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**The Healing Power of Words:
Exploring Therapeutic Applications of Word Therapy**

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Abstract:

This thesis introduces the concept of "**word therapy**," proposing that words are not merely tools for communication, but are fundamental in shaping human experience and reality. The research explores the profound impact of words on individuals and society, highlighting their potential for healing and transformation when used consciously. It asserts that the human psyche is shaped by the words we internalise, and by understanding and using language intentionally, we can address both personal and global crises.

Key themes of the thesis include:

- **The power and mystery of words:** Words are presented as forces that create meaning and structure our lives, influencing our perceptions and understanding of the world.
- **Real vs. abstract words:** The distinction between universal "real" words and interpretive "abstract" words, with an exploration of how misunderstanding these abstract terms often leads to conflict.
- **Words as living entities:** Words are seen as dynamic forces, capable of shaping inner and outer realities.
- **The role of words in shaping religions and ideologies:** The foundational role of language in belief systems, moral frameworks, and cultural identities, and how varying interpretations of words can cause discord.
- **The "Psychotherapist's Words" approach:** A revolutionary method in psychotherapy that shifts from unconscious use of words to a conscious understanding of their transformative potential.
- **Words and AI:** The impact of language on the development of artificial intelligence and the importance of intentional word choices to guide AI toward positive outcomes.
- **The importance of "word therapy":** Word therapy is presented as a proactive approach to mental health, enabling individuals to harness the potential of words to address psychological issues before they escalate.

The thesis argues for a deeper understanding of words' impact on the human condition, offering a new framework for self-discovery, healing, and the enhancement of mental health.

Introduction

1.1 Background of the Study

The "Word Therapy" framework, introduced in this thesis, represents a pivotal innovation in understanding the profound role of words in shaping mental health. The story of **Adam and Eve**, a tale familiar to many, offers a striking metaphor for how words—and the narratives they create—govern human perception and behaviour. In the story, God poses factual questions to Adam and Eve, yet they respond with causal explanations, weaving a network of cause-and-effect relationships. This storytelling tendency mirrors the innate human inclination to interpret the world not as isolated facts but as meaningful narratives. **Judea Pearl** (2009) observed that our thoughts and perceptions are seldom raw facts; instead, they are stories our minds construct to make sense of reality.

This intrinsic narrative ability is rooted in the neural connections of the brain, where approximately 100 billion neurons, interconnected in trillions of ways, form the foundation of human cognition (LeDoux, 2002). These connections create the words and narratives that define our thoughts, emotions, and actions. Words, therefore, are not just tools for communication but central to constructing reality, forming identity, and processing trauma (Lakoff & Johnson, 1980).

Despite this profound influence, psychology has yet to systematically leverage the therapeutic potential of words. Traditional models, such as **Sigmund Freud**'s psychodynamic theory, focus on factors like repressed memories or internal conflicts but overlook how words themselves shape mental health. "Word Therapy" addresses this gap, proposing that words are not only vehicles of expression but also the primary drivers in the genesis and treatment of psychological distress.

1.2 Statement of the Problem

Words as Tools in Psychotherapy: A Historical and Therapeutic Perspective

Words have been central to healing throughout human history. From ancient tribal leaders who used myths and storytelling to soothe their communities, to modern psychotherapists who rely on dialogue, words have always been indispensable in alleviating psychological suffering (Alexander & French, 1946). Words act as a scalpel in the hands of a skilled therapist, revealing and addressing the hidden wounds of the psyche.

However, contemporary approaches to mental health often focus on modifying thoughts without recognising that thoughts are shaped by language (Vygotsky, 1986). This oversight has led to a fragmented understanding of how to address psychological distress. "Word Therapy" posits that to truly heal, we must focus on reshaping the words and narratives that underpin our thoughts, thereby fostering emotional resilience and psychological well-being.

1.3 Research Objective / Aim

Words hold an extraordinary dual capacity—to heal and to harm—shaping the narratives through which individuals construct their identities, relationships, and perceptions of the world. The central aim of **Word Therapy** is to develop a structured framework for understanding and

transforming these narratives, providing individuals with the tools to actively rewrite the stories they tell themselves. This approach stems from the recognition that thoughts are not independent entities but the **by-products of words**, and that by consciously altering the words we use, we can reframe our perception of reality and our lived experiences (Whorf, 1956).

Despite the profound influence of words on human cognition and emotional well-being, their therapeutic potential remains largely underexplored within academic and clinical settings. This research seeks to address that gap by advocating for the formal integration of **Word Therapy** within academic institutions, mental health disciplines, and interdisciplinary studies. A key objective of this study is to familiarise universities and academic centres with the profound significance of words—not merely as tools of communication, but as active forces that shape consciousness, emotional resilience, and psychological well-being. By embedding this perspective into **higher education curricula**, particularly in fields such as psychology, philosophy, literature, and linguistics, students and scholars alike can gain a deeper appreciation of the transformative power of words.

Moreover, this research aims to encourage universities to actively engage in the study of Word Therapy, fostering a culture of inquiry that examines how words construct human experience across different disciplines. By positioning words as the building blocks of thought, this study urges researchers from diverse cultural backgrounds to explore how language influences cognition and mental health within their own societies. Investigating this phenomenon **across cultures** will not only enhance our understanding of the universality of Word Therapy but also reveal culturally specific nuances in how words shape emotional and psychological landscapes. Another crucial aspect of this research is to identify alternative approaches to managing persistent mental health challenges, particularly those resistant to conventional therapeutic interventions. Traditional psychology tends to focus on diagnosing and treating disorders, often overlooking the preventative and transformative potential of language itself. This study proposes that **Word Therapy** offers a unique pathway for intervention, and therefore, calls on mental health departments and clinical researchers to critically examine and test its efficacy.

Furthermore, this research seeks to bridge the gap between spirituality, philosophy, literature, and psychology, illuminating how words have been historically used to construct meaning, foster resilience, and facilitate self-discovery. Spiritual traditions across cultures have long recognised the power of words in shaping inner realities, yet this insight has not been sufficiently integrated into contemporary psychological and therapeutic practices. By establishing connections between philosophical thought, literary expression, and psychological healing, Word Therapy can offer a holistic framework that acknowledges the intricate relationship between language and human flourishing.

Finally, this study introduces Word Therapy as a novel approach to self-help, one that empowers individuals to take control of their internal dialogue, reshape limiting beliefs, and cultivate a healthier self-concept. Unlike existing self-help paradigms that often rely on behavioural techniques or cognitive restructuring, Word Therapy emphasises the foundational role of words themselves, arguing that meaningful change begins with the language we internalise and express. By recognising the profound influence of words on mental health, self-perception, and emotional resilience, this study aims to establish Word Therapy as an essential discipline—one that not only enhances individual well-being but also contributes to the broader understanding of human consciousness.

1.3.1 Specific Objectives

The mastery of word is central to addressing psychological distress. The "Word Therapy" approach emphasises the therapeutic dialogue between therapist and patient, wherein word is used to reshape harmful beliefs and create constructive realities. This model also acknowledges the diversity of "word banks" shaped by cultural, familial, and social influences, which give rise to unique patterns of thought and emotional responses (Bakhtin, 1981). By examining these patterns, therapists can uncover the sources of distress and guide individuals towards healing through the transformative power of words.

1.4 Research Questions

1. Is There a Distinct Difference Between Words and Thoughts?

Words are not merely reflections of thought but active forces that construct personality, emotional states, and mental well-being. By focusing on words manipulation rather than merely altering thoughts, "Word Therapy" offers a revolutionary approach to mental health treatment (Ellis, 1962).

2. Does Psychology Stand Alone, or Does It Have Cross-Disciplinary Relevance?

The transformative power of words is recognised across disciplines, from philosophy and religion to linguistics. For example, religious texts like the **Bible** proclaim, "In the beginning was the Word," underscoring the foundational role of word in shaping human experience. By integrating these timeless insights, "Word Therapy" bridges ancient wisdom with contemporary psychological science, adding depth to our understanding of mental health (Crossan, 1975).

3. Can "Word Therapy" Be Applied Beyond Individual Psychology?

"Word Therapy" transcends individual treatment, addressing both personal and collective aspects of well-being. Chronic patterns of negative self-talk, for instance, have been linked to anxiety, depression, and physical illness (Beck, 1967). By helping individuals reframe their internal narratives, "Word Therapy" has the potential to promote both mental and physical health, highlighting the profound impact of word not language on overall well-being.

4. Can "Word Therapy" Empower Individuals on a Broader Scale?

Words shape self-perception, and by consciously engaging with word, individuals can transform their mental states and foster resilience. "Word Therapy" offers a scalable approach, making mental health tools accessible across diverse cultural and social contexts. By focusing on the therapeutic use of words, this model empowers individuals to take control of their mental health, promoting personal growth and emotional well-being (Pennebaker, 1997).

Through an exploration of the **Adam and Eve** narrative, we see how words create meaning, shape perception, and govern behaviour. "Word Therapy" builds on this insight, proposing that by understanding and reshaping the words we use, we can transform our emotional states and perceptions of reality. This framework offers a comprehensive approach to mental health, grounded in the transformative power of word and its ability to heal, connect, and empower.

1.5 Significance of the Study

The introduction of Word Therapy marks a significant and thought-provoking advancement in the field of health psychology, offering a structured and purposeful approach to harnessing the immense power of words as a tool for mental health and emotional well-being. Unlike conventional therapeutic practices that predominantly seek to address psychological distress once it

has already manifested, Word Therapy redefines the paradigm, advocating for a proactive engagement with language. This approach recognises that the way individuals interpret, internalise, and respond to words has a profound and lasting impact on their emotional and psychological states. By cultivating alternative and constructive interpretations, this method not only fosters deep personal transformation but also initiates a far-reaching ripple effect—strengthening interpersonal relationships, enhancing collective emotional intelligence, and, ultimately, serving as a catalyst for meaningful social change.

Rooted in established therapeutic frameworks yet offering a fresh and innovative perspective, Word Therapy challenges the traditional notion that words are merely passive vehicles of communication. Instead, it positions them as active agents of transformation—dynamic forces capable of shaping cognition, altering emotional responses, and influencing behavioural patterns (Wheeler, 2016). At a time when mental health challenges are becoming increasingly multifaceted and widespread, this approach provides both practitioners and individuals with a powerful, practical tool for fostering psychological resilience, self-awareness, and emotional balance. In a world saturated with negative media, disempowering narratives, and distressing social discourse, cultivating an acute awareness of how words shape perception, self-concept, and behaviour is not merely advantageous—it is imperative. By recognising the transformative influence of words, individuals can reclaim agency over their interpretations, emotions, and reactions, fostering a sense of empowerment that extends beyond personal growth into wider societal progress.

Although Word Therapy is, by its very nature, a therapist-guided approach, it represents a marked departure from traditional models of psychological intervention, which often leave individuals in a prolonged state of dependency on their therapists. Rather than reinforcing an ongoing reliance on external support, Word Therapy is explicitly designed to cultivate self-sufficiency—providing individuals with the essential linguistic and cognitive tools needed to navigate their psychological landscapes independently. By prioritising a short-term intervention model with long-term autonomy, this approach empowers individuals to gradually assume control over their thought processes, emotional regulation, and behavioural patterns. In doing so, it positions itself as a liberating force, breaking the cycle of continuous therapeutic dependence and fostering a sustainable, self-reliant approach to mental well-being.

Beyond its psychological applications, Word Therapy is intrinsically connected to other disciplines, particularly literature and philosophy, reinforcing the notion that words—whether spoken, written, or read—hold immense psychological and existential significance. Literature, in particular, functions as a dual force, capable of both healing and harming, depending on how it is absorbed and interpreted. Word Therapy introduces a framework in which individuals develop a heightened sensitivity to the emotive, cognitive, and psychological power of language, enabling them to engage with literary and philosophical texts in a more conscious, discerning, and meaningful manner. This perspective challenges the traditional view of literature as merely an artistic or intellectual pursuit, revealing it as a profound psychological force—one that shapes belief systems, evokes powerful emotional responses, and reinforces either constructive or destructive mental frameworks.

By integrating psychology with literary and philosophical awareness, Word Therapy equips individuals with the ability to critically assess the words they encounter, ensuring that their

linguistic environment fosters mental clarity, emotional resilience, and intellectual growth. In doing so, this approach not only enhances individual psychological well-being but also contributes to the development of a more mindful, emotionally intelligent, and socially responsible society—one in which words are wielded with intention, care, and an acute awareness of their transformative power. Through this, Word Therapy offers far more than a method of psychological support; it presents a new paradigm for human communication, one that acknowledges words as the very foundation of personal identity, collective consciousness, and the ongoing evolution of human thought.

1.6 Scope of the Study

By embracing and integrating the principles of Word Therapy, both academic scholars and professional practitioners have the opportunity to pioneer new research trajectories and therapeutic interventions. This approach recognises the profound interplay between words and human experience, emphasising the crucial role that language plays in shaping thought, emotion, and psychological well-being (Pennebaker & Chung, 2011). While individuals navigate the world through their own distinct linguistic frameworks, the universality of words as carriers of meaning invites further inquiry into how this approach can be effectively applied across diverse cultures, societies, and linguistic traditions.

Given that complete access to all cultural contexts is inherently limited, further research conducted in different regional and sociocultural settings would provide a more nuanced understanding of Word Therapy, allowing for refinements that make it more adaptable and inclusive on a global scale. This underscores the importance of future cross-cultural studies, ensuring that the model is flexible enough to accommodate linguistic diversity while remaining true to its core principles.

Although existing therapeutic frameworks acknowledge the influence of culture on mental health and advocate for culturally sensitive interventions, Word Therapy distinguishes itself by prioritising the universal nature of words over cultural segmentation. While culture is undeniably significant, this approach seeks to avoid overcomplicating the therapeutic process—both for practitioners and clients—by preventing confusion, alienation, or a sense of unworthiness that may arise when cultural factors are overemphasised or misinterpreted. Instead, Word Therapy promotes an egalitarian approach, treating individuals not through the lens of cultural identity alone, but by helping them to interpret and engage with words in a way that fosters clarity, empowerment, and psychological resilience. Regardless of one's country, background, or heritage, the fundamental focus remains on the interpretation and precise definition of words, ensuring that meaning is both personal and transformative, unbounded by cultural constraints.

Responses to the questions:

The Interplay Between Words and Thoughts in Mental Health

The question, "Is there a distinct difference between words and thoughts?" is more than a philosophical inquiry; it challenges the very foundation of mental health and therapy. Traditional approaches often regard thoughts as the primary domain for intervention, while word is seen as merely descriptive—a way to articulate inner experiences. However, recent explorations in the field of "Word Therapy" suggest that words are not passive reflections of thought but active

forces that shape, construct, and influence our mental states and overall well-being. If this is true, words could be leveraged as a direct and potent tool for therapeutic intervention, redefining how mental health professionals approach treatment and highlighting the dynamic interplay between words and thoughts.

Understanding the Role of Words

To explore whether words and thoughts are distinct, it is essential to first understand the philosophical underpinning of words themselves. Words are more than symbols or tools for communication; they are the vessels through which we perceive, interpret, and give meaning to our experiences. In other words, word is a lens that not only reflects but also shapes our internal world and, subsequently, our behaviours, emotions, and identity. This idea aligns with the views of **Vygotsky** (1986), who argued that language plays a central role in cognitive development and thought processes.

From a cognitive perspective, words provide structure to thoughts, organizing them into coherent patterns that we can analyse, articulate, and act upon (**Fodor**, 2001). This organization allows individuals to make sense of complex emotions, form relationships, and create a stable sense of self. The words we use internally and externally influence our perceptions of reality, subtly yet powerfully shaping our beliefs, values, and behaviours. By recognizing words as more than a reflection of thought—as active participants in the construction of thought—we open the possibility of therapeutic interventions focused on language manipulation, as suggested by **Frankl** (1963).

Words as Active Shapers of Personality

The concept of "Word Therapy" hinges on the idea that words actively shape personality, emotional states, and even patterns of mental health. If words are indeed primary shapers of personality, then therapy can go beyond traditional talk therapy, which relies on exploring pre-existing thoughts and emotions (**Miller**, 2012). Instead, it could adopt a proactive approach that focuses on modifying and restructuring the language patterns that individuals use to define themselves and their experiences.

Through deliberate word selection and reframing, therapists could help clients construct healthier and more adaptive narratives. For example, someone who habitually uses language that emphasizes failure or unworthiness may reinforce negative self-beliefs and emotional distress (**Beck**, 1979). However, by actively restructuring these words to emphasize growth, resilience, and possibility, therapists can help clients reframe their experiences and reshape their self-perceptions, which can result in tangible improvements in mental health (**Seligman**, 1991).

Thought and words: Two Sides of the Same Coin?

Words and thoughts are often assumed to be separate, with thoughts seen as abstract, private phenomena that language merely describes. However, in practice, the distinction between them is more nuanced. Words and thoughts are intertwined; our thoughts are shaped and constrained by the words available to us, and our words choices reflect and reinforce the patterns of our thoughts. This perspective challenges the traditional view that thoughts are primary and words secondary, suggesting instead that word and thought may operate in a feedback loop (**Whorf**, 1956).

For instance, individuals struggling with anxiety may have internal dialogues filled with fearful words, such as "threat," "danger," or "failure." These words do not merely describe anxiety—they reinforce it by continuously feeding into anxious thought patterns, thus perpetuating the emotional experience (**Hofmann**, 2008). Here, words are not just expressions of thought but

agents that actively sustain or exacerbate distress. A therapeutic approach that breaks this cycle by introducing words that invoke safety, control, or acceptance can gradually shift both the client's thought patterns and emotional responses, as suggested by (Linehan 1993).

The Philosophy of Word Therapy

The philosophy of "Word Therapy" is grounded in the belief that words are not fixed or solid and that each individual, group, country, or religion interprets words based on their own unique perspective. To effectively help someone, it is essential first to understand how they interpret words. Central to this approach is the idea that understanding and using words with precision enables individuals not only to prevent mental illness but also to achieve holistic mental healing. By consciously selecting and refining the words used in therapy, therapists can guide clients towards new ways of thinking, behaving, and relating to others.

Unlike other approaches, "Word Therapy" goes beyond merely altering vocabulary. It encourages clients to develop an intentional relationship with their words, enabling them to identify patterns that contribute to distress and to actively uncover the true essence of words that foster psychological well-being. This process necessitates a nuanced understanding of how different words evoke emotional responses and how these responses shape one's perception of self and others.

Psychotherapist's Role in Word Therapy

In contrast to other approaches, where psychotherapists aim to help clients use language in ways that promote healing, resilience, and self-awareness, "Word Therapy" takes a fundamentally different stance. Traditional methods often focus on identifying words that perpetuate negative or maladaptive thought patterns (Smith, 2018). Once these words are identified, therapists work with clients to replace or modify them, thereby fostering healthier cognitive and emotional frameworks (Jones & Brown, 2020).

However, "Word Therapy" challenges the notion of simply replacing words, arguing that such changes are artificial and temporary, often resulting in the return of old patterns over time. This approach asserts that both "good" and "bad" are just words, neither inherently superior to the other. For instance, an individual's interpretation of "good" might, in certain contexts, prove harmful. Therefore, before attempting to change words, it is crucial to delve into their essence and understand the meanings assigned to them by the client.

This approach is particularly effective because it does not require clients to revisit painful memories or distressing thoughts in detail. Instead, by focusing on words themselves, therapists help clients construct new mental frameworks without re-traumatising them. For example, rather than asking a client to recount a traumatic event in detail, a therapist might begin by exploring the client's definition of a single word. Through this exploration, they can uncover the underlying issues contributing to the client's distress.

By contrast, traditional approaches often involve asking clients to narrate their experiences, encouraging them to use language that emphasises survival and resilience. This shift in language helps clients move their focus from victimhood to empowerment (Martin, 2019). As demonstrated, the differences between these approaches are profound.

Words as a Pathway to Healing

Some therapeutic approaches often overlook the healing power of words. These approaches typically emphasise changing thoughts, core beliefs, and behaviours (Green, 2016). In contrast, *Word Therapy* posits that healing can occur through intentional linguistic reframing. Reframing

refers to altering the words used to describe experiences, thereby shifting emotional responses. While this approach shares similarities with others such as Cognitive Behavioural Therapy (CBT), Acceptance and Commitment Therapy (ACT), and psychodynamic methods, it differs in its fundamental perspective. Though all these therapies agree that changing thought patterns is key, *Word Therapy* emphasises the significance of our viewpoint—arguing that the angle from which we approach words determines the outcome. This distinct focus is what sets *Word Therapy* apart.

Importantly, *Word Therapy* goes even further, suggesting that words themselves—independent of their thought content—can serve as a primary driver of mental well-being (Smith, 2018).

Consider a person struggling with depression. Words commonly associated with depression—such as "hopeless," "worthless," and "failure"—frequently dominate their internal and external dialogues (Taylor, 2017). Traditional therapeutic approaches aim to replace such words with terms evoking positive possibilities, such as "growth," "resilience," and "learning," to gradually reshape the individual's internal narrative and emotional state (Jones & Brown, 2020).

However, *Word Therapy* takes a different approach. Rather than replacing or challenging the client's words or attitudes, *Word Therapy* encourages clients to explore and understand the deeper meaning of individual words—focusing on single words rather than entire sentences. For example, rather than challenging the word "failure," the therapist might guide the client to examine its origins, associations, and personal significance. While this process may initially feel unfamiliar, over time, this focused engagement with words can foster healthier cognitive and emotional patterns, encouraging personal growth and alleviating depressive symptoms (Martin, 2019).

Implications for Mental Health Treatment

If words and thoughts are indeed so closely intertwined that words can shape, alter, or even create thought patterns, mental health treatment could be revolutionised by focusing on words as a primary tool for change (Green, 2016). This approach is not intended to oppose existing methods but instead argues that without understanding the multifaceted interpretations of words, lasting healing may remain elusive. Therapists could integrate word-focused interventions alongside other therapeutic modalities, highlighting word exploration and modification as a means of constructing healthier emotional and cognitive landscapes (Smith, 2018).

This approach holds particular relevance for treating conditions characterised by maladaptive thought patterns, such as depression, anxiety, and trauma-related disorders. However, its potential impact extends beyond these, addressing a wide range of mental illnesses. By helping clients become more conscious of their words, therapists can empower them to take greater control of their mental well-being. This fosters a sense of agency that can be profoundly transformative (Jones & Brown, 2020).

Integrating word, Religion, and Philosophy in Word Therapy

The Interdisciplinary Foundations of Psychology

Psychology, while often studied as a distinct scientific field, is deeply intertwined with other disciplines such as philosophy, religion, and linguistics. This integration provides a richer, more nuanced understanding of the human mind and behaviour, as it incorporates insights from diverse cultural, historical, and spiritual perspectives. This chapter will explore how psychology

does not stand in isolation but rather is a field that benefits from the cross-pollination of ideas, particularly when addressing mental health issues through word.

Historically, figures like prophets, priests, and tribal leaders have used word to guide, heal, and transform individuals within their communities. Words have not only communicated but also shaped realities, a notion reflected in religious texts like the Bible's statement, "In the beginning was the Word" (**John 1:1, NIV**). In a similar vein, contemporary psychology and therapeutic practices such as "Word Therapy" leverage the power of word to foster psychological healing. By blending ancient wisdom with modern psychological principles, "Word Therapy" demonstrates how words can act as bridges between mental, spiritual, and emotional realms.

The Role of in Shaping Reality

word is the lens through which we understand and construct our reality. Words shape our internal narratives and influence how we interpret the world and our experiences within it. This connection between word and perception is a core tenet of "Word Therapy," which posits that altering one's linguistic patterns can shift psychological states and behaviours. The philosophy underlying "Word Therapy" is built on the belief that by consciously modifying the words we use, we can positively transform mental states, challenge negative thought patterns, and even prevent the onset of psychological disorders.

This concept is echoed in both philosophical and linguistic theory, where the word is seen as a foundational element of human existence. For instance, philosophers such as Ludwig Wittgenstein have argued that language defines the limits of our world, suggesting that words are integral to how we think and perceive (Wittgenstein, 1922). By aligning with this philosophical understanding, *Word Therapy* transcends traditional psychological practices, emphasising the existential and therapeutic impact of words on mental health.

The Therapeutic Power of Words in Religion and Culture

Religion and spirituality have long recognised the power of words in promoting well-being, wisdom, and moral clarity. In many traditions, words are seen as a source of healing and transformation. In Christianity, for instance, the Word is viewed as a divine force, a guiding principle that brings light to the world (John 1:1, Holy Bible). Similarly, in other cultures, spiritual leaders have used sacred texts, hymns, and mantras as means to inspire healing, encourage self-reflection, and promote peace within the community (Smith, 2015; Kumar, 2018).

These practices reflect a form of "Word Therapy" that has been passed down through generations, underscoring the idea that words are not merely symbolic but also have a real, transformative effect on human consciousness. By incorporating such timeless principles, contemporary psychological practices can enhance therapeutic methods, helping individuals find purpose, connection, and solace through a more spiritually informed framework.

Word Therapy and Mental Health: Cross-Disciplinary Insights

The integration of psychology with insights from philosophy, religion, and linguistics enriches our understanding of mental health. "Word Therapy," for instance, demonstrates how word can influence one's psychological landscape. Words can serve both as sources of distress and as tools for healing, depending on how they are used. A person who habitually uses negative self-talk may reinforce patterns of anxiety or depression, whereas one who learns to reframe their

experiences in more constructive terms may experience relief and improved well-being. This therapeutic approach is rooted in the recognition that the mind and word are intimately connected. Linguistic structures shape thought processes, just as thoughts influence linguistic choices. This mutual influence means that by carefully selecting the word associated with specific thoughts or behaviours, therapists can help clients reshape their mental and emotional states. For instance, reframing self-critical thoughts with more compassionate word can promote self-acceptance and reduce psychological distress.

Practical Applications: Word Therapy as a Bridge Between Disciplines

In practical terms, "Word Therapy" offers an approach that aligns psychological science with philosophical inquiry and spiritual practice. By acknowledging the symbolic and real power of words, "Word Therapy" provides therapists with tools to address the mental, emotional, and spiritual dimensions of healing. This cross-disciplinary model not only enriches the therapeutic process but also highlights the importance of understanding individuals within their cultural and spiritual contexts.

For example, therapists working with clients from diverse backgrounds may draw on linguistic and religious traditions relevant to those clients. A therapist might help a client reframe their struggles using metaphors or language from their spiritual tradition, thereby enhancing the therapy's relevance and effectiveness. By connecting psychological interventions with culturally meaningful language, "Word Therapy" can promote a deeper sense of healing and transformation.

Chapter 1

Literacy review

Can "Word Therapy" Be Applied Beyond Individual Psychology?

"Word Therapy" presents a unique approach to mental health treatment by highlighting the role of word in shaping individual psychological experiences. Yet its potential reaches beyond the individual psyche, offering tools to enhance collective well-being in both health and social contexts. This chapter explores how "Word Therapy" can be adapted for broader applications beyond individual psychology, specifically within health psychology, social psychology, and community-oriented approaches. By examining the interconnectedness of word, health, and social structures, we gain insight into how psychotherapists' word interventions might transform not only personal experiences but also societal dynamics.

The Influence of Words on Collective Health and Well-being

Word is a powerful determinant of both personal and collective well-being. In health psychology, it is well established that psychological and social factors—such as stress, social support, and self-perception—play a role in physical health outcomes (Taylor, 2020). "Word Therapy," by focusing on the word individuals use internally and in social contexts, highlights how linguistic choices affect not only mental health but also physical health conditions.

Research has shown that chronic negative self-talk, or patterns of destructive internal dialogue, can amplify stress, contribute to conditions like anxiety and depression, and even worsen chronic physical illnesses (Trew & Alden, 2009). These internal narratives, if left unaddressed, can create a feedback loop of psychological distress and physical vulnerability. By guiding individuals toward healthier, more constructive internal dialogue, "Word Therapy" can thus mitigate mental and physical health risks. Beyond addressing personal issues, this approach has implications for how communities and social groups manage collective challenges, supporting resilience and holistic well-being on a larger scale.

Bridging Individual and Social Psychology through Word Therapy

The principles of Word Therapy offer a profound means of connecting individual psychological well-being with collective social dynamics. This approach is grounded in the belief that words do not simply convey information; they actively shape our perceptions, emotions, and interactions. Unlike traditional perspectives that categorise words as inherently positive or negative, Word Therapy emphasises that meaning is derived from interpretation rather than from the word itself. Thus, the focus is not on altering or replacing specific words but on guiding individuals towards a more nuanced understanding of how they engage with language. By fostering greater awareness

of the interpretative nature of words, individuals and societies alike can cultivate healthier communication patterns, enhancing resilience, empathy, and cohesion.

