RESEARCH PAPER
ON
THE TORI THEORY vs PSYCHOANALYSIS AND RELIGION

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THE TORI THEORY
vs
PSYCHOANALYSIS AND RELIGION

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INTRODUCTION

The "Open Door" as a human service agency recruits volunteers from various walks of life to participate in their program of serving the community in helping people solve their problems in both emergency and long-term situations. Primarily, this service is rendered by telephone. However, face to face confrontations are encouraged as well as the use of the various public health facilities. Through this program the directors say that many persons have obtained gratifying relief from their anxieties, found solutions to their problems, and have established good relationships in society.

As a participant-observer in this program, I will argue in this paper that the humanistic services offered by this agency are inadequate in meeting the basic problems confronting those who seek counsel here; and that it needs the additional psychoanalytic approach that embraces religion dfbitois to more effectively serve the community and justify its existence.

The present study is based on intensive interaction with the directors, the volunteers, and the clients of this agency. As a volunteer, one was allowed to conduct interviews with clients only after a concentrated training program.

The purpose of the intensive interaction with those devoted to the program was to develop an intuitive feeling for the emotional processes and cognitive style of all types of persons. This was preparation that would enable the volunteer to conduct and analyze meaningful interviews. Various means and techniques, such as role-playing, games, all-day seminars, films, etc., were employed in the training process. The objectives of the training sessions were for both personal growth and the acquisition of skills to be used in the interviews. Emphasis was put on communications through "feelings" and strict admonition against advice and any social or religious standard of behavior.

Those who solicit help from this source do so through the influence of friends or those acquainted with thework. Only a very few came through public notices. Basically, they like the confidential protection that the agency offers. There were alcoholics, job-hunters, unwed pregnancies, school drop-outs, and many "pranksters".

The "Open Door" while seeking financial aid from organized religion is itself alienated from anything that speaks of the spiritual. It lays down no precepts and has no standards of conduct by which to appeal to those who seek its counsel. Indeed, there is a sort of built-in "antimonion" tendency whereby various life styles are legitimated. The

The glaring exception to the above statement is the issue of drug use. The prohibition on drugs is a state requirement for operation. The entire personel is aware of the rule on this matter. However, since there is no formal criterion for volunteers in the program there are many who use drugs and have no opposition to their use by others. Their use of drugs is simply prohibited on the premises. Anyone can attend the meetings or participate in its various activities. Each participant is encouraged to project his own ideas and feelings completely uninhibited and unrepressed.

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The approach used by the "Open Door" is completely humanistic, and its most obvious method is the Tori theory.

The Tori theory is a general, unitary theory that attempts to tie together experiential and cognitive learning in a process which claims to have therapeutic value for the individual. The Tori is an outgrowth of experimentation and field studies financed by the Office of Naval Research. It is a general theory of personal, group, and organizational development.

Persons, groups, and organizations grow. In normal interaction there is movement towards trust and away from fear, toward open and away from closed behavior, toward self-

realization and away from imposition, toward interdependence and away from dependence. For communicative ease these processes of growth are called the Tori process, for trust, openess, realization, and interdependence.[1]

The Tori theory declares personal growth to occur when a person, on his own steam or on his own impetus, does things that reinforce desired physical responses and behavior patterns. Changed behavior results from showing feelings rather than from talking about them, from doing things rather than thinking about or observing them, from letting oneself happen rather than examining one's motives, and from physically carrying out an impulse or making a choice. Thus, the primary condition of learning and growth is not diagnostic sensitivity but the process of trying out things that a person deeply wants to do and then experiencing the effects of the behavior upon the self and upon others. It theorizes that permanent and genuine growth comes from a person finding out what he is and what he deeply wants to do, getting in touch with what his body tells him, and then doing things that integrate self-body at all levels of experience and awareness. Deep learning is not a remedial or corrective process but an inner emergence, a building upon organic strengths, and an increasing trust in self. Interdependence is the direction of growth, and growth is its own reward as it leads to the

development and improvement of interpersonal communication and relationships through an experiential process.[2]

There are several assumptions in the Tori system which are immediately pertinent to the leadership style of the trainer, leader, or consultant:(1) A group leader is most effective when he is as personal, open, allowing, and interdepent as it is possible for him to be within the limits of his own defense level. (2) The most effective leader is one who "flows" with the organic growth of the group norm system, becomes an active and assertive member of the group, but does not attempt to place himself out of the group as a "leader" in the classic sense. (3) The group leader "trusts the process" to develop and does not feel the need to teach, train, persuade, or model behavior for others. (4) The Tori leader makes a series of trust assumptions about the world. He is predisposed to trust his impulses, his inner self, the motivation of others, the health-directed process of group interaction, the general non-malevolence of nature and persons, his own abilities and capacities, the capacity of persons to assume responsibility for their own lives, and the world in general.

