

What is TCI and how does it work?

Webinar with Prof em Dr Matthias Scharer

University of Innsbruck/AUSTRIA

Part II

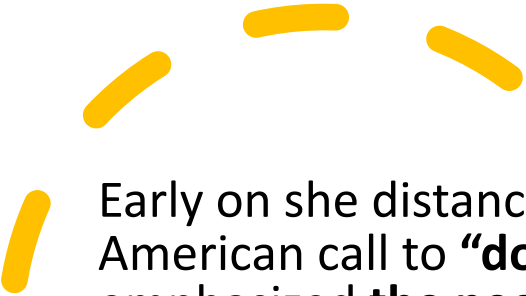
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(Translation supported by DeepL)



A close-up portrait of an elderly woman with short, curly white hair, smiling gently. She is wearing a dark purple top. The background is a lush green bush with small purple flowers. The text is overlaid on the lower left portion of the image.


Recalling the life of Ruth C. Cohn,
née Ruth Charlotte Hirschfeld



Early on she distanced herself from the typical American call to **“do your own thing”** and emphasized **the necessity of being thoughtful of the opinions and needs of others.**

Thus, in the TCI system, the requirement contained in the **chairperson postulate to be aware of one’s own feelings and needs is coupled with the conscious perception and the “identical human respect”** (Farau & Cohn, 1984, p. 359) **for the feelings and needs of others.** This is one of the major differences from the **self-fulfillment approach**, which takes little notice of fellow human beings.

(TCI-HB, 28)



Being
thoughtful of
the Opinions
and Needs of
Others



How I could write what I
really mean?

"When WILL [Workshop Institute for Living Learning] was founded in New York, I howled like a castle dog because my colleagues wanted to remove the philosophical and transcendental approach from the brochure for which I invented TCI. I let it happen and felt at the time that I had sold out. That is still the case today. Basically, for me, TCI is the opportunity to influence masses. And I still see it today as a political concept and political method. ... Somehow I don't know how to write what I really mean."

(Cohn 1977)

1st Text read by ...

The “Father” of Psychoanalysis and Ruth’s experience

Freud was born in the Austrian Empire. He was born into an Austrian-Jewish family.

He qualified as a doctor of medicine in 1881 at the University of Vienna.

Upon completing his Habilitation in 1885, he was appointed a docent in neuropathology and became an affiliated professor in 1902.

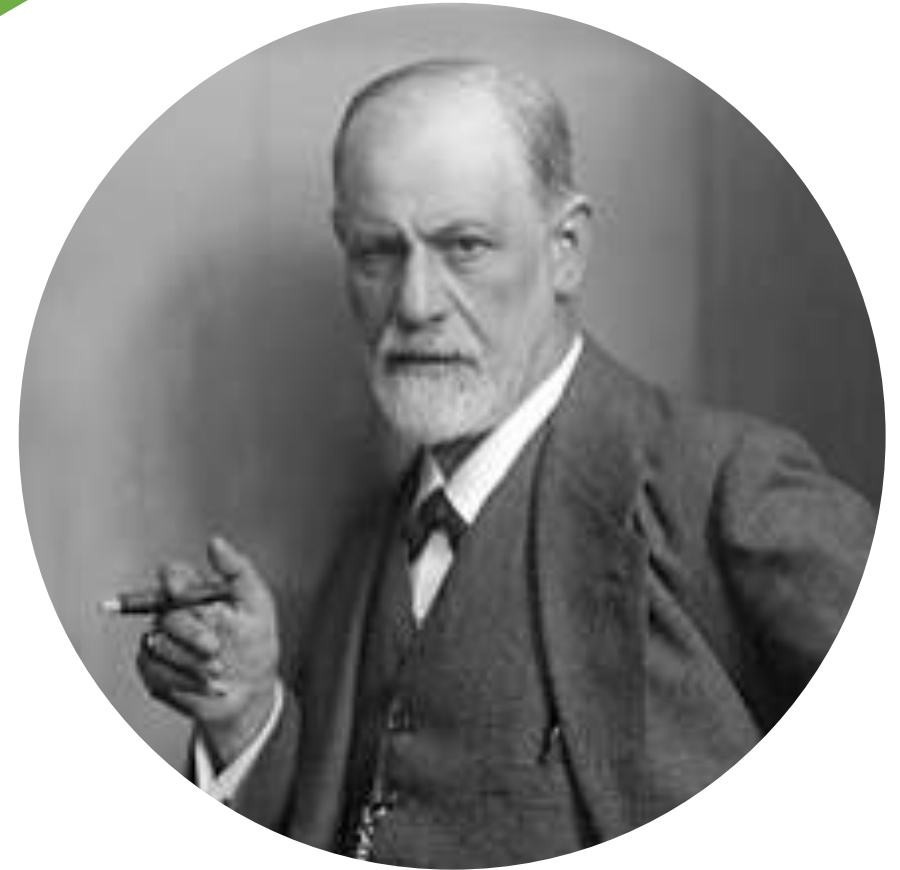
Freud lived and worked in Vienna, having set up his clinical practice there in 1886. In 1938, Freud left Austria to escape Nazi persecution.

