the feeling of guilt and inadequacy which brings to even bigger deviation from standards and so on.

Supervision gains even more importance for child psychotherapists. Child practice puts a threefold task in front of a specialist, as it implies a bigger number of participants in the analytical process – a child, parents and the therapist himself.

Communication in child psychotherapy is mostly carried out on the non-verbal, symbolic level through play and actions. Children express themselves mostly through action and not through word. In psychotherapy the play is used as one of the mediums through which children communicate their feelings and fantasies, and the therapist interprets them so as if they were verbal messages. A child therapist aims at a better understanding of her patient using symbols in play, gestures, body positions and mimics, which are immediately connected with more primitive aspects of the child’s psyche. As the result we get a smaller distance between the subconscious material of the child and the therapist, which can stimulate the appearance of counter-transference.

“...a child is closer to his unconscious than an adult; the analyst is constantly involved in different sorts of actions which leave little space for reflection; the information that is important is communicated through symbol and action. The abovementioned factors influence directly the intensity of the analyst’s counter-transference” [4].

In the psychotherapeutic work with children there is a great chance of deeper personal reactions of the therapist, the strongest projection cause the fact that the therapist often finds it difficult to draw the line between the transference phenomena and the patient’s real life. At the same time the parents, especially those who are inattentive to their children or who do not satisfy their children’s needs put the therapist’s feeling at trial and may constellate the “saver complex”. It may be a hard test for the therapist to accept the fact that the child is not happy, is experiencing privation, isn’t needed; these feelings may cause a strong psychic pain and depression. Staying alone with one’s feelings, anxieties and disillusion is quite hard, and at some moment is impossible. In search for the resources for processing her anxiety the child therapist applies for supervision and uses the opportunities of professional help, support and self-reflection. Drawing a line under the speculations about being captured in counter-transference reactions I would like to mention a phenomenon of “being psychically infected” [6]. Jung spoke about the analyst’s need to accept as their destiny the tendency to be
psychically infected: “The patient becomes personally important then, and this provides the most favorable background for treatment” [6]. In this context caring of oneself which is expressed in the conscious choice of supervisory support becomes the central aspect in the development of the helping self-awareness of the psychotherapist.

I would characterize the abovementioned components of the supervision process as mother approach, as the central place is occupied by care, support, acceptance, nurture, it can be figuratively described as a mother carrying a baby in her arms. Often it is the components of the “mother approach” are at demand in supervision practice.

In the following part of the report I would like to discuss another approach to the supervision resources – it is the “father approach”. In the literature it is defined as didactic, educational supervision or correctional interference, and is an integral component of analytical education and formation [3].

“Father approach is a kind of approach based upon guidance; from the viewpoint of a child it means trustingly giving your hand to your father, who will step by step introduce the child to the world and train him to be independent” (C. Asper).

Following Catherine Asper’s image, I would like to say that the way to independence is always connected with risks, responsibility and competence.

The keystone of the supervision is the absence of a clear line between the therapy and the education of a trainee. The absence of a border like this brings to the tendency of shifting such therapeutic concepts as resistance and defenses, as well as the narcissism issues, from the realm of psychotherapy to the realm of education [3]. As a result instead of analyzing the therapeutic situation the supervisor begins to analyze the therapist’s personality, the examination of supervision issues takes place through the prism of neurotic problems.

What dangers does educational supervision conceal?

“Education often brings about the infringement of a mature self-esteem. In the process of treatment the therapists sometimes finds out more about his patient and himself than he has expected. He encounters the ways of reasoning and experiencing (in his patients and the supervisors) that are different from his own. Such situations are perceived to be a challenge to his sense of self-esteem. To provide the most effective intervention the supervisor needs to measure it to such extent as to constantly support the feeling of professional and personal well-being of his supervisee” [3].