In the realm of individual psychology, words serve as the primary medium through which we construct our self-concept and navigate emotional experiences. The inner dialogue we maintain—whether self-reinforcing or self-defeating—can profoundly influence our mental state. For instance, an individual experiencing anxiety might describe themselves as being trapped in a cycle of fear, interpreting their situation as insurmountable. Rather than prescribing a shift to so-called 'positive' language, Word Therapy encourages individuals to interrogate their interpretation of words such as trapped, asking: What does this word mean to me? How does this interpretation shape my emotional response? This process allows for a more flexible engagement with language, ultimately fostering self-awareness and cognitive adaptability. Over time, individuals may come to view moments of struggle as periods of transformation rather than insurmountable barriers, not by rejecting their initial word choice, but by deepening their understanding of its implications.

Beyond the individual level, the power of words extends into the fabric of social psychology, shaping collective attitudes, norms, and interactions. Public discourse, for example, is a powerful arena where language influences societal emotions and behaviours. Consider how discussions about economic challenges are framed: if media narratives consistently employ terms like crisis, collapse, or catastrophe, the public's emotional response is likely to be dominated by fear and uncertainty, potentially leading to widespread stress and societal fragmentation. Word Therapy does not advocate for denying difficulties but instead encourages a shift towards a more constructive linguistic framework. By using words such as adjustment, strategic response, or evolution, communities can foster a sense of agency and problem-solving, reducing panic and reinforcing collective resilience.

A compelling application of Word Therapy can be seen in the ongoing transformation of discourse surrounding mental health. Historically, phrases like mental breakdown or weakness have contributed to stigma, reinforcing the perception that emotional struggles are indicative of personal failure. However, as discussions have evolved to embrace terms like mental wellness, emotional regulation, and psychological resilience, the conversation has become more inclusive, encouraging individuals to seek support without fear of judgement. This shift exemplifies how words do not merely reflect societal values but actively shape them.

The impact of Word Therapy is equally evident within institutional settings such as workplaces and educational environments. Leadership language in professional spaces significantly affects morale and productivity. A manager who frequently employs words like failure or incompetence in feedback may inadvertently foster a culture of fear, discouraging innovation and confidence. By contrast, language that acknowledges learning curves, skill development, and growth trajectories can cultivate an atmosphere of encouragement and engagement. Similarly, in educational contexts, students who are taught to view challenges through the lens of exploration rather than deficiency are more likely to develop resilience and intrinsic motivation.

Ultimately, Word Therapy underscores that words are not passive vessels of meaning but dynamic forces that shape our worldviews, relationships, and societies. The goal is not to label words as inherently good or bad but to cultivate a deeper awareness of how they function in shaping thought and interaction. By integrating this approach into both personal self-reflection and collective discourse, we can harness the power of language as a tool for connection, growth, and

transformation. In doing so, we move towards a society where communication is not merely transactional but actively contributes to emotional well-being and social harmony.

The Role of "Word Therapy" in Health Promotion

Health psychology offers a fertile ground for "Word Therapy," particularly in areas focused on prevention, health promotion, and intervention. In therapeutic settings, healthcare providers can use "Word Therapy" techniques to address how patients describe their illnesses, pain, or treatment experiences. Research has demonstrated that reframing the language patients use about their conditions can help reduce feelings of helplessness and improve treatment adherence (Kross et al., 2014). For example, a patient who speaks of their illness as "unbearable" or "hopeless" may benefit from reframing this narrative to emphasize resilience, adaptability, and agency, helping to create a more empowered and positive health outlook.

On a larger scale, public health campaigns can integrate principles of "Word Therapy" by emphasizing word that fosters resilience, hope, and proactive health behaviours. Campaigns addressing mental health, for instance, could leverage supportive and inclusive word to reduce stigma and encourage people to seek help. Similarly, word promoting vaccination, preventive care, and self-care can shift public attitudes, fostering a collective sense of responsibility and optimism.

A central tenet of "Word Therapy" is that words shape not only individual perceptions but also collective realities. Word is a primary medium through which we understand and navigate the world, and thus, it serves as a crucial tool for social cohesion and cultural resilience. Communities, organizations, and even entire societies are influenced by the word that circulates within them, as it shapes social norms, values, and behaviours.

In practice, this means that "Word Therapy" could be applied at organizational levels, in schools, or within workplaces to support positive social climates. For example, a school implementing "Word Therapy" might encourage teachers and students to reframe negative word around academic challenges, focusing instead on word that fosters growth, resilience, and learning from mistakes. Similarly, in workplaces, positive word could be promoted to reduce stress and conflict, thereby fostering healthier, more collaborative environments.

Psychotherapist's Words in the Context of Social Healing

"Word Therapy" extends beyond individual well-being and offers profound potential in the realm of social healing and reconciliation, particularly in communities grappling with the aftermath of trauma, discrimination, or prolonged social unrest. The way we articulate experiences, especially painful or divisive ones, has a direct impact on our ability to heal and move forward. This approach does not seek to determine whether words are inherently good or bad, nor does it impose moral judgment on language. Instead, it emphasises the interpretation of words, recognising that the meanings we assign to them can either perpetuate wounds or pave the way for understanding and unity.

For instance, in communities affected by conflict, narratives often become entrenched in cycles of blame and resentment. If opposing groups continue to describe past events using words that reinforce division—such as "oppressors" versus "victims"—it becomes difficult to foster

reconciliation. Word Therapy does not advocate erasing historical truths but encourages a shift in how those truths are expressed. By guiding communities towards words that focus on recovery, dignity, and shared aspirations, rather than perpetual grievance, it creates space for healing. Instead of framing past suffering solely in terms of "injustice endured," a community might be encouraged to also speak of "strength regained" or "paths to renewal," helping individuals and groups reinterpret their experiences without diminishing their significance.

This principle applies not only to historical conflicts but also to present-day societal divisions. Consider communities affected by systemic injustices—whether racial, economic, or political. While acknowledging these realities is essential, how they are discussed determines whether discourse leads to collective progress or deepening alienation. If conversations remain centred on irreversible harm, hopelessness can take root; if, instead, language highlights empowerment, agency, and the possibility of change, it fosters a mindset of growth and transformation.

Similarly, in the wake of natural disasters, survivors often describe their experience in terms of loss and devastation, which is both natural and valid. However, when community dialogues integrate words that also reflect resilience, recovery, and adaptation, the process of rebuilding becomes psychologically less overwhelming. Word Therapy can help such communities reframe their narratives in ways that acknowledge suffering without being consumed by it.

By shifting the way people and societies interpret and employ words, Word Therapy fosters a more constructive collective consciousness. It does not deny pain or injustice but redirects the focus towards healing, mutual respect, and future growth. In this sense, words become not just descriptors of past realities but active agents of change, guiding societies toward deeper understanding and cohesion.

Potential Challenges in Expanding "Word Therapy" Beyond the Individual

While "Word Therapy" holds promise for broader applications, there are challenges to consider. One key difficulty lies in the diversity of language and cultural interpretations. Words carry different meanings and connotations in various cultural contexts, and what promotes healing in one community might not have the same effect in another. Additionally, the process of changing entrenched word patterns within a community or group is complex and requires ongoing commitment and support.

Another challenge involves balancing authenticity with positivity. In some cases, encouraging people to reframe word could be perceived as invalidating genuine experiences of pain, anger, or frustration. Practitioners must navigate these complexities with sensitivity, ensuring that "Word Therapy" interventions respect and validate individual and collective experiences while promoting constructive word.

The Foundation of "Psychotherapist's Words"

An Innovative Approach to Psychotherapy

The emerging discipline of **Psychotherapist's Words** seeks to cultivate a deeper understanding of the nature of words, their mechanisms, and their profound psychological impact. Unlike conventional approaches that focus primarily on the emotional or cognitive aspects of human experience, this school of thought places words at the centre of mental well-being. It posits that words are not merely tools for communication but the very building blocks of thought, shaping both individual consciousness and collective reality. Crucially, **Word Therapy** does not categorise words as inherently "good" or "bad". Instead, it asserts that meaning is not intrinsic to words themselves but rather derived from individual and cultural interpretation. What one person perceives as uplifting, another may interpret as limiting or even harmful. This fundamental insight is the cornerstone of **Word Therapy**, which encourages individuals to engage actively with words rather than passively accept their conventional meanings. The focus is not on rejecting words but on **understanding how different interpretations shape our perceptions, emotions, and behaviours**.

Consider, for instance, the word "**failure**". In common discourse, it often carries a negative connotation, associated with personal inadequacy or defeat. However, through **Word Therapy**, an individual might come to see "failure" not as an endpoint but as an essential stage in growth—a moment of learning rather than a verdict on their abilities. Similarly, words like "**success**", "**love**", or "**power**" may hold vastly different meanings for different individuals, influenced by past experiences, societal narratives, and personal expectations. By **examining these interpretations rather than blindly accepting them**, individuals can reframe their reality in a way that promotes resilience and mental well-being.

The Practical Foundations of Word Therapy

At the heart of this school of thought lies the **Practical Foundations of Word Therapy**, a core text that establishes both the theoretical framework and applied methodologies of this approach. This text equips individuals with the necessary tools to engage with words consciously, allowing them to navigate their psychological impact with greater awareness and precision. **Rather than leaving individuals alone to derive new interpretations in isolation, Word Therapy provides structured guidance to help them explore meanings in a way that is constructive and transformative**. Although this approach grants individuals the freedom to interpret words in ways that align with their personal experiences, it also **recognises the importance of structured understanding**. Left entirely to their own devices, individuals may struggle to find clarity amid conflicting interpretations. **Word Therapy** thus provides a framework that balances **personal meaning-making with a deeper awareness of six fundamental theories**—concepts that serve as pillars of this approach.

These six foundational theories are central to the **Word Therapy** approach, as they address the most common sources of psychological distress that arise from misinterpretation. While individuals may not require all six in equal measure, an **in-depth understanding of them can significantly reshape one's mental landscape**, fostering both self-awareness and emotional resilience. Each theory represents a **crucial dimension of how words influence thought, behaviour, and emotional states**. They form the intellectual backbone of this discipline,

expanding the hypotheses and practical applications of **Word Therapy**. Although the journey of each individual is unique, those who engage deeply with these theories often experience profound shifts in their perceptions, interactions, and overall psychological well-being. Thus, the very foundation of **Word Therapy** stands on the shoulders of these six theoretical frameworks, providing both structure and adaptability to a practice that seeks not to dictate meaning but to **empower individuals to shape their own**.

The Role of Words in Healing

In any form of therapy, the first and most crucial step towards healing is identifying not only the distress itself but also its underlying causes. Without understanding the origin of a problem, any attempt at resolution remains superficial, akin to treating the symptoms of an illness while leaving its root cause unaddressed. The same principle applies to **Word Therapy**, where words are not merely passive tools of communication but active forces shaping psychological well-being. Within this framework, words are neither inherently harmful nor inherently beneficial—it is our **interpretation** of them that determines their impact.

Traditional therapeutic approaches often assume a degree of universality in human experiences, leading therapists to prescribe similar advice to multiple clients who present with comparable concerns. For example, in conventional therapy, ten individuals experiencing relationship difficulties might each receive guidance focused on improving communication, setting boundaries, or managing expectations. While such advice may be helpful, it **presupposes** a shared understanding of the term "relationship." However, **Word Therapy** challenges this assumption by recognising that no two individuals interpret a word in precisely the same way.

Consider a scenario in which ten different clients, all struggling with relationship issues, seek therapy on the same day. While their concerns may appear similar on the surface, a deeper exploration of their use of the word "**relationship**" reveals significant differences. One person may associate "relationship" with security and stability, feeling distressed when faced with uncertainty. Another may interpret it as passion and intensity, experiencing dissatisfaction when the excitement fades. A third may link it to responsibility and obligation, feeling suffocated rather than fulfilled. Despite the shared terminology, each individual's perception—and consequently, their distress—stems from a unique linguistic interpretation.

In **Word Therapy**, the therapist does not replace or suppress these words but rather interprets them within the context of the client's personal experience. Rather than offering a one-size-fits-all solution, the therapist guides each individual in exploring their own relationship with the word in question. By shifting their perspective on the language they use, clients are empowered to reshape their own narrative in a way that fosters greater self-awareness and emotional resilience.

This approach aligns with the idea that language is not merely a reflection of reality but a fundamental force in constructing it. The words a person uses to describe their experiences do not simply communicate their thoughts; they actively shape their psychological landscape. By working with language—not against it—**Word Therapy** provides a nuanced, individualised pathway to healing, allowing each client to uncover their own meaning rather than conforming to a pre-existing framework of understanding.

Word Therapy and Cultural Healing

The scope of Word Therapy extends far beyond the treatment of individual clients. In fact, this approach offers a potential solution to larger cultural and societal issues by addressing collective psychological states. It posits that just as language shapes an individual's inner world, it also plays a pivotal role in shaping collective consciousness. In this sense, societies are not passive recipients of language but are actively influenced by the words that circulate within them. Take, for example, the word "success." In a society that values achievement above all else, individuals may internalise this concept, leading to widespread anxiety, competition, and a distorted sense of self-worth. Misalignments in the collective framework of meaning can lead to societal stress and fragmentation, where everyone strives for an ideal that may be unattainable or harmful.

Historically, the power of words has always been recognised across cultures. Ancient spiritual teachings, from the Vedic texts to the Christian Bible, place great emphasis on the importance of language in shaping reality and healing. In these traditions, words are not just tools for communication; they are seen as powerful forces that can shape the course of an individual's life. "In the beginning was the Word," as the Gospel of John says, underlining the fundamental role that words play in shaping existence itself. Similarly, philosophers like Socrates and Heidegger have explored how language forms the structures of thought and the world we inhabit. Word Therapy draws on these rich traditions, blending psychological, philosophical, and spiritual insights to offer a comprehensive, holistic approach to emotional and mental well-being.

Where "Word Therapy" diverges from more conventional approaches is in its cultural perspective. Traditional therapies often focus on individual pathology, identifying and addressing personal emotional struggles without taking into account the cultural or linguistic context in which the individual operates. Word Therapy, on the other hand, acknowledges that the words we use are products of the environment we grow up in—our upbringing, culture, religion, and the societal norms we inherit. A child growing up in a family where criticism is frequent may internalise words like "failure" or "stupid" in a deeply damaging way, potentially carrying these words into adulthood and impacting their self-esteem and relationships.

This is where Word Therapy plays a unique role. Unlike other approaches that might focus on fixing or 'correcting' the individual's responses to negative words, Word Therapy focuses on the roots of those words—the culture and upbringing that birthed them. It recognises that words are reproduced and reshaped over time, passed down from generation to generation, carrying with them both their original meanings and the layers of interpretation we apply. For instance, in some cultures, the word "honour" might be associated with deeply ingrained social expectations, while in others, it could represent personal integrity. A Word Therapist would examine these cultural meanings and their impact on the individual, providing space for the client to reframe or reinterpret them.

This shift in focus—from individual to collective language dynamics—makes Word Therapy distinct from many other therapeutic methods. In a traditional therapeutic setting, the therapist may help an individual unpack their personal relationship with language. In Word Therapy, however, the therapist also acts as an interpreter of the broader cultural context that influences how these words are understood and internalised. They work with clients not only to explore personal meaning but also to examine the historical and cultural forces that shape these meanings.

One of the greatest strengths of this approach is that it does not judge or pathologise the words themselves. This is important because it allows clients to explore their language without feeling

shame or guilt. In many traditional therapies, people are often told to 'avoid' or 'eliminate' certain words or phrases from their vocabulary—words like "failure," "incapable," or "unworthy." While this might work for some, it can also lead to a suppression of feelings or experiences. Word Therapy, by contrast, encourages individuals to understand the deeper meanings behind their words, freeing them from the pressure to conform to a prescribed 'correct' way of speaking.

By doing so, Word Therapy does not merely seek to change what people say—it helps them understand how language shapes their reality and opens up the possibility for transformation. When individuals begin to recognise that words are not inherently good or bad, but rather are shaped by cultural and social contexts, they are empowered to reshape their internal dialogue and, by extension, their reality. For example, a person who has always associated "failure" with negative consequences might begin to see it as an essential part of learning and growth, thus reducing the emotional weight attached to it.

The unique cultural aspect of Word Therapy—its emphasis on understanding and interpreting words within their cultural context—creates a space for more compassionate and effective interventions. Unlike other therapies that may judge certain words as inherently harmful, Word Therapy focuses on the interpretation and understanding of those words, allowing for a more open, inclusive approach that respects the individual's cultural identity while promoting healing.

In conclusion, Word Therapy offers a profound shift in how we view language and its impact on the psyche. By moving beyond the idea that some words are inherently good or bad, and instead focusing on how we interpret and assign meaning to those words, Word Therapy encourages individuals to reclaim their language, reshape their mental frameworks, and ultimately, transform their reality. This approach offers not only individual healing but the potential to address broader cultural and societal issues, offering a path to collective well-being and growth.

Linguistic Foundations and Theoretical Influences

"Word Therapy" is informed by various linguistic and psychological theories, notably influenced by **Ferdinand de Saussure's** (1857–1913) seminal work on language structure and human thought. Saussure emphasised the significance of both physical and psychological language components, asserting that the relationship between sound patterns and meaning is fundamental to cognition (**Saussure**, 1916). This foundational idea paved the way for semiotics, which examines the roles of signs and symbols in communication. Within "Word Therapy," Saussure's insights highlight the crucial role of linguistic structures in shaping individual and collective thought processes. By recognising that words transcend mere communication to also serve as potent determinants of mental states, "Word Therapy" aligns with a broader understanding of language's influence on human psychology (**Vygotsky**, 1978; **Bruner**, 1990). This approach encourages practitioners and patients alike to harness the transformative power of words for healing and cultivating well-being.

The Role of Language in Human Progress

So far, we have explored how words impact our psyche, our behaviour, and our understanding of the world around us. It has become clear that the power of words extends far beyond mere communication—

they shape the very fabric of our thoughts and actions. Equally, the healing of individuals through the mindful application of words has a profound ripple effect, extending its influence into society at large. In order to foster a healthier society, we must advocate for a new and more conscious interpretation of words. If society at large has embraced misinterpretations, it is the responsibility of health psychologists and social psychologists to lead the charge in guiding the public towards a more enlightened understanding. By doing so, we can create a more compassionate, resilient, and harmonious society, where the family unit and the broader community thrive in well-being.

Words are not merely tools for communication—they are the very cornerstone of human progress. Every technological marvel, every scientific breakthrough, and every intellectual leap forward owes its existence to the initial spark of a thought, which is first articulated as a word or concept. Human beings have long used language as a means of challenging the status quo, of articulating their desires, and of realigning their perceptions in pursuit of advancement. Without language, humanity would find itself stagnant, devoid of the means to reimagine and reshape its world. The drive for progress, intrinsic to our nature, would be extinguished, and civilisation as we know it would cease to evolve. In essence, the development of language is inextricably linked to the very trajectory of human achievement.

Therefore, to fully understand the impact of words on our lives, we must first explore the nature of words themselves. This journey begins with classifying words into distinct categories, providing a framework through which we can better understand their unique power and influence. We will then review various philosophical perspectives on language, diving into the thought processes that have shaped our understanding of the relationship between words and reality. Finally, we will engage in a deeper exploration of how language not only reflects the world we live in but actively shapes the very world we experience. The ability to understand and harness this power of language will ultimately allow us to create a more enlightened society—one where the transformative potential of words is fully realised for the collective good.

Types of Words

Recognising the different types of words is the first step towards addressing human challenges. Words are not neutral tools but rather complex symbols that can either clarify or obscure meaning, depending on their nature. In this section, we identify two categories of words. One category remains consistent across humanity and does not provoke controversy, while the other introduces ambiguity and various interpretations, often leading to significant challenges.

Words can act like quicksand, drawing individuals into confusion and miscommunication. If one fails to master the use of language, they may become entangled in its intricacies, losing clarity of thought. This has been a central concern for philosophers, linguists, and theologians, who have long debated the nature of words. These debates often arise from the ambiguous nature of certain words, leading to divergent interpretations. To avoid such complexity, we present a simplified classification: **Concrete or real Words** and **Abstract Words**.

1. Real Words

Concrete words refer to terms with clear, unambiguous meanings—words that denote a specific object or concept that is universally understood. For instance, the word *television* refers to a tangible object, leaving little room for disagreement or alternative interpretations. Concrete words encompass tools, natural resources, and physical entities, all of which possess singular definitions that are largely immune to cultural or subjective variation. These words are not

bound by time or space and do not evoke time-bound or space-bound memories, thereby avoiding psychological complications when used in discourse.

2. Abstract Words

In contrast, abstract words lack a singular, universally agreed-upon meaning. They denote concepts or phenomena that can be interpreted in multiple ways, depending on the individual's cultural, emotional, or intellectual perspective. Words such as *justice*, *love*, *freedom*, and *beauty* fall into this category, as their meanings vary widely across different contexts. Even words like *oxygen* and *electricity*, whose physical manifestations are understood through their functions, can be seen as abstract in nature due to their complex conceptual dimensions.

Abstract words often cause the most significant human problems, as varying interpretations can lead to misunderstanding, conflict, and confusion. Recognising this, the School of Word Therapy—an approach in linguistic philosophy—aims to address these challenges by reducing the multiplicity of meanings attributed to abstract terms. By clarifying and limiting the meanings of abstract words, this method seeks to alleviate the psychological strain and societal discord caused by miscommunication.

Philosophical and Religious Perspectives on word

With an established understanding of word types, it is essential to consider the perspectives of different philosophical and religious schools of thought on the nature and function of language. For instance, structuralist theories of linguistics posit that language is a system of signs, each sign consisting of a *signifier* (the word itself) and a *signified* (the concept it represents) (Saussure, 1916). This view underscores the relationship between words and the mental concepts they evoke, emphasising the role of language in shaping human perception.

Religious traditions also reflect on the power of language. In many spiritual philosophies, words are seen as communication vehicles and agents of creation and transformation. For example, in the Judeo-Christian tradition, the divine act of creation begins with the spoken word: "Let there be light" (Genesis 1:3). This suggests that words have the power to shape reality itself, an idea echoed in various mystical traditions where language is imbued with sacred significance.

Ultimately, the study of language—whether through the lens of philosophy, psychology, or theology—reveals the profound influence of words on human thought, behaviour, and progress. By examining how words are categorised and interpreted, we can better understand the mechanisms through which language shapes our world and address the challenges that arise from miscommunication and misunderstanding.

The Role of Hermeneutics

A crucial foundation for the concept of word therapy lies in philosophy, particularly within the branch known as hermeneutics. Hermeneutics, the science and art of interpretation, examines how meaning is created and understood. While philosophy as a whole offers profound insights into the nature of language and meaning, an exhaustive exploration of these ideas would vastly exceed the scope of this book. Therefore, the focus will remain on hermeneutics—a cornerstone of word therapy's philosophical framework.

Hermeneutics plays a pivotal role in postmodern philosophy and epistemology, emphasising that the meaning of any word, text, or phenomenon is not fixed but is instead shaped by context, individual perspectives, and cultural influences (Gadamer, 1975). This concept aligns

seamlessly with the principles of word therapy, which centres on understanding how words carry unique meanings for individuals and how these meanings can be harnessed for healing and transformation.

Tangible Examples of Hermeneutics in Action

To illustrate this, consider the word *snow*. For someone raised in a temperate climate, snow might evoke the rare image of pristine white beauty, perhaps associated with joyful occasions such as building snowmen or sledging down hills. However, snow may represent something entirely different for an Inuit individual: a nuanced phenomenon with numerous terms to describe its various forms, from freshly fallen flakes to icy, wind-packed drifts. In contrast, for a homeless person enduring a harsh winter, snow might signify discomfort, hardship, or even survival.

This variation in interpretation underscores a core principle of hermeneutics: no single word or concept possesses an intrinsic, universal meaning. Instead, meaning emerges through the interplay of personal experiences, cultural background, and situational context. This principle directly informs word therapy by highlighting the necessity of understanding how individuals uniquely interpret and internalise words.

Another example is the word *home*. For some, home might conjure feelings of warmth, security, and belonging rooted in positive memories of family and comfort. For others, the home might evoke discomfort or even trauma linked to experiences of conflict or instability. These differing interpretations reveal how words are imbued with personal significance, often diverging significantly from their dictionary definitions.

Hermeneutics and the Process of Healing

In the context of word therapy, hermeneutics teaches us that healing begins with an exploration of the individual's subjective experience of language. Take, for example, the word *failure*. It might carry a heavy emotional burden for one person, symbolising inadequacy or shame. For another, failure might represent a stepping stone to growth, an essential part of learning and progress. Through the lens of hermeneutics, the therapist's role is not to impose a standard interpretation of *failure* but to guide the individual in unpacking their unique understanding of the word and reshaping it to foster resilience and empowerment.

Hermeneutics as a Foundation for Word Therapy

By drawing on the principles of hermeneutics, word therapy becomes a practice that respects the complexity of human experiences and the fluidity of meaning. Words are not static or universal; they are dynamic, context-dependent, and deeply personal. Recognising this enables therapists and individuals to work collaboratively to uncover the hidden layers of meaning within words and transform those meanings into tools for personal growth and healing.

Hermeneutics provides the philosophical foundation for word therapy by illuminating how interpretation shapes our understanding of words, ourselves, and the world around us. It reminds us that words are not mere symbols; they are living entities shaped by and shaping the realities we inhabit.

The Perspective of Philosophical Schools and Religions on Words

Philosophical schools of thought and religious traditions, while not always explicitly asserting the primacy of language, demonstrate their reliance on words through their texts, teachings, and practices—belief systems, whether philosophical or religious, are communicated and sustained through language. In Islam, for instance, the Qur'an, often considered the religion's greatest miracle, is a manifestation of divine words. The Qur'an's primary function is to guide humanity to salvation, and this guidance is delivered through its verses, highlighting the significance of words and writing.

Additionally, the presence of cryptic letters such as **Alif**, **Lam**, and **Meem** at the beginning of some surahs adds gravitas to the text, further underscoring the profound role of words in conveying meaning (Rahman, 1980).

Similarly, in Christianity, the role of language is foundational. The Bible begins with the statement: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1, New International Version), reflecting the centrality of language in Christian theology. The Word is not just a medium but also an embodiment of divine presence, emphasising the transformative power of language in shaping belief systems.

Conflicts resulting from religious differences are often tied to the varied interpretations of abstract terms. Prophets and thinkers expressed their worldviews through language, ensuring their teachings endured.

Language is essential for the existence of religious texts, ideological doctrines, and philosophical treatises. Every ideology—from justice and equality to charity and forgiveness—relies on language to express its principles (Ricoeur, 1976).

The Psychological Perspective on Words

Sigmund Freud, the Austrian neurologist and founder of psychoanalysis, pioneered a therapeutic technique known as free association. This approach emphasises the importance of language, encouraging patients to express their thoughts and feelings without censorship. Freud believed that unresolved conflicts and unmet desires dwell in the unconscious, developing psychological complexes. He argued that these complexes are manifested through abstract words and ideas that influence our subconscious (Freud, 1961).

Despite his contributions, Freud's emphasis on sexual matters as the primary source of psychological issues has faced criticism for narrowing the scope of his theories. He overlooked the fact that language misuse can also contribute to various human problems. As a tool, language can distort our understanding of reality and lead to internal conflicts when not utilised properly.

Carl Jung, Freud's most distinguished disciple, further developed these theories by introducing the concept of archetypes—universal symbols and ideas that shape human personality and behaviour. In his book *Man and His Symbols* (1964), Jung asserted that these archetypes, stored in the subconscious, influence individuals even before birth. They often appear as symbols or abstract concepts contributing to our worldview and identity. Jung posited that psychological healing involves interacting with these deep unconscious symbols, emphasising the transformative role of language in shaping our conscious and unconscious experiences. While psychological theories may not consistently highlight the significance of language, they fundamentally depend on words as the primary means of diagnosing and treating mental health issues. Given the vital role of language in therapeutic practice, one could argue that there is little need for a

separate "School of Word Therapy," as all therapeutic methods inherently utilise words as a core component of the healing process (Stiles, 1997).

Why Establish a School of Word Therapy?

Establishing a School of Word Therapy is crucial for consciously harnessing the healing power of words. While many psychological approaches recognise the importance of communication, none fully acknowledge the profound impact that words have on mental health. Just as we possess an understanding of our physical organs and their functions, we must similarly deepen our understanding of language to ensure mental and emotional well-being. Knowledge about the therapeutic power of words can enable individuals to use language to foster mental health and contribute to a safer, healthier society (Foucault, 2002; Steiner, 2017).

One compelling rationale for creating this school is the shift in focus from treatment to prevention. Current psychological practices often respond reactively—intervening only when individuals show signs of distress or mental illness. The School of Word Therapy, however, prioritises preventing mental illness by recognising language as the most fundamental element of human experience. Understanding and carefully selecting the words we use could help prevent the cognitive overload and stress that lead to mental health issues (Watzlawick et al., 2011). This approach offers a paradigm shift, where the conscious mastery of language becomes central to promoting a proactive, mentally healthy life.