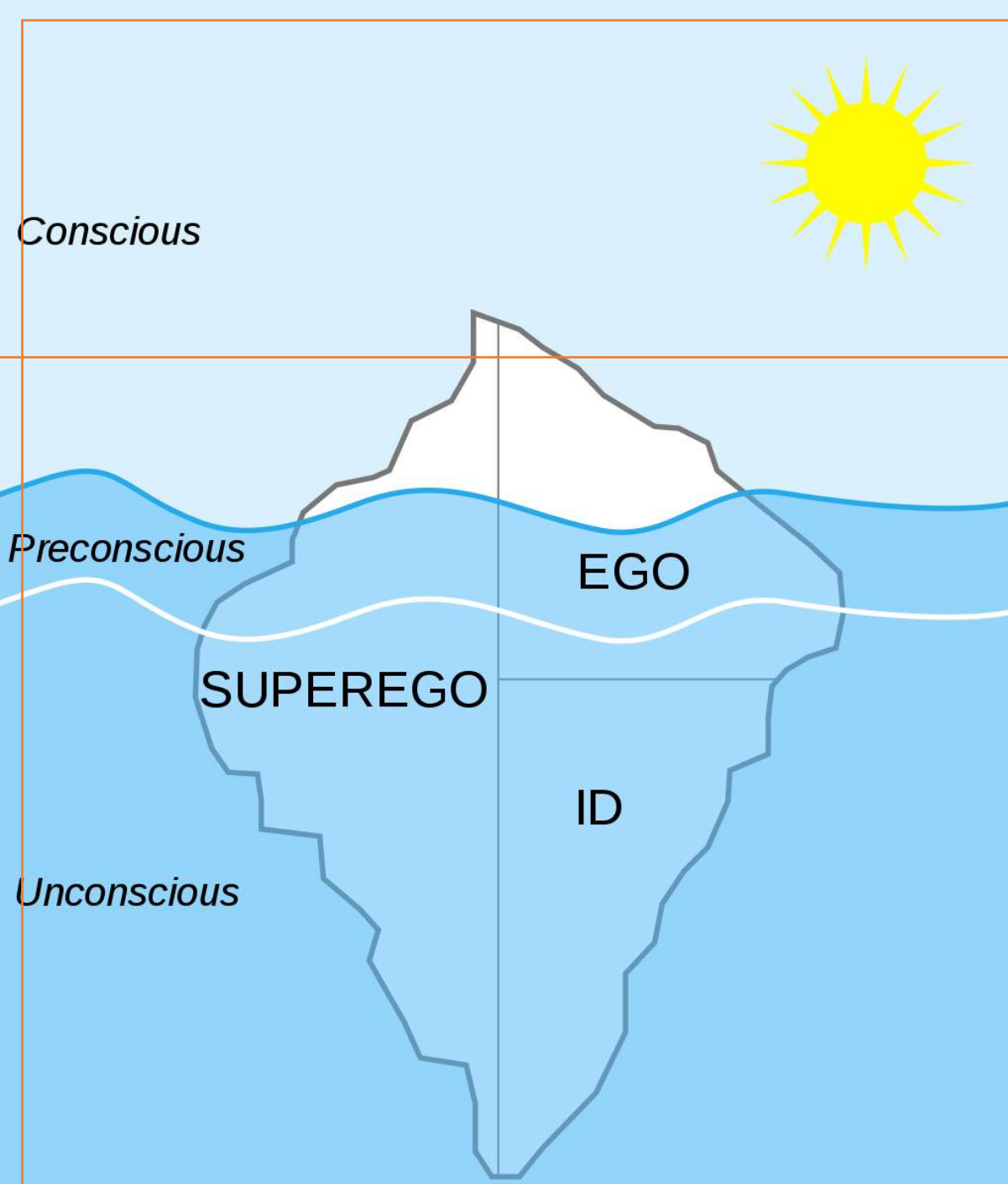
He died in exile in the United Kingdom in 1939.