“...for the co-creation to take place (between the supervisor and the supervisee) the following conditions need to be observed. In the process of education the supervisee must be able to (or learn to) firmly endure the collapse of his subjective perception of the world and to live with the feeling of his own vulnerability, which often accompanies new learning. He should be able to organize his own subjective capabilities in order to receive new information about
himself and his patient, at the same time critically estimating his own potential. It is the supervisor who offers help in such a complicated process” [3].

“The research of H. Kohut have made it possible to take into account the feelings of guilt in the supervision more fully, since the pedagogical process demands the analysis of the experienced feelings. The sense of identity formed in the period of education can hinder the tasks of the educational process. A necessary change of such self-sentiment is impossible without the destabilization of customary ways of reasoning and behavior. In this way the change and formation of a professional’s personality takes place” [3].

The analysis of the literature and my own experience tell that the main risks are connected with narcissistic fluctuations, the arising anxiety brings about the following questions: Will the supervisor be on my side? Will he not judge me as strictly as I am judging myself? Will he allow me to stay myself? Will he let me keep my virtues and shortcomings without trying to control my therapeutic actions? etc.

A didactic supervision brings about fluctuations into the narcissistic balance of the supervisee. The narcissistic dangers are:

- the infringement of personal self-esteem;
- fluctuations in self-assessment: superego pressure, the comparison of the self-assessment with the ideal ego image;
- the feeling of shame;
- the feeling of fear in front of the new, the unknown;
- the self-respect crysis;
- realization of complicated feelings connected with the analytical process: sexual impulses, hostility, condescending, boredom, disgust;
- defensive aggression towards the patients, the supervisor, the colleagues;
- a spirit of competition as a compensation for the feeling of incapacity;
- depressive manifestations.

I would like to sum up with the following quotation:

“Teaching as it is may take place only in the conditions of a certain crisis. Teaching that does not contain any crisis situation, the situation of vulnerability or emotional outburst that reaches (in a manifested or implicit manner) an unpredictable scale, can be considered unaccomplished. In this case only the transition of information and an exchange of documents take place. Teaching and psychoanalysis are to go through the phase of a crisis, they ought to be not only cognitive but also actional, as they aspire to provide for and cause change. The interest for such teaching and psychoanalysis lies not only in information, but also the ability to perform personal transformation on the basis of the newly received information” [3].

The movement in the professional individuation, as it seems to me, goes from the motherly-supporting approach in supervision to the fatherly-transformative one, and this direction reflects the theological orientation of Jungian psychology. Jung saw human existence as a continual development process. The
process of committed development in the profession inevitably brings about the search for the inner and external tutor.

**Literature**

ANNEXES
RECOMMENDATIONS FOR PARENTS ON SEPARATION

Recommendations prepared by
Zaleskaya Oksana Vladimirovna
PACHAP President,
PhD in Psychology,
IAAP router,
member of Kyiv IAAP Development Group

How to prepare your child for your departure? If you travel frequently and the child stays at home, what should you say to the child? What if the child cries a lot at parting? The small tips will help you to facilitate the situation with parting and assist the child in expressing his / her feelings.

- You need to speak with your child about the separation listening to his / her feedback in the form of protest, possible anger and whims, while remaining calm. Perhaps, such reactions will not arise, although they are normal. The child may somatically react to separation, or with deterioration of behavior, intense emotions. Try to reflect these manifestations: "You're angry, you do not want to let mum go (dad), you have even got sick (if relevant), it happens", "For people who love each other, it is always difficult to separate". You can comment: "Even when I am not with you, I remember you, you are in my heart, I love you even when I'm not around".

- During the actual separation, do not go away secretly, but do not stay long at parting either, clearly and precisely say why you cannot go together, listen to the child’s protest and angry feelings once, reflect them: "I understand what you're angry now, but I must go, I'm sure everything will be fine, and when I come back, we will have the whole day together". The child together with some of the adults (the nanny, grandmother, etc.) can mark the days left till that happy day on a calendar.

- You can exchange memorabilia with the child (round objects are good, something resembling an egg, pebbles that will remind you of each other). You can prepare a small album with your favorite family photos, and the child can use it when he / she is sad.