Additionally, the interdisciplinary nature of Word Therapy promises to spark widespread interest and engagement. Language is fundamental to philosophy, psychology, sociology, and communication studies. Treating words as living entities with the power to shape lives invites a broader academic investigation into the role of language in human development and well-being. University curricula could incorporate the study of Word Therapy to cultivate sensitivity to language and its far-reaching consequences (Lakoff & Johnson, 2003). In this regard, the school aims to encourage a more mindful and deliberate use of words, akin to the care people take for physical health. Just as individuals protect themselves from environmental dangers, they should also protect themselves from the harmful effects of toxic language.

Moreover, the School of Word Therapy advocates for the role of therapists explicitly trained in the conscious use of words to guide individuals towards healing. Traditional therapy often addresses the symptoms of mental health issues but overlooks the more profound, often abstract, roots—many of which lie in language. By understanding words' role in constructing our emotional and psychological landscapes, therapists could help clients navigate their internal world more clearly, ultimately leading to greater well-being (Gendlin, 1996).

In conclusion, the School of Word Therapy aims to emphasise the essential role words play in shaping human experience and mental health. Recognising that much of human neurosis stems from abstract and unconscious use of language, this school will offer a new therapeutic perspective. By making individuals aware of the power of words, it can help prevent mental distress and promote conscious, healing communication, transforming both individual and societal well-being.

How Is the World Constructed Through Words?

1. The World is Words and Nothing Else

Without abstract words, the world would appear static and inert, almost lifeless. Words infuse life and motion into existence. If we were to strip the existence of words, a state of perpetual stillness would prevail. To clarify this argument, we must first define the concept of “motion” within the context of this theory.

In this context, “motion” does not refer to the innate behaviour of the world's creatures. Instead, it refers to the act of bringing something, or a concept, from “absence” into “presence,” something that did not previously exist. To clarify, let us consider the motion of the cosmos. The universe is always in motion: planets revolve, animals move, seasons change—all of these reflect shifts and motion, but what is missing in this process is novelty.

In our view, this motion does not give birth to new behaviour or new meaning. Other entities perpetuate repeated actions. When the sun rises, it is the day, and the day is in “presence,” while the night is in “absence.” The cycle reverses with the passage of time, repeating the same natural pattern. Due to their repetitive nature, we argue that such movements are akin to stillness. In other words, movements devoid of innovation, transformation, or creation of new concepts or behaviours are static, meaning they lack dynamism.

Natural motion is actual, but we create movement by using abstract words to connect with their essence. This second form of movement, abstract motion, is what differentiates humans from other creatures, making humans dynamic beings.

With this definition, we assert that all existence and creatures, except humans, are in a state of stillness. According to this theory, the difference between humans and other beings lies precisely here. For instance, the aeroplane did not exist yesterday, but humans invented it through the power of thought, desire, and the use of words. A decade ago, mobile phones did not exist, but now they do. In essence, humans bring something into existence—something that did not exist before—through thought and the arrangement of words. Other beings are incapable of this. The day exists, but when night falls, the day is in “absence.” However, when humans invent a device that transmits our image thousands of miles away, this act of bringing something from absence into presence is not a mere repetition but rather the manifestation of something unknown into reality. This type of presence is what we call motion, and it is only through the use of “words” that such motion becomes possible. It is solely because of the presence of “words” that humans can create motion in the world.

Philosophers have long reflected on these changes and transformations. Many of them argue that there is no real change in the world, while others hold the opposite view. For example, the ancient Greek philosopher Parmenides argued that no change occurs in the world and that everything is static. In contrast, Heraclitus (540-480 BCE), a pre-Socratic philosopher, stated, “No man ever steps in the same river twice, for it is not the same river, and he is not the same man.” For Heraclitus, what appears unified and constant is actually the fleeting unity of opposites, which disintegrates soon after. In his view, the essence of existence is “becoming,” while “being” is merely an illusion of the mind. He saw becoming as the true nature of all things: everything is in flux!

However, neither of these philosophers recognised that it is through “words” that humans either perceive a change in the world or deny it. This perspective persisted until the emergence of René Descartes (1596-1650), the French philosopher and mathematician. Descartes famously stated, “I can doubt everything, but I cannot doubt that I doubt. Therefore, my doubting is certain. Moreover, since doubt is a form of thought, it follows that I must be thinking. If I think, then I must exist.” From this, he derived the foundational principle, “I think, therefore I am” (*cogito, ergo sum*). According to Descartes, the essence of all beings and the world can be reduced to two fundamental substances: matter and thought. These are two distinct and independent kinds of existence, each with its own unique attributes:

1. The substance of extension (matter), which represents the external world.
2. The substance of thought (mind) represents internal reality.

The two substances referenced correspond to the dichotomy between real and abstract words. Thought, or mind, represents pure awareness, which does not occupy space and is indivisible into smaller parts, while matter occupies space and is divisible. Unlike thought, matter lacks consciousness. Consequently, Descartes formulated a distinction between these two forms of existence, which led to his classification as a “dualist.” Dualism, in this context, suggests a fundamental divide between the existence of thought and that of matter (Descartes, 1641).

Nevertheless, the theory of word therapy challenges Descartes' dualism by asserting that even tangible, material substances are brought into existence through abstract words. From this standpoint, words shape both the perception and existence of material reality (Ricoeur, 1976). According to this theory, three fundamental substances exist: the soul, the body, and God. Descartes referred to these as substances because each one is self-sustaining and possesses unique, essential characteristics (Descartes, 1641). Descartes further claimed that the soul's attribute is thought, the body's is extension, and God's is perfection. In the framework of word therapy, we recognise that these distinctions are largely shaped by the use and interpretation of words (Ricoeur, 1976).

This linguistic framing is why humans, through the power of language, have been able to develop phenomenological philosophy. Phenomenology suggests that the absence of something does not equate to its non-existence. Human perception is always partial, as we can only perceive what is revealed to us. For example, when observing a tree, we only see the side facing us, remaining unaware of its other dimensions. Phenomenology underscores the idea that humans do not perceive all aspects of reality (Merleau-Ponty, 1962). How do we come to this realisation? Through language.

No other animal ponders abstract concepts, such as Heraclitus' idea that one cannot step into the same river twice. Animals and all other beings exist in the present without engaging with abstract concepts. However, humans create and interpret these concepts through language. It is through language that humans continue to invent and realise that the world is full of mysteries. This realisation is intrinsically tied to language, as words form the foundation of phenomenology, helping humans comprehend that they perceive only a fragment of reality. The essence of being human lies in this continued exploration through language, recognising that there is always more to discover (Heidegger, 1962).

The roots of the phenomenological perspective stretch back to ancient times when early humans sought deities behind every natural phenomenon. This search for meaning resonates with Plato's theory of forms, as well as the poetry of Omar Khayyam. Khayyam, with elegant brevity, captures the tension between presence and absence in the following quatrain:

**Since nothing remains of what we hold in hand,
And all that exists suffers decline and demand,
It seems that whatever is, in truth, is not,
While whatever is not, in reality, stands** (Khayyam, trans. 1859).

Khayyam, like philosophers before and after him, utilises language as the sole tool for expressing these abstract concepts. This capacity for linguistic expression is unique to humans; no other creature can engage with language in this way. Through language, humans experience the full spectrum of emotions—joy, sorrow, conflict—and engage in the search for meaning, success, and failure (Ricoeur, 1976).

In Chapter Four, we will delve deeper into Khayyam's quatrain and its phenomenological implications. Ultimately, we will arrive at the conclusion that the world is fundamentally word-centric—indeed, “the world is language, and nothing else” (Heidegger, 1962). However, this discussion is far from over.

1.1 The Material World as Hardware and Language as Software

Given its repetitive and unchanging nature, the material world can be conceptualised as static. Humans, as the only beings capable of instigating motion through thought and language, stand apart as the catalysts for this change. The material world would exist without human beings but in a dormant or latent state, similar to a body without a soul. The analogy of hardware and software can help clarify this concept: the world is like hardware, ready for action but immobile until humans, through meaning-making and communication, apply the “software” of language and thought.

To imagine this more clearly, consider a world without humans. In such a scenario, forests would sway under the sun’s rays, and night would fall into darkness, yet no skyscrapers would rise, no aircraft would cut across desert skies, and schools or universities would not emerge. Conversations, literature, and philosophy—intellectual constructs that define much of our existence—would be absent. Philosophers like “Hassan Farhangi” would not be theorising about the significance of words, nor would others be critiquing these ideas. The world would continue in an unobserved, static state devoid of meaning or interpretation.

Thus, while the world might physically exist as hardware, it would remain unrecognised without the animating software of human cognition and language. No one would call a forest a “forest” or assign it any meaning. Similarly, no poetic imagination would imbue the world with wonder or curiosity. The world would be without being able to perceive its own existence nor yearning to unlock the mysteries of being. Without language, the concept of existence would be as empty as the void described in existential philosophy.

Take a rock, for example. A rock does not care that it is a rock—it lacks any self-awareness or identity. It simply exists. In contrast, humans possess identity and find their sense of self through speech and the articulation of words, which in turn animate the world around them. As social constructs and ideas are transmitted through language, humans imbue the material world with meaning that transcends its mere physical existence.

If we accept this premise, we must also accept that it is through language that humans bring meaning to existence. Language, in its most basic function, juxtaposes words and concepts to highlight contradictions, and from these contradictions, humans extract meaning. This process of meaning-making is closely tied to human consciousness, intellect, and awareness—factors that would be futile without the medium of language. Thought alone, without expression, could not bring about the transformative changes we see in the world (Saussure, 1916). As Saussure

noted in his theory of structuralism, language is a system of signs that allows humans to classify, name, and give meaning to the material world around them.

Moreover, Hegel's (1770–1831) philosophy supports this understanding by asserting that every existence contains within it the seeds of non-existence. According to Hegel, "being" is indefinite, formless, and essentially void—a void that he calls non-existence. In Hegel's dialectical model, being and non-being are intertwined, leading to the process of "becoming." Becoming, as Hegel describes, is the synthesis that emerges from the contradiction between being and non-being (Hegel, 1807). This synthesis does not remain static; it continuously evolves, driving existence forward. Language plays a crucial role in this process, allowing humans to articulate and reconcile contradictions and thus participate in the perpetual unfolding of existence.

Through language, humans create meaning and influence the direction of movement in the world. This dynamic interaction between language and the material world can result in either positive or negative outcomes. Language can be employed to elevate human society or to harm it, as evidenced by the impact of words in shaping conflicts or resolving them (Foucault, 1972). The power of language is so profound that an individual's happiness and well-being are often contingent on how they engage with language and the meaning they derive from it.

The concept of the material world, often referred to as *Alam-e-Nasoot* in Islamic spiritual traditions, can be understood as a passive realm waiting for human beings to impart meaning. Seyyed Hossein Nasr discusses how this world, without the presence of humans, would remain devoid of significance, emphasising the spiritual notion that meaning only arises when humans engage with the world through their conscious awareness and inquiry (Nasr, 2006). This mirrors Maurice Merleau-Ponty's philosophy of perception, where the human body and mind actively engage with the world, shaping their understanding of reality. For Merleau-Ponty, perception is not a passive reception of stimuli but an active process where humans interpret and bring meaning to the world around them (Merleau-Ponty, 1962).

Similarly, Lev Vygotsky's work on the relationship between thought and language highlights how language is crucial for developing higher mental functions. Without language, humans would be unable to communicate or make sense of their experiences, akin to animals in a forest who, despite sharing the same environment, do not assign meaning to their surroundings (Vygotsky, 1986). Language, according to Vygotsky, enables humans to ask questions such as "What is this?" and create a dialogue with the world, fostering intellectual growth and the construction of meaning in life. Thus, language serves as a bridge between the material world and the human mind, transforming inert objects into meaningful symbols of human experience.

Unlike animals, which act purely on instinct, humans apply language to classify, differentiate, and conceptualise the world around them. Animals may learn, through experience, to prefer one type of prey over another, but they lack the ability to create nuanced distinctions or express those preferences verbally. Humans, on the other hand, understand and articulate that a rabbit is different from a donkey, assigning meaning to each through language (Chomsky, 1957). Through the power of words, humans learn to manipulate their environment, invent tools, and develop strategies for survival, thereby giving the world motion and meaning.

In conclusion, without humans, the world would indeed exist, but without meaning. Similarly, without language, humans themselves would remain static and devoid of purpose. Language, as the software, drives the material world—our hardware—into movement, creating a dynamic interplay between thought, language, and the physical world.

1.2 The Universe is Subject to Humanity

From the definition of the stillness of existence, we can infer that the universe is defined by humanity. In other words, if humans did not exist, there would be no language, and without language, the world would have no identity. This lack of identity would, in turn, render the universe meaningless. Humanity, by creating meaning and applying it to the world, grants existence its significance, thus rescuing it from a state of inertia (Heidegger, 1962). For instance, without humans, the atomic bomb would not have been invented, there would be no religious wars, and belief itself would hold no meaning (Foucault, 1970). All other beings would continue their repetitive behaviours governed by the natural intelligence of the cosmos, and life would proceed as it always has. The key distinction between humanity and other creatures lies in our ability to speak—the possession of language, which uniquely sets humans apart.

Thus, humanity, endowed with speech and centred around words, transforms environmental conditions, creates science, philosophy, and art, explores space, and unravels the profound mysteries of the cosmos one by one (Chomsky, 1980). It also causes wars, fosters ideological differences, and shapes both happiness and misery. Without humanity, the universe would follow its natural instincts, oblivious to concepts such as happiness or misery. Physics and metaphysics would be rendered meaningless, as there would be no conscious beings to distinguish truth from falsehood. If humans lived in accordance with cosmic intelligence, like other forms of existence, they would not fear death, destructive thoughts, or questions of faith and existence. In this state, fear itself would have no meaning, just as it does for other creatures governed by instinct (Wittgenstein, 1953).

Nevertheless, humanity has benefited from the gifts of creativity, thought, imagination, reason, and speech, which bring both privileges and burdens. Through these faculties, humans gain the ability to create language and meaning, but also the capacity to harm others, wage wars, fear unemployment, and assert superiority over other beings. This perceived superiority may lead them to oppress others and redefine the world, stripping it of its stillness and purity in ways only humans can. Alternatively, humans may use words to create beauty, as artists like Michelangelo, Beethoven, and Rumi have done, producing extraordinary works that resonate through language. Engineers, too, utilise words to transform imagination into reality, constructing cities and building bridges that span oceans (Saussure, 1959).

Here, we reach a crucial insight: intelligence alone does not generate motion despite the intelligence inherent in the universe (Bohm, 1980). The universe possesses its own form of knowledge, a self-awareness of existence. For example, animals instinctively understand family structures and survival, but this intelligence, unconnected to language, remains static and does not evolve into more profound knowledge. Modern theories, such as the "Global Consciousness Project," suggest that cosmic intelligence may even predict humanity's future. Concepts like the "holographic universe" further complicate this by implying that time does not govern the universe (Pribram, 1991). These theories, enriched by ongoing research, provide evidence of the cosmos's intelligence, yet this intelligence remains static without applying words. Despite its intelligence, the universe does not create movement or progress; it is humanity, through the dynamic and regenerative power of language, that drives evolution and change.

Human consciousness constantly renews itself, adding new layers of meaning to existence, a process made possible through words. Even thoughts and ideas are constructed through language. While the thought is rooted in the intelligence of all beings, when humans contemplate existence and meaning, they inevitably invoke language to synthesise different forms of intelligence and continue their pursuit of knowledge (Vygotsky, 1987). This is why the universe is

subject to human beings: our word-centred nature allows us to shape and redefine the world around us.

The concept of "Words Therapy" posits that humanity's suffering stems from the misuse of language. This therapeutic approach argues that we have caused much of the world's pain by not considering the proper application of words. The theory suggests that by changing the way we use language, we can alleviate suffering and begin to reshape the world for the better. The idea of "therapeutic words" aims to demonstrate that, despite their small size and limited power, humans can lead the cosmos by virtue of their mastery of language. Humanity's potential for cosmic leadership rests on this foundational trait: the ability to use words to create meaning. Thus, before it is too late, we must recognise the immense power of language and, through it, begin a process of rebirth, using our dynamic minds to transform life anew (Lacan, 1977).

2. Humanity is Nothing but Words

When we acknowledge that the known and tangible world is constructed through language, it follows that humanity, as part of the world, is also shaped by words. To demonstrate the impact of language on the formation of human consciousness, it is crucial to examine the characteristics of humanity. Through this exploration, we can understand how words influence the essence of human experience.

words are often divided into two categories: the first consists of concrete, static words that describe immediate reality, which are understandable even to animals. The second category comprises abstract words, which transcend the present and define the three dimensions of time: past, present, and future. These abstract words enable humans to live beyond the present moment, elevating them to a unique status among living creatures. To fully grasp this concept, we must investigate how language incorporates these temporal dimensions and shapes human existence.

The Relationship Between Words and Human Temporality

Past, Present, and Future: Humans as Rational Animals

One of the most significant distinctions between humans and other animals is our capacity for speech, which allows us to exist within the three temporal dimensions—past, present, and future. Unlike animals, which react primarily based on instinct, humans use language to navigate through time. This ability to recall past experiences, imagine the future, and interpret the present is foundational to human life. As noted by Heidegger, language is "the house of Being," which reveals its central role in shaping human existence (Heidegger, 1971).

Humans live through language, which enables the creation of memories and allows for future planning and the expression of imagination. These cognitive abilities lead to both the joy of fantasies and the sorrow of past losses. A key example is the emotional response to death. While animals may experience a brief period of distress when their offspring die, they typically move on quickly, driven by instinct. On the other hand, humans carry the emotional weight of loss over time. The death of a child, for instance, triggers immediate grief, but it also brings back memories of the past and provokes anxiety about the future. This capacity for emotional complexity is deeply rooted in our ability to express and understand abstract concepts through words (Vygotsky, 1986).

Language allows humans to re-traumatise themselves by revisiting past memories through words while also imagining a future without their loved ones. This illustrates how the rational

animal can live simultaneously in the past, present, and future. In cases where individuals are emotionally resilient, they may engage in processes such as sublimation, where they transform their grief into artistic expression, as Freud theorised (Freud, 1930). Whether through writing poetry or creating music, humans use words to process their experiences and shape their future, highlighting the critical role of language in coping with emotional trauma.

Religious beliefs, often structured through language, provide another example of how words influence human experiences across temporal dimensions. For instance, individuals who believe in reincarnation or an afterlife may find comfort in their grief, as the words of their faith promise a continuation of life after death. Those who do not hold such beliefs may experience despair, interpreting death as the end of existence and potentially developing psychological disorders as a result. Language, therefore, plays a critical role in shaping how individuals cope with loss and understand their place in the world (Whorf, 1956).

The Role of Therapists in Managing Temporality

Humans living in these three dimensions often require assistance to maintain psychological balance. This need is particularly evident in the field of psychotherapy, where the primary aim is to help individuals reconcile their experiences in the past, present, and future. As beings defined by language, humans can easily become trapped in negative thought patterns that span these temporal dimensions. Therapists work to reframe the language patients use to describe their experiences, thereby helping them to move forward in a more balanced and healthy manner (Lacan, 2006).

Humans as the Pinnacle of Creation

The unique capacity of humans to use language sets them apart as the pinnacle of creation. While humans share physical traits with other organisms—such as the ability to grow, reproduce, and move—what truly distinguishes humanity is the ability to reason, a quality manifested through language. Aristotle famously referred to humans as "rational animals," underscoring that it is our rationality, expressed through words, that defines our superiority over other species (Aristotle, 1984).

This linguistic capability enables humans to exercise self-control, unlike other creatures acting purely on instinct. However, this same capability also introduces the potential for violence and destruction. As observed, humans are the only species that commit acts of betrayal, cruelty, and violence against their own kind. This destructive behaviour is rooted in the human ability to store words and construct narratives that fuel negative emotions, such as revenge. In contrast, animals do not suffer from such psychological disorders because their actions are guided solely by instinct (Sapir, 1921).

The human capacity for violence is directly linked to the temporal dimensions of language. By recalling past grievances and projecting future harm, individuals may seek retribution, leading to the development of tools and weapons that enable violence. This process highlights how the use of language across time can perpetuate destructive behaviour. Conversely, breaking free from this cycle requires a shift in language, as the words we use to interpret our experiences fundamentally shape our actions and worldviews (Foucault, 1972).

In conclusion, Humanity's unique relationship with language allows us to exist in the past, present, and future simultaneously. Through language, we construct our reality, shape our experiences, and navigate the complexities of life, profound creativity and destructive behaviour.

Ultimately, the words we choose to live by define not only our individual experiences but also the trajectory of humanity itself.

Humans' multidimensional existence, as opposed to other creatures, continually shapes their behaviour. Their superiority lies in their intellect and language, and it is the role of the therapist to provide the words necessary to help them maintain their status as the pinnacle of creation.

1.2 Humanity as a Historical Being

Human existence, extending across the three temporal dimensions of past, present, and future, inherently renders humanity a historical being. This temporal consciousness, however, can lead to significant psychological distress. Individuals who suffer from psychological disorders often find one of the initial steps towards healing involves "emptying their box of words" or cleansing the mind of burdensome historical memories. The philosopher Osho (Rajneesh) emphasises that a clear and unencumbered mind, like an empty reed, is necessary for a prosperous life (Rajneesh, 1983). This concept aligns with the broader understanding that psychological well-being is intertwined with the ability to liberate oneself from the weight of historical narratives.

While the historical nature of human beings distinguishes them from other forms of life, it can also trap them in the confines of words and concepts that dominate their thinking rather than serve them. Ricoeur (1980) notes that historical consciousness often entangles individuals in a web of inherited meanings, which obstructs personal happiness and mental well-being. Furthermore, these inherited words and historical narratives can perpetuate conflicts between nations and cultures. For instance, the Jewish people, whose history is marked by periods of displacement and rejection, have had their collective identity shaped by words such as "exclusion" and "persecution" (Arendt, 1951). These historical words have travelled through time, affecting present and future behaviour and often perpetuating conflict.

In contemporary times, nations may continue to rely on historical narratives that justify aggression in their quest for security and power. This phenomenon underscores the urgent need to reshape the mental vocabulary that drives such actions. The "Therapeutic Word" concept posits that reworking historical narratives in the human psyche can address ethnic conflicts and reshape the collective identity of cultures (Kumar, 2015). By replacing harmful historical words with more constructive ones, humanity can redefine itself and mitigate the harm caused by historical consciousness.

2.2 Humanity in Search of Meaning

Humanity's existence across past, present, and future dimensions creates an inherent awareness of time's passage. This awareness, unique to humans, brings with it a recognition of ageing, mortality, and, ultimately, death. Existentialist philosophers such as Heidegger (1962) argue that this awareness generates profound anxiety as humans continuously seek to make sense of their temporality. Words, functioning as vehicles for meaning, are crucial in this search for understanding. However, the words we use can also contribute to mental distress. For example, those with a pessimistic outlook on the future may be more prone to depression, a reflection of how their internalised vocabulary shapes their emotional state (Seligman, 2006).

The human quest for meaning, driven by words, is often a response to the fear of mortality. Unlike animals, which live solely in the present and lack awareness of death, humans constantly grapple with the idea of their own finitude (Becker, 1973). The ant, for instance, does not gather food for winter out of foresight but instead operates on instinct. Without the concept of death,

it does not need immortality or meaning. In contrast, aware of their temporal limitations, humans use words to create narratives that define their existence. This search for meaning and the words used to construct it directly impacts an individual's well-being.

Reframing one's vocabulary can help shift a person from a state of existential anxiety to one of contentment. Viktor Frankl (1985) proposed that meaning, derived from words and narratives, is the foundation of psychological resilience. Therefore, altering the vocabulary that defines a person's temporal reality can transform their perspective on life and death, facilitating a transition towards lasting happiness.

3.2 Humanity's Desire for Immortality

As beings capable of reflecting on the passage of time, humanity struggles with the concept of death and non-existence. This struggle manifests in the various ways humans attempt to achieve immortality—through creative expression, parenthood, or pursuing political power. These attempts, driven by a desire for eternal life, often result in flawed behaviour. Instead of bringing fulfilment, pursuing immortality can lead to dissatisfaction and unhappiness (Solomon et al., 2015).

The key to resolving this dilemma lies in reconfiguring one's internal vocabulary. By engaging in "word therapy," individuals can reframe their understanding of immortality, recognising that it is ultimately a construct shaped by language. As Kumar (2015) outlined, this therapeutic approach teaches individuals to reshape their mental vocabulary, allowing them to find peace with their finite existence. Such reconfiguration helps individuals move beyond destructive pursuits of immortality, enabling them to embrace the joy found in ordinary life.

4.2 Humanity as the Creator of Estrangement

Humans, possessing both intellect and a deep connection with language, often contemplate estrangement when pursuing immortality fails to provide meaning. This sense of alienation stems from humanity's awareness of temporality and its inability to reconcile the past with the present and future. Existentialists like Sartre (1943) argue that this estrangement is an inevitable consequence of human freedom and consciousness. As humans reflect on their origins, they grapple with the notion that they are disconnected from another realm, which can lead to a profound sense of alienation in this world.

This estrangement, rooted in temporality, shapes human behaviour and self-perception. Words from the past carried through stories, archetypes, and folklore live on in the human psyche, influencing how individuals understand their place in the world. By altering and expanding the meaning of estrangement, individuals can ease their psychological burden, providing a path to happiness (Jung, 1964). The notion that one's sense of alienation is shaped by language suggests that changing the words we use to describe our experience can transform our perception of estrangement and our role in the world.

Differentiating Word Therapy: A Unique Approach to Healing

To clearly understand how word therapy differs from other psychological approaches, let us consider an illustrative story about James, a man whose wife betrayed him. By observing how different approaches address his situation, we can explore why word therapy offers a more fundamental and lasting resolution.

James, a middle-aged man, discovered that his wife of thirty years had been unfaithful. What once felt like a stable and secure marriage now seemed like quicksand, dragging him into despair. Struggling to eat, sleep, and concentrate at work, James decided to seek help to navigate the emotional devastation caused by the affair. If you were James or knew someone in his situation, you would likely suggest seeing a therapist. However, James might have concerns about the effectiveness of therapy and may point to examples of friends who have tried it with mixed results. To help reassure him, it is essential to understand how different therapeutic approaches address such situations.

Let us assume that he consulted different psychotherapists, each employing distinct approaches. To provide clarity and guidance, let us briefly review these approaches. Of course, this book aims not to criticise other methods but to illustrate how differing perspectives can influence the outcomes. As time does not permit a comprehensive review of all approaches, we shall focus on the most significant ones.

1. Cognitive Behavioural Therapy (CBT)

In a CBT session, James was encouraged to articulate the thoughts that overwhelmed his mind. “I feel worthless,” he confessed. “I keep thinking, *What’s wrong with me? Why wasn’t I enough?*”

The therapist explained the concept of cognitive distortions—patterns of unhelpful thinking. Together, they identified James’s tendency to personalise the betrayal, blaming himself entirely.

“Let’s reframe that thought,” the therapist suggested. “Could her actions reflect her own struggles rather than a reflection of your worth?”

Over time, James learned to challenge his inner critic. He felt less trapped by negative thinking by replacing self-blame with balanced thoughts, such as her choices not defining my values. CBT provided him with tools to interrupt harmful thought patterns and regain emotional control.

2. Acceptance and Commitment Therapy (ACT)

In ACT, James’s therapist encouraged him to confront his pain directly.

“Close your eyes,” the therapist instructed, “and sit with the feelings of betrayal, anger, and sadness. Don’t fight them—let them flow through you like waves.”

James also reflected on his core values: integrity, trust, and family. Guided by these, he set small goals, such as reconnecting with his children and prioritising self-care.

Rather than erasing his pain, ACT helped James accept it as part of his journey. Focusing on his values gave him renewed purpose and a way forward.

3. *Psychodynamic Therapy*

In psychodynamic therapy, James delved into his past to explore how childhood experiences shaped his response to betrayal.

“Tell me about your parents,” the therapist prompted.

James revealed he had grown up in a home where affection was conditional and trust was fragile. His father’s infidelity had shattered the family when he was a teenager.

By unpacking these memories, James recognised that his wife’s betrayal had triggered old wounds of abandonment and inadequacy. This deeper understanding of his unconscious patterns allowed him to work through his grief and rebuild healthier relationships.

4. *Humanistic Therapy*

In humanistic therapy, James found a non-judgemental space where he could simply be himself.

“You’re carrying so much pain,” his therapist acknowledged. “But you’re here, trying to heal. That takes remarkable strength.”

Humanistic therapy prioritised James’s present experience rather than analysing his past or challenging his thoughts. Through empathetic listening and unconditional positive regard, his therapist helped him reconnect with his inner resilience, gradually restoring his self-confidence.

5. *Word Therapy: A Unique Approach*

When James turned to word therapy, his therapist began with an unusual question:

“What does the word *betrayal* mean to you?”

James paused before answering. “It feels like... being stabbed in the back. Like everything I trusted has been destroyed.”

Rather than moving on, the therapist stayed with the word *betrayal*.

“Do you know others who’ve been betrayed by their partners?” the therapist asked.

James nodded. “Yes, but not everyone reacts like me. One colleague actually said he felt happy, even excited, knowing his wife was with others!”