Remember:

“Between 1933 and 1939 I lay six times a week - as was usual at that time - for fifty-minute hour on the couch. The analyst behind me listened me patiently.”

(Ruth C. Cohn)





(Small) Inside in Freud's Theory

In founding psychoanalysis, Freud developed therapeutic techniques such as the use of **free association** and discovered **transference**, establishing its central role in the analytic process. Freud's redefinition of **sexuality** to include its **infantile forms** led him to formulate the **Oedipus complex** as the central tenet of psychoanalytical theory. His **analysis of dreams** as wish-fulfillments provided him with models for the clinical analysis of symptom formation and the underlying mechanisms of repression. On this basis Freud elaborated his **theory of the unconscious** and went on to develop a model of **psychic structure** comprising **Id**, **Ego** and **Super-Ego**.

Why was the couch too small for Ruth C. Cohn?

Recall:

- Her personal experiences in psychoanalysis and her "disruptions" through emigration, marriage ...
- Her way from individual therapy to group therapy
- "Courage - the goal of psychotherapy"
- From psychotherapist to social therapist



Ruth C. Cohn "dreams up" TCI and discusses it with her colleagues

Charlotte Bühler

Laura Perls

Ruth C. Cohn

Fritz Perls

Virginia Satir

Carl Rogers

Alfred Farau

Theodor Reik

Jakob Levy Moreno

(ahead from

li. to r.)



José Gamboa, Öl auf Jute, 24x30 cm, 2019

Abraham Maslow

Rollo May

Wilhelm Reich

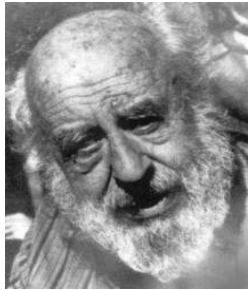
Erich Fromm

Elsa Gindler

(In the back from
li. to r.)

Steps into society/world responsibility

Fritz Perls (Gestalttherapy)



I do what I do;
and you do what you do.

I am not in this world
to live according to your expectations.
And you are not in this world
to live according to mine.
And if by chance we find each other - wonderful.
If not, nothing can be done.

Ruth C. Cohn



I want to do what I do.
I am me.
You want to do what you do.
You are you.

This world is our task.
It does not meet our expectations.
However, if we are committed to it,
This world will be beautiful.
If not, it will be nothing.

Cohn 1974, Die Selbsterfahrungsbeziehung,
-Autismus, S. 164)

2nd Texts read by...

Encounter with Fred (Alfred Farau) from 1948 on

"Fred suffered more than any other emigrant I knew. His parents had been murdered by the Nazis. His work as a cultural-political radio writer, begun in Vienna, had been destroyed. His writing of German poetry had been cut short. His Adlerian-therapeutic training could have been a possible basis for professional work..." (Cohn, GG 205).

Ruth also agreed with Fred, above all, about the permanent Hitlerization of the post-Hitler world.

3rd Text read by....





THE GOAL OF PSYCHOTHERAPY

Speech at the Theodor Reik Clinic in New York 1957

Family and Organizational Therapy

- **Virginia Satir** (26 June 1916 – 10 September 1988) was an influential American author and psychotherapist recognized for her approach to family therapy. Her pioneering work in the field of **family reconstruction therapy** honored her with the title "**Mother of Family Therapy**". Her most well-known books are *Conjoint Family Therapy*, 1964, *Peoplemaking*, 1972, and *The New Peoplemaking*, 1988.
- She is also known for creating the **Virginia Satir Change Process Model**, a psychological model developed through clinical studies. **Change management and organizational** gurus of the 1990s and 2000s embrace this model to define how change impacts organizations.