The Tori system relies upon a set of general assumptions and experiences and a general world or person viewpoint or set, rather than a methodology or a technique. Tori is a

life style, a way of living, an organic integration and not a tool or a method. It concentrates on training groups in human relations skills in which individuals are taught to observe the nature of their interactions with others and of the group process. From this, it is believed that they will be better able to understand their own way of functioning in a group and on a job, and theimpact they have on others, and will become more competent in dealing with interpersonal situations. [3]

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PSYCHOANALYSIS AND RELIGION

The most obvious deficiency of non-religious humanism is that it leaves out God altogether. It is a "secular salvation" that has nothing to say to those it seeks to help about guilt, sin, or salvation. It stresses self-reconciliation without taking into account any of the spiritual dimensions. It accepts man as he is and attempts to upgrade his worth and productivity while ignoring the theological aspects. Secular psychology also lacks another dimension found only in the spiritual. God alone is omnipotent; the therapist is capable of error and misleading people. Secular therapy recognizes no eternal aspects, and can never provide inner peace and tranquility that comes only to those who recognize the reality of the Unseen. [4]

One of the main points of the humanistic theory has been dealt with by Charles J. Stinette,Jr. in his book,"Faith, Freedom, and Selfhood." The idea that man should be free from all standards and restraints to make his own decisions according to his own personal feelings is neither possible nor practical in everyday life. Modern history as well as modern thinking have dealt some staggering blows against this view of freedom in humanism. Man does not seem quite as free as these " radical forebears" would like to have accounted him. One does not need the evidence of psychoanalysis to prove for himself that he is not his own absolute master, nor can he trust his own feelings.

There seems to be common agreement between psychiatry and religion that when anxiety possesses a person it functions in such a way as to inhibit freedom and to undermine the integrity of the person. Both are deeply concerned with this debilitating effect of anxiety on freedom and personhood. Both have closely observed the human blight which it leaves as a mark on modern man, and are aware of the dismal progress in aleviating its condition and consquences. These disciplines view oppositely the conditions which strengthen man for both motivation and freedom; but this writer believes that the combined forces of these

disciplines can help man in his struggle for freedom and alleviate his condition as he cries out for help.

True freedom is not emancipation from all restraints, nor is it release from all anxiety. True freedom begins with a wholesome "fear" of God and His law and grants to us the internal freedom to understand, live with, and to master our anxieties through the strength given us in Jesus Christ. The great skeptic, Nietzche, revealed his Christian roots in his definition of freedom. "Freedom is the capacity to become what we truly are."[5] The inestimable gift of the gospel of Christianity is our freedom to become what we are already in the eyes of God.

The writer will agree with Jack Gibb in his Tori theory that you need not analyze man in order to help him, but the writer does take issue with him when he says that the deep learning or growth process is not a remedial or corrective course but an inner emergence. Teilhard de Chardin in his "Phenomenon of Man" (P.P. 164-166) pointed out that the fundamental distinction between man and other animal life is man's capability for reflection, which Teilhard defined as consciousness turning back upon itself. He further urged that the study of man, to be complete, must include the analysis of this reflective capability.

The writer affirms that this reflective capability of man must be taken into account in dealing with human

beings and their problems. It is necessary to study not only human behavior but also the variables from which this behavior stems, variables that lie within the person. When the growth process emerges from a clear understanding of these variables it leads, not into a communal type of social action of interdependence, but rather to a clearer self-concept and identity and into a greater social concern and action. As Charles Stinette says,"Fullness of personal and Social Responsibility."[6]

In Section Two of this paper we listed some assumptions that are pertinent to the leadership style of the trainer, leader ,or consultant in humanistic systems. It is apparent that the leader or therapist is always to play a "low key" role. Rollo May in "Psychology and the Human Dilemma" takes issue with this view. He says that in recent years those in the helping profession find themselves caught in several pressing and critical dilemmas with respect to issues of freedom, responsibility, and values. The dilemmas have been brought about by the radical shift and transition of values in the last three or four decades in Western culture, particularly in America.

Several"solutions# have arisen to the problem which he cites as inadequate. One inadequate solution was the assumption that the task in counseling and therapy was simply to set the person "free" and therefore, the values held by the therapist and the society had no part in the

process. This assumption, says May, was bolstered and rationalized by the then popular definition of mental health as "freedom from anxiety." The therapists under this asumption made a dogma out of never making a "moral judgment" and saw guilt as neurotic and to be done away with in this new idea of freedom without responsibility.

This idea of "full freedom" assumption not only led to an increase among counselors and patients, but it was subtly dishonest. No matter how naive the therapist or group leader thinks he is in assuming no values in his practice, he is smuggling in his own values the more perniciously in the very fact of not admitting them.

Rollo May continues his comments on the dilemma among therapist as he discusses another "solution" offered. This is,in reaction to the one mentioned above, the distrust of freedom and an overemphasis on "responsibility". Several social critics have pointed out recently that we are witnessing the birth in psychiatry and psychology of a "new puritanism" and new emphasis on "behavior control", or "control of the mind and personality" as a denial of the freedom of the person.[7]

The phrases "control of behavior" and "control of the mind and personality" raise disquieting questions. Control implies control by someone or something. Who would control the mind? The person himself? Or do we mean society controls

the mind? Does it mean that some special group- psychiatriasts, psychologists, or other scientists will control the minds of people? Who would set up the criteria and the goals for the "diagnoses" of such a therapeutic program?