The therapist continued exploring James’s perception. When James listed words such as *broken*, *failure*, and *anger*, the therapist encouraged him to research the word *betrayal* and return with his findings. Word therapy often includes reflective homework, requiring clients to explore the meanings and associations they attach to words.

Over several sessions, James rewrote his narrative. He discovered that *betrayal* did not have to define him; instead, it could be reframed as a catalyst for personal growth. Through word therapy, James shifted his perspective, adopting new words to describe his experience and transforming his emotional outlook.

A Comparison of Approaches

Each approach offered James valuable tools:

- **CBT** taught him to challenge negative thoughts.
- **ACT** helped him accept his pain and act in alignment with his values.

- **Psychodynamic therapy** uncovered the roots of his emotional response.
- **Humanistic therapy** provides empathy and unconditional support.

As we observe, the methods of various therapeutic approaches differ significantly, but the most striking difference lies in Word Therapy. Unlike other methods, Word Therapy focused on the language James used to articulate his experience. By examining and reshaping the words he chose, James transformed his narrative, his interpretation, and his understanding of the word "betrayal"—and, in doing so, his sense of self.

James was encouraged to explore alternative interpretations of betrayal, recognising that betrayal is not inherently a disaster. Everyone encounters betrayal at some point, and each person interprets it differently based on their perspectives. He became aware that his understanding of the word stemmed from influences such as his family, environment, religion, culture, and other factors. With this awareness, his perception of the word underwent a complete transformation.

In other therapeutic approaches, we often witness psychologists attempting to convince clients that their perspective is incorrect or encouraging them to respect their inner feelings. Word Therapy, however, does not operate this way. Word therapists refrain from passing judgement or assuming a position of superiority over their clients. Instead, they embark on the journey alongside the client, acting as a guide. Word Therapy does not delve into unrelated aspects of the client's life but focuses exclusively on the specific, relevant word and adheres to it.

The outcome is entirely different. Unlike other approaches, the results of Word Therapy are profound, static, and permanent.

As James reflected:

"I used to think betrayal was the end of everything. Now, I see it as the beginning of something new. It's incredible how much a single word can change your life."

Chapter 2

Data and Methodology

Research Method for Exploring "Word Therapy" in Library-Based Research

Research Design

This study will adopt a **qualitative research approach**, specifically utilising a **library-based research methodology** to investigate "Word Therapy" within psychotherapy. The approach will involve an in-depth exploration of academic literature, primary sources, and historical texts to examine the theoretical foundations and practical implications of using language as a therapeutic tool. A systematic review of both psychological and interdisciplinary literature will be conducted to uncover the influence of language on mental health, healing, and the human experience. While the researcher has practical experience applying word therapy techniques with clients, this thesis will focus solely on theoretical aspects, with plans to explore experimental evidence and testimonies in future studies to support the effectiveness of this method.

Research Objectives

1. To critically analyse the role of language as a therapeutic tool in promoting psychological well-being and addressing emotional distress.
2. To trace the historical and philosophical origins of "Word Therapy," highlighting its interdisciplinary foundations.
3. To explore the practical implications of language as an intervention in health psychology, particularly its application to mental health disorders.
4. To identify key linguistic categories (such as concrete vs. abstract words) and evaluate their psychological impact.
5. To investigate how philosophical and religious perspectives on language have influenced the development of "Word Therapy" as a therapeutic model.

Data Collection Methods

1. **Literature Review:** The research will begin with a comprehensive review of literature across psychological, philosophical, linguistic, and religious fields related to language and therapy. This review will encompass:
 - Books that discuss the role of language in shaping human perception and experience.
 - Psychological studies that investigate the therapeutic potential of words, including approaches such as cognitive-behavioural therapy, narrative therapy, and health psychology.
 - Religious and philosophical texts, including scriptures like the Bible and Qur'an, which explore the significance of language in healing and existential reflection.
2. **Content Analysis:** A content analysis will be undertaken on primary sources, including seminal texts by key thinkers such as Ferdinand de Saussure (structural linguistics), Lev Vygotsky (thought and language), Sigmund Freud (psychoanalysis), and contemporary

psychological research on language-based interventions. Thematic coding will be employed to identify recurring concepts regarding the role of language in mental health and the ways in which it shapes human experience.

3. **Textual Criticism:** A critical examination of selected religious, philosophical, and psychological texts will be conducted to analyse how words have been historically employed to express healing, trauma, and transformation. This will provide valuable insights into how "Word Therapy" connects with both ancient traditions and modern therapeutic practices.

Data Analysis

1. **Thematic Analysis:** The data gathered from the literature review and content analysis will be examined using thematic analysis to identify patterns related to the therapeutic use of words across various cultural, historical, and psychological contexts. Key themes will include:
 - Words as instruments of healing.
 - The role of language in constructing reality and identity.
 - The psychological effects of concrete versus abstract words.
2. **Comparative Analysis:** The research will compare different linguistic and philosophical frameworks (such as structuralism and semiotics) and their influence on contemporary psychotherapeutic approaches, such as narrative therapy and cognitive-behavioural therapy. This comparison will help map the impact of linguistic theories on the development of "Word Therapy."

Expected Outcomes

The study is expected to offer insights into the transformative potential of language in psychological therapy, particularly its use in addressing mental health challenges. It will contribute to the creation of a structured framework for "Word Therapy," offering practical applications for both clinical practice and self-help contexts. Furthermore, the research will emphasise the importance of an interdisciplinary approach, integrating psychology, philosophy, linguistics, and religious thought, to deepen the understanding of how language impacts mental health and healing.

Limitations

- The reliance on secondary data limits the ability to directly measure the effectiveness of "Word Therapy" on patient outcomes.
- Library-based research may not fully capture contemporary experimental studies, which could provide empirical support for the proposed framework.

This study seeks to construct a theoretical model of "Word Therapy" by synthesising insights from historical, psychological, and philosophical perspectives. In doing so, it will establish a foundation for future empirical studies and practical applications within the realm of mental health therapy.

What is the "Self"?

One of the perennial questions that humankind has pondered throughout history is: "What is the self?" At first glance, it may seem as though the answer is quite simple. However, upon delving deeper into the essence of this question, one is often left astonished by the realisation that a concrete answer is elusive (Derrida, 1976, p. 10). Unless, of course, we attempt to pacify

ourselves with speculation, which, in turn, is only made possible through language (Heidegger, 1962, p. 45). In the introduction, we posited that the genesis of all things, including the concept of “self,” is intrinsically tied to language (Lacan, 2006, p. 68). Human beings come to understand time, existence, the self, the other, and the world through words, and crises are born through this understanding (Derrida, 1976, p. 12). Let us explore the word “human” more closely: Who or what is this being? Is it akin to other creatures, or does it differ? Moreover, if there is a difference, is it rooted in atomic and existential structures, or is it instead in meaning, concept, and the very words they employ (Heidegger, 1962, p. 48)?

When we refer to phrases like “my house,” “my car,” “my soul,” or “my pain,” we are, in essence, distinguishing the “self” from the “other” (Lacan, 2006, p. 70). The tools for this differentiation between “self” and “other” are our possessions that are not available to the other, or vice versa. Nevertheless, is it so simple to separate the “self” from the “other,” or is this a deception facilitated by language (Derrida, 1976, p. 15)? Does this distance between the “self” and the “other” exist? When we speak of a cat, we refer to a general noun encompassing all cats, each possessing the same attributes and behaviours. This holds for all creatures except humans (Heidegger, 1962, p. 53). While “human” is also a general noun in linguistics, can it be considered the same as other common nouns like “cat,” “mouse,” “table,” or “chair” with fixed, unchanging characteristics? The answer, in reality, is no. Every human has attributes that distinguish them from others, and this unique quality of humanity sets them apart from all other creatures (Lacan, 2006, p. 74). To understand how the “self” differentiates from the “other,” we must consider the belongings and attributes attached to us. If these belongings were not merely symbolic but genuinely exclusive to the “self,” then the distinction between “self” and “other” would seem natural. If all humans shared the same innate and external possessions, no difference would exist, and all would be considered the “self” (Derrida, 1976, p. 18). However, because humans possess different belongings, they, in turn, possess different selves. If I possess something you do not, I can call myself “self” and you “other.” However, distinguishing between “self” and “other” would be impossible if these possessions did not exist. In truth, without these belongings, there would be no individual self to perform such a division (Heidegger, 1962, p. 60). Thus, to understand how humans differ from other creatures, we must examine their possessions to conclude.

Material Belongings:

Like other creatures, humans exist in the physical world and thus perceive and engage with it. However, their interaction with this world differs significantly from other creatures (Lacan, 2006, p. 78). For example, a tiger, driven by instinct, requires food and shelter, and its needs are limited to these two. On the other hand, humans assign meaning to everything, including food and shelter and do not merely use them for survival. Therefore, humans possess material belongings, but these belongings do not merely fulfil their instinctual needs. Instead, they fulfil other needs that are not instinctive but constructed through language (Derrida, 1976, p. 20). These include the need for superiority, pride, dominance, submission, and countless other concepts and characteristics.

Unlike other creatures, humans’ material belongings carry meaning and are in constant flux. A bird’s nest, for instance, never changes unless a natural event forces the bird to relocate, whereas human material belongings are constantly transformed. Not even for a single moment or a single day do material possessions remain static. They are either increasing or decreasing. A person works to buy a house, which becomes theirs; they may lose or change it. Even mentally, they constantly contemplate changes to the house, repair, or the furniture arrangement. This change

is constant and is rooted in the non-instinctual value system of humans, which stems from their capacity for thought. Thought itself is facilitated by language (Heidegger, 1962, p. 64).

No great businessman can claim that their material belongings remain fixed, even for a moment. If their money is in a bank account, it is beyond their control, accruing interest each moment. If their investment is in property or real estate, its value fluctuates continuously. This instant change applies to everyone, whether they are merchants or workers. The change in material belongings affects all because the entire universe is unstable and constantly changing. These belongings are the same for all humans, as everyone gains or loses them based on their efforts. While this constant change also occurs in other creatures, it is driven by external factors and nature. In contrast, the change in human belongings is not instinctual but imposed by humans themselves. For example, I may buy a house, and my brother may do the same, but that is not the end of the story. I might compare my car with my brother's or others' and feel either happiness or discontent. This belonging is constantly in flux, and we differentiate the "self" from the "other" by valuing what we possess. Thus, we come to understand that material belongings are the primary tool for distinguishing "self" from "other," but this distinction is not real; it is a product of language (Derrida, 1976, p. 22). Our material belongings are not truly ours but part of the universe that existed before and will continue to exist after us. When a house, car, or worldly possession is in my possession today and someone else's tomorrow, how can it define my "self" from your "other"? We realise that material belongings cannot create this distinction at this stage. Symbolic concepts, as their name suggests, derive their validity from the situation in which they exist. Therefore, we cannot establish something's validity based on symbolic concepts. The "self" has no intrinsic validity, as it is a mind construct shaped by words (Heidegger, 1962, p. 67).

Belonging to the Physical Body:

We now return to another type of belonging. One of the aspects that humans believe distinguishes them from others is their physical body. The human body has occupied human thought since the dawn of creation, and various religions and philosophers have sought to understand it and address the question of whether the body has intrinsic value. Philosophers from ancient Greece, such as Socrates (1997, p. 4), to contemporary philosophers like Jean-Paul Sartre (2007, p. 8), who promoted the philosophy of existentialism, have always considered the body significant. Some, like Socrates (1997, p. 5), believed that the body has no intrinsic value and that even existence itself lacks authenticity. We are not real but mere shadows cast on the walls of a cave, shadows of a larger truth. On the other hand, philosophers like Sartre (2007, p. 10) recognise only human existence and view the body as an essential component of being. Engaging in these philosophical debates can be confusing, so we shall continue discussing them in simpler terms to present our psychological reasoning.

Is the body one of the permanent attributes of an individual? If the answer is affirmative, we can distinguish between "I" and "you." However, this element is also impermanent and abstract, constantly undergoing death and rebirth. It is in a state of flux, both diminishing and increasing. The human body changes over time, with no permanent molecule or atom within it. Humans introduce oxygen atoms into their bodies with each breath, meaning external atoms enter and become part of their physical form. This process also occurs through eating, where the cells of plants and animals continually replace the atoms in our bodies. Additionally, parts of our cells and molecules constantly separate from us through urine, sweat, hair, and faeces, exiting the body.

After years of research, scientists have determined that the human body's cells are completely replaced every seven years. This means that, over the course of seven years, billions of cells die and are replaced by billions of new cells. Therefore, if the "self" resides in the human body, then with the continual change of cells, which happens every moment, the "self" should also change. Considering that all beings are in a relationship of constant exchange, the concepts of "I" and "you" also lose their meaning physically. Since the cells in our bodies lack permanence, continuously drawing in new cells from the external world and shedding old ones, where exactly is the "self" if it does not reside in these cells? When we look at a photograph of ourselves as infants and compare it to our present selves, we do not recognise that infant as part of our current "self." Similarly, suppose we have been separated from a friend for many years and meet them again after thirty years, finding that they introduced themselves. In that case, we may see nothing in their body that resembles the friend from thirty years ago. Yet, we will accept them, and by using language and naming them, we will try to differentiate between them and other friends. Therefore, the question remains: Where is this "self"?

We are reminded again of the words of ancient philosophers. An ancient Greek philosopher, Parmenides (1996, p. 12), argued that no change occurs in existence and everything is static. In contrast, Heraclitus (2001, p. 14), a philosopher who greatly influenced Plato, believed that everything is in a state of flux. His famous statement was: "You cannot step into the same river twice." Interestingly, Osho (2001, p. 16), a contemporary Indian mystic, went even further, stating that it is impossible to step into the same river even once because millions of different cells flow past our feet in a fraction of a second! With our understanding of the human body, Heraclitus's (2001, p. 15) and Osho's (2001, p. 17) ideas seem accurate, as humans constantly undergo death, change, and transformation. However, Parmenides' (1996, p. 13) perspective is not entirely wrong either, for the river or the body, though it is continuously dying and being renewed, appears stable, and no visible change is evident. From these two viewpoints, we can conclude that the processes of death and renewal occur both within and outside the body of every living being, particularly humans. In other words, every living being constantly adds living cells to itself by absorbing oxygen, energy, vitamins, and various other cells while also shedding its old cells. Nevertheless, this cycle of death and renewal does not disrupt the body's system. Instead, through continuous replacement, one element is destroyed, and another takes its place so that we do not perceive the constant transformation of our body. Here, we arrive at a sweet paradox: continuous change alongside stability!

In truth, human life is deeply interconnected with its surroundings. External cells and molecules are parallel to the human body's cells. Otherwise, the human's "self" would also change with each new cell's entry. However, despite this continuous cycle of death and rebirth, the human does not change, which itself is evidence of the continuity between the "self" and its surroundings. In fact, I wish to conclude that there is no "self" at all. From the perspective of Zen Buddhism, Taoist philosophy, and subatomic physics, existence, in the sense of the universe and everything within it, is interconnected and unified. According to the "words of psychotherapists," humans use language to separate themselves from other beings and people, while in reality, there is a fluid and vital connection between life and death, a permanent bond. The cells of plants, animals, and even other humans continuously enter us, live within us, and in turn, our decayed cells live within others. Therefore, we all exist in an eternal continuum. As mentioned earlier, all beings are subject to these constant changes, but the question remains: do all beings, like humans, interpret these changes? Do they all perceive these transformations? If humans are aware of these changes, how do they perceive them? The answer is clear: through language and words. Without words, we would not know of Socrates (1997, p. 6), Parmenides (1996, p.

14), or Heraclitus (2001, p. 15) today. Therefore, existence may indeed be an illusion, as the words name existence and separate it from the interconnected whole, calling it "self."

Attachment to Beliefs and Memories (The Soul)

After discussing two elements that people define their "self" based on, it is time to address the third non-material dimension: the realm of meaning. Every "self" has a unique meaning, distinct from others. The meaning of each person differs from another depending on their existential words. Some believe that humans are defined by this "meaning" or, as I call it, "words." Many argue that meanings belong to the metaphysical domain, which is often referred to as the soul. That is, all words that create meaning are part of the soul.

It is worth noting that philosophers often define the soul, psyche, and meaning separately. However, to avoid confusion, we will refer to all non-physical aspects of a person as the soul in order to proceed with our discussion. For example, thinking, defining objects, having friends or enemies, and anything that occurs in the mind belongs to the domain of meaning, or the soul, for the purposes of our argument. Now, we must address how a person with a soul possesses a distinct "self."

Let us move the soul from a metaphysical concept, unverifiable and shaped only by religious or philosophical rhetoric, to a tangible reality and consider it as the intangible part of a person. The discussion about humans becomes easier. Let us consider memories, beliefs, desires, and free will as intangible yet existing concepts and assume they form the non-physical part of a person. We might conclude that people shape their "self" through these elements. If the "self" is defined by beliefs, memories, and ideas, the fragility of the "self" becomes evident. This is because meanings, beliefs, and ideas continuously change, die, and are reborn, much like the body's cells and molecules constantly being replaced. Sometimes, this change is quite noticeable. A shift in a person's beliefs or meaning does not change our definition of their "self." For example, if a brother who was an atheist yesterday becomes a believer today, we do not see him as different. He remains the same individual.

Beyond external influences, other tools can affect a person's memories. Psychoactive drugs, alcohol, and hallucinogenic plants can drastically change a person's behaviours, beliefs, and speech in a short time, yet they still retain their "self." Thus, the "self" does not change with the soul, and the separation of the "I" and "you" is not possible through this avenue. The second conclusion from this discussion is that beliefs, memories, and ideas, much like the molecules and cells of the body, are external and are constantly exchanged. Therefore, this realm also has a profound continuity, and no distinct "self" exists. We are all one: existence!

Now, we must examine how the "self" is formed. As long as humans live like plants or inanimate objects, there is no need for a "self" because a profound continuity exists between them and the world. When people define themselves, a "self" emerges and separates from the "you." People define memories and examine their beliefs and ideas by reflecting on the past. Where do all these processes occur? In the brain and mind. Once a person possesses a "memory card," they will possess a "self." In truth, the "self" is granted to a person through language; without language, there is no "self." Every difference between humans and other beings, and even all differences between "I" and "you," are articulated through language.

Imagine a soldier returning from war wounded, suffering from memory loss due to a concussion, and his face disfigured by shrapnel. There are no signs of his former self. How can this person define his "self"? Without language, he would continue as a part of the cosmos, living as a fragment of existence. However, if a witness identifies him and recounts his history, his family will accept him as the same person who went to war long ago. How can this person, who lacks both memory and appearance, still possess the same "self"?

Let me conclude with another example. Imagine two identical male twins marrying two identical female twins. How can they relate to one another? Are their "selves" defined by their memories and beliefs? If, due to some event, their beliefs and memories change, how will these couples continue to relate to one another? Where and how can their "selves" be found? Thus, the broader conclusion is that a person's "self" is defined by language, and it is only through language that we differentiate ourselves from others, even though, in reality, we are no different from anyone or anything else. We are like a river, with droplets constantly dying and being born, and there is no permanence or constancy in us.

One theory that arises from this notion is the "continuity" theory, which will be explored in later chapters and which could fundamentally change our understanding of life. Now that we understand the "self" and the conclusions we have drawn, we must examine where words reside within us. Does a person possess just one "self" after acquiring language, or do they have multiple "selves"? And how do words shape these "selves"?

Before entering this new discussion, it is worth mentioning that people still distinguish themselves from others despite questioning all human attachments and assuming that the "self" and "you" are not defined or validated by any attachment. Therefore, something must have occurred that transforms the collective "we," which is the essence of existence, into the individual "self." That event is the placement of words in the human mind. In fact, through language, not through possessions, humans distinguish themselves from others and acquire a "self." Based on the previous discussions that humans are essentially language and that through language, humans understand three dimensions of time, we conclude that the embedding of words in a person grants them an "identity." This identity is an illusion, and the human story begins from here.

"Selves" are constructed through words

All three aspects indicate that a person is not constituted by their physical or psychological existence or even the external material belongings related to them, such as their house or car. A person becomes who they are through how they define both external and internal manifestations and how they construct memories, ideas, and beliefs through words. Therefore, it can be said that every individual is different from others. They may have similarities but are fundamentally separate because the words that form their existence differ. This is because these words are shaped in their mind through numerous factors. To clarify this discussion, a few examples are given. For instance, if an individual is born into a poor, religious, and strict family, the words that form in their mind about freedom, religion, choice, work, and humanity will be entirely different from those formed in the mind of someone born into a different family. Even siblings in the same family will have different words in their minds. This is because the influencing factors are not only the words presented to them but also the time and method of defining them,

which alter the nature of the words. Consequently, every individual is exposed to different words, and all these words make each person unique. These words construct the individual's identity and separate humans from other beings, making them a distinct entity, which we call human. Thus, to change a person, we must change the mental words that have formed their "self". However, it should be noted that a person does not possess just one "self"; instead, they have multiple "selves", and in order to alter their "self", we must first recognise these various "selves", which will be discussed further below (Beheshti, 2023).

Time is an Illusion

One of the primary concepts that we must address from the outset is the nature of time itself. Suppose we accept the argument that humans are not constituted by material possessions, physical bodies, or even memories but by words. We can also conclude that these words construct time in that case. This means that without language, there would be neither a past to reflect upon nor a future to plan. When we experience emotions like sadness, joy, regret, or pride by recalling the past, words are our primary tool for accessing these memories. Without language, we could not mentally revisit the past to relive memories. For instance, when you close your eyes and attempt to recall yesterday or even a year ago, your mind immediately retrieves words and images associated with that time. To remember what happened, you rely on words like “yesterday,” “workplace,” “friends,” and “event”. Without these words, revisiting the past would be not only difficult but impossible.

The same applies to the future. When we set goals and make plans for our lives, we use a collection of words and concepts to construct our future. Words such as “progress,” “well-being,” “success,” “education,” and “family” help us create images of the future. These words give us the ability to plan ahead, and without them, visualizing the future and pursuing our goals seems unattainable. Our existence finds meaning by examining, choosing, and defining words and concepts. This is why the past and future take shape in our minds. Other creatures, lacking the ability to think and create words, live solely in the present moment. They neither worry about yesterday nor ponder tomorrow. Consequently, their emotions and responses are confined to the present, and their understanding of “time” diverges from ours. For them, there are no painful memories of the past nor hopes or anxieties about the future.

This uniquely human trait—the ability to create and use words—enables us to think beyond the present and to live in both the past and future. However, this same ability, which serves as a tool for thought and prediction, can also lead to psychological distress. The capacity to imagine a worrying future or to summon painful memories of the past is made possible by human language and thought. In other words, humans are not merely living in the present but are perpetually engaged with worlds constructed through language and words. This brings us to a deeper contemplation of time and existence itself. If we accept that time is created through words, can we then suggest that time is not an objective reality but rather a product of human cognition?

"What is the Self?"

Having examined both the material and immaterial dimensions of human existence and the associated possessions, we have reached a conclusion that the "self" is fluid, unanchored to any specific material or spiritual attachments of the individual (James, 1890; Gergen, 1991). Additionally, we have understood that time itself is an abstract concept (Heidegger, 1927/1996). This leads us to a profound question: What is the "self"?

The answer to this question has been subtly introduced throughout this chapter, yet here we will present it with greater clarity. The "self" is, at its core, a being's conscious perception of its own existence (Descartes, 1641; Gallagher, 2000). While all beings exist within the universe and experience life, the existence of humans transcends that of other beings. Humans possess, beyond a basic awareness of existence, the unique capacity for self-reflection and self-identity (Mead, 1934). This awareness allows humans to shape their identity through language, giving form and definition to the sense of "I" or "me" (Vygotsky, 1934/1987). Human beings uniquely possess language, which enables them to not only communicate with others but also engage in an internal dialogue, exploring thoughts, emotions, and experiences. Words provide a framework through which humans construct their self-perception (Vygotsky, 1934/1987; Bakhtin, 1981). Without words, it would be difficult—if not impossible—for individuals to identify with specific aspects of themselves or differentiate between parts of their identities. It is through words like "I," "me," and "myself" that we draw boundaries around our individual experiences, anchoring our identity within the world (Mead, 1934).

The Self Beyond Physical and Temporal Limitations

The concept of the "self" is not grounded in physical or temporal boundaries but rather transcends them (James, 1890). The human "self" is not limited to the present moment; through memory, it reaches into the past, and through imagination, it projects itself into the future (Ricoeur, 1988). This temporal fluidity, which we discussed in the previous sections, enables humans to envision themselves as continuous entities unbound by time or physical constraints. A person can reflect on past actions, experiences, or relationships, re-experiencing emotions and analysing past decisions. Similarly, they can plan for or worry about future events, creating mental projections that shape their actions. This flexibility gives the self an almost infinite continuity that defies purely physical limitations (Gallagher, 2000).

Self as an Ongoing Construct

Unlike the static existence of inanimate objects or animals, which experience life moment-to-moment without conscious identity formation, the human self is an ongoing, dynamic construct (Gergen, 1991). We are constantly reshaping our "self" through our experiences, beliefs, choices, and the language we use to articulate them. This ability to construct and reconstruct identity grants humans freedom, unlike any other beings. Through language, reflection, and imagination, individuals are present beings with histories and futures, continually reimagining and redefining who they are (Bakhtin, 1981; Mead, 1934).

The Question of Authenticity: Who Am "I"?

This exploration of self inevitably raises another question: If the self is a construct influenced by language, experience, and memory, is there an "authentic" self that exists beyond these influences? The search for an authentic self becomes a central quest in philosophy and psychology, leading us to consider whether the true self is something deeper and more permanent or whether it is, by nature, fluid and changeable (Heidegger, 1927/1996; Gergen, 1991). Some philosophies suggest that the authentic self is a state of pure awareness, free from language and constructs (Husserl, 1913/2014), while others view identity as something that can only exist through the constructs that give it form (Vygotsky, 1934/1987).

Ultimately, the "self" might be understood as a paradox: a simultaneously defined and indefinable entity, shaped by language and constructs, yet pointing to something deeper and more fundamental in the human experience (Gallagher, 2000; Ricoeur, 1988).

Human Mental Illnesses as Products of Words

When we understand that human identity is shaped through the use of words, it follows that all progress and challenges arise from the application of words. If we want to discuss human advancement, we find that before making any significant progress, humans first conceptualised it in their minds as a word. Initially, humans processed the idea of flying like birds as a word in their minds; then, through storytelling, they brought this idea to life in their imagination, and finally, through practical experiments, they turned it into reality. Human progress has consistently been driven by storytelling and the use of words. In the current century, where humanity has advanced more than in all historical periods combined, we see the impact of AI on these developments. AI transforms our narratives and words into images and new external realities. Without words, none of this progress would have been possible.

Similarly, wars and conflicts arise from using these exact words; however, as they are not our primary focus, we will avoid discussing them here. Instead, we focus on the psychological impact of words. As stated, humans shape their sense of "self" through words. However, what constitutes this "self"? If you examine your "self," you will find it filled with concepts that are realised entirely through words: family, friends, colleagues, envy, pride, animosities, friendships, competitions, achievements, failures, aspirations, regrets...all of these concepts manifest within the "self" as words. If humans were like other creatures, they would not understand the concept of "regret" because they would act purely on instinct without thoughts of rivalry, failure, or regrets about gaining or losing something. No horse envies another horse, so even storytelling about animals is crafted by humans. The above concepts form the "self" of humans, and it is based on these concepts that people view themselves as having an identity. Based on this identity, people develop mental health issues. Only humans utilise the concept of "pride," and when life no longer aligns with their perceived ideals, they feel pride is stripped from them, leading to psychological illness. Given this, all human mental illnesses stem from the formation of the "self." Throughout this chapter, we have noted that this "self" is abstract and lacks an external reality, leading us to develop psychological illnesses based on an illusion. The book will explore this further.

Various factors create the human "self," resulting in multiple "selves." Indeed, a person does not possess just one "self," and this multiplicity of selves is another contributor to mental illnesses, which will be discussed further. We must now delve deeper into this topic and explore where words are located within us and how, according to the theory of "therapeutic words," we can observe words and resolve issues with word embedding if any arise.

How Many "Selves" Live Within Us?

After establishing that the world and human existence cannot persist without words and that words shape all human behaviour, it becomes evident that the self is constructed through language. Furthermore, mental disorders arise due to the presence of harmful words in the mind. This prompts us to ask: How do words enter and function within the human psyche? Although other animals have existed and even possess brains, they do not possess a "self" like humans do. This raises the question of how words specifically construct the "self" in humans. By

understanding the entry points and the localisation of words in the mind, we can gain control over our own minds. To locate where words reside, we must first understand what they constitute within human capacity.

Before addressing these questions, let us first explore human nature. Does a human possess only one "self"? We would not witness such behavioural conflicts if there were just oneself within a person. This "self" represents the essence of existence common to all living beings. However, due to language, humans have multiple selves. For instance, a person who steals to satisfy one part of himself may simultaneously feel guilt and accusation from another. On the one hand, he feels pleased with his wealth; on the other, he experiences self-reproach for infringing upon another's rights. This inner conflict illustrates how a person contends with various internal selves.