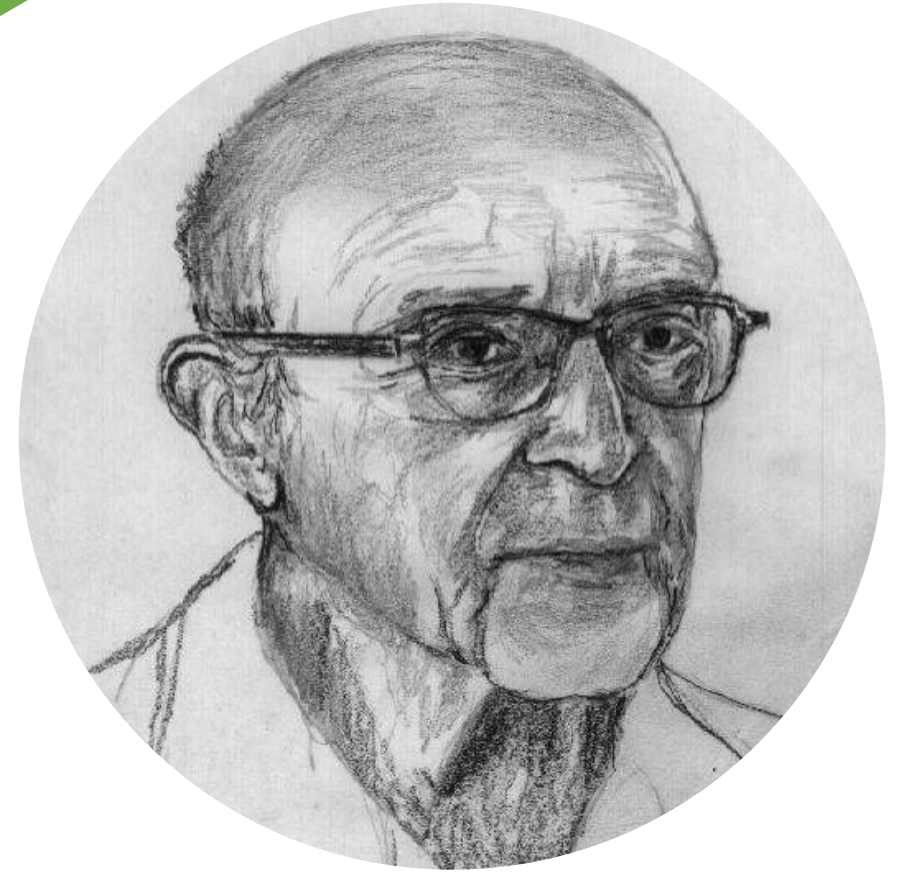


Matthias Kroeger: First
TCI-Book in German is...

About the combination
of client-centred and
theme-centred work
according to Carl R.
Rogers and Ruth C. Cohn

...

[1973] (1989, 4th Edition).



Jacob Levy Moreno: Psychodrama, Group Psychotherapy and Sociometry

Psychodrama was developed by Moreno as "the method which explores the truth of the soul through **action**". It aims to "release human spontaneity and at the same time integrate it meaningfully into the whole fabric of human life". He developed **sociometry** to diagnose relationships in groups; and expanded **role theory for psychotherapy** in groups. He was the first to use the term "**group psychotherapy**".



Elsa Gindler's Body Psychotherapy

Elsa Gindler (19 June 1885 – 8 January 1961) was a somatic bodyworker pioneer in Germany. From her personal experience of recovering from tuberculosis (by concentrating on breathing only with her healthy lung and resting the diseased lung), Gindler originated a school of movement education, in close collaboration with Heinrich Jacoby. What Gindler had called work on the human being emphasised self-observation and growing understanding of one's individual physically related condition. Simple actions such as sitting, standing, and walking were explored, as well as other everyday movements.

4th Text read by...



Wilhelm Reich – a controversial figure

From the 1930s Reich became an increasingly **controversial figure**, and from 1932 until his death in 1957 all his work was self-published. His message of **sexual liberation** disturbed the psychoanalytic community and his **political associates**, and his **vegetotherapy** in which he massaged his disrobed patients to dissolve their "muscular armour," violated the key taboos of psychoanalysis. He **moved to New York in 1939**, in part to escape the Nazis, and shortly after arriving coined the term "**orgone**" – from "orgasm" and "organism" – for a **biological energy** he said he had discovered, which he said others called God. In 1940 he started building **orgone accumulators**, devices that his patients sat inside to harness the reputed health benefits, leading to newspaper stories about **sex boxes that cured cancer**.



