

Emotions and Feelings – What - Why - When



Essentially one might say the cure is effected by love and transference provides proof that neuroses are determined by the individual's love life. (Freud to Jung) in other words analysis requires the emotional engagement of the analyst, their empathy and love towards the client.

Fear makes come true that which one is afraid of... Viktor E. Frankl



Feelings are an instant feedback system regarding what is good for us and what is bad for us. For example, our physically painful feelings let us know that something needs attending to regarding our physical body. If you put your hand on a hot stove, the burning feeling immediately tells you to remove your hand. If you didn't get the pain, you could badly your hand. So, the instant pain is vitally important information for your wellbeing.

The same is true of our emotional feelings. Our emotional feelings are triggered from both external and internal experiences. Emotions are our guides to life; to motivate / move towards or away from an experience / person / thought. What do we do about our feelings - we can all learn to show our feelings in ways that are helpful to us and to others. Emotions / motivation have the same root meaning – to move, emotions are powerful motivators enabling response in relationships and in our environment.

Emotional Intelligence, central to mental health - is an organising framework for understanding ability and capacity to understand manage and use feelings (Edited quote from Salavoy and Mayer 1994). Steiner wrote extensively about emotional literacy within TA framework.

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There are 7 core feelings / emotions recognised – However some lists only have 6 and in early TA literature only 4 emotions were recognised with all other feelings being subsets of these core feelings. Dr Ekman identified the six basic emotions – sad, happy, anger, fear, disgust, surprise, and has more recently suggested contempt as the 7th emotion.

Body sensations: Are these separate feelings or emotions - peace, rest, tired, pain, agitation, excitement, anxiety, sexual arousal? To understand your experience of emotions – sad / angry / scare / happy / surprise / disgust / horror - answer the following questions:

- 1) The most important question – where in your body do you feel this emotion?
- 2) Other interesting exploratory questions:
 - a. What colour is the feeling?
 - b. How heavy / light is it?
 - c. Is it dry or wet?
 - d. What happens to your experience of yourself?
 - e. What happens to your experience of others?
 - f. What happens to your experience of time?
 - g. What does the feeling look / sound like?
 - h. What direction do the feelings take?
- 3) When you feel this emotion what do you do?
- 4) When you feel this emotion what do you think? (Of self / others / life)
- 5) When you feel this emotion what do you fantasise about?

Time frame, functions and emotions:

1. **Sad** – to do with the past and loss:
2. **Angry** – to do with the present... not liking an aspect of here and now experience...
3. **Scare** – to do with the future... something is about to happen which you do not like...
4. **Happy** – now... you like something in the now... where do you feel this in your body?
5. **Surprise** – now ... shocked by an event...
6. **Disgust** – now ... dislike of an event in the now...
7. **Horror** – now - When a person is an observer of terror / trauma.

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What feeling is he / she feeling? – normally we recognise emotions in others... essential for empathic attuned relationships. This ability is known as Mentalising – the ability to understand the others experience by looking into their face.

Charles Darwin actually noted this in a scientific treatise describing how we recognise distinctive facial expressions that correspond to emotional states and suggested they are part of our evolutionary background.

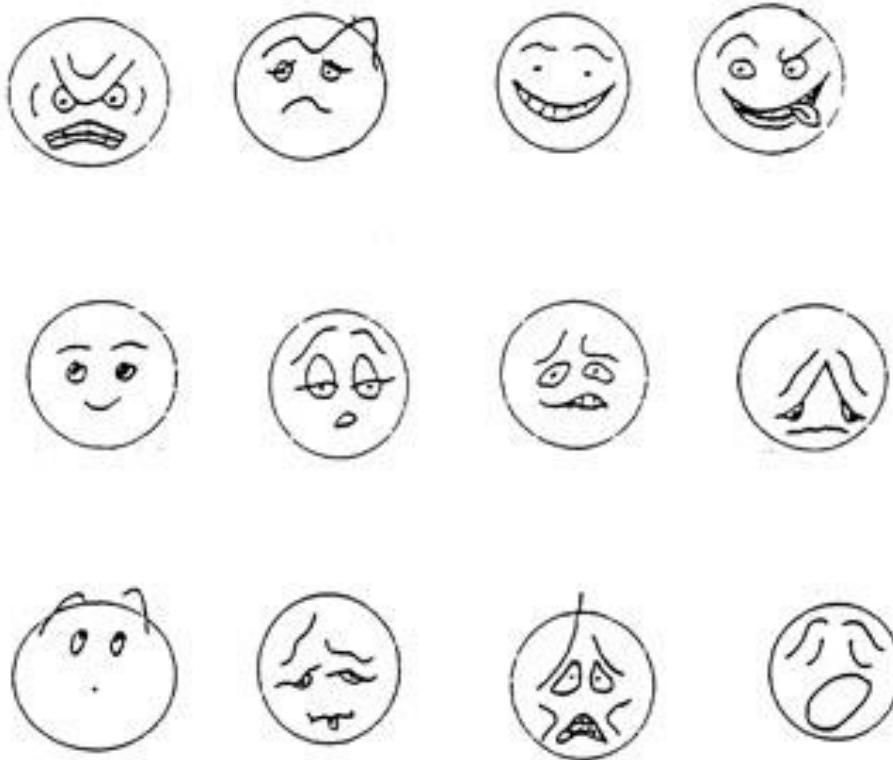
Schore in his excellent book... “Affect regulation and the origin of the self” synthesizes the implications of contemporary mother/infant research this way: Affect regulation is not just the reduction of affective intensity, the dampening of negative emotion. It also involves amplification, an intensification of positive emotion, a condition necessary for more complex self-organization. Attachment is not just the reestablishment of security after a dysregulating experience and a stressful negative state; it is also about the interactive amplification of positive affects, as in play states.