The presence of multiple selves has been acknowledged in religion, philosophy, and psychology alike. Each defines these aspects in its own way. Let us now examine religious perspectives on these internal selves and then return to our main discussion.

Religious Perspectives

Religions across cultures often describe the human interior as a space for both angelic and demonic forces. From Zoroastrianism, which posits an internal struggle between good (Ahura Mazda) and evil (Ahriman), to Islam, which describes multiple aspects of the self through the concept of "nafs," or "soul." Each nafs, or "self," functions as an independent entity within a single person, issuing its own commands. This means that a human constantly interacts with several internal selves, each of which issues distinct directives.

The following are the primary nafs, or "selves," as described in Islamic teachings:

- **Nafs al-Ammara (The Commanding Self):** This self directs a person to act, serving as the driving force behind human actions. It operates independently, giving instructions without distinguishing between good and bad. It is purely a commanding entity (Javadi Amoli, 2012).
- **Nafs al-Lawwama (The Reproachful Self):** This self incessantly criticises and questions improper actions, creating a constant distinction between what is right and wrong. While also independent, it serves not as a commander but as a critic, evaluating the moral value of actions (Faridi, 2015).
- **Nafs al-Mutma'inna (The Peaceful Self):** This self has reached a state of conviction in divine purpose, willingly embracing obedience to and unity with God. Unlike the Commanding Self, the Peaceful Self seeks contentment in surrender. If an individual can heed the Reproachful Self's reproaches and overcome the Commanding Self's impulses, they can potentially attain the Peaceful Self. Although it exists independently within the individual, its foundation is with God, granting it a higher spiritual standing (Nasr, 2002).

These three types of nafs, repeatedly emphasised across various religious doctrines, highlight the belief that humans are not one-dimensional beings. Instead, every individual is a composite of various selves. Besides these three mentioned selves, religions also conceptualise humans as beings who house both divine and demonic forces. Stories and narratives about these inner conflicts—such as the cosmic struggle between Ahura Mazda and Ahriman—underscore a

shared truth: a single human is not simply "one" but a complex structure composed of multiple selves (Corbin, 1990).

Philosophical Theories

Much like psychology, philosophy critically examines the nature of human existence, often adopting a perspective of profound scepticism. However, this scepticism in philosophy frequently extends beyond the confines of psychology, encompassing a more overarching view of existence. Many ancient philosophers approached the question of human being—or ontological existence itself—with a degree of doubt. Plato, the eminent Greek philosopher, for instance, proposed the Theory of Forms (Plato, trans. Jowett, 1871), wherein he posits that the ultimate truth lies beyond the physical world. According to Plato, the material world, including human existence, is a mere illusion or shadow of the truth, which exists in a separate, unchanging realm. By doing so, philosophy introduces a chasm between the "real self" and the "authentic self," often situating these divergent identities within the human psyche and, at times, within the confines of the brain or the heart, as they search for this duality of "selves" (Magee, 2001).

Philosophers argue that these intrinsic conflicts reflect the human psyche's multiplicity and the diverse manifestations of the "self." Nietzsche's perspective on the matter offers a distinct insight. Friedrich Wilhelm Nietzsche (15 October 1844 – 25 August 1900), the renowned German philosopher, poet, composer, and classical philologist, proposes a unique analysis, identifying within the human psyche three distinct manifestations of the self. Nietzsche's conceptualisation of these selves, or "three metamorphoses," illustrates the transformative potential of these facets of identity, which can evolve through stages he refers to as the camel, the lion, and the child (Nietzsche, trans. Kaufmann, 1967). As Nietzsche explains, this transformation is not additive but metamorphic—each state gives way to the next, evolving the self from one form into another (Solomon, 2003).

Unlike other philosophical constructs of the self, Nietzsche's theory uniquely asserts that these facets of the self cannot coexist but are subject to metamorphosis: the camel transforms into the lion, and the lion becomes the child (Nietzsche, trans. Kaufmann, 1967). This notion resembles certain ideas within therapeutic linguistics, where words and language are seen as instrumental in reshaping the psyche (McConnell, 1997). The psychological theories of Freud, Jung, and Adler have often proposed models of self and identity centred on conflict and integration; Nietzsche's metamorphic self-transformation provides a compelling alternative. It implies that rather than reconciling inner divisions, transformation can liberate the self, suggesting a therapeutic value that might contrast with the approaches of psychological giants like Freud, Jung, and Adler.

This philosophical perspective, thus, extends beyond the realms of traditional psychology, offering a profound exploration into the fluid and evolving nature of human identity. In examining Nietzsche's view, one finds a framework that not only highlights the stages of the self but also positions the concept of the "Übermensch" (Overman) within this transformative journey as the ultimate self who transcends the bounds of conventional human existence (Nietzsche, trans. Kaufmann, 1967).

Psychological Theories

The origins of modern psychology lie in Sigmund Freud's work, but the discipline certainly does not stop there. Freud initially posited that the human personality comprises three layers:

the conscious, the preconscious, and the unconscious. Later, he proposed that these three layers form three primary aspects of the psyche: the **id**, the **ego**, and the **superego** (Freud, 1923, p. 20).

The **ego** represents the rational, organised, and realistic part of the psyche. It is formed through the evolution of human consciousness and brain development, acting as a regulator between the basic drives of the **id** and the demands of reality. As the conscious self that we interact with daily, the ego manages the immediate external world and internal desires, maintaining a balance (Freud, 1923, p. 24).

The **id** represents the instinctual drives, constantly demanding gratification. This layer is akin to the “pleasure-seeking child” within, ever insistent upon its desires. For instance, when we feel a sudden craving upon seeing a luxury car, it is the id voicing its demands. The ego mediates these desires in line with reality, attempting to satisfy them in a socially acceptable manner (Freud, 1920, p. 35).

The **superego**, or moral conscience, acts as a critical and ethical filter, akin to what Freud described as the “internalised parent.” It judges actions and imposes moral standards. For instance, if the superego is overly active, it may condemn the luxury car owner as unethical, suggesting that their wealth may be ill-gotten (Freud, 1923, p. 41). Freud emphasised that although these three layers perform distinct roles, they are intertwined, shaping human behaviour through complex dynamics (Freud, 1923, p. 45).

Freud and Jung on Personality Structure

Carl Jung, a Swiss psychiatrist and former disciple of Freud, proposed a distinct theory of personality. While Freud identified the id, ego, and superego as the core components of personality, Jung expanded the structure to include four elements: **persona**, **anima/animus**, **shadow**, and **self** (Jung, 1953, p. 52). Jung’s work illustrates a mix of mysticism, psychology, and philosophy, resonating with audiences seeking more spiritual explanations for human behaviour (Jung, 1953, p. 60).

The **persona** represents the social mask individuals wear to meet societal expectations. This concept shares similarities with Freud’s superego, as both are concerned with societal judgment and morality (Jung, 1953, p. 70). The **anima/animus** theory suggests that both men and women possess elements of the opposite sex, an idea Jung viewed as inherent to personality balance, although Freud did not emphasise this perspective (Jung, 1953, p. 75).

The **shadow** refers to the primal, animalistic side of personality, encompassing morally unacceptable or instinctual drives. Similar to Freud’s id, it harbours desires and impulses that are socially condemned. Jung believed that acknowledging the shadow helps individuals integrate this “darker” side rather than suppressing it, which could otherwise lead to neuroses (Jung, 1953, p. 80).

Harris’s Simplified Personality Theory

Eric Berne’s follower, Thomas Harris, presented a simpler model with three components: **parent**, **adult**, and **child**. This model aligns with Freud’s three-part division, where the **parent** is akin to the superego, the **adult** represents the ego, and the **child** mirrors the id (Harris, 1967, p. 90). Harris’s model, however, offers a straightforward, accessible framework for understanding personality and its implications on human behaviour (Harris, 1967, p. 95).

Each theorist ultimately examines the self as a construct of various internal forces. The question becomes how we can harness these insights into personality to create meaningful psychological interventions. For instance, the words therapeutic approach suggested here implies that linguistic structures, or “words,” underpin the psychological components proposed by Freud, Jung, and Harris. By altering these words, individuals could change their perceptions and interactions within the self, improving mental well-being.

Drawing on the insights of scholars across various disciplines, it is evident that human personality is composed of multiple selves or 'ego states'. For ease of discussion, we categorise these selves into three archetypes: the Parent, the Adult, and the Child. This framework will be used to explore how each state engages with language.

Chapter 3

Contents and Results

How Did Words Enter the Human Mind?

The Placement of Words in the Parent or Superego

Humans begin developing before birth, arguably including exposure to words and language structures. As posited earlier, both the world and human beings are inseparable from language. Words propel existence, rendering it dynamic rather than static. Humans conceptualise past, present, and future through language, giving rise to temporally informed identities (Smith, 2003, p. 45).

From conception, humans are embedded within particular familial, cultural, and social contexts that shape initial language acquisition. For instance, a child born into a Christian family may already be predisposed, at least on a symbolic level, to Christian teachings—these form the 'programming' of the cells even before birth. Such pre-birth 'programming' aligns with Jung's concept of archetypes, where ancient symbols and stories shape our primary understanding of existence (Jung, 1954, p. 110). This implies that the foundational words entering the mind do so without conscious selection, forming an initial identity based on inherited narratives.

The 'Abstract Parent' and 'Real Parent' Constructs

In line with Harris's theory, we define two types of parental influences: the 'Abstract Parent' and the 'Real Parent'. The Abstract Parent encompasses cultural ideologies and worldviews passed down generationally, influencing the individual's perception before birth (Harris, 1969). For instance, a Muslim or Jewish individual may develop beliefs initially rooted in ancestral teachings despite lacking personal choice in this acquisition.

This concept echoes a Quranic verse that speaks of a primordial covenant in which humans bore witness to a Creator before entering the world: "Am I not your Lord? They said, 'Yes, we bear witness'..." (Al-Araf: 172). This covenant can be interpreted as introducing fundamental concepts into the subconscious mind. Recent research into genetic memory suggests that some information may be transferred at a molecular level, potentially supporting the transmission of foundational ideologies pre-birth (Cloninger, 2009, p. 76).

Role of the Real Parent

While the Abstract Parent represents inherited belief systems, the Real Parent embodies the immediate influence of family behaviour. Parental actions, language, and attitudes establish the initial framework for a child's worldview. From this perspective, family actions before and during pregnancy are believed to affect the child's developmental psyche, a concept supported in some religious and psychological frameworks (Friedman & Schustack, 2016, p. 223).

The Abstract and Real Parent interplay forms a core internal conflict, which persists throughout development. This dual influence highlights the potential for cognitive dissonance in the human mind, which must be navigated in the process of self-actualisation. Understanding this duality

allows individuals to distinguish between culturally ingrained beliefs and those personally adopted through rational consideration (Jung, 1954, p. 78).

The Concept of Archetypes in Language Development

Carl Jung's archetypes represent an early framework describing how primordial symbols and narratives are encoded within the collective unconscious. The language that initially shapes our minds aligns with these archetypes, encapsulating a reservoir of ancient knowledge and social beliefs, often manifesting as deeply ingrained narratives (Jung, 1954).

Jung's 'archetype' concept suggests that individuals inherit specific symbolic frameworks that unconsciously shape their thoughts and behaviours, reflecting the broader 'Abstract Parent' within psychological constructs. However, the Real Parent contributes additional layers of narrative, which impact the individual both pre- and post-birth (Friedman & Schustack, 2016).

In summation, words become ingrained in the human mind through an interplay of pre-birth cultural narratives and post-birth family dynamics, forming foundational structures within the psyche. Recognising these influences allows individuals to identify and reshape potentially limiting narratives, fostering greater self-awareness and psychological resilience. Understanding the contributions of the Abstract and Real Parent equips us to navigate and, where necessary, redefine the foundational narratives that shape our existence.

Archetypes as the Primordial Words of the Parent

According to Carl Jung, archetypes are crucial in shaping the unconscious and influencing the human experience. His interpretation suggests that these archetypal structures are embedded in the human psyche, manifesting as intrinsic, primordial words within the parental figure. To understand Jung's approach, we must first explore the concept of an "archetype." The term archetype, derived from the Greek "archetypes," originally referred to a model or pattern from which something is created (Encyclopaedia of Persian Literature, 2023, p. 345). In Persian translations, this term has been variously rendered as "eternal form," "primordial pattern," "collective image," or "innate structure."

Jung expanded Freud's theory of the unconscious mind by dividing it into two levels: the personal unconscious and the collective unconscious. As he asserted, the collective unconscious contains archaic memories from the earliest stages of human evolution, preserved within the historical memory of all humans (Jung, 1968). This concept of the collective unconscious, shared across humanity, comprises archetypes – instinctual, inherited patterns of thought and behaviour.

In his later works, Jung utilised the term archetype more broadly, positing that these archetypes are images or symbolic residues derived from the cumulative experiences of ancient ancestors. Essentially, archetypes are the contents of the collective unconscious, a universal set of symbols that shape our inner and outer worlds (Jung, 1964). In the context of this discussion, archetypes serve as primordial "words" unconsciously embedded in human minds, steering our lives beyond conscious control. Archetypes appear externally through mythology, folklore, religious practices, dreams, and artistic works, particularly within literature. These "primordial words" access our minds from an unspecified origin, finding visible expression through such forms (Jung, 1968).

For Jung, archetypes only emerge in conscious thought when transmuted into symbols, which are universally recognisable across different human societies. Symbols, such as the battle between good and evil, or light and darkness, materialise in the collective psyche as universally comprehensible motifs – such as the hero's struggle against powerful creatures like dragons

(Segal, 2000). Mythology, therefore, is among the most significant expressions of the collective unconscious, serving as a key pathway to understanding archetypes. Literature's engagement with symbolic works may aid in deciphering the collective unconscious and recognising archetypal motifs (Jung, 1968).

The Position of Words in the Oral Stage

The human being has now entered existence. Parents' utterances during the prenatal stage and the positioning of abstract parental words from an obscure source occur at that same stage. This means that the newborn possesses a narrative shaped in their mind, influencing their instincts, worldview, perception of their mother and surroundings, their existential shadow, as well as their feminine (**anima**) and masculine (**animus**) aspects (Jung, 1921). However, words are still continuously generated, necessitating a space to settle. The real parent plays the most significant role in establishing the child's sense of "self" (Freud, 1923). According to the primitive narrative of existence, upon birth, the child utters the first sounds and syllables, which resonate with us all. In essence, they babble. They produce ambiguous sounds, yet each of these sounds and syllables has a specific meaning for the mother, who can interpret the child's needs based on each sound (Chomsky, 1957). The mother also forms the child's first words in their mind, nurturing them or reacting angrily. Each mother employs her own methods for nurturing and responding to her child's needs.

As Freud (1905) argued, words play a fundamental role in a child's development, particularly during the early psychosexual stages. He believed that a child's personality is shaped in childhood and remains with them for life. While he did not explicitly refer to words and instead tied powerful conflicts to the sexual nature of infants, it becomes evident that these conflicts are closely linked to the impact of words. The reason a child does not transition satisfactorily from one developmental stage to the next is linguistically rooted. Resolving this issue ensures that the formation of the child's personality will not be hindered.

Freud identified decisive conflicts related to the sexual nature of infants and young children, which seemed to revolve around specific areas of the body. He proposed the theory of psychosexual development stages, during which a specific erogenous zone influences the child at each stage (Freud, 1905). For instance, the oral stage (from 0 to 18 months) is closely associated with the child, where the mouth serves as the primary source of pleasure and exploration. Freud asserted that during this stage, children experience both hunger and sexual pleasure through sucking. This stage, called the **oral stage**, leaves a lasting impact on their personality.

Oral Stage and the Impact of Words

Imagine that during the oral stage, the child encounters inappropriate and angry words from their mother. At this point, the **superego** has not yet emerged in the child's mind (Freud, 1923). The child's personality at this stage consists entirely of the **id**, or the primal self, which expects its desires to be immediately fulfilled by the mother. Any excess or deficiency during this stage may lead to a psychological disorder known as **oral fixation** (Freud, 1905). Symptoms of this disorder in adulthood include biting, swearing, and nail-biting.

Additionally, their relationship with the mother will likely be problematic, as the child will exploit their abilities to torment the mother (Klein, 1935). Furthermore, their personality may

become fixated in the oral stage, resulting in lifelong struggles. This fixation arises from the angry words that significantly impact the child's life until the end of their days. It is essential to remember that before receiving words from their real parent, the child had already become acquainted with the abstract parental words from the prenatal period (**Lacan, 1953**).

Freud's Psychosexual Stages and Word Influence

During the **oral stage**, the child's interaction with language serves as a foundation for later behaviours and fixations. The **anal stage** (18 months to three years) and the **phallic stage** (three to six years) continue to demonstrate the influence of parental language. During the anal stage, children derive pleasure from bowel control, but overly strict parents may cause them to develop obsessive-compulsive tendencies or rebellious behaviour (**Freud, 1905**). Similarly, the phallic stage, which involves gender exploration and the Oedipus/Electra complex, highlights the significance of words in shaping a child's self-image and understanding of relationships. Negative or dismissive words from parents during this stage can create long-lasting effects (**Freud, 1923**).

Throughout the stages of latency and the genital phase, the words spoken by parents and caregivers remain influential. These words, whether nurturing or harmful, profoundly shape the individual's capacity for intimacy, emotional expression, and overall psychological development (**Bowlby, 1969**). By recognising the power of language, we can better understand its role in personality formation and interpersonal behaviours.

Anal Stage

The anal stage, occurring from ages three to five, follows the anal phase and is characterised by a focus on the genitals (the penis in boys and the clitoris in girls). During this stage, children exhibit behaviours such as touching and exploring their genitals. This stage is considered the most challenging in the psychosexual development of the child. By examining this phase, we can better understand the relationship between sexual impulses and language. The sexual drive during the anal stage is distinct from that seen in adults. The primary focus of this stage revolves around a fundamental concept known as the phallus. In psychoanalysis, the term "phallus" does not simply refer to the male genital organ; rather, it possesses a nuanced and profound meaning that does not have a direct correlation with biological organs. The phallus is a linguistic construct attributed to humans, perhaps explaining why the term "phallus" shares an etymological root with words related to remembrance and mention. Thus, it plays a significant role in the crucial phase of personality formation, namely, the identification of gender, where the notion of the phallus is presented alongside the concept of gender itself.

During this stage, for the first time, a triadic structure of father, mother, and child emerges in the child's mind. This situation prompts the fundamental question: "Where do I come from?" This inquiry represents one of humanity's most philosophical questions, which lacks definitive answers. It is here that the sexual impulse introduces a philosophical concept into the child's mind, linking gender identity to existential questioning.

Before the anal stage, the child believes they are the sole object of their mother's desire and that the mother belongs exclusively to them. The realisation that the mother's desire is contingent upon another figure, the father, disrupts their intertwined world. The father's presence introduces a prohibition against the enjoyment of the mother, laying the initial groundwork for the law of incest in the child's psyche. From this point onward, value-laden words are repeatedly

articulated, and through these words, the child comprehends their separation from the mother, which in turn signifies a broader separation from existence. Until this stage, the child experiences life in its most harmonious form, devoid of a developed sense of "self." Post-anal stage, the self begins to form, creating a division between the individual and existence, resulting in various psychological conflicts that I will address.

The child not only perceives the prohibition against enjoying the mother's body but also learns of the prohibition against their own body. The nature of the words that create this prohibition significantly influences the child's personality formation during this stage. While the impact of the words of the superego in the anal stage targets the individual themselves, in the anal phase, the focus shifts to both the individual and the other. In this context, the "other" may refer to the mother. Hence, the prohibitive language is not solely directed at the individual. In psychotherapy, through deep questioning, we can discern which words have caused the individual the most harm. In this phase, the child contemplates the differences between the mother, who now distances herself from them, and the father, questioning what differentiates the two parents. This inquiry signifies an awareness that the mother, as a woman, lacks what the father, as a man, possesses. Here, the term "father" becomes delineated from "mother." Up until this point, the terms have existed without gender distinctions. A key event in this phase is the child's attraction to the opposite-sex parent, coupled with feelings of fear and jealousy towards the same-sex parent. In boys, this situation is termed the Oedipus complex, while in girls, it is referred to as the Electra complex (the female Oedipus complex), both of which play crucial roles in psychosexual development. The Oedipus complex derives its name from the classic Greek tragedy, "Oedipus Rex," where Oedipus unwittingly kills his father and marries his mother. Freud adopted this term to articulate the sexual attraction a son feels towards his mother, along with jealousy and fear towards his father. The boy becomes conscious of his mother as a sexual object, resulting in conflict with the father, whom he perceives as a rival. This conflict arises because the father engages with the mother in ways that the son cannot, such as kissing and embracing her.

Examining the roots of the Oedipus complex reveals the prohibitive words that the father employs to keep the son away from the mother. These distancing phrases lead the child to construct their "self," perceiving themselves as separate from their source of existence and womb. Consequently, they grapple with a sense of duality and various psychological complexes. The inner desire compels the boy to resist sharing his mother with anyone, yet simultaneously, he fears the father's authority. The language of authority resonates continuously within the family, and despite the father's benign and humble demeanour, the child's perception of him is shaped by these words. The child perceives the father as formidable and fears that this powerful figure might castrate him for his desire towards the mother. The child attempts to resolve the conflict mentally. However, this issue remains unresolved. Through the id, language constructs the child's instincts in relation to their parents, while the superego begins to impose guilt, causing the child to feel undeserving of punishment—manifested as castration in boys and the fear of castration in girls. The persistent guilt instilled by words lingers throughout the individual's life.

The self employs defence mechanisms such as identification, internalisation, and repression to mitigate the tension between desires and feelings of fear and guilt. The boy represses his desire for the mother and internalises his father's moral qualities, thereby identifying with the aggressor. In doing so, the boy reduces the perceived threat from the father. If this stage is successfully navigated, the boy will resemble his father. Identification and internalisation play essential roles in the development of the superego. At this juncture, the repetition of language between the

father and son, or mother and daughter, becomes evident, establishing a cycle where sons become like their fathers, with their essential existential phrases remaining consistent, allowing them to persist in their challenging lives.

However, girls face their own challenges and experience the Electra complex. This disparity arises from the different language used to address girls, which shapes their experiences and desires differently than those of boys. A girl identifying closely with her mother perceives herself as castrated in relation to her father. Initially, she may develop a romantic relationship with her mother, but gradually, she links her own perceived castration to her mother's perceived inadequacy, leading her to seek a better relationship with her father. Words regarding male power and ability further amplify this dynamic. Girls' inclination towards doll play reflects a desire to compensate for their perceived castration through the children they may one day bear. Consequently, their attraction to the father serves to diminish the impact of the words that label them as deficient beings. Children who successfully navigate the anal stage proceed to the next phase, known as latency, without experiencing severe psychological crises. If a child can navigate the Oedipal or Electra complexes within a healthy, rational family environment, they will learn to recognise and manage destructive language, as well as control maladaptive behaviours such as jealousy, hostility, and anger. A child who reaches this stage is adequately prepared to advance to the next phase, latency, without their personality being solidified in this earlier stage.

However, suppose the child's personality becomes entrenched at this stage. In that case, it may lead to feelings of guilt or anxiety concerning sexual relationships in men, fears of castration, or the development of narcissistic traits. In women, a pervasive sense of superiority may cause distress, hindering the discovery of their femininity. Sexual promiscuity, incessant exploration of the opposite sex, and intense attraction towards them—which can lead to various harms—are rooted in the fixation that occurs at this stage. In essence, the prohibitive words repeatedly directed at the child do not safeguard them from the opposite sex but rather instigate an ongoing quest to explore this other, as the words operate within their minds, assigning values that prevent them from feeling secure or comfortable with the other, compelling them to continue searching.

Latent Stage

The latent stage, as defined by Freud, continues from the age of five until puberty, after which the child enters the genital stage. During this period, the child's sexual drives become clearly defined. At this stage, the child possesses a limited understanding of sexuality and the differences between mother and father, leading to a repression of sexual knowledge into the unconscious. Essentially, the child's mind becomes inundated with concepts they cannot fully comprehend. The child subconsciously represses sexual desires and thoughts into the unconscious, thereby gaining significant energy that can be redirected towards mastering other life skills.

During this period, the child becomes acquainted with the external environment and strives to adapt to it, gradually entering social interactions. The inhibiting language surrounding sexuality encourages the child to refrain from thinking about their sexual identity. This lengthy phase might downplay Freud's assertion that humans are perpetually seeking pleasure. In this phase, the child assumes responsibilities that are not driven by pleasure; for example, attending school exemplifies this shift.

As the child enters the genital stage, more explicit discussions arise, and the child becomes fully aware of sexual matters. However, previous traumas may hinder their successful navigation through this stage. Freud posited that during the latent stage, there is a better equilibrium among the id, ego, and superego than at any other time in life. This prevents the emergence of specific

conflicts that could lead to fixations or the development of complexes. Behavioural problems observed in children during this phase indicate an inability to resolve the anal stage successfully.

According to the "Words of the Psychotherapist" school of thought, this stage of childhood is characterised as one of deception. The child has developed various values through language up to this point, and now, having hidden some of their needs and desires, they deceitfully engage with society. However, the words continue to penetrate their consciousness, and from this stage onward, the child learns to take revenge on the architects of language. Contrary to Freud's view, children experience significant harm during the latent stage; all children reach a point of character consolidation as they begin to understand concealed words, overt words, and prudent language, gradually transforming into adults who generate words. Initially, these words serve to deceive themselves, and subsequently, they aim to create satisfaction within society, or rather, to deceive society. If a child has survived the previous stages, they will inevitably strive for self-consolidation at this juncture.

Defence mechanisms, including projection, are also manifest in this stage. Individuals attempt to play with words and exhibit the deceptive nature of language. Contrary to Freud's perspective, significant damage begins at this stage, marking a phase of revenge against words. According to the "Words of the Psychotherapist" school, everyone becomes consolidated in this phase, and subsequent stages are about nurturing and expanding this foundational period.

Genital Stage

The genital stage, regarded as the final phase of personality consolidation, emerges after puberty. The language surrounding sexuality varies considerably across societies. For instance, European societies may discuss such matters more freely, while religious communities tend to avoid these topics, treating them with caution and relegating discussions to private spaces. Accordingly, an individual's perception of their sexual identity during this stage reflects societal norms.

In this stage, no further consolidations occur. Freud suggested that if individuals face difficulties during this phase, it stems from unresolved issues encountered in the initial three stages of psychosexual development. Individuals enter this stage carrying the fixations from prior phases. For example, a person experiencing anxiety and guilt due to their attraction to the opposite sex in this stage likely indicates a failure to resolve the Oedipus or Electra complex. Interestingly, in some societies, such feelings of guilt and anxiety are praised, and the language surrounding the concealment of these subjects is laudatory, aimed at embedding them in the human psyche.

This phase is not one of fixation but rather one of enactment, during which individuals continuously revisit their mental vocabulary to shape their sexual lives. Those who have failed to comprehend earlier stages or have fixations in one of the prior phases will likely exhibit behavioural outbursts here. For instance, someone who experiences castration anxiety in response to the opposite sex may do so because their personality was solidified in the anal stage, necessitating a reconstruction of the language from that era to facilitate their recovery.

As noted, the impact of language during childhood is profoundly significant. If individuals are unfamiliar with the language used during this stage, it can irrevocably alter their lives. It is essential to clarify that "fixation" in childhood does not refer strictly to a specific age, nor does "parent" pertain solely to adulthood. The formation of parental roles can commence even before birth and continues throughout childhood; hence, there is no chronological precedence concerning these areas.

Moreover, a different state emerges influenced by the language that manifests during a person's intellectual maturation, regarded as one of the personality systems. This state is termed the "adult state," which will be further explored.

Placement of the Word in the Adult

We arrive at our final discussion concerning the formation of words within human existence. By examining the impact of words on two aspects of human being—namely the parent and the child—we have concluded that, in many instances, the individual plays no role in the formation of words; rather, they are akin to a blank slate upon which others write. The child, guided by the inscriptions on this slate, leads their life, and even after reaching adulthood, continues to act based on those inscriptions, which influence their life until the end.

However, I would now like to address the concluding discussion regarding the impact and placement of words in human beings. If we accept that an individual is a blank slate, and that they will act throughout their lives based on these existential inscriptions, we depict them as a coerced entity that does not issue any decree for their own life. This leads us to choose compulsion over free will, a long-standing philosophical debate. Yet, the discussion does not end here. When we consider the role of words further and the analytical power of the individual, we realise that while they are continually subjected to coercive words, they also possess the ability to alter these words, thus transforming themselves from a coerced being into a free one. It is through this very ability to change words that we can heal the psyche of an individual. An important issue that should not be forgotten is that once words are precisely inscribed, they undergo a process of self-amplification; we do not need to continuously assume this responsibility as agents. After the correct placement of words, a phase of automation begins. Therefore, contrary to the perspectives of various psychological schools, the "therapeutic words" paradigm is crucial in the early stages but subsequently allows the patient to become their own therapist.