Ruth C. Cohn "dreams up" TCI and discusses it with her colleagues



José Gamboa, Öl auf Jute, 24x30 cm, 2019

Which psychologists and psychotherapists can I identify and what do I know about them?

For 7 minutes, switch off the microphone and the camera, look at the picture and think about the two questions.

Which psychological and psychoanalytical concepts were important for the emergence of TCI?

Influences of the Religion

"In my analysis, in my neo-Freudian studies and in the experiential therapies, God and religion remained largely excluded. [...] I don't know exactly when I myself began to turn to religious questions again. It must have been around 1968 when I heard Virginia Satir say, 'I am now in the Tao.'"

(GG 514f)

"I have tried in my way to express the Jewish-Christian message of reconciliation and love as a humanistic moral concept for our century, and I would wish that TCI and its continuations will carry it into the 21st century."

(Ruth C. Cohn, quoted from Herrmann 1992, 33)

5th Text read by...

A humanistic Approach to Values

“A humanistic approach to values is based on the unalienable presumption that human life is a reality that must be maintained and advanced. Being a human being does not mean just being thrown senselessly into the world; it means finding a meaning to life in the realization of the individual self that is part of the community of all human beings”

(Farau & Cohn, 1984, p. 443)

6th Text read by...



To encourage all the people...

“For me TCI was the expression of an idea from the beginning that there had to be **something to oppose the horror of the world** – small steps, small tiny changes of direction.”

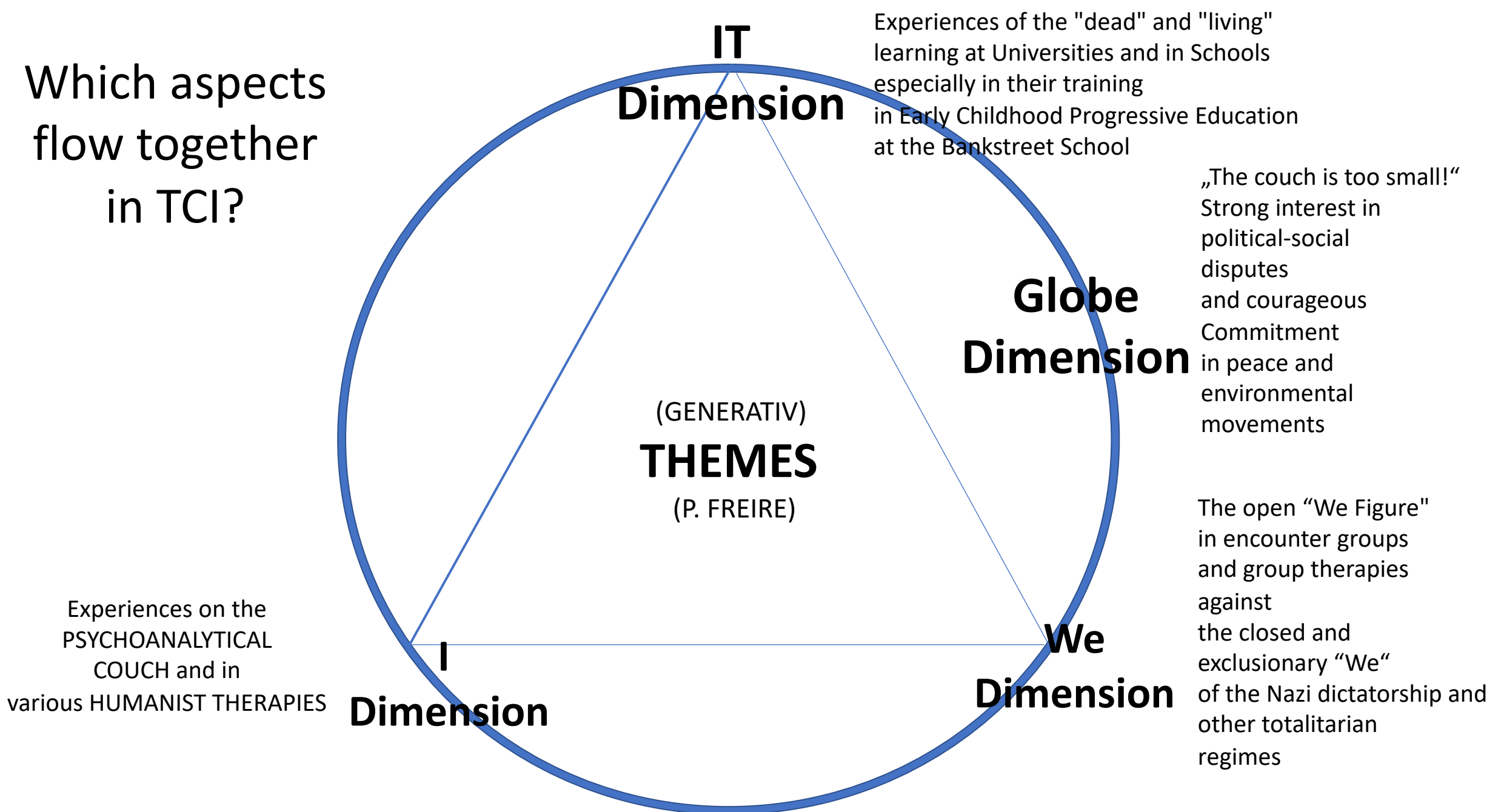
(Ockel/Cohn 1992, 178)