- When you are away for a long time, record child fairy tales and bedtime wishes for the child on tape (or disc), which he / she could listen to before going to sleep. But it is important to listen to this CD several times at your presence, so that the child grasped this CD, perceived it as an opportunity to symbolically recreate you when you are not there. Otherwise, the child will just get anxious and angry when hearing your voice without seeing you.

- Call him / her and talk about how the day passed, tell him / her
about your experiences, not just ask questions.

- Write letters in the form of images, which will reflect your life away from your child, this will give him / her the opportunity to write you the same way about his / her experiences. These pictures can be sent by fax or, if there is no such opportunity, you can leave several greeting letters in advance, and some of the adults will be able to pass them and help the child prepare a reply.

- Prepare in advance, before you leave, little surprises for your child that the nanny will be able to hide in various places and will seek for them with the child as for your messages from time to time.

- Inform your child that you are missing him / her, but you are sure he / she does well, because he / she is not alone but with people close to him / her. Focus on how grown up and independent he / she is, how many things he / she can do, and speak aloud about his / her new achievements. Express your joy and pleasure because of this.

- Develop plans about what you will do together when you meet again.
RECOMMENDATIONS FOR PARENTS ON PREVENTION OF SITUATIONS OF ADULTS’ SEXUAL ABUSE OF THE CHILD

In the current situation, it is necessary to prepare children for possible manifestations of adults’ unacceptable behavior in the field of sexuality. Preparing in advance ensures greater security and may protect the child.

First, you need to inform children about some basic aspects regarding human sexuality. This includes naming of a person’s intimate places (it is better to use actual terms – such as penis, vagina, anus, breast). Next, it is necessary to explain what kind of touching is considered impermissible, i.e. what touches can make a child feel uncomfortable, and how to distinguish them from those that are permissible (hugs, touching each other during outdoor games, medical examination, etc.).

It is important to just explain to the child that certain touches are not allowed, and that outsiders have no right to touch children wherever they want. It is possible to mention some examples of where and how this may happen: a man offering sweets, suggesting a confidential relationship, a man offering to play a doctor, examination in a swimming pool, etc. If a child informs about an abuse, it is necessary to believe him / her. Try to stay calm and do not blame the child.

How one could talk to the child about it:

Explain to the child: "Your body only belongs to you, you can wash, sleep, dress up alone" (gradually, by the age of 3).

"There are lots of touches. Most of them are nice, but there are bad ones too. Bad ones are those that cause pain or touch intimate areas. The body parts that you cover with your underwear are called intimate parts. We call them so because nobody should see them but for parents and doctors (trusted by parents)”. From a certain age, parents must respect privacy of the child and not allow themselves washing, scrutinizing the child, etc. From the age of 3-4 – completely independent toilet.

“It happens that some people want to touch your intimate body parts. They may want to touch your buttocks, breast and vagina. Nobody has the right to do that if he / she is not the doctor to whom I entrust you (after the age of 3, you also must not touch intimate parts of the child, he /she must be fully responsible for hygiene of these body parts, this provides the necessary boundary). If suddenly someone wants to touch your intimate places, scream loudly, say "no" and run
away. You can always tell me about what happened”.

"No adult can touch your intimate parts. Nobody even has the right to look at your private parts. That's why we call them intimate”.

"If an adult did it, you are not to blame, the adult must know him/herself that this is not allowed".

If this has happened, calm the child down: "I will always do everything possible to protect you. Most children do not encounter sexual abuse, but to some it happens, and it has happened to you. You were able to say no and run away, that's right. It is good that you have immediately told us. We will help you”. During nightmares or frightening memories, concentrate attention of the child on the present: "I'm here, with you, and we're at home safe. That person is not here. Everything has passed and is left behind”.