As mentioned earlier, the parent and child receive words, both abstract and real, without analysis or explanation from their parents, preserving them on their slate. However, this does not occur in the adult domain. When an individual surpasses the "latent" stage and recognises their gender, demonstrating it with their characteristics of maturity, they are regarded as an adult. This is also true in the realm of psychology, although there is a slight difference regarding the "comprehension of words." When an individual understands a word and feels its role in their life, they can be deemed an adult. However, this knowledge does not imply that the individual has grasped the origin of the word and its profound role. Rather, it means that they can organise their life through words, using them as a tool to express inner desires and to achieve their broader goals.

In the adult state, the individual is familiar with and aware of words. Unlike the parent and child states, where words solely play a role in the individual's experience passively accepted, in this stage, the individual can influence words actively and engage with them. The most significant aspect of human personality is the adult aspect. As will be discussed, many individuals make little use of their "adult" state. Although these individuals may occupy important social positions and be accepted by others, it becomes apparent through a few exchanges that they speak from their "parent" state, mistakenly believing that they are communicating in a knowledgeable and mature manner. One of life's great deceptions is that often, the "parent" replaces the "adult," adopting a pose and speaking in a way that leads both the speaker and the listener to believe that the discourse originates from the adult voice. This historical deception has continually inflicted the greatest harm on humanity, leading to wars, bloodshed, oppression, and many

injustices throughout history, and it continues to do so. Only when we can move beyond this stage and advance our lives with proper understanding can we truly recognise the word and the user of the word (here, the adult) and prevent interference between the child and adult or the parent and adult. We must attribute the role of choosing and correctly using words to the adult. To achieve this stage, we must recognise the "adult" state, identify its deceivers, and, through appropriate exercises, restore the primary role of the adult. To understand the adult correctly, we shall examine it in three stages.

1. The Learning Adult

In contrast to the other two states—the parent and the child—where the role of words is imposed, and the individual does not influence their selection, the adult voluntarily learns words. However, this voluntariness is not absolute; for instance, the teachings from the environment, school, university, etc., are among the words that shape their role and enrich the adult. Nonetheless, the individual has the freedom to choose from each of these groups that expose them to words. For example, while learning the alphabet during the "latent" period occurs without significant input in choosing the school or field of study, after this stage, they can select their course of study upon entering secondary education. This choice opens the door to words that would not have materialised had they selected a different field. In fact, from the age of twelve, individuals can play an active role in accepting words, transitioning from being coerced to being free. Thus, the most significant distinction of the adult state from the previous two states lies in the selection and choice of words. If an individual exercises diligence in this selection and comprehends the role of words, their life will progress smoothly; however, lacking this knowledge means they will still be influenced by others, merely presenting their slate to others for inscriptions. This difference is one of the most valuable distinctions among the three states, and if appreciated, crises can be effectively resolved, revealing a new aspect of life to the individual.

2. The Analytical Adult

In the adult state, the individual can analyse words. This developmental stage is critical. The adult has the power to analyse new words they learn and occupies the analytical position regarding the words of the parent and child states. No thought or philosophy would exist without the presence of the adult state. The adult creates the "why," which stands against established and fixed concepts and endeavours to reinterpret them and offer new definitions. To clarify this discussion, it is helpful to compare these three states with Nietzsche's concept of metamorphosis.

Nietzsche states in "Thus Spoke Zarathustra" that humans undergo three metamorphoses. He calls the first stage the "Camel Stage." Our analysis of the Camel Stage suggests that whatever burden is placed on the individual, they accept it unconditionally and carry it. In this stage, no questions or answers are exchanged. The individual adopts a passive role and is only obligated to bear the burden. Those with a strong parent presence find themselves in this position. They do not change their perspective on the world and never contemplate change, always striving to follow the dictates of their abstract and real parents out of fear. Such individuals typically do not take risks at any stage of life, operating mechanically. They navigate life according to the narratives and software created in their minds by their abstract and real parents, never posing the question "why." Thus, the defining characteristic of this stage is "without a why."

The second metamorphosis, referred to as the "Lion Stage," is characterised by "with a why." At this stage, the individual will not carry a burden without purpose or question. They seek to unveil the secrets of the universe, challenging the parent figure, whether abstract or real. They strive to understand them and adjust their behaviour through correct analysis. In closed societies, people seldom reach this stage. In truth, this stage aligns with the adult stage, which cannot endure the absence of a "why" and seeks to address its queries. When "why" enters the discourse, it brings analysis along with it. Human growth, or in religious terms, the distancing from angels, occurs at this stage. Angels operate mechanically and are situated in the Camel Stage, devoid of a "why." However, human beings, regarded as the pinnacle of creation, evoke envy in angels for their capacity to pose "why" questions and seek answers for their inquiries. This transformation occurs in the Lion Stage. We equate the Lion Stage with the stage of adulthood. (Note that the Camel Stage is marked by an absence of words. In this stage, due to the absence of a "why," the mind does not feel the need for words and merely follows instinct to carry a burden; however, the Lion Stage is word-centric. In this stage, the individual articulates the "why" with words and will likewise respond to their queries with words. Should we fail to articulate the words used at this stage effectively, problems will arise. At times, the absence of a "why" may appear preferable to the presence of one. Thus, we must pay attention to the role of words.)

The third stage, as posited by Nietzsche, is the "Child Stage." This state of childhood differs significantly from the childhood discussed in psychology. It can be viewed as an amalgamation of rationality and the state of "the serene soul." In this stage, following an upheaval and revolution against pre-existing concepts and words, and after posing numerous questions and "whys," the individual gradually finds answers. Because they accept these answers through analysis and logic, they experience profound peace within, rendering previously accepted concepts impervious to doubt. Unlike the words of the real parent, which can be challenged at any moment, the words associated with Nietzsche's conception of childhood remain unassailable. Thus, in this stage, the individual achieves a sense of serene calmness akin to that of a child. Nietzsche's conception of childhood represents the final stage of human development, having transcended analysis, doubt, revolution, and rebellion, leading to stability and resilience. In essence, at this stage, the individual returns to the words of the abstract parent and identifies with the universe.

Consequently, the analytical adult constantly scrutinises both present and past words, rejecting any that lack a "why" or satisfactory explanation.

3. Adult Functionality

The dual states of Parent and Child are what can be termed as "old psyche," and their emergence is indeed facilitated through the mind. However, the dominance of verbal expressions in both states is so strong that they encompass all stages of human life. A crucial issue regarding the Adult state is its "current psyche," which is characterised by its contemporaneity. The Adult state occurs in the present; individuals think and engage in analysis in the here and now. A particularly intriguing aspect of human interactions is that, more often than not, the old psyche prevails over the new and Adult psyche, which seems quite peculiar. It is akin to a dead entity exerting control and victory over a living one.

We must now examine the reasons for this phenomenon. Given that people fear change and consistently strive to maintain stability, they perceive thinking and analysis as a form of change. Consequently, they submit themselves to the old psyche, allowing it to guide their lives with its

words, thereby avoiding any perceived threats. In essence, humanity often prefers the stagnation and burdensome existence of a "camel" to confronting troubling questions that might disturb their minds. However, should an individual reach a transformative stage akin to that of a "calf," they may assert their significant "no," introducing numerous questions into their consciousness and adopting the word "why" as a central theme of their mind. Over time, they can achieve a state of "childlike certainty." It is at this juncture that the Adult functionality can emerge. Given that the "Adult state" is the current reality of humans, it is necessarily pragmatic. This pragmatism, however, can manifest in two forms: either as mature functionality or as silence and parental submission.

Thus, the Adult state can indeed adorn words with the attire of action, and this attire is derived from its educational teachings. Through learning, philosophy, and a focus on self-discovered words, individuals can organise their lives effectively. Therefore, the potential for error when relying on the Adult state is significantly lower compared to the other two states, which are more inclined to human error. The greatest flaw of the Parent state, which also carries the burden of mistakes, is its antiquity. For instance, imagine our latest model Mercedes-Benz suddenly breaking down, and a mechanic from a distant village comes to repair it. Since this mechanic has only ever repaired simple tractor engines, upon lifting the bonnet of the Mercedes, he would be utterly astonished. If this individual is not arrogant, he will retreat and refrain from attempting to fix the car's engine. However, the Parent and Child states are notoriously obstinate; retreating is not in their nature. They will engage and dismantle the engine yet cannot reassemble it. This is how the Parent and Child operate. Conversely, functioning as an Adult resembles a trained engineer who has spent years learning at Mercedes; they can immediately gauge the extent of the damage with just a cursory glance and employ scientific methods to repair their vehicle effectively. A significant aspect that should not be overlooked is that the modern Mercedes mechanic stands on the shoulders of the classic tractor mechanic. In other words, the transition to modern mechanics has been made possible through classical mechanics. The same principle applies to the Parent state; thus, the Adult must not disregard the entirety of the Parent state but should acknowledge that their current share derives from it. Nevertheless, remaining stagnant in the Parent state would be a grave error that many societies and individuals fall into.

We conclude this section by considering the functioning of words across different times and personality systems. To further elucidate this matter, there is a need for teachings and laboratory exercises. In this phase, we will explore the "essence of words," "types of words," "various applications," "effects of different words," and "the loading of words in different individuals." After a brief period, our behaviours will become so intertwined with words that we will find it impossible to breathe for a moment without their influence.

Distinguishing "Psychotherapeutic Words" from Other Psychological Approaches

In exploring the nuances of psychological methodologies, it becomes essential to define the term "psychotherapeutic words" and how it distinctly aligns itself with traditional psychological frameworks. The "word therapy" approach stands out due to its profound emphasis on the transformative power of language. While conventional psychological theories—such as behaviourism, cognitive therapy, and psychoanalysis—tackle mental health from various angles, "word therapy" is fundamentally centred on the idea that language serves as a primary instrument for healing and self-exploration. This perspective posits that therapy transcends mere symptom diagnosis and treatment; it engages individuals in a rich dialogue with words that can

fundamentally reshape their understanding of themselves and their relationships with the world. Ultimately, this approach fosters the realisation of personal identity and the authenticity of language, positioning itself as a philosophy-oriented practice.

Key Differences of "Word Therapy" from Other Psychological Approaches

Based on the above considerations, we can articulate the clinical and therapeutic distinctions of "word therapy" in several critical dimensions:

1. **Focus on Language:** Central to word therapy is recognising language as a powerful force in shaping thought patterns, beliefs, and identities. This approach pays particular attention to the prevalent words within cultural, civilisational, and familial contexts, acknowledging that exposure to different vocabularies can significantly influence mental health unlike other therapeutic methods that often prioritize behavioural observations, word therapy advocates for the analysis of language itself as a means of treatment.
2. **Transformation Process:** The transformative journey in word therapy encourages individuals to reinterpret and reconstruct their life narratives, promoting personal growth and healing. In contrast to other psychological practices that may focus primarily on behavioural modifications or cognitive restructuring, this approach highlights the inherent power of language in facilitating profound transformations, allowing individuals to delve into the deeper meanings and roots of their words.
3. **Integration of Existential Questions:** Word therapy incorporates philosophical inquiries into existence, selfhood, and identity, inviting clients to engage in profound introspection about their place in the world. This exploration is intended to help individuals distinguish their human existence from that of other beings, thereby cultivating a more accurate and enriching self-definition.
4. **Redefining Words:** The therapy emphasises the challenges posed by societal and familial norms that continually reproduce common language. Clients are encouraged to find the courage to redefine their words as a crucial step in the healing process. The therapeutic process may prove ineffective without this willingness to evolve their language.
- 5.

The Role of the "Adult" in Therapeutic Approaches

In contrast to other psychological frameworks, where the concept of maturity often pertains to an individual's ability to analyse and recognise, thereby transforming behaviour through cognitive change, the "word therapy" approach sees the adult as somewhat constrained by societal norms that perpetuate common phrases. Here, individuals might follow pre-imposed narratives without critically engaging with them. This approach emphasises the necessity of adults' active participation in understanding and selecting the language that shapes their experiences, thereby fostering significant distinctions among the child, adult, and parent roles.

New Terms Emerging from the "Word Therapy" Approach

The distinctive nature of the "word therapy" methodology leads to the emergence of several key terms that encapsulate its foundational assumptions:

1. **Discovering Words:** This concept highlights the belief that words are fundamental to a person's existence, encouraging individuals to embark on a journey of word discovery.
2. **Self-Discovery:** By exploring chosen words, individuals can uncover their beliefs, feelings, and identities—an essential process for personal growth within therapeutic settings.
3. **Empowerment:** Early in the therapeutic journey, clients become acutely aware of shifts in their deep-seated beliefs. This newfound empowerment can fundamentally alter their approach to life. If clients resist this empowerment, they risk exiting the therapeutic cycle, making it crucial for therapists to support this transformative experience.
4. **Resilience:** The "word therapy" approach acknowledges the difficulties inherent in personal transformation. Clients who have built their identities upon repeated familial and societal phrases may experience confusion upon losing these foundational words. This method guides them towards resilience, facilitating a process of rebirth.
5. **Cognitive Flexibility:** This term underscores the capacity of individuals to adjust their thinking in response to new insights or evolving circumstances. Word therapy cultivates this flexibility, illustrating how altering language can transform cognition and promote adaptable thought processes.
6. **Mindfulness:** This concept relates to being present and attuned to one's thoughts and feelings. In word therapy, individuals observe and analyse changes in their cognition, emotions, and beliefs, fostering a deeper connection with their inner dialogue.

By emphasising these new distinctions and terms, the "word therapy" approach emerges as a dynamic and empowering process that prioritises individual agency and self-analytical capacity. It offers a refreshing alternative to more static or externally imposed psychological frameworks, thereby inviting clients to explore the transformative potential of language in their lives.

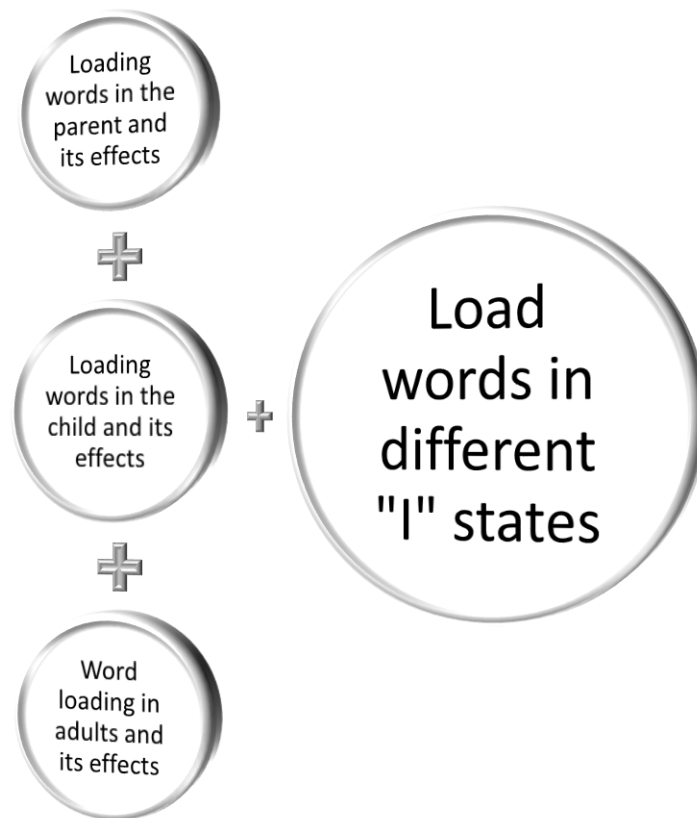
Identifying the 'Self' in Different Individuals

Given that humans grow and develop in diverse contexts, influenced by numerous natural and unnatural factors, they develop different 'selves' (Bronfenbrenner, 1979; Jung, 1969). Thus, to understand any individual, we must first identify the impactful words in their lives. The initial questions in interactions with any person should revolve around these inquiries: In what society were they born? What religion or belief system did their family adhere to? What were the most frequently used terms in their religion? What was the nature of the relationship between their parents, and which words were commonly used within the family? What was their socio-economic status? How did they view family and children? What language did they use when interacting with their children? How were children addressed within their family, school, and community? And hundreds of similar questions. Tracing these words, we can understand the individual and discern their reactions and behaviours in various situations (Vygotsky, 1986).

Some of these words are primordial, ancient, or eternal, stemming from religions and philosophical viewpoints that, in Jungian terms, constitute the collective unconscious of humanity (Jung, 1969). According to the concept of "therapeutic words," these key terms shape human experiences (Frankl, 1985). These words can be some of the most rigid and inflexible, warranting examination when dealing with a patient. However, secondary words, which include the language used by parents or in each individual's community and family context, exert secondary

influences (Vygotsky, 1986). Altering these secondary words is generally easier than changing the fundamental terms derived from religious contexts.

Primary, mythological, or religious words tend to exhibit relative stability, while secondary words are subject to change due to individuals' variable circumstances and emotional states. Therefore, to comprehend an individual's problems, we must first become familiar with the types of words embedded in their various 'selves.' Accordingly, this chapter explores word associations in individuals' various 'selves.'



Although the loading of words continues throughout a human's life and, according to religious sources, even after death in the afterlife, we will not focus on metaphysical discussions here. Instead, we will study words that lead to tangible behaviours and examine their effects.

As mentioned, word loading occurs in three psychological domains, and individuals acquire personality traits according to the principal impacts of words in different spheres. To clarify this discussion, let us explore the above points.

A: Loading the parent's words in the child and its effects:

The previous chapter demonstrated the difference between parents and other personality types. Here, we will illustrate the influence of words on forming individuals' personalities. Before addressing the loading of words by the biological parent, we will first mention the abstract

parent. The loading of words in individuals' minds by the abstract parent occurs prenatally and possesses the following characteristics:

These words' source, origin, and foundation are ambiguous, and no one has complete awareness of them. For this reason, these words are attributed to the realm of the metaphysical and deities as "eternal forms" or "first words," appearing as tales of the ancients, myths, and religious narratives (Campbell, 1968). Since humanity cannot fully comprehend them, the only options available are acceptance or silence in the face of these words (Eliade, 1987). Even the initial words associated with ancient philosophy are intertwined with myth-making and storytelling, and individuals comply with them, albeit to a lesser extent than religious words (Jung, 1968).

Loading these words is compulsory, and humans have no choice in their attraction or repulsion. As Jung (1968) posited, these words influence the human psyche as archetypes, and individuals have no means to escape their shadow. In other words, the umbrella of grand narratives and initial words is so vast that no one can escape from beneath it. Consequently, every individual will inevitably be affected by these initial words. This means that the "black box" of human consciousness is produced in an obscure workshop, and no one can protest or comment on how it was constructed. The only factor influencing the loading of these words is the individual's place of birth. For example, the myths and mental stories of someone born into a Muslim society differ from the mental words of someone born in a secular community. However, both are influenced by their respective societies' eternal and primordial words (Eliade, 1987).

Through these words, the characteristics of an individual are defined to distinguish them from other beings. All human traits are prenatal and require no training (Chomsky, 1980). If an individual were to live in a forest with animals after birth, they would still be intertwined with these words and would not deviate from them. This is because the structure of the human brain allows it to process words in its mind even in isolation, even if it cannot articulate them verbally (Pinker, 1994).

These words generate collective and tribal behaviours. In contrast to a child and an adult, who may exhibit entirely individual or familial traits, parent-centric words (abstract parent) also influence collective and tribal effects. Thus, these words gradually transform into slogans and policies. In other words, the initial words slowly become perceived as ethnic or tribal words. For instance, Kurdish tribes think differently from Turkish tribes (Barth, 1969). Over time, abstract parent words have subtly evolved into collective and tribal words, leading individuals to believe that their conditioning stems from tribal words. However, the amalgamation of words (abstract parent) in the human mind has changed only slightly throughout history across different geographies. For example, in a geography with limited rainfall, the abstract parent words concerning "mother," which refer to the earth, differ from the same term in a geography with abundant rainfall. Gradually, over time, abstract parent words have transformed into collective archetypes through the interplay between geography and words, even though the origin of the initial words has been the same for all humans (Campbell, 1968; Eliade, 1987).

If abstract parent words or the "collective unconscious" are eternal and primordial, their effects must also be eternal and primordial. We will see that when these effects take on collective and tribal approaches, their influence is remarkably long-lasting, making it exceedingly difficult for humanity to escape their grasp. Consequently, humanity is perpetually influenced by these words across generations (Jung, 1968).

The Role of Actual Parental Input in the Development of Children's Words

After becoming familiar with the concept of the "abstract parent" — which includes archetypes, collective wisdom, or the collective unconscious transmitted across generations — it is essential to examine the influence of the "concrete parent" on the initial language shaping the child's mind. It is crucial to recognize that parents are influenced by the collective unconscious and repetitive cultural language, which they, in turn, pass down to their children (Jung, 1968; Levi-Strauss, 1966). However, there is a crucial distinction between the abstract and concrete parent: the latter interprets the former's words and concepts.

Adults who assume the role of the "concrete parent" do not merely accept the words of the abstract parent unconditionally; they interpret and transform them, applying their own knowledge, cultural and scientific teachings, and family principles (Bronfenbrenner, 1979). For example, modest dress may have been internalized over centuries in a society influenced by Islamic culture. However, interpretations of modesty vary: a progressive Muslim's perspective may differ significantly from that of a conservative rural or strict religious individual (Esposito, 1998). This diversity is evident within the Muslim community, where the interpretation and practice of modest dress differ between Muslims in Iran, Saudi Arabia, Yemen, and Somalia. The reason for these differences is the concrete parent's role in interpreting the abstract parent's words (Geertz, 1973).

This understanding highlights the critical role of the concrete parent in shaping children's language and concepts drawn from the abstract parent. However, do all children receive their concrete parents' exact words and concepts? The answer is no. Children in different families experience varying influences, and even within the same family, siblings may receive different words and perspectives from their parents (Bowlby, 1988). The factors influencing language formation by the concrete parent include:

1. The core beliefs and language of the parents themselves,
2. The cultural, social, religious, and emotional dynamics of the parents' relationship,
3. Whether the child lives with both parents or has experienced parental separation,
4. If the child is orphaned or without parental support, in which case a guardian or society assumes the parental role.

These four factors can yield significantly different language outcomes, with implications for psychological well-being. In psychological therapy, recognizing these distinctions in parenting can help therapists design effective treatment pathways based on the parental influences a patient has experienced (Freud, 1960; Winnicott, 1965).

Examining both abstract and concrete parental influences reveals that the abstract parent, or the "collective unconscious," impacts human life throughout one's lifespan. Although humans have agency, this deep-rooted connection to the abstract parent often renders them bound by its language (Jung, 1968). While we have noted that the abstract parent universally affects individuals — its words are as omnipresent as oxygen — the concrete parent's words can intersect with, interpret, and even alter those of the abstract parent. Consequently, individuals are influenced not only by the abstract parent throughout life but equally, if not more so, by the concrete parent (Bronfenbrenner, 1979).

The words placed in the mind's "black box" by the abstract parent are akin to the spiritual concepts found in philosophical and theological traditions, such as love, God, justice, war, and kindness (Eliade, 1959). It is impossible for a person, unshaped by the words of concrete parents

or the influences of society and family, to encounter the abstract parent's words in their pure form. Abstract parental concepts are, in reality, interpreted through family and social context. This leads to the conclusion that the role of real-world parents or society is paramount in influencing children, as they can reshape abstract concepts and teach these adapted words to their children. Hence, within this "Therapeutic Words" theory, greater focus is placed on the language loaded onto children's minds by concrete parents.

Treatment of Individuals Affected by Real Parental Influence: An Analytical Framework

In familial and environmental microsystems, individuals are often impacted by an abstract concept of parental influence. This necessitates unique therapeutic approaches tailored to each person, grounded in an understanding of their specific issues (Bronfenbrenner, 1979). While a general framework can serve as a structural guide, incorporating family and environmental contexts within this framework more effectively addresses individual challenges (Bowen, 1978).

To clarify this concept, abstract parental influence can be imagined as a liquid solution where water constitutes the main element, though additional environmental and familial "additives" alter its composition. Understanding the chemical nature of water alone facilitates analysis; however, analysis may lack accuracy unless the beneficial or harmful additives are identified. Each individual's circumstances, though sharing commonalities, demand distinct analytical approaches; understanding the "chemistry of water" alone does not suffice for a comprehensive assessment (Minuchin, 1974).

The primary goal here is to focus on the "water" aspect—the inherent characteristics of parental influence. However, for effective treatment, it is imperative to recognise the individual and contextual "additives" to avoid analytical errors (Nichols, 2020).

General Treatment Framework for Individuals Influenced by Real Parental Concepts

Analyse "Real Parental" Concepts Through Adult States

"Real parental" concepts should be examined within the adult state of the individual. Although these individuals often evade this analytical confrontation, choosing instead to sustain a transcendent connection with parental influence, a therapeutic approach must carefully dissect these influences. Through exposure to new terminologies and an iterative comparison between past and present, unconscious adaptations occur, even if the individual appears unaffected outwardly (Freud, 1923). The therapist must continue their work, confident that the unconscious will gradually respond.

Employing someone close to the individual can enhance the impact of this analysis, as those influenced by real parental terms may harbour self-reinforced, inaccurate beliefs. These beliefs may not have directly originated from real parental influence but rather as an independent stance derived from conflicting views between natural and abstract parental figures (Bowen, 1978). An individual embodying both abstract parental qualities can serve as a mediator, providing diverse interpretations to reconstruct and redefine the real parental influence.

Stimulate the Adult Mind with Present-Day Concepts

At times, adherence to real parental figures stems from an inability to resolve ambiguities in one's life. Modern scientific insights can often address these ambiguities (Rogers, 1961). When an individual with misconceptions about real parental influence encounters well-articulated contemporary ideas, they are likely to abandon old convictions and replace them with these

present-day concepts, thus finding more suitable answers. Under the guidance of a qualified facilitator, the individual learns to juxtapose real parental language with adult concepts or current terminology, fostering progress and enabling them to move beyond crises.

Present Counter-Concepts to the Abstract Parental Influence

Conflicts may arise when real parental concepts interfere with abstract parental views, leading the individual to accept both without resolution, which can induce psychological distress (Jung, 1953). A skilled psychotherapist should address these contradictions with well-substantiated counter-concepts, elucidating their origins. Expertise in related fields such as philosophy, sociology, and history enables therapists to trace these discrepancies for the individual, offering clearer pathways (Nichols, 2020). In cases where therapists lack direct knowledge of these disciplines, they should at least motivate the individual to explore these contradictions independently, equipping them with the analytical tools to recognise and reconcile these conflicts effectively.

In summary, treatment strategies must focus on understanding each individual's unique context and the distinct "additives" of their personal environment and family influence, providing a balanced analysis of both real and abstract parental forces. This approach facilitates psychological well-being and enhances the individual's capacity to comprehend and integrate contemporary perspectives into their worldview.

"The Child Mode" and the Impact of Word Exposure

1. Introduction to Child Mode Development through Word Exposure

The "child mode" of an individual's psyche begins forming as real parents actively introduce words and language to their child. Unlike the abstract parent mode, which is more complex and indirect, the child mode is highly accessible and tangible. From the moment of conception, the child is primed to learn and retain the words spoken by the parents. Scientific understanding today has emphasised this importance, encouraging families to communicate with the unborn child, play suitable music, and frequently express affectionate words to stimulate the child's auditory development and growing intelligence.

After birth, the effects of word exposure on the child become progressively evident. The words a child absorbs significantly shape their personality. As discussed in the previous chapter, failure by the family—particularly the mother—to monitor the nature of language used around the child may lead to early psychological fixation, such as in the "oral" or "anal" stages of development. This language serves as a foundation for the child's psychology, influencing their life-long behavioural patterns. If, for instance, a mother habitually addresses her infant in a harsh or angry tone, the child may form psychological traits characteristic of the oral stage: dependency, anger, and even related disorders. Therefore, the child's fixation in any developmental phase will have enduring implications. Unlike abstract word exposure, which is harder to quantify, the real-world language used around the child is a measurable influence on their psyche, easily identifiable by observing behaviours later in life.

2. The Distinctive Characteristics of Words in the Child Mode

1. Source and Origin: Unlike abstract parent language, the source of words in the child mode is explicit and traceable, primarily to the family and, in particular, the mother. Words repeated

daily by the parents become embedded in the child's mind and serve as formative patterns for their worldview. Some families may recognise the educational role of language and intentionally foster a nurturing environment. In contrast, others may inadvertently expose the child to punitive language and value-laden statements that shape the child's psychological profile in adulthood.

2. Necessity and Parental Responsibility: Although parents can choose the words they use, the child has no control over which words they absorb. This involuntary process places a considerable burden on parents to use language thoughtfully. The child mode differs from the abstract parent mode, where the child might have some discretion in internalising cultural norms later. Real parents can select, adjust, and refine language in the early stages, mitigating potential harm through careful word choice.

3. Influence on Individual Behaviour: Words in the child mode primarily shape individual personality, unlike the collective behaviours formed by the abstract parent mode. This stage is vital in establishing personal identity, and it is less affected by tribal or communal narratives. Here, intelligent parents can actively impact the child's psychology, potentially diminishing the influence of pre-birth, abstract parent words on their child's mindset.