“I want to **encourage all the people** who don't want this suffering **not to give up** and **feel powerless**, but to use their **imagination** and **ability** to **act** in order to be and to **conduct themselves** in **solidarity** as long as we feel **autonomous power** in ourselves. - This is the **essence** of what I want with TCI.”

(Cohn/Farau ¹⁵2016, 374)



Which aspects
flow together
in TCI?



TCI-Axioms -
the
existential
and ethical
compass for
human
dignity

“The TCI axioms, age-old but summarized in a modern systemic way, show the way forward. They form the existential and ethical compass for human dignity and life-dignity.”

(Cohn 1994a, 85 f.)

AUTONOMOUS - INDEPENDENT AND UNIVERSALLY RELATED (Contrary Unit)



"Human beings are psychobiological entities and a part of the universe. They are equally autonomous and interdependent. The autonomy of the individuals is all the much larger, the greater they are aware of their interdependence with all and everything".

*EXISTENTIAL-ANTHROPOLOGICAL
AXIOM, (TCI-HB, 75).*

7th Text read by...

RESPECT DUE ALL LIVING

24

“Respect is due all living things and their development [and pass away]. Respect for development is what stands behind value-based decisions. What is humane is valuable, what is inhumane is threatening.”

THE ETHICAL AXIOM

(TCI-HB, 80)

8th Text read by.....

KNOWING WE COUNT
WITH OUR LIFE
WITH OUR BELOVED
AGAINST THE COLD
FOR ME, FOR YOU, FOR
OUR WORLD

(RUTH C. COHN)

CONTINGENT FREE - ALLCONNECTED



„Free will occurs within certain internal and external limitations, though these limitations may be extended. We judge freedom as given when we are healthy, intelligent, materially secure, and mentally mature; better than being sick, hampered, or poor and suffering from violence or a lack of maturity. Being aware of our universal interdependence is the basis of all humane responsibility“

THE PRAGMATIC-POLITICAL AXIOM
(TCI-HB, 84)

9th Text read by.....

TCI - Postulates

The two Postulates indicate the realisation of Humanity by the growth of consciousness and the expansion of consciousness.

THE CHAIRPERSON POSTULATE

“Be your own Chairman, the Chairman of your self: (1) Be aware of your inner reality and of your environment. (2) Consider every situation to be a proposition for your decisions. Take and give as befits being responsible for yourself and for others.” (TCI-HB, 89)