Recommended books on sexuality for children
2. A. Audarinya, M. Putninsh "Where do Babies Come From?"
3. Encyclopedia of Sexual Life for Children
This work represents an analytical and diagnostic examination of the personality of a child having traumatic experience and lack of parental care in his psychological development. The study objective: studying personality and behavioral reactions of the child during adaptation for the family SOS system and of specific features of socialization. The need for this research is conditioned by the difficulties that both the child and the SOS mother encounter at the time of creating new family ties. The experience of a child’s abandonment and insecurity is reflected in unstable emotional attachment and forms an interrupted line of life, where there is no understanding of oneself and one’s reactions. Lack of understanding and inability to explain reaction of the child are what SOS mothers face, and there is the need for deep diagnostics. The analytical study was conducted in five meetings with the help of diagnostic methods and creation of a play space in the child therapy office. It is also important to identify the forms of cooperation between the "Professional Associations of Child Analytical Psychologists" and "SOS – Children Village" in Brovary.

PACHAP activity is aimed at psychological support of the project "SOS Children Village" in Brovary. In the heart of the SOS village’s activity, there is the family-based approach to long-term care of children without parental care and social orphans.

A lot of work is done with children at the "SOS village": psychological, educational, medical, differential assistance is provided to address the needs of each child’s development.

Psychodiagnostic Study of

O. V. A.

upon the request of the organization “SOS-Children Village”

Anamnesis data (information from the child’s personal file):

O. V. was born in Brovary on 26.06.1996. After the birth, he stayed in hospital. At the age of 2 months and 12 days was sent to Boyarka orphanage accompanied by a nurse from the hospital. At the age of 3, he was transferred to Bucha boarding school. In October 2006, at the age 7, he was transferred to CSAR "Lubystok", Brovary. From January 2007 – a foster child at SOS-Children Village in the family of the SOS mother V.K.
A child of the first pregnancy, single mother, aged 42, suffers epilepsy. She cannot take care of the child for health reasons. Where possible, she visited the child at the orphanage, the boarding school, the shelter, and now she visits him at the Children Village.

Since 2005, the child spends vacations in Italy (2 times a year: in summer and winter staying for 1 month each time), with a foster family, who also visited him in the SOS-Children Village in April 2007.

Delivery data: weight – 2500g., height – 47, head size – 34 cm, chest – 33 cm, APGAR – 7-8 b.

Diagnosis at birth: perinatal oligotrophy, 2nd stage.
Starting from his birth, artificially fed.

The diagnosis on admission to Boyarka orphanage: posthypoxic perinatal encephalopathy, syndrome of high nervous reflex excitability; stiff hip joints, anemia, (atheroma) on the right occipital region, umbilical hernia.

During his stay at the orphanage, he had SARS, deficiency anemia, chickenpox, hepatitis B of the icteric form, dermatitis.

Objectives of the analytical psychodiagnostic study of Vladlen are:
- Description of the content of personality emotional development of the child, recommendations on the child’s interaction with the interpersonal and family situation.
- Characteristics of features of the cognitive sphere, the imbalance of the emotional/will sphere and development of cognitive processes.
- Recommendations on the abovementioned targets.

I. Results of the psychodiagnostic study:

At the time of the address, Vladlen found himself in a problematic school situation:
- Refusal and protest reactions regarding doing school assignments (throwing notebooks, saying: "I will not ..!").
- Aggressive acting out at school (provocative behavior towards fellow students, fighting, swearing, ignoring the teacher’s authority).

Based on the description of the SOS mother, it is possible to hypothesize that tension and unconscious fears provoked the "psychotic episode". This condition can be described as uncontrolled irresponsible behavior: fighting, biting, wrecking everything around, vegetative reaction (swelling veins, flushing), arousal of disproportionate forces and unconscious repression of the episode – "I do not remember...", "What was going on..?".

By investigating the adaptation process, one can say that in the SOS family Vova had a receiving and protecting space, which allowed him to regress (i.e., go down to earlier stages of his emotional development) and plunge into the
cradle situation, where he could emotionally saturate the deprived need for love, caring, acceptance and attention. We are talking about saturation of the emotional "hunger" formed in the life story of the child: abandonment by the mother at the maternity hospital, growing up within the facilities system.