The writer is convinced that modern psychotherapy constitutes practical wisdom which modern religion (Christianity) needs and can appropriate. It can illumine the study of human behavior and afford the religious therapist with a perspective which can be an important ally for his ministry to the whole man in health and salvation. Endorsing this conviction is the personal testimony of Albert Outler, "In the two decades since, my observations and experiences in counseling, both as pastor and teacher, have greatly strengthened my confidence for the work of the Christian minister, teacher and counselor."[8]

It is inevitable that thoughtful Christians should become interested in psychotherapy for they have a common stake in the very same problems of human health and well-being. As psychotherapy has emerged as a significant help in identifying the dimensions of the neurotic pattern and its consequences in human life and has gone on to develop normative theories of growth and maturation, the therapist is inevitably brought face to face with the deeper problems of the human psyche which only religion has the

measure of valid wisdom. So it is evident that psychotherapy needs religion to come to its aid as men ask questions of ultimate significance.

There are some fundamental motifs that these two disciplines have in common that I shall mention briefly here. The first is that they both stress " respect for persons." It may be that on this point the religious worker could learn much from the psychotherapist in this matter of interpersonal relations. Another is the concern manifested for the interpenetration of the biological and psychological vectors of life. The physical needs and satisfactions of human life are integral parts of the whole man. Another is the agreement that "moralism" is invalid and harmful. The Christian principle confirms this in its statement, "Judge not that ye be not judged." The last that I shall mention, and the most important of all, is their agreement on the "sovereign virtue of love". Human life is a gift of love and also a search for love. It cannot be wrested from life, but received as a gift and offered yet again as a gift to others.[9]

Logotherapy is a relatively new psychotherapeutic system, developed by Dr. Viktor Frankl, that transcends the limits of all previous psychotherapy in its view and treatment of the whole man. In Robert Leslie's opinion it offers a philosophy of life and a method of counseling

which is more consistent with a basically Christian view of life than any other existing system in the current therapeutic world.[10]

Logotherapy views man's life in three dimensions: the somatic, the mental, and the spiritual. It emphasizes that the spiritual dimension cannot be ignored for it is what makes one human; it further states that only someone who can see the spiritual side of man and relate to his spiritual agony can properly diagnose and be of any real help to one in his search for a meaning of life. It is important that we recognize that within the frame of logotherapy "spiritual" does not have a religious connotation but refers to a specifically human dimension. It does, however pertain to the very core of man's personality. Dr. Frankl has asserted from time to time that logotherapy is not a religious therapy, but the writer recognizes that this is a therapy that opens the door to religion in its efforts to help people.[11]

CONCLUSION

The writer recognizes that there are tensions which exist between psychotherapy and religion, more specifically, Christianity. These differences relating to the nature of God, the human self and freedom, human sin, salvation ,and ethics are all very real and do erect barriers. But the writer is convinced that the human soul requires God and

all of His provisions as stated in the Bible for its meaning and complete fulfillment. As humanity cries out today for an escape from the tread-mill of life, may we not offer them only the various means of humanistic psychology, but also that which will offer complete fulfillment and a sense of ultimate security.

Christianity provides mankind with the most credible account of the universe and man's place in it, with the motive and dynamic for life transformation, with the ability to face the harshest of situations with realism, with a new interest for serving our fellowman, and a message of urgent relevance to the many who suspect Christians of escapism but are themselves running away from the truth. In what is considered the profoundest comment on our human nature ever uttered outside the Bible, St. Augustine said, "Thou hast made us for Thyself, O God, and our hearts are restless till they rest in Thee."

FOOTNOTES

[1] J.R. Gibb, Tori "Theory and Practice", In J.W. Pfeiffer and J.E. Jones (Eds.), The 1972 Annual Handbook for Group Facilitators,(Iowa: University Associates, 1972).

[2] J.R. Gibb, Group Experiences and Human Possibilities. In H.A. Otto (Ed.), Human Potentialities,(St.Louis: W.H. Green, 1968).

[3] J.R. AND L.M. GIBB, Humanistic Elements in Group Growth. In J.F.T. Bugental (Ed.), Challenges of Humanistic Psychology (New York: McGraw-Hill, 1967).

[4] Millard J. Sall, Faith, Psychology and Christian Maturity (Grand Rapids, Michigan: The Zondervan Corporation, 1975),p. 159-60.

[5] Charles R. Stinnette,Jr., Faith,Freedom, and Self-hood (Greenwich,Conneticut: The Seabury Press, 1959), p. 13.

[6] Ibid., pp. 13-7.

[7] Rollo May, Psychology and the Human Dilemma (New Jersey: D.V. Nostrand,Inc., 1967), pp. 168-81.

[8] Albert C. Outler, Psychotherapy and the Christian Message (Harper and Brothers, 1954), p.7

[9] Ibid., pp. 15-55.

[10] Robert C. Leslie, Jesus and Logotherapy (Nashville: Abingdon Press, 1965), p. 9.

[11] Viktor Emil Frankl, Man's Search for Meaning (Boston: Beacon Press, 1962), pp. 99-103.

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