THE DISTURBANCE POSTULATE

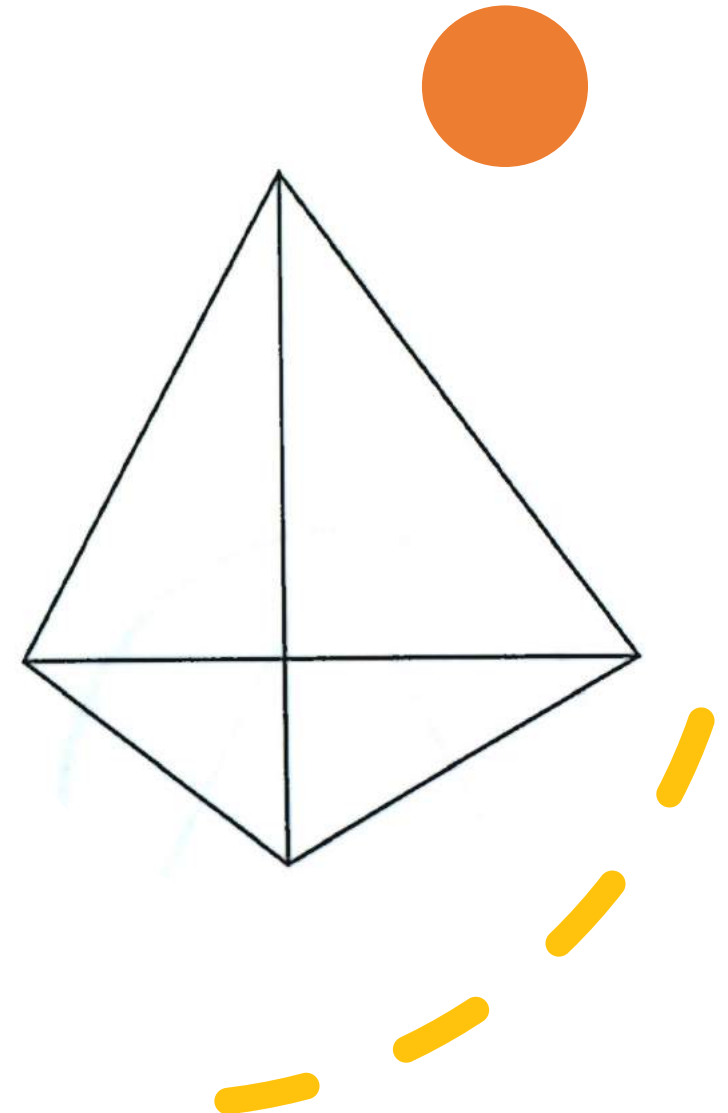
„Disturbances and passionate involvements take precedence“ (TCI-HB, 95)