Going to school in the child’s unconscious perception endangered his need for emotional saturation. First, in many aspects he was lagging behind in connection with the educational neglect from previous years, and Vladlen confronted his failures. Second, at the unconscious level, Vova associated the school with the boarding school (no mom, no individual emotional relationship). The situation of demands and competition set by school education actualized the fierce aggressive reaction of survival. The fear that he would get back to the boarding school situation and lose the emotional support of the family provoked the defensive aggression. It can be assumed that the fear of going to school was reinforced and strengthened by the recent trip to Spain, which the child internally experienced as a separation from his mother.

Based on the abovementioned, it is recommended at this stage of Vladlen’s emotional and personal development to organize the learning process at home. This will help the child to direct the aggressive energy into the cognition process and mastering the learning material (this assumption was confirmed by the mother’s observations).

Recommendations for the troubled school situation:

- Based on the psycho-emotional and physical development of Vladlen, which does not meet the age of 8 (Grade 3), it is better to revisit the program of skills, knowledge and skills (of Grade 2) and starting from the next academic year to go to the third grade, not the 4th one. This will allow Vladlen to maintain adequate self-esteem, resolve feasible cognitive tasks, emotionally sustain interpersonal contacts (learning to negotiate with classmates, implement cooperative games and activities).

II. Diagnostics of the cognitive sphere showed that the abstract logical thinking (characteristic of children aged 8) has not been formed yet, with active formation of the visual and image thinking, which involves obtaining information and understanding of the laws of life in the environment. It is important that during this year the mother (none but the mother) explained, showed, answered questions (How? Why? How do things work: nature, human relations, society?) as if to a "five-year old" child, taking into account the age of 8. This stage of psychic development was missed at the boarding school.

Recommendations:

Issues that it is important for Vladlen to master at the level of internal understanding during this time:

Examples of test tasks:

I. Task
Objective: to study differentiation of essential features of objects and phenomena from non-essential ones, as well as the knowledge stock of the analyzed.

Choose one of the words in brackets that will correctly complete the sentence.

A. The boot has ... (a lace, a buckle, a sole, straps, buttons).
B. Warm countries are inhabited by ... (the bear, deer, wolf, camel, seal).
C. The year contains ... (24, 3, 12, 4, 7) months.
D. Winter months are ... (September, October, February, November, March).

II. Task
Objective: to study the operations of generalization and abstraction, the ability to distinguish essential features of objects and phenomena.
Each line consists of 5 words, 4 of which can be combined into one group that can be named, while one word does not fit this group. Find and eliminate this "odd" word.

A. tulip, lily, beans, chamomile, violet.
B. river, lake, sea, bridge, swamp.
C. hen, rooster, swan, goose, turkey.
D. funny, fast, sad, delicious, cautious.

III. Task
Objective: to study the ability to establish logical links and relations among concepts.
The examples on the left contain a pair of words that are somehow related to each other. On the right – one word over the line and 5 words under the line. You need to select the one word out of the 5 under the line that is associated with the word over the line in the same way as it is done in the first pair of words:

A. cucumber = dahlia
   vegetable      pine, mildew, garden, flower garden, land

B. teacher = doctor
   student        bumps, patients, ward, patient, thermometer

C. flower = bird
   vase           beak, gull, nest, egg, feathers

D. table = floor
   cloth         furniture, carpet, dust, board, nails

IV. Task
Objective: to identify the ability of generalization.
These pairs of words can be referred to by one name, such as “pants, coat ...
... – clothes”.

A. Broom, shovel ...
B. Perch, carp ...
C. Summer, winter ...
D. Cucumber, tomato ...

It is important "not to demand" ("It is something that you should already know and understand!") but explain everything as if the first time, offer childish examples, play with fingertip toys, do role-playing dialogues, invent fairy tales, stories.