Disney’s movie – Inside Out - is wonderful and based on the work of Eckman – with each emotion being a character – if you have not seen it then at least the trailer for the movie is a must watch... with the following characters: The following was drawn by one of my Cris – a TA trainee.



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Images of emotional faces ... we are all able to recognise the emotions: The BBC suggest the following: for each face describe the emotion being felt: one word per face: happy angry puzzled miserable nervous greedy lazy thoughtful innocent worried bored sick

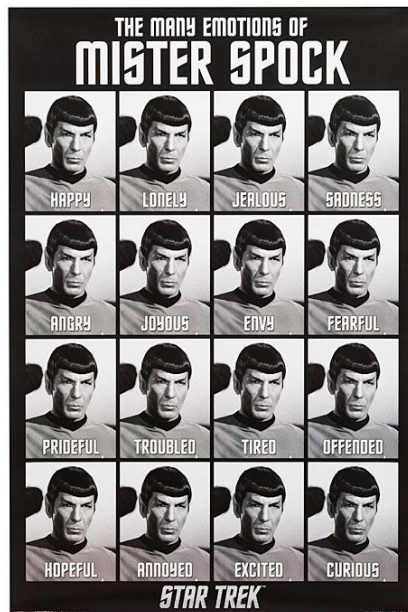



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More emotional faces

The Basic Emotions

- While not universally accepted, there appear to be six basic emotions:
 1. Anger
 2. Fear
 3. Sadness
 4. Happiness
 5. Disgust
 6. Surprise
- All other emotions are subsumed under these six
- May even be placed in a spectrum of emotion:
 - Happiness – surprise – fear – sadness – anger - disgust



Spock - One of my favourites...

Dictionary definitions of feelings – all lost-on Spock.

- 1) feeling - the experiencing of affective and emotional states.
- 2) feeling - a physical sensation that you experience; "he had a queasy feeling"; "I had a strange feeling in my leg"; "he lost all feeling in his arm"
- 3) feeling - touch: the sensation produced by pressure receptors in the skin.
- 4) feeling - an intuitive understanding of something.

Wikipedia: on emotions

- An emotion is a mental and physiological state associated with a wide variety of feelings, thoughts, and behaviours.
- Emotions are subjective experiences or experienced from an individual point of view.
- Emotion is often associated with mood, temperament, personality, and disposition.

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- The English word 'emotion' is derived from the French word *émouvoir*. This is based on the Latin *emovere*, where *e-* (variant of *ex-*) means 'out' and *movere* means 'move'. The related term "motivation" is also derived from *movere*.
- Instinctual emotions (from the amygdala), versus cognitive emotions (from the prefrontal cortex).
- The emotion and the results of the emotion, principally behaviours and emotional expressions. People often behave in certain ways as a direct result of their emotional state, such as crying, fighting or fleeing.
- The functionalist approach to emotions (e.g., Nico Frijda) holds that emotions have evolved for a particular function, such as to keep the subject safe.

The amygdalae (Latin, also corpus amygdaloideum, singular amygdala, from Greek αμυγδαλή, amygdalē, 'almond', 'tonsil', listed in the Gray's Anatomy as the nucleus amygdala) are almond-shaped groups of neurons located deep within the medial temporal lobes of the brain in complex vertebrates, including humans. Shown in research to perform a primary role in the processing and memory of emotional reactions, the amygdalae are considered part of the limbic system.

Emotional learning: In complex vertebrates, including humans, the amygdalae perform primary roles in the formation and storage of memories associated with emotional events. Research indicates that, during fear conditioning, sensory stimuli reach the basolateral complexes of the amygdalae, particularly the lateral nuclei, where they form associations with memories of the stimuli. The association between stimuli and the aversive events they predict may be mediated by long-term potentiation, a lingering potential for affected synapses to react more readily. Damage to the amygdalae impairs both the acquisition and expression of Pavlovian fear conditioning, a form of classical conditioning of emotional responses.