4. Postnatal Development: In contrast to abstract parental language, which is often rooted in ancient stories, myths, and religious teachings (pre-birth influences), words in the child mode are introduced postnatally by real parents. Should there be any conflict between these parental modes, and should the child lack logical resolution, they may spend their life in search of meaning, leading to potential inner turmoil. Hence, effective parenting occurs when the natural parent has resolved their relationship with abstract parental values.

The Impact of the Real Parent on Psychological Disorders

No individual can completely escape the impact of a real parent on their psychological makeup. While each individual may internalise parental words differently, it is possible to identify a common framework where these parental words take root and influence one's psyche. Here, we examine the psychological dimensions affected by a real parent's words.

A. Internalisation of Abstract and Value-laden Parental Words

When a real parent relies on abstract, value-laden words to guide their child's behaviour according to predetermined ideals, this often leads to the child's mind being shaped by authoritative and judgemental language. The process of internalisation here has various dimensions. Should a child perceive a coherent relationship between the real parent and their abstract parental ideals, they may adopt a worldview where rules dominate, shaping their individual and social behaviour according to "grand narratives." In personal circumstances, too, they may defer to these pre-set ideals, resolving conflicts by appealing to generalised rules. Individuals who embody this mindset often find identity in groups with shared ideologies, avoiding those with different beliefs.

However, if such individuals perceive conflicts between the real parent and abstract ideals, they quickly become aware of these tensions. Families that frequently use abstract parental language but have yet to reconcile these ideals within themselves may raise children who lack stability and appear self-centred. Such families often wonder retrospectively where their upbringing approach went wrong. Their primary mistake lies in failing to align their mental models with those of the abstract parental ideals. These parents have generally adopted these ideals out of tradition rather than genuine integration, leaving children to navigate these unresolved tensions, either

fully internalising or rebelling against these ideals. Influences such as community, schools, and social groups also significantly shape their behaviour.

Ultimately, while the real parent relies on these abstract ideals, children's psyches are often more deeply shaped by these ideals than by the real parent themselves. Children may even regulate their interactions with their parents based on the values set by these abstract parental ideals, which, in turn, the real parent endorses and encourages.

B. Absence of Parental Influence (Lack of Parental Identification)

In certain cases, children exposed to parental words may come to perceive themselves as lacking any parental guidance. While such perceptions are typical in institutionalised children, some children with present parents also feel parentless, often due to being born into families with a lack of affection or unwillingness to have children. Such children seek alternative social structures to compensate, absorbing words and behaviours shaped by society's expectations. Children who experience an absence of parental identification often feel a pervasive inner emptiness. In severe cases, their behaviours may manifest psychological disorders, requiring therapeutic interventions to reframe and re-establish formative parental language.

C. Adoption of Independent Real Parental Words

The third group comprises children raised under a multitude of independent parental words. Such parents, often guided by a "mature state of mind," construct their worldview based on self-derived beliefs. These parents often become ideological themselves, prompting children to disregard abstract parental ideals and instead regard the words of their real parents as absolute truths. This environment can produce individuals who either contribute significantly to society or display dangerous, radicalised tendencies. The ideological influence of such families has profound consequences for children's growth, as children adopt beliefs and behaviours based on the parents' specific ideology.

However, this framework does not encompass educated families guided by a "mature state of mind" and grounded in scientific and modern understandings, who adapt their views to align more flexibly with contemporary society. Unlike rigidly ideological parents, these parents re-define abstract ideals, fostering a sense of unity with them. Children in such families may require therapists who understand innovative parental language to address and navigate their unique psychological challenges.

The words of the real parent influence individuals in one of these three primary configurations, each comprising countless behaviours and expressions. To address individual psychological disorders effectively, it is essential first to understand the internalisation patterns of parental language, followed by analytical methods, word expansion, word repair, and word creation to resolve psychological conflicts and disorders.

Treatment of Individuals Influenced by Parental Words: A Conceptual and Practical Framework

When addressing psychological treatment for individuals profoundly influenced by their parents' words, we must first appreciate the uniqueness of each human mind. Language is limited by the constraints of alphabetic letters—ranging between 20 and 40 letters in most languages—yet through their combinations, we create an infinite array of words. This phenomenon is paralleled in the molecular structure of matter, where a limited set of atomic elements forms an incredibly diverse universe. Similarly, no two individuals will express even a common thought in identical phrasing, underscoring the importance of personalised approaches in therapy. Thus, in therapeutic interventions, recognising each individual's distinct narrative is essential for

effective crisis resolution. We work not with static entities but dynamic, fluid psychological landscapes, requiring us to address the unique parental influence on each individual's language patterns and cognitive frameworks.

1. Identifying the Parental Communication Framework

Understanding the linguistic “anchor points” of a parent's communication style provides valuable insight into the development of a child's “Parent Ego State,” as described in transactional analysis (Berne, 1964). Each parent may have a unique communicative stance—even within the same family—that shapes a child's unconscious perception of certain values. For instance, one parent might endorse personal freedom in relationships (a sign of a mature “Adult Ego State”), while the other may impose restrictions, encouraging the “Parent Ego State” in the child to internalise contrasting views. This conflict in messages can lead to psychological strain as the child grows, oscillating between these influences, potentially leading to anxiety and depressive symptoms (Harris, 2011).

A psychotherapist's role here is to facilitate an awareness of these conflicting messages, helping the client explore their “Adult Ego State” and construct a balanced self-concept. The therapist illuminates these contrasts, allowing clients to build self-awareness and derive insights, ultimately reinforcing the “Adult Ego State” as a guiding self-referential frame.

2. Analysing Single- or Multi-Dimensional Parental Influence

Parents whose development of an “Adult Ego State” remains limited often express a one-dimensional focus on certain life aspects, such as professional success, adhering strictly to an archetypal or “Authoritative Parent” role. This lack of multidimensionality can manifest in various ways. For instance, while well-intentioned, encouragement that stresses achievement in only a few select fields, such as language, music, or technical skills, can lead children to adopt a narrow, performance-based self-concept. Such children may grow to be adults who either exhaust themselves striving for an unachievable ideal or fall into a self-perpetuating loop of frustration and inadequacy (Schor, 2014).

Addressing this requires a therapeutic approach where these ingrained expectations are revisited, and alternative self-perceptions are encouraged. Unpacking the language loaded with parental expectations can help individuals in therapy to explore and expand their self-concept in a healthier, more multidimensional way.

3. Analysis of Authoritarian and Ever-Present Parental Roles

In cases where individuals are dominated by a persistent parental influence, they may find themselves unable to progress beyond the “Child Ego State.” This dynamic often manifests in workplace and social contexts where the individual continually seeks validation or control, replicating the parent-child dynamic externally. This psychological dependency restricts the individual's social and personal autonomy, often culminating in anxiety and depressive disorders (Kohut, 1971).

Therapeutically, identifying and reinterpreting the embedded language patterns allows the individual to confront and critically evaluate these parental influences. The psychotherapist aids in reconstructing the individual's narrative to foster a sense of autonomy and resilience, supporting the emergence of a more robust “Adult Ego State.”

Embedding Words in the Adult Ego State: Autonomy and Cognition

The most conscious stage of cognitive development—embedding language within the “Adult Ego State”—is vital for the individual’s sense of control over language and thought (Berne, 1961). At this stage, individuals acquire the capacity to select, discard, or reframe words based on their own informed discretion, thereby achieving a self-determined outlook. This capacity enables them to engage critically with inherited language, choosing whether to assimilate or counter these messages. However, many individuals remain unaware of this autonomy, unconsciously exposing themselves to language that may exacerbate their psychological distress (Erikson, 1959).

The therapeutic goal is to help clients harness their cognitive agency by filtering and contextualising parental words, fostering psychological independence where they become “actors” rather than “recipients” of inherited narratives. This allows them to build a life that aligns with their values and aspirations, notwithstanding the complex web of social and parental expectations that inevitably shape them.

Through the three outlined approaches, psychotherapy empowers individuals to navigate the intricate interplay of parental influences, ultimately fostering an authentic and autonomous self-concept. The journey from recognising external narratives to embedding words within an independent, reflective self allows for a transformation from passive recipient to active creator of one’s narrative. This process, while challenging, is central to establishing a resilient psychological foundation.

The Impact of New Vocabulary Acquisition in the "Mature Phase"

The process of incorporating new vocabulary in the mature phase diverges significantly from earlier developmental stages. This stage is pivotal in defining one's individuality. Earlier vocabulary can be seen as a foundational set, passively absorbed, almost pre-determined and stored within each person’s cognitive framework. In contrast, the mature phase is marked by autonomous word selection, a capacity unique to humans. Previous stages may be likened to instinctual vocabulary, present in many other species as well. For example, the honeybee’s repetitive actions—its singular approach to behaviour, mating, and honey production—can be considered instinctual “words” embedded within its mind, guiding it into a cycle of repetitive activity. This behaviour, discussed earlier, is static, lacking the dynamism associated with growth, illustrating how the bee’s existence is confined to an unchanging rhythm. Similarly, in early human development, “primitive” vocabulary establishes foundational understanding. Without transcending this stage, humans too are prone to stagnation, unable to attain the dynamic essence of true humanity.

Upon reaching the mature phase, individuals gain the power of choice—deciding which words to adopt, a process not paralleled in other species. This is a focus of “Therapeutic Word Psychology,” which stresses the importance of this stage for personal growth. Individuals facing life challenges are encouraged to “invest” in this stage to transform their experience. Although previous stages may involve obligatory word exposure, the mature phase allows individuals to consciously reconstruct or replace vocabulary, embodying humanity’s full potential.

Yet, integrating new vocabulary poses challenges, often resisted by individuals due to specific concerns:

1. **Ambiguity and Fear of Change:** Humans fear actions whose outcomes are uncertain. New vocabulary does not grow in a neutral field; previous vocabulary, often parental,

is deeply rooted. Confrontation and conflict naturally arise in this process, necessitating challenging choices. Old vocabulary is familiar, even when negative, but new words carry inherent ambiguity, and without a clear precedent, they often elicit fear. This fear can be paralyzing, particularly among those influenced by "abstract parental figures." Such individuals, who have internalised these figures' values, struggle to accept new vocabulary, fearing ambiguity. Consequently, they cling to outdated teachings to avoid perceived instability.

This adoption of new words often brings discomfort; every birth entails pain, and to reach each new phase, some degree of suffering is inevitable. Psychological transformation, similarly, has its pains. Yet for growth and self-realisation, these pains must be endured. Due to fear of ambiguity and pain, many individuals, as Nietzsche puts it, remain in the "camel stage"—bearing the load placed upon them without protest. Belief in rebirth, however, leads to the "lion stage," a symbol of freedom, power, and grandeur. Reaching this stage demands confronting pain and overcoming rejection, opposition, and conflict—trials few are willing to endure. Consequently, transformative individuals, especially those who made historic impacts, remain rare. These individuals—whether in science, philosophy, or politics—accepted pain, striving to cultivate new cultural and intellectual frameworks. Thousands have faced contemporary challenges to provide humanity with innovative insights, though many may have erred in their paths. What stands out is their fearlessness in embracing the pains of transformation. If Gandhi had feared pain, he would not have revolutionised Indian culture. Had Galileo dreaded pain, our understanding of the cosmos would remain geocentric. Without Edison's resilience to ridicule, humanity might still be in the dark, figuratively and literally. By transforming and selecting vocabulary independently, these figures embodied the mature phase's distinctive trait: fearless evolution.

Dr. Ali Shariati eloquently describes such individuals: "Those who are abundant in themselves need no compatriots. Those who are liberated from themselves are not troubled by prison. It is only the few who require crowds." In this perspective, Shariati celebrates those who grasp life's true meaning as "abundant," while those bound by trivial concerns and attachments are termed "the few." Psychologically speaking, individuals at peace with existence and receptive to profound insights are unafraid of pain, unlike those still confined by unresolved ambiguities. "Destiny is the calendar of ordinary people, while change is the initiative of the extraordinary," as a wise saying goes. Here, "the extraordinary" refers to Shariati's "abundant" and "the ordinary" to his "few." Examining those who reject ordinariness underscores the rarity of truly evolved individuals, revealing how only those who reach maturity possess the true capacity to embrace their humanity.

Adopting new vocabulary illustrates the difficulties inherent in progressing from one phase to another, but equally, the indescribable joy that awaits those who brave ambiguity and pain.

Treatment of Individuals Influenced by the "Adult State"

Does an individual influenced by the "Adult State" become susceptible to mental health issues? The answer is yes. Every individual is inherently prone to psychological crises. At times, the psychological disturbances of those who have reached intellectual maturity can be even more pronounced and hazardous. Individuals who acquire knowledge and absorb new concepts may become attached to their perspectives, leading to a unique form of rigidity that, while stemming from their "Parental State," is often reinforced by acquired knowledge and logic.

In essence, the "Adult State" in such individuals often intertwines with both the "Parental" and "Child States," a concept illustrated below. Animals, driven primarily by instinct, display

repetitive behaviours that foster stability. In contrast, humans diverge from this repetitive behaviour through intellectual exploration, particularly when the Adult State emerges. This state has empowered humanity to create meaning, pursue science, achieve monumental discoveries, invent, and create art and literature—yet it has equally facilitated destructive capabilities, such as producing atomic weaponry, inflicting violence without cause, and endangering global peace.

Therefore, while the Adult State fosters growth, it simultaneously harbours the potential for decline. Had humans remained within the realm of instinctive, repetitive behaviours devoid of the quest for meaning, existential conflicts would never have surfaced, nor would there have been wars. With this in mind, the Adult State does not inherently eliminate savagery from humanity; it is not purely a force of goodness but rather one that bears the potential for deep suffering and psychological afflictions. Outlined below are general methods to address these conditions.

1. Recognising the Parental Influence

Individuals who have developed a strong rapport with their Adult State, often through meaningful engagement with the world, are generally open to logic. In contrast, those unwilling to step out from under the shadow of the Parental State may have unwittingly limited themselves. It is critical for these individuals to understand and validate their beliefs as theoretical perspectives and then subject them to intellectual scrutiny by juxtaposing them against established and new concepts. Through this comparison, they may come to understand the alignment of their views with their Parental State, though they may initially resist this understanding. With the guidance of a therapist, these individuals can revisit the origins of their views and develop a more balanced perspective.

2. Engaging through Scientific and Empirical Concepts

Present empirically validated concepts are essential for those who de-emphasise the Parental State in favour of experimentation and proof. Unlike individuals influenced by the Parental State, who might regard unquestioned beliefs as sacrosanct, these individuals require opportunities to re-evaluate their beliefs through a process that embraces empirical evidence. By presenting substantiated data, one can enable them to correct and adjust their perspectives.

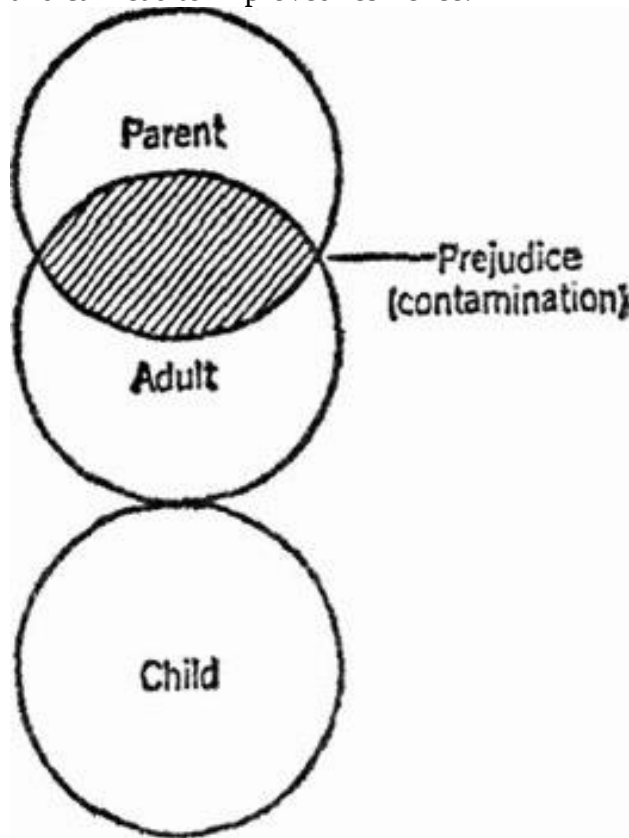
3. Emphasising Historical Perspectives on Isolation and Success

Psychological difficulties may intensify when such individuals experience isolation or rejection from families or societies that value the Parental State. These individuals, often without societal support, may suffer from conditions such as depression or anxiety. Illustrating how others have similarly struggled with isolation, as reflected in Nietzsche's *Thus Spoke Zarathustra*, can validate their experience. This particular brand of isolation differs from the common loneliness experienced by others, as it is intertwined with one's intellectual and existential pursuits.

4. Practising Uncertainty and Relativity

Individuals immersed in communities steeped in the Parental State often perceive certainty in every facet of life. In contrast, those within the Adult State are aware of the relativity and fluidity of concepts. However, they may establish rigid, self-derived

certainities that are as fixed as those in the parental state. By encouraging these individuals to embrace ambiguity, they may progressively develop behavioural stability despite existing in a state of intellectual fluctuation. Although some may retreat to the Parental State when faced with challenges, their exposure to uncertainty fosters self-reflection and can lead to improved resilience.



Examining the three dominant internal rulers—the "Child," "Parent," and "Adult"—we reach a critical question: Can a deeper understanding of these states enable us to aid individuals in overcoming their psychological struggles? The answer is both affirmative and conditional. Understanding these states allows for an empathetic approach; however, it does not provide a universal solution, as each individual's personal, cultural, and environmental factors must also be considered.

In conclusion, the diversity of human crises is as vast as the diversity of human experience. Therefore, therapists within the "Word-Based Psychotherapy" school of thought must possess an acute awareness of linguistic nuances to offer support effectively.

Chapter 4

Discussion

Theories of the "Therapeutic Words" School

Defining the School and Theory

Throughout history, words and concepts have often been divisive, leading not to mutual understanding but to contentious interpretations. The multiplicity of readings has obscured meanings, keeping scholars entangled in surface-level discourse with no consensus in sight. This discord sometimes escalates to a point where two thinkers cannot grasp each other's positions at all. Essentially, each "signifier" carries thousands of "signified," pulling individuals into a semantic maze that prevents meaningful insight. Our aim, however, is to strip words of this complexity, seeking clarity over multiplicity. (In the Therapeutic Words School, one method involves identifying the individual's personal "signified," though this may vary widely between individuals.)

This brief introduction serves to clarify why we label the concept of "Therapeutic Words" as a "school" and to examine the term "theory" within this context. Attempts to define "school" and "theory" through various lexical and scholarly interpretations often lead to a circular trap of predetermined meanings. Hence, we offer a general definition here, followed by our interpretation, to move beyond linguistic entanglement—a trick words are particularly adept at.

Understanding the author's perspective on the emergence of different schools across interconnected domains is equally crucial.

1. While each school can present guiding concepts that enclose thought in cycles of repetition and imitation, categorising these schools as purely beneficial is questionable. Schools typically frame ideas within boundaries that can suppress the creation of new, self-originated meanings. Therefore, the rise of a new school may often prove more harmful than advantageous. A truly beneficial school, however, would avoid dogma and teach people how to navigate the formative processes of language and derive personal guidance. Such a school might be seen as "anti-school," promoting critical engagement and rejecting blind acceptance.
2. Some assume that establishing a school represents an ambitious claim on reality, suggesting a novel, unsupported worldview. In truth, no school alone offers new insights; instead, schools reveal pre-existing ideas. They imitate, reiterate, and share perspectives with other philosophical and intellectual traditions, often altering only the point of entry into a shared outlook. Hence, the concept of a "school" shares much with "method," though they are distinct concepts, as we shall discuss. The "Therapeutic Words" school, too, borrows from prior concepts while offering a unique interpretive framework that yields novel insights.

Now, let us define the term "school." A school is an innovative approach or model devised by an individual or group to address a specific issue. It involves applying general principles agreed upon by a consensus within a particular field, with practical implications distinct from those of other schools. Each school introduces new ideas in the form of "theories" to advance its agenda. Notably, a school's theories may not always originate with its founders; these theories may also be a synthesis or personal interpretation by later individuals.

A school is founded on a set of consciously articulated principles open to critique, unafraid of challenges, and refrains from positing fixed truths. We often confuse “school” with “style” or “method,” though these terms hold distinct meanings. Style, for instance, is individualistic, emerging often unconsciously through shared characteristics in an artist’s work. In contrast, a school is established by foundational principles that lead to its formation, whereas style is a retrospective label applied to a creator’s body of work.

Similarly, a “method” implies a distinctive approach or pathway rather than an organised model or theoretical framework. Methods are not oriented towards defining new principles; instead, they navigate through established frameworks while adapting individual approaches. Examples can be found in the varied methods within each mystical tradition.

Had "Therapeutic Words" focused purely on defining the human psyche through mystical lenses without any psychological ambitions, it might be labelled a "method." However, because it positions its concepts within the discipline of psychology—a new, scientifically recognised field—these insights take on the status of theory. The school’s designation is future-focused, as it may influence psychology by foregrounding language’s foundational role in understanding the mind.

The Therapeutic Words school, with its theories derived from philosophy, physics, mysticism, and psychology, represents a fresh approach to psychotherapy. Like all schools, it welcomes critique and development, allowing for evolving theories. As will be discussed, its theories diverge from mainstream psychology by shifting the focus from the Freudian libido to themes of existential estrangement. This perspective has roots in mysticism yet has mainly remained unexamined within psychology. Similarly, theories like “influence,” which are familiar in physics, remain underexplored in psychological studies. Schools, in essence, draw from society and reframe insights for their domain.

What is the Meaning of Theory?

The term "theory" is synonymous with the Greek word *theoria*, which itself is derived from *theo* (God). The original terms *theoria* or *theorien* implied contemplation and reflection upon *theos* (God). Over time, the meaning of this word has evolved significantly, resulting in three broad definitions of "theory":

a) The Subjective Perspective on Theory:

In the subjective view, a theory is a deductive system that comprises a set of interrelated propositions formed from mental constructs. The validity of these constructs stems from axioms—self-evident truths that are internally consistent and accepted by reason without needing proof. For subjectivists, these axioms hold such intuitive clarity that common understanding confirms their truth; no one doubts the obviousness of the initial propositions within this logical structure. Pure mathematics exemplifies this type of theorisation. Overall, the subjective interpretation of theory emphasises the knower's role over objective reality. Subjectivists, therefore, prioritise the internal realm of the mind, considering theories as laws and propositions derived through deduction. (Many theoretical concepts that cannot be empirically tested or taken into a laboratory are considered subjective theories.)

b) The Objective Perspective on Theory:

The second definition aligns with objective thinking and can be empirically tested. In this view, a theory is a systematic summary of data reflected in the mind. It is a mental formulation derived

from the generalisation of empirical findings. Thus, proponents of this approach assert that the propositions resulting from a theory, which become laws, must be experiential. In other words, propositions with empirical predicates are both true and meaningful. In this model, a logical framework is merely a generalisation of the average behaviour of phenomena. Consequently, imagination or additional explanation beyond empirical observations is not utilised in objective theorisation, as objectivists ascribe value solely to the external world and objective data. (Empiricists also belong to this group, and they support their theories by conducting experiments to demonstrate their reliability. Such theories are continuously scrutinised and subject to change.)

c) The Epistemological Perspective on Theory:

The third perspective emerges from epistemology. In reality, especially in the social sciences, neither extreme subjective nor objective definitions are acceptable. Instead, what is recognised as social science theory embodies a moderated synthesis of the previous two definitions. In modern epistemology, the distinction between the humanities and the natural sciences is refuted, and the concept of theory in this context emphasises its evaluative power. The term "evaluative power" refers to the explanatory strength of the theory: a theory must pass both logical and empirical tests. Human progress and the constant challenge to objective and empirical theories have revealed the inherent ambiguity of existence. The advent of quantum physics and the subsequent questioning of Newtonian physics have underscored this, revealing that even what we once considered immutable can change. This epistemological approach reflects a fusion of previous theories, illustrating humanity's astonishment and limited understanding when confronted with existence.

Given the above discussion, we propose a framework that synthesises science, mysticism, and psychology, aiming to contribute modestly to the growth of interdisciplinary theoretical concepts. Our theories draw from the domains of mysticism (aligned with the subjective perspective) and science (aligned with the objective perspective) to form an integrative approach. This epistemological approach fosters a deeper understanding of existence and promotes psychological transformation.

The Theory of *Homesickness* (Estrangement).

The foundational theory of the "Psychotherapeutic Words" school centres around the Theory of Estrangement. This theory views human sexual impulses and archetypal imagination as means of addressing the concept of estrangement. Unlike perspectives that ascribe primacy to the essence of humanity itself, seeking to rationalise behaviour based on desires or anger, the Theory of Estrangement attributes authenticity to an eternal, unknowable source. This source eludes full human comprehension, as all knowledge and expressions about it remain speculative, articulated only through words. Discussing estrangement often becomes a matter of linguistic play, where peripheral ideas sometimes come into focus, giving rise to verbal beauty. The goal, therefore, is to understand this linguistic aesthetics and explore their impact on human existence to establish the primary theory of estrangement within this framework.

The Theory of Estrangement builds upon the teachings of various thinkers, aiming to delve into its profound significance. Centuries ago in Greece, the philosopher Plato introduced his Theory of Forms, addressing humanity's perpetual question: Who are we? Where have we come from? Even in epochs before him, humans used myth to rationalise their existence, devising legends and archetypes. Driven by language and a temporal experience encompassing past, present, and

future, humanity seeks answers to its estrangement. Religions and ideologies emerge as responses to this sense of existential estrangement, often manipulating people's feelings towards estrangement to prompt actions that may not benefit humanity at large. For instance, religions such as Islam describe humanity as a stranger on this earth, having descended from heavenly realms. Some religious leaders interpret this estrangement as justification for combat, and people, uninformed, may be drawn into wars. These phenomena represent humanity's timeless quest for an origin, a sense of belonging beyond the earthly realm.

This query is not confined to any particular era; it is an eternal question unlikely to find a conclusive answer. Plato addressed this concept imaginatively with his Theory of Forms, suggesting that our existence is not authentic but rather a shadow of a greater truth (a notion later echoed by Jung in his own terms). Plato questioned human existence itself, tracing this doubt back to humanity's emergence from nothingness. Where does this conscious entity originate? How does a mere amalgam of dust, blood, or matter possess such depth of awareness? The only conceivable answer is that humanity draws from an alternate source, and our entry into this world is neither random nor without purpose.

The Theory of Estrangement does not aim to identify this other world or delve into complex philosophical intricacies. Instead, it offers a simple answer to a simple question: that humanity has roots in an inconceivable past. Humanity has come from somewhere; its smallest components hail from another realm, suggesting an unbroken connection with the past. Nostalgia arises when one is severed from their past, assuming—perhaps as minute as an atom—that humanity has an origin. Entering this constrained “room” (our present reality) leaves questions of past unanswered. Humans resemble a child abandoned by unknown parents; although they can survive independently, they are driven by an inherent yearning for their origin, perpetually seeking to identify their parents or understand themselves. Without this discovery, humanity would exist in perpetual suspension and crisis, with no other capable of meeting its emotional needs.

This analogy reflects the human condition: living in three temporal dimensions—past, present, and future. The past is connected to an eternal origin, giving humanity a sense of having come from somewhere; the future anticipates a return to a primordial home. This state of suspended estrangement shapes human behaviour, influencing motivations and actions. Even as children, humans ask their parents about their origin, often misconstrued as a question about birth mechanics. But the child poses the most profound philosophical question, one as old as humanity itself. Following Plato, countless thinkers have contemplated human dislocation, the unsettling sense of being without foundation in this world. Even materialists grapple with this question, though they substitute God with matter in their inquiry: What is the origin of matter itself? The question, whether of God or matter, persists as an eternal mystery, haunting believers and materialists alike: Where is humanity's source?

The Theory of Estrangement draws on these diverse contemplations of origin and creation, nodding to Rumi's notion of the “Reed Bed.” In his poetic terms, human existence is akin to a reed severed from its bed, forever yearning for its source. Although not scientifically or philosophically detailed, this poetic idea resonates with this school's stance. Thus, the crisis of estrangement is not unique to today's humanity; it is an eternal reality. Although estrangement is central in philosophy and religion, modern psychological theories largely overlook it. The “Psychotherapeutic Words” school, therefore, places estrangement at the heart of its approach. Recognising estrangement as fundamental enables a different understanding of human relationships—with oneself, one's environment, and others.

Having grasped or hypothesised that humanity's crisis begins with estrangement, the approach of the "Psychotherapeutic Words" school diverges from scientific schools of thought. This divergence lies in its worldview, as the theory builds upon estrangement while empirical philosophers root their understanding in "wonder." In therapy, a "word-centred" approach first requires the therapist to explore the client's view of estrangement in two dimensions: humanity's estrangement as a whole and the individual's familial and personal origin. Whether or not the client experiences familial estrangement reveals whether they view life through estrangement or wonder. This insight then directs the therapeutic process, as different interpretive layers of words and their emotional influences guide therapeutic exploration.