- At this stage, in my opinion, it is necessary to create conditions for cultivating the natural activity, so that in the future the child could take the initiative in learning, resolving the complex problems of communication in the school environment. This is possible by introducing the rule "Let’s do it together" or using the law by L.S. Vygotsky, "The child’s proximal development area" (more on the recommendation – in the annex, Chapter 2. Yu.B.Gippenreiter).

<table>
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<tr>
<th>Together</th>
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It is important for the SOS mother to determine the area of doing "Together" (which is important for Vladlen to learn), and then the area of doing "Together" will be the gold reserve of the child, his potential for the near future.

- To help develop the conscious effort by forming the time chain ("It's time...", "Now we (you) will...", "First do, then..."). It's like every time drawing the chain of the past-present-future for any activity, especially where there are protest reactions: "I will not...", "I’m sick of it", displays of resentment, anger.

III. Diagnostics of the emotional sphere revealed the "early split" as a mechanism for defending the personality. Interpretation of the methods (SAT: "monkey and tiger", "non-existent animal", “incomplete sentences”, “lamb in a bottle") makes it possible to distinguish two activated needs:
- of emotional saturation (the key theme of food in the literal sense: candies, potato);
- the split off aggressive impulse, which has no internal control levers ("the tiger eats the monkey because he wants to, although he knows that it is not
allowed, but he wants to eat and eats”). This means that for Vladlen in his inner world a person, a living being is not comprehended and does not cause emotional empathy, compassion (oral comment for the SOS mother).

Vladlen has just entered the process of searching within himself the feelings of empathy, sympathy, compassion. The conditions that are necessary for this "most important process" are stability, adoption of the psychological age "of 5", the ability to accept his aggressive manifestations with understanding and without emotional alienation, without losing the emotional contact.

**Recommendations:**

- Vladlen needs emotional stability of the space, so it is important not to create situations of separation from his mother and his family before the summer vacation (trips to Spain should better be postponed until the summer). But it is necessary to actively support Vladlen’s contacts with the Spanish family (phone calls, to discuss the boy's feelings about this family, to say that they remember him and miss him, and that he may miss them – this is normal).

- Forming emotional literacy: to call and reflect the feelings that Vladlen experiences. To use "active listening” with the child – it means "returning" to him in communication what he has told you, while designating his feelings:
  - "I'm not going to do my homework!" – "You're tired and irritated, and you do not want to do it now, perhaps you can have rest and sit down to do the homework later".
  - "He took something from me" - "You're upset and angry with him".

These messages will help Vladlen to understand his internal state and not stay alone with his feelings. Thus, he will learn to understand his feelings, and, in this way, to be aware of, to control and manage them. This will help Vladlen at school not to hit another child but to come to an agreement with him without using physical force, to use words to influence the other and to protect himself.

- To introduce and announce family taboos. These are a few clear prohibitions on physical aggression, such as: "In our family, it is prohibited...". These external rules at this stage will help Vladlen to control his aggressive impulses in situations of frustration (competition with his brother, failures at school, fights with friends, etc.).

- A relevant but not revealed aggression area is sibling relationship (with his brother). The "Family Portrait" method ("The brother is crying because he was hit") shows an unconscious desire to confront his brother. Thus, it is important to help symbolize the aggressive impulses in the relationship with his brother and his family by using games between the boys – a battle, building
military bases, wars of two armies, drawing their worlds, sports exercising, clear allocation of duties and the age hierarchy, since there is a minor age difference (the senior does not use force, while the younger – manipulations). Penalties for the both: "You both will not watch TV". Emphasis on that they learnt to negotiate on their own.

- To maintain family traditions. All the three doing something emotionally pleasing. At this stage, to offer a lot of bodily, warm contact, sit separately from the boys in the chair in the evening before bedtime (up to 40 min.), coddle, cover, encourage playing with soft toys.

