

## The facilitative personal attitudes: rebranding

A.B. Orlov

(National Research University Higher School of Economics, Moscow, Russia)

I would like to introduce myself. As a part of PCA community I have three hypostases. Firstly I am a practitioner (client-centered counselor and psychotherapist). Secondly I am a scientist (psychologist and researcher). Thirdly I am an educator (university professor and lecturer). When I work as counselor/therapist I have virtually no problems with unconditional positive regard, empathy and congruence as parts of my practice. However when I work as psychologist/researcher I have some problems using those attitudes mainly when trying to express my ideas, hypotheses and texts. I have the most hardships with lecturing and professing these attitudes when I try to formulate in words, to verbalize its contents and interrelations.

It seems to me that my difficulties derive mainly from three obstacles: 1) the absence of common logical basis for these three terms: “an unconditional positive regard”, “an empathy”, “a congruence”, 2) these attitudes exclusion from Carl Rogers’ theory of personality and interpersonal relations and 3) the lack of mutual frame of reference for these three attitudes same way as there is no such a frame for “green”, “warm” and “straight”.

I would like to share a synchronicity as a part of my experience during this thesis’ preparation. Once, traveling by train, I discussed the basic idea of this paper with my daughter (she has PhD in Philosophy). At one way station our train stops just at the same time as oncoming train, and through the wet window of a train I saw the graffiti in front of me which was painted on the coach of this oncoming train: “Sled dogs run at the speed of the slowest one”. At first moment I’ve just read this phrase. But afterwards I’ve felt a real insight. I slapped my knee and almost shouted: “Aha! “Sled dogs” means “sled attitudes”!” The task became much easier: among three “dogs” I must find “husky”, remove “labrador” and “beagle” and find another two “huskies” instead of them.

It’s easy to notice a “thoroughbred creature” among “unconditional positive regard”, “empathy” and “congruence”. Of course, it’s an empathy. And although the term itself was coined in 1909 by [Edward B. Titchener](#) it is the same row as the terms “psyche”, “psychology” and “psychotherapy”. Now it’s a term of general psychotherapy widely used beyond the borders of client-centered practice. So, it’s a “husky”. Let’s look more distinctly at this term. It consists of two parts: “em-” (which means “co-”) and “pathy” (“pathos” which means “feeling”). So empathy means “to be in tune with feelings of another person as *Me*”.

When we speak about an unconditional positive regard we also have an idea of a special presence with another person. So we have here this “em-” too. Usually we speak here about visions, perceptions and conceptions of another person. What’s an Ancient Greek general word for all these cognitive and subjective items? This term is “logos”. So our second “husky” is *an emlogy* which means “to be in tune with logics of another person as *I*”.

Now we ought to understand a congruence as a third “husky”. A congruence means special presence too. It’s a naked presence without appearance. It’s an open, transparent presence with another person. So it’s possible to use here the part “em-” also. When I am congruent with another person I feel he/she as equal and free. Moreover, I feel love. But what type of love? Once

more: what's an Ancient Greek word more suitable for such a love? We know some. Among "eros", "agape", "storge" and "philia" the only last one is suitable. So our third "husky" is *an emfily* which means "to be in tune with the deepest center, the heart of another person as *Self*".

Thus, I would like to present a new brand of "sled attitudes" as a team of an emlogy, an empathy and an emfily.

By the way this order (emlogy → empathy → emfily) is important because as psychotherapist I present at first with the ideas of my client, then - with his/her feelings and only after that - with his/her *Self*.

This paper is my answer to the main questions of our conference: "Where is Carl Rogers now?" and "Where am I now in my contribution to the excellence of PCA practice?" I am sure he is now on his lifelong way of understanding facilitative personal attitudes. And I hope I am with him.

Of course, the problem of terminological expression of facilitative attitudes does not lie in the realm of psychotherapeutic experience. But we must remember that the sphere of psychotherapy is not the sphere of practice only, it's a part of psychology as a science.