Comparing Worldviews in Understanding Human Experience

The Distinction Between Estrangement and Wonder

The foundations of psychoanalysis, developed by figures such as Freud, Lacan, and Adler, emerged in the wake of the Reformation. This era marked the rise of intellectual movements aiming to prove everything through science, even seeking to scrutinise the concept of God through the lens of empirical evidence. Based on these assumptions, modern psychology established its footing. However, it has often struggled to address the deeper problems of humanity, likely due to an initial misinterpretation. Attempting to trace external crises back to the inner psyche will not yield accurate results.

Empiricist scholars and philosophers have argued that all human crises stem from a sense of wonder and that faith itself arises from this sense of awe. They posited that, since wonder underpins both faith and crisis, and science removes the mystery from the world, human wonder would diminish as scientific knowledge progressed. Consequently, they assumed that faith would decline and psychological crises would gradually resolve in tandem.

This conclusion, however, was hasty. While the loss of wonder can sometimes erode metaphysical faith, it does not necessarily alleviate psychological crises; in fact, it may exacerbate them. As societies advance scientifically, their reliance on psychiatric services seems only to increase.

Conversely, our school of thought is grounded in estrangement rather than wonder. Humanity is intrinsically estranged, and no science can resolve this existential state. As a result, faith in eternity remains largely unshaken, and psychological crises tend to dissipate through the acceptance of estrangement. With this framework, we can propose different methods for identifying and treating crises.

Various philosophies and religions that affirm human estrangement recognise that those who hold to this belief find it easier to endure life's hardships, and they are less likely to succumb to illness under the weight of life's difficulties. In contrast, schools of thought that deny estrangement employ numerous tools to tackle adversity, often struggling to bear hardship. Their response is quick-tempered, and they are prone to aggressive actions without fear of consequence, relying on weapons, curses, and other means to achieve momentary relief; otherwise, the fear of instability and uncertainty becomes overwhelming. (That said, it must be acknowledged that even believers in estrangement experience crises; these will be discussed further with proposed solutions.)

The Core Messages of the Theory of Estrangement:

1. All people experience crises rooted fundamentally in estrangement.
2. Belief in estrangement can mitigate psychological distress.
3. Sexual and instinctual drives act as veils over estrangement; they are means rather than ends.
4. To address the primary crisis, one must understand human estrangement.

Throughout history, humans have responded differently to the question of origin. Some, relying on myth, religion, and philosophy, have attempted to rationalise or sanctify it. Others, through scientific analysis, have pursued causal explanations. These two groups can be understood in terms of centripetal and centrifugal orientations to clarify the nature of their issues and crises. Thus, humanity's approach to estrangement may be described as either centripetal or centrifugal, shaping their behaviour accordingly.

Centrifugal and Centripetal Behaviours in Confronting Estrangement

When individuals face a sense of estrangement, they often exhibit one of two behaviours: centrifugal (centre-avoiding) or centripetal (centre-seeking) tendencies. Freud's insights provide a valuable lens for understanding these reactions. The centrifugal drive can be seen as an extension of Freud's emphasis on the life instinct (Eros), where individuals seek fulfilment in the present life, seeing death or estrangement as an undesirable end to this existence. Consequently, these individuals prioritise the pleasures of the present.

Conversely, Freud also introduced the concept of the death drive (Thanatos) towards the end of his life, which aligns closely with centripetal tendencies. Those with a centripetal orientation often attribute significance to the idea of estrangement, influenced by spiritual beliefs or personal insights, and are drawn inward towards a metaphysical 'centre.' This draw lacks tension or anxiety, and individuals navigate it with relative ease. Examining the psychological implications of both orientations reveals distinct challenges faced by each group.

Regardless of cultural or philosophical differences, it is widely accepted that humans inherently experience a sense of estrangement. Differences emerge, however, in interpreting this estrangement. A materialist philosopher might attribute human origin to natural forces, while a religious thinker attributes it to divine creation. Yet, both agree that existence arises from an external origin.

Thus, we can categorise individuals into two main groups based on their reactions to estrangement. One group idealises a return to the centre, while the other resists it. These reactions lead to different psychological crises and linguistic constructs in each group's psyche.

1. The Centrifugal Group

Those with a materialistic view often exhibit centrifugal behaviours, avoiding a return to the 'original home.' These individuals tend to have a strong 'adult state' in their personality, striving for life's meaning independently of external guidance. As long as they find living conditions satisfactory by their standards, they continue living; otherwise, they may face depression. While they avoid the centre, a profound sense of existential isolation may emerge subconsciously, and in extreme cases, suicide may arise not as a journey to the centre, but as a means to escape life entirely. Their characteristics include:

- Living in the present moment;
- A tendency to be fragile when facing life challenges;
- A reliance on various mechanisms to avoid the centre, viewing life as a stable ground for creative and constructive efforts;
- A practical, action-oriented approach to navigating crises; and
- Deep existential distress at the notion of returning to the centre.

Rumi's perspective on "birth" offers insights into these individuals. He suggests that a foetus, safely nestled within the womb, might resist birth into an unknown world. Yet, once born, returning to the womb becomes impossible. This analogy illuminates the centrifugal individual's resistance to any sense of return or reunion. The psychological approach here requires an understanding of their existential lexicon and context, factoring in personality types and environmental influences.

2. The Centripetal Group

Contrastingly, centripetal individuals, in alignment with Freud's death drive, often embrace parent-like, instructive influences in their behaviour, marked by a heightened awareness of mortality. For them, returning to the centre is inevitable, aligning with ideologies that merge the present life with a metaphysical centre. This blending enables them to frame existence as a bridge between this world and the next, leading to metaphors like "the final home" for the grave. These individuals avoid suicide, viewing death as a transition rather than an escape, while their faith shapes actions in pursuit of a fulfilling 'eternal home.' Their traits include:

- A capacity for present enjoyment, guided by an overarching belief in a higher centre;
- Resilience when facing adversity, rooted in a sense of parental guidance from their faith community;
- A tendency to become reclusive or disillusioned if separated from their faith or beliefs;
- A skill for mirroring the values of the centre within the current world to ease existential transitions;
- A fearlessness towards death, seeing it as a natural return; and
- A preference for external, instructive guidance over self-derived meaning.

This perspective is aptly illustrated in Rumi's story of the merchant and the parrot, which symbolises detachment from worldly existence in favour of spiritual ascent. The parrot's message exemplifies a centripetal viewpoint, where one's actions are aligned with a transcendent reunion

at life's end. Here, therapy can involve reinforcing instructive values, helping individuals move towards fulfilment with reduced psychological friction.

Conclusion

All humans experience estrangement, positioning themselves either towards or away from the centre, with psychological challenges aligning accordingly. This framework suggests that human crises often originate beyond the self, necessitating a holistic approach to understanding and treatment.

The Theory of Opposites

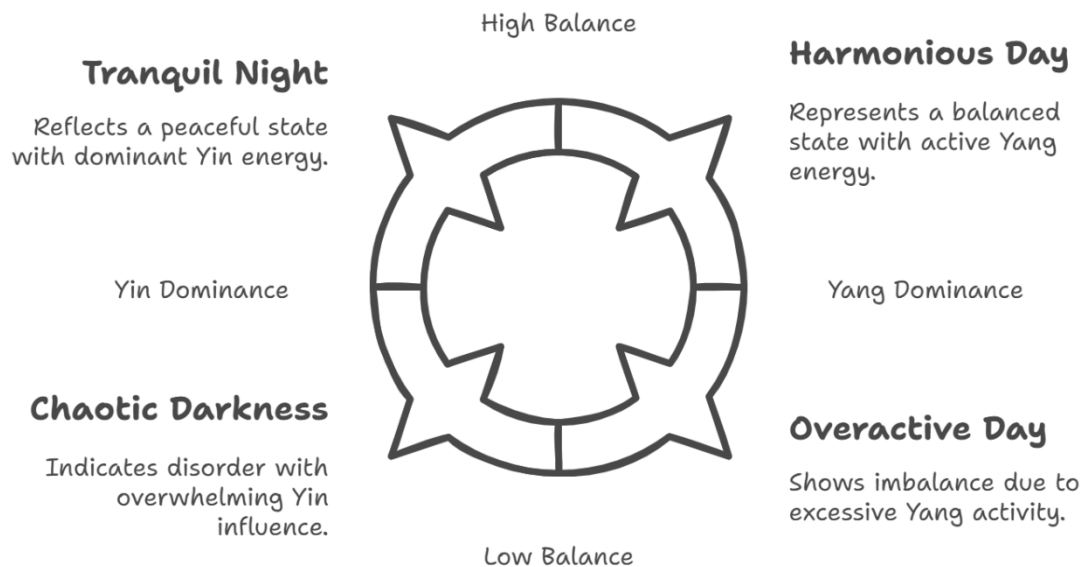
The theory of opposites has ancient roots, yet its exploration within human psychology remains relatively rare. Since time immemorial, humans have observed day and night, heat and cold, softness and hardness, gradually coming to understand that everything is defined by its opposite. Opposites, in essence, serve as a means of understanding the world. By mirroring nature and recognising the dualities within it, humanity has come to perceive its own internal opposites: kindness and anger, selfishness and altruism, diligence and laziness, and so on. These qualities provide individuals with a framework to understand themselves. For example, without a concept of 'badness', goodness would be meaningless; kindness is defined in opposition to unkindness. If everyone were kind, the term would lose its significance, offering no true insight into human nature.

This discourse on opposites connects to the idea of "stasis" and "motion." The existence of opposites instigates movement; without them, existence stagnates. Humanity is unique in not only being exposed to opposites but also having the capacity to name and comprehend them. Animals, unlike humans, do not morally evaluate each other's actions. A mouse, for instance, may protect its offspring, driven by instinct, but it does not create ethical frameworks or write treatises on morality. In this sense, animals live in a state of static existence. Conversely, humans both experience opposites and evaluate them mentally, seeking to understand and interpret them.

In light of the theory of opposites, humans are unique among creatures in their possession of "movement," as they are aware of their own actions and constantly evaluate them. Night has no understanding of day; when it is night, day is absent, and when day arrives, night has receded. Humanity, however, observes both night and day, hardness and softness, goodness and evil, creating philosophy around these contrasts. This awareness enables humans alone to perceive two opposing actions simultaneously, judge them, and reflect upon them. Day does not judge night, nor does winter assess summer; when one ends, the other begins.

To understand the origins of the theory of opposites, we look to Heraclitus, who argued that reality is unified, and the struggle of opposites is essential for unity. Heraclitus asserted, "We must know that conflict is common to all things, and that strife is justice, and that all things come into being and pass away through strife" (in-text citation). Long before the establishment of religions, Heraclitus contended that opposites create harmony; without them, existence would not emerge. He decisively claimed, "People do not understand how what is at variance with itself agrees with itself; there is a harmony in the bending back, like that of the bow and the lyre" (in-text citation).

Balancing Yin and Yang



Our goal here is not to summarise all philosophers' perspectives but to focus on Heraclitus, a foundational figure whose insights on opposites have deeply influenced subsequent thought. His assertion that conflict is as integral to the nature of human life as it is to nature itself suggests that it is not desirable for all desires to be fulfilled, nor for opposites to be wholly reconciled. Such a state would render life meaningless and lead to the dissolution of existence itself. The resonance of Heraclitus' view has a profound psychological dimension: if all human desires were gratified, this unchallenged harmony would strip life of purpose and cohesion.

An imperceptible harmony exists between all things, a harmony arising from opposites, and this is superior to any perceived harmony. Illness, for example, enhances appreciation of health, and hunger, satisfaction. Without the discomfort of illness, the deep enjoyment of wellness would elude us. Basic human drives are shaped by such opposites; hunger makes eating pleasurable, and fatigue enhances the relief of rest. The beauty of all innate human needs is highlighted by these contrasts.

Ultimately, words themselves are born through opposites. Without opposites, words would lack meaning. Consider the simple statement, "Snow is falling." Without an opposite for "snow" (no snow) or for "falling" (not falling), this sentence would lack form. Testing this across various statements reveals a foundational truth: existence is sustained by opposites, and rather than resisting them, we should understand, balance, and even find joy in their presence.

This viewpoint critiques Homer and other thinkers who longed for eternal peace. Homer famously asked, "Shall this conflict never be removed from gods and men?" (in-text citation). His question, it is argued, was an unwitting plea for the destruction of the world, as a realisation of his wish would eliminate all things. By contrast, Heraclitus believed conflict is universal and that strife constitutes justice, with all things created and dissolved through it.

Quantum physics similarly posits that opposites uphold the structure of existence, and adherence to this theory is increasing. (It must be noted, however, that the theory of opposites does not justify wars and conflicts that result in loss of life; instead, it holds that opposition sustains existence through natural processes, not through devastating conflicts. The natural strife of existence, like inhalation and exhalation, and heartbeat's rhythm of contraction and relaxation, is essential for life. If the heart only contracted without pause, it would cease to beat; similarly, inhalation must alternate with exhalation for life to persist.)

In light of the importance of opposites, we examine a significant mystical view on duality. In ancient Chinese philosophy, a duality governs the universe, known as "Yin" and "Yang," representing complementary forces. According to this philosophy, Yin and Yang are interdependent and cannot exist without each other, forming the basis of balance within the cosmos. In one account, Yin and Yang are described as "opposing poles of the world. This does not imply that Yang is good and Yin is bad (which is a misunderstanding); rather, Yin and Yang resemble night and day or winter and summer, parts of the existential cycle. Harmony arises only when there is equilibrium between Yin and Yang. The contrasting points within the Yin-Yang symbol signify that when one force reaches its peak, it begins to contain the other within it, perpetuating an endless cycle."

In Daoist and Zen philosophy, Yin and Yang respectively symbolise the feminine and masculine energies that pervade all facets of life. Yin literally means the shadowed side of a hill, while Yang is its sunlit side. Yin is commonly associated with Earth, often seen as dark and cold, while Yang aligns with Heaven, often viewed as bright and warm.

A critical point within the theory of opposites is that nothing is wholly Yin or Yang. For instance, cold water is Yin relative to boiling water but Yang in comparison to ice. This principle can extend to societies where certain moral behaviours are assigned values. One person's faith may appear superior to another's under a specific lens but inferior under another; accepting this can moderate overbearing judgement within communities.

Ultimately, Yin and Yang are inseparable; neither can exist in isolation. Light has no meaning without darkness, and softness none without hardness. Reviewing this point enhances our understanding of the psychological implications of the theory of opposites. Each force divides further into its own dualities; for instance, heat can range from warm (Yin) to scalding (Yang), and cold from cool (Yang) to freezing (Yin). In societies that continually measure faith or belief, recognising this principle could ease behaviour rooted in constant value assessment.

Mawlana's Perspective on Opposites

Though the concept of duality has ancient roots, evidenced in the works of philosophers like Heraclitus and Chinese philosophy, it is also profoundly present in Mawlānā Rūmī's philosophy. Mawlānā asserts that all things are known through their opposites; light is recognised by darkness, goodness by evil, and peace by war. The reason for God's concealment, he argues, is the lack of an opposite:

"The hidden becomes revealed through its opposite,
As God has no opposite, He remains hidden."

Furthermore, Mawlānā believes life is the result of harmony between opposites, whereas death is born of conflict between them:

**"Life is the concord of opposites,
Death arises from the war amongst them."**

He also states:

**"The life of this world is the peace of opposites,
The life eternal is the war of opposites."**

Mawlana's love for these opposites stems from his belief that their origins lie in God:

**"I am passionately in love with His grace and His wrath,
Such is the wonder; I am in love with these two opposites!"**

When we closely examine Mawlana's views, we find a conceptual alignment with Heraclitus and other thinkers who view opposition as foundational to understanding. Though their language and cultural context differ, the essence remains aligned. For our purposes, while studying the psychological impact of words, it is sufficient to reference these insights without delving into comparative analyses. This serves as the foundation for advancing the theory of "Therapeutic Words" as we explore its unique interpretation of the principle of opposites.

Tenets of the Theory of Opposites in "Therapeutic Words"

1. **Existence is Sustained by Opposites:** The existence of opposing forces is vital to our reality and should not be a source of discord. This theory, developed after the concept of "Estrangement," suggests that understanding estrangement and its opposite – often an implied sense of "home" – reveals fundamental aspects of human experience. When opposites are embraced, the feeling of estrangement serves as a call to a more profound sense of belonging, fostering resilience and acceptance.
2. **Value in Opposites:** Opposites are not threats but opportunities for growth. Take, for example, victory and defeat: perpetual victory would diminish motivation, whereas the balance between triumph and setback drives human ambition. If life offered unceasing success, effort would be unnecessary. Similarly, seeking sustenance requires action in response to the potential lack thereof. This dynamic interplay with opposites propels us forward, revealing the depth of human motivation.
3. **Each Narrative Contains Its Counter-Narrative:** This cyclical relationship enriches human life, embodying the concept of yīn and yáng. Just as carbon can transform into both diamond and coal, human experiences carry within them the seeds of their opposites. Recognising that joy may carry traces of sorrow – much like life holding the seed of death – deepens our understanding of existence, underscoring how opposite forces shape our reality.
4. **Embracing Opposites as a Unified Whole:** Recognising the inseparability of good and bad, light and dark, facilitates a more accepting and holistic worldview. For instance, while humans accept their own imperfections, they may often reject or feel discomfort towards similar flaws in others. This dichotomy between internal and external tolerance underscores the psychological importance of integrating all aspects of oneself and others.
5. **Psychological Crises and the Imbalance of Opposing Forces:** Imbalances in the presence of qualities like courage and fear lead to crises. Fear, when balanced with courage, serves as a protector. However, when fear becomes dominant, it can lead to debilitating consequences. By understanding the balance between these forces, we gain control over our emotional responses, avoiding extremes of constant fear or unchecked bravado.

The "Therapeutic Words" approach in psychology suggests that one can attain a profound understanding of self and reality through acceptance of opposites. By viewing estrangement as a

temporary state on the journey to belonging, the therapeutic approach illuminates the value of opposites, helping individuals build a more resilient and enriched life. This theory emphasises self-knowledge and redefines concepts that shape one's worldview, yielding transformative effects on mental well-being.

The Theory of Imperfect Representation

The theory of imperfect representation originates from phenomenological philosophy. Although, like other theories, its roots can be traced back through history, phenomenology has given it a renewed, modern perspective. To illustrate the traditional view on this subject, let us consider a story from Rumi's *Masnavi*, which elucidates the core of this theory.

In Rumi's tale of the elephant in a dark room, we encounter a phenomenological approach to existence. Rumi imagines placing an elephant in a dark room and asking a group of people to describe it. The individuals, able only to touch the elephant, each form a distinct perception. One touches the elephant's leg and assumes he's feeling a pillar; another touches the trunk and believes he's holding a drainpipe. Each person, through their limited sense of touch, creates a different understanding of the elephant. This story illustrates Rumi's notion that our perception of existence is shaped only by what is made available to us. From this perspective, phenomenology suggests that we cannot grasp the essence or entirety of things; we only perceive parts of existence that are accessible to us, and even this perception may be highly inaccurate.

Through our limited understanding, we assign meaning to existence. This incomplete grasp influences our entire worldview. For a scientific example, we don't see the particles of oxygen or other gases around us, though we depend on them every moment for survival. Our sight is inferior to an eagle's, our hearing less acute than an owl's, and our physical strength weaker than an ant's. Thus, sounds that owls hear may elude us entirely. Accordingly, we cannot deny the existence of things simply because we cannot perceive them.

There are countless scientific examples to substantiate the theory of imperfect representation, but due to space constraints, readers are encouraged to explore further independently. For now, we'll confine ourselves to the conclusion that all representations are incomplete. We can only understand the aspects of things that are presented to us. Even the simplest of objects, such as the pen with which one writes, embodies this incompleteness: the side of the pen that faces away remains hidden, while the writing tip is obscured by the act of writing. This form of representation permeates life itself, encouraging a nuanced understanding of events.

Narrative domains are similarly restricted. When a story or event is told, only certain facets are revealed through the narrator's words and expressions; other aspects remain concealed. It is even possible that one's interpretation of the narrator's words may not align with the narrator's intended meaning. No one can fully perceive all facets of reality or a narrative. Recognising this limitation is crucial to our ongoing discussion.

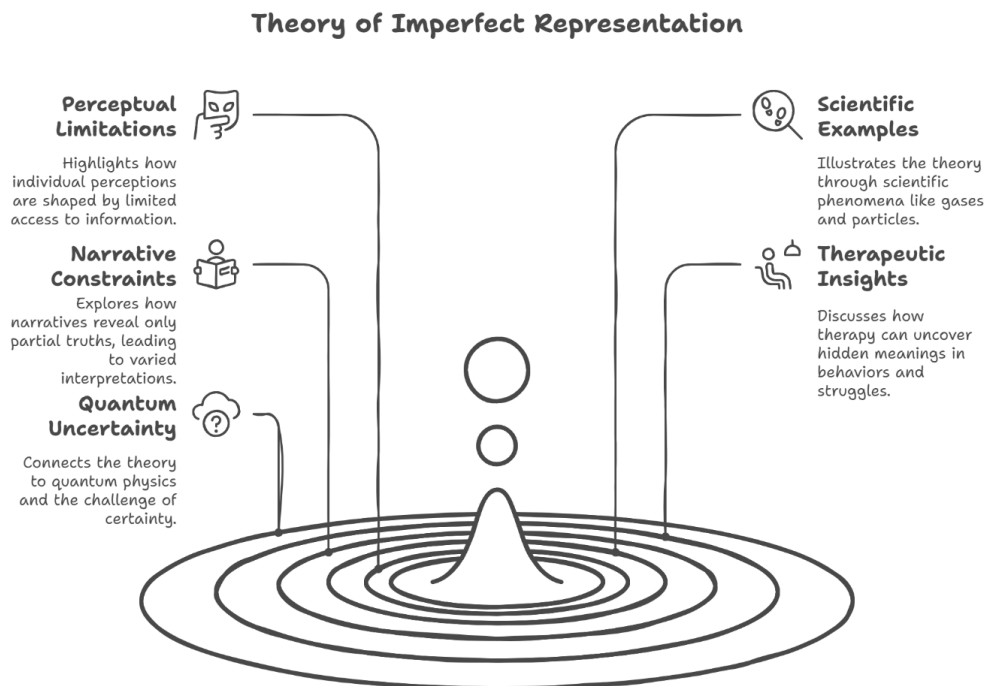
In the psychotherapeutic perspective of the "Therapeutic Words School," this theory illuminates our flawed perceptions of phenomena, individual behaviours, and even our personal struggles. Through this approach, we can uncover hidden meanings and draw out previously unseen dimensions of behaviours or psychological patterns. However, our understanding is constrained by what has been disclosed to us.

If a slogan is printed on a cup and we view it from the front, the hidden part of the message will escape us, just as someone on the opposite side will miss the text in our line of sight. Therefore,

as many perspectives arise as there are people viewing an object, each creating its interpretation; if individuals hold strictly to their own perspectives, conflict inevitably arises, highlighting the relative nature of truth. Words, too, are relative, as clients in therapy encounter expressions that reveal only selected, visible parts while other dimensions remain unreadable. By reading the unseen parts, they may address their challenges more effectively.

Uncertainty Theory also, despite its modern status in scientific and philosophical circles, holds historical roots. We link this theory to that of imperfect representation: when every phenomenon and object is represented incompletely, and no one has full knowledge of anything's entirety, how can we assert certainty about it? We might even revisit the classic problem of *evil*, such as philosophers pondering congenital disabilities and becoming distressed by their interpretations of such events. This reaction stems from the incomplete representation of the afflicted newborn. If we had access to another perspective on existence, perhaps our views would change. By acknowledging the absence of certainty and the partial nature of all representations, we can avoid assuming complete knowledge, respecting others' perspectives and reducing needless distress.

Quantum physics, in fact, challenges even the certainty traditionally ascribed to laboratory sciences. Newtonian physics held that the universe is causal, enabling one to predict all natural phenomena based on this principle. However, quantum mechanics has scientifically refuted this deterministic view through laboratory-based evidence. Following the Renaissance, humanity sought not only logical reasoning but empirical validation to either confirm or disprove theoretical frameworks. By accepting scientific uncertainty, we gain insight into the human psyche and recognise behavioural patterns that may be driven by assumptions of certainty. With imperfect representation and an acceptance of uncertainty, we may address many mental health challenges at their roots.



The Continuity Theory

Following imperfect representation theory, we arrive at continuity theory, which, while sharing similarities with influence theory, differs slightly. Continuity theory posits that all elements in the universe are interconnected without any fundamental separation. According to physics and chemistry, nothing is ever truly destroyed but only transformed.

The universe, while in flux, exists in a vast continuum. Heraclitus believed that the constancy we perceive in things is an illusion; in reality, everything is in a state of transformation. The analogy he uses to demonstrate this is the river: "We cannot step twice into the same river, for the waters are constantly changing." Despite this change, the river remains identifiable as a river. Heraclitus encapsulates this paradox by stating, "We enter the same river, and we do not enter the same river; we are and we are not."

Continuity theory demonstrates the interconnectedness of the cosmos and contrasts sharply with individualistic perspectives that prioritize the self and assert the primacy of individual desires. According to continuity theory, the numerous self-centred "I's" should transform into a collective "we," where harm to one part is interpreted as harm to the whole. Through this lens, psychological behaviours take on new meanings and adjustments.

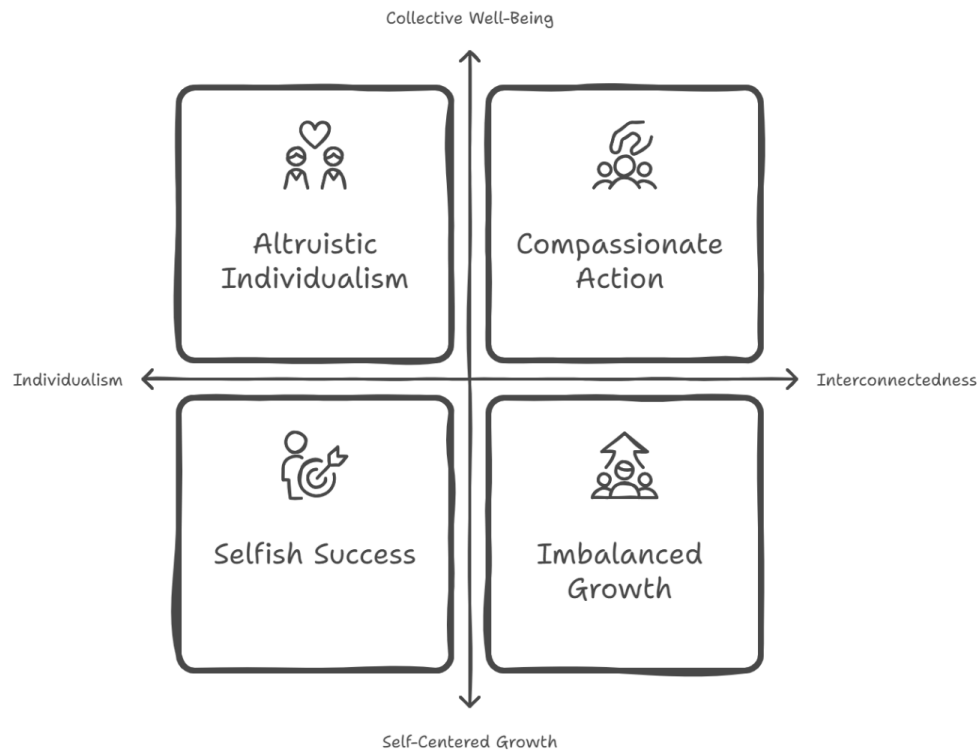
After discussing alienation, opposites, and imperfect representation, we realise that certainty is absent from all definitions, and every representation is incomplete. There may be aspects of reality hidden beyond our view, as Omar Khayyam says: *If the veil were lifted, neither you nor I would remain.* Continuity theory upholds the principle of unity, adhering to the law of opposites. We both "are" and "are not." As in Heraclitus' River analogy, new molecules are constantly in motion; each time we step into a river, the composition has subtly changed, yet it remains recognisably a river. Here, the law of continuity prevails.

According to continuity theory, all beings and phenomena are connected in an unbroken chain. Psychologically, this interconnection can transform our lives. Previously, one might have believed that life's goal was individual success, even at the expense of others. Now, however, we recognise that life is continuous, and stealing from another ultimately means stealing from one-self.

The verse by **Saadi**, which adorns the entrance to the United Nations, captures this principle: *"Human beings are members of a whole, In creation of one essence and soul."*

When we comprehend the universe as interconnected, our relationship with ourselves and the world evolves. Socially and economically, if some have more and others less, while this may not seem problematic at first, the entire body of society becomes distorted. We might liken society to a person who has trained one arm extensively, leaving the other