- Besides, analysis of the diagnostic methods suggests a strongly expressed sense of inferiority, not being important, low self-esteem, highly developed adaptation skills, survival in different situations. These findings are illustrated by the techniques "Three Trees" (where he is a winter tree without leaves, not alive, among lush fruit trees, which he did not refer to with his name: "some kind of Vasya") and "Non-Existent Animal" (Hrost – a worm, which shows good adaptation, but lack of psychological differentiation, no arms, legs, i.e. nothing that can be relied upon, that can one recognize as a part of oneself). In the joint "Family Portrait", he takes the least space – the space for himself, the story in the picture follows the pattern of the mother, it means that in his inner world he leaves himself few rights and knows how to express himself through imitation.

- It is recommended to watch a lot of fairy tales where characters show feelings, emotional experiences, to discuss characters of various fairy-tale heroes, learn to put oneself in their shoes ("What would you do?", "And would you be upset with it?"), to invent stories about a boy or an animal ("Bunny ... he thought so, did that and felt...").

**General advice:**

1. The SOS organization, being a system involving the social worker, psychologist, administration, should support the mother in the direction of deep inner understanding of the child rather than in resolving the external tasks of education and training. This support may be manifested in the emphasis on how the child feels, reacts, which games he / she plays, what interests him / her (as for 5 years), but not the fact what he / she can do, what he is taught (as for 8 years).

2. Organize assistance in mastering his split-off aggressive instincts (the key games in the diagnostic work: crocodile, snake, gun in the house), based on the idea of Wagner, forming the basis of the hand test. When working with aggression, it is important to develop trends related to social cooperation, the ability to
empathize, feel in shoes of another person, the ability to negotiate, the understanding that we depend on each other, we live in a society, as a result, aggressiveness decreases.

The formula for determining the level of aggressiveness:

\[ I = (\text{Agg} + \text{Dir}) - (\text{Agg} + \text{Com} + \text{Dep}) \]

- Agg and Dir (aggressiveness and directiveness) increase the likelihood of manifesting aggression in overt behavior. They are united by the lack of readiness to consider other people, to take into account feelings, rights and intentions of others in one’s behavior, unwillingness to adapt to the social environment;
- Aff reflects the ability of active social life, the desire to collaborate with other people, indicates increased emotionality of the person, these are "warm" people with developed empathy.
- Com is a sign of high communication, ability to negotiate and conduct business dialogues.
- Dep reflects the need for assistance and support from other people, such people believe that others must spend time on them, pay attention and take responsibility for their actions. Lack of response – deficit of the sense of social responsibility.

The answers Aff, Com, Dep reflect the trend connected with social cooperation, i.e. it is assumed that people need other people, as other people need them. These responses are aimed at adapting to the social environment and actively reducing the likelihood of open aggression. The main idea of "HT" is that the determinant of aggressive behavior is poorly developed active social cooperation attitudes, rather than presence of developed aggressive trends. The inclination to overt aggressive behavior is assessed by comparing the trends reflecting willingness to aggressive behavior and trends involving cooperation \[ I = (\text{Agg} + \text{Dir}) - (\text{Aff} + \text{Com} + \text{Dep}) \].

3. Increased attention of the psychologist should be paid to monitoring the unconscious dynamics of "split-off aggressive instincts": how the connection of the energies of love and aggression takes place, to what extent external rules are understood and internalized helping control the aggressive energy.

4. By December, it is recommended to introduce another location (apart from the family), where Vladlen could try to use his intelligence and emotional and personal achievements. This place can be an interest club, better not associated with sports. Be sure to clearly identify the time in the day regimen for aimless physical activity, it is better if he walks with his brother, runs outside (these walks will allow releasing aggressive energy in the games in a socially adequate form).

5. The trend of the positive sex role identification with the SOS mother’s son is observed (you can maintain this trend, offer some sort of joint activity for Vladlen and A. or a theme, hobby for discussion).

6. We recommend longitudinal observation of a neurologist and child psychiatrist (heredity and anamnesis).
7. Play a lot of role games (playing the family, home, feeding, lying down to sleep, playing in the sandbox).