Bill Cornell... *"In my reading of much of the contemporary therapeutic literature, I see the effort to sanitize life and psychotherapy. All too often the role of the psychotherapist now seems to be that of buffering the client against the vicissitudes of psychic and relational life, rather than entering into these experiences as part of the therapeutic effort.... I think of how often my clients struggle with disappointments in an idealized fantasy of tender, romantic and selfless love... The erotic is often messy. A mature therapeutic relationship must also have the capacity to be messy"*

"Psyche and soma are indivisible in healthy cognitive and emotional functioning and that direct attention to cognitive, emotional and bodily experience must be actively included within the therapeutic project."

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Claude Steiner TAJ 1984 July: Emotional Literacy. Emotional literacy is defined. The connection between emotional literacy and technology and science is explored. The reluctance of psychology, psychotherapy and transactional analysis to deal with emotions is outlined. The importance of emotional literacy in well-being is delineated and a series of basic transactional exercises for its development are offered.

William F. Cornell TAJ April 1994: Shame; binding affect, ego state contamination and relational repair. This article considers the Etiology of shame from developmental, environmental, and interpersonal perspectives. Shame is distinguished from the other primary affective states of guilt, anxiety, and depression. Central treatment issues addressed include ego state decontamination, the quality of the therapeutic relationship, and the use of group treatment.

Richard G. Erskine TAJ April 1994: Shame and self-righteousness; transactional analysis perspectives and clinical interventions. Same and self-righteousness are intrapsychic dynamics that help the individual defend against a rupture in relationship. This article discusses how, from a script perspective, shame is comprised of the script belief "Something's wrong with me," formed as a result of messages and decisions, conclusions in response to impossible demands, and defensive hope and control. In addition, from an ego state perspective, shame involves a diminished self-concept in compliance with criticism, a defensive transposition of sadness and fear, and disavowal of anger. Furthermore, archaic shame may be either a Child or a Parent ego state fixation. The suggestion is made that self-righteousness is the denial of a need for relationship. A contact-oriented relationship psychotherapy that emphasizes methods of inquiry, attunement, and involvement is described.

Vann S. Joines TAJ April 1995: A developmental approach to anger. This article describes five types of anger, each of which has its origin in a different developmental stage and thus requires a different treatment approach. By distinguishing these different types of anger, the therapist can work with the client in the way that is most likely to help the client complete the unresolved developmental issue.

Richard G. Erskine, Rebecca L. Trautmann TAJ October 1996: Methods of integrative psychotherapy. The concept of a contactful, interpersonal therapeutic relationship is the central premise in the practice of integrative psychotherapy. Inquiry, atonement, and involvement constitute the methods of a contact-oriented, relationship-based psychotherapy. Eight relational needs are defined, and reciprocal psychotherapeutic responses are described, the theoretical basis for an integrative psychotherapy includes the concepts of ego states, transference, the script system, contact and interruptions to contact, and the significance of interpersonal relationships.

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Physical contact in therapy... Geib (1998) outlined several criteria that guided a positive experience of physical contact, as reported by the clients: the therapist provided an environment where the client felt that she, rather than the therapist, was in control; the therapist was clearly responding to the client's needs, rather than his own; the therapist encouraged open discussion of the contact, rather than avoiding the topic; and the therapist made sure that physical and emotional intimacy developed at the same pace, rather than being insensitive to the issue of timing. Therapists within the humanistic tradition who advocate the use of touch in psychotherapy often frame these interventions primarily within the context of the therapist providing a corrective emotional experience of holding, nurturance, comfort, or soothing. However, physical contact provides a broad range of functions beyond that of comfort. These include the focusing and deepening of self-awareness and emotional experience, experimentation with patterns of contact and withdrawal, facilitation of sensori-motor organization and activation, sensate stimulation, and provision of somatic structuring.

Our Greatest Fear —Marianne Williamson

(Quoted by Mandela when he became president of South Africa)

It is our light not our darkness that most frightens us

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure.

It is our light not our darkness that most frightens us.

We ask ourselves, who am I to be brilliant, gorgeous,
talented and fabulous?

Actually, who are you not to be?

You are a child of God.

Your playing small does not serve the world.

There's nothing enlightened about shrinking so that other
people won't feel insecure around you.

We were born to make manifest the glory of
God that is within us.

It's not just in some of us; it's in everyone.

And as we let our own light shine,
we unconsciously give other people
permission to do the same.

As we are liberated from our own fear,
Our presence automatically liberates others.

Marianne Williamson

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