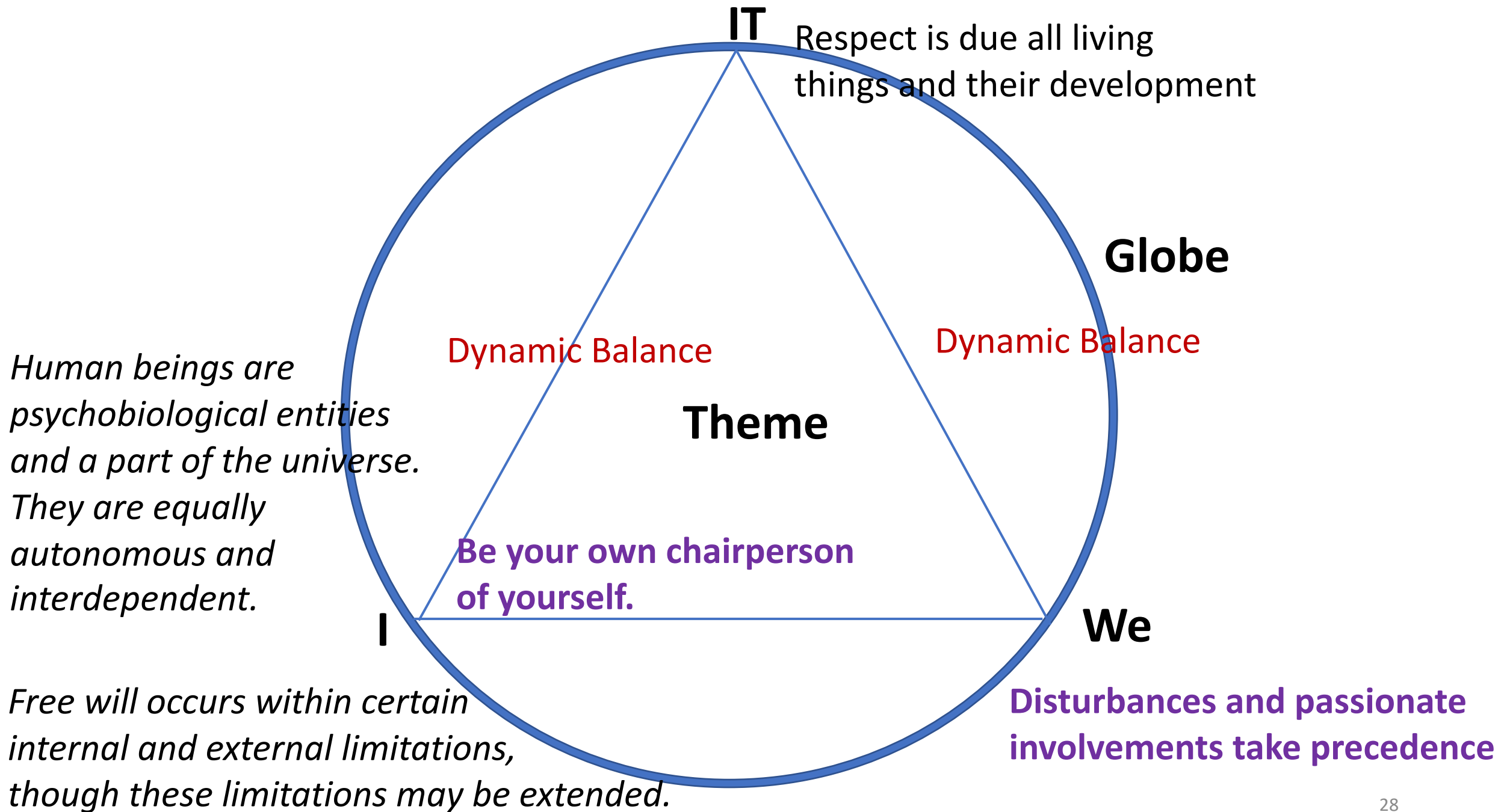
The significant dream

One night [. . .] I dreamed of an equilateral pyramid. Upon awakening, it was immediately clear to me that I had indeed “dreamed up” the basis for my work. The equilateral pyramid of my dream meant the following: Four points determine my group work, and they are all interconnected and equally important. They are:

- The person interacting with others and with the theme at hand (= I);
- The group members who become a group by attending to the theme at hand and through their interaction (= We);
- The theme at hand, that is, the task being before the group (= It);
- The environment, which influences the group and is influenced by the group – the umwelt in the narrowest and broadest sense of the word (= Globe).

• (Cohn/Farau, p. 343)





THE AMBIGUOUS AND AMBIVALENT WE



"I don't think anyone would be punished if they killed Jews in the street. There are wide banners across the street saying: 'Juda verrecke' and 'Niemand soll hungern, niemand soll frieren, aber die Juden sollen krepieren'." (Cohn, GG 462)



The open We-Gestalt

The We is not a psychological organism like the I, but a Gestalt coming into existence through the individual I's and their interaction, and – like every Gestalt – is more than the sum of its parts. In a narrow sense the We is a number of people in the same room at the same time relating to each other and a common theme.

(Cohn/Farau ¹⁵ 2016)

10th Text read by ...

Participating Facilitator/Leader

“Group leaders, however, are primarily participants, humans with their own interests, preferences, thoughts and feelings, and only secondarily group leaders with a special function. This function primarily consists of paying attention to the dynamic balance between I-We-It and their connection with the Globe.”

Cohn/Farau¹⁵ 2016, 368

“Group leaders should not give more or less support than necessary to the group, but try to gain inner time for the theme besides their function of custodians of the dynamic balance.

To be “primarily human and not function” is hard for new TCI-leaders since the usual group leadership is either neutral or authoritarian. On the contrary, TCI group leadership is leadership in participation.”

Cohn/Farau¹⁵ 2016, 368



The training program has two parts: It starts with the **basic training leading to the TCI certificate**, followed by a **secondary training program ending with the „TCI-diploma“**. Upon completion of the training program, it is possible to continue and become a **certified TCI instructor (graduate)**.

International Training in TCI

International TCI Basic Training

Fixed Training Course (offered by University?)

- Comprising a training contract, training guidance and a completion guarantee within a period of 2-3 years
- Decision-making workshop
- Scope of basic training:
A minimum of 108 sessions:
of which at least 54 sessions are in courses within the training group and at least 36 sessions in elective courses.
- Divided into: in each case at least 18 sessions in the following method courses (M):

M1 Image of humanity and value orientation of the TCI (axioms), chairperson postulate, four-factor model as a tool for planning, action and reflection.

M2 Leadership concept and leadership understanding of TCI, participative leadership, selective authenticity, themes and structures as management tools, theme formulation and introduction of themes.

M3 Development and dynamics in groups, disorder postulate, handling of disorders and disorder prevention, processes reflected in groups.

- at least 54 sessions of personality courses (P).