8. To include into educational training programs for mothers work on the theme "Aggression as a normal fundamental manifestation of the psyche"; study manifestations of parental aggression and child aggression.
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<thead>
<tr>
<th>Author</th>
<th>Title of the book</th>
<th>Key themes</th>
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<tbody>
<tr>
<td>Anna Gavalda</td>
<td>35 Kilos of Hope</td>
<td>Child psychology, learning problems, parents' divorce</td>
</tr>
<tr>
<td>Sue Townsend</td>
<td>The Secret Diary of Adrian Mole, Aged 13¾</td>
<td>Humor. Teenagers. Relationships with peers. Relationships of adolescents with their parents. Life is not easy when you're 13 and 3/4 – especially if a volcanic pimple appears on your chin, you cannot decide with whom of disorderly parents you want to go on living, around the corner of the school an evil school bully is waiting for you, you do not know what you want to become – a rural veterinarian or a great writer, the beautiful classmate Pandora did not look in your direction today, and in the evening you need to go and cut nails of a grumpy old disabled...</td>
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<tr>
<td>Sue Townsend</td>
<td>Adrian Mole: the Wilderness Years</td>
<td>To be continued...</td>
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<tr>
<td>Sue Townsend</td>
<td>The True Confessions of Adrian Albert Mole</td>
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<td>Sue Townsend</td>
<td>Adrian Mole: The Cappuccino Years</td>
<td>Adrian Mole growing up.</td>
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<tr>
<td>Eleanor Porter</td>
<td>Polly Ann</td>
<td>To be read with children. About kindness, joy and love.</td>
</tr>
<tr>
<td>Ronald Dahl</td>
<td>Charlie and the Chocolate Factory</td>
<td>For family reading. About creativity, about children's &quot;nuisances&quot;.</td>
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<tr>
<td>Kim Fups Ockesson</td>
<td>How My Grandpa Became a Ghost</td>
<td>A book about experiencing the grandfather’s death by a child. Very subtle and profound book. For family reading.</td>
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<tr>
<td>Eva Erickson</td>
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<tr>
<td>Bradley Trevor Greive</td>
<td>The Blue Day Book</td>
<td>A good book for children who feel sad and capricious.</td>
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<tr>
<td>Anne-Sophie Brasme</td>
<td>I Breathe</td>
<td>A novel about a 16-year old schoolgirl, about teenagers, complex emotions and complicated relationships.</td>
</tr>
<tr>
<td>Marie-Aude Muir</td>
<td>Oh, boy!</td>
<td>In the novel for teenagers &quot;Oh, boy!&quot;, based on the story of three orphan children, Marie-Aude Muir with talent and humor reveals several topics at once, which are usually not widely discussed: orphanage, a lethal disease of a loved one, homosexuality, the link between responsibility and growing up.</td>
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<tr>
<td>Pernilla Stalfelt</td>
<td>The Love Book</td>
<td>A funny and instructive book</td>
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<tr>
<td>Pernilla Stalfelt</td>
<td>The Death Book</td>
<td>Understandably about hard things.</td>
</tr>
<tr>
<td>Pernilla Stalfelt</td>
<td>Birds of a Feather</td>
<td>About differences and not only...</td>
</tr>
<tr>
<td>Sven Nurdkvist</td>
<td>Petson and Findus (book series)</td>
<td>10 books of stories popular all over the world about the unlucky old man Petson and his friend – a naughty kitty Findus. The characters always find themselves in absurd situations, but always come up with an ingenious way to get out of them.</td>
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<td>Mervi Lindman, Katherina Yanush</td>
<td>How I Was Born</td>
<td>A funny and understandable book. Can be read with the youngest children.</td>
</tr>
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<td>G.Darrell</td>
<td>A Zoo in My Luggage</td>
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explores the world around and learns to develop relationships with others.

G.Darrell  My Family and Other Animals  A book about how to protect one’s world and fantasies, when others only care about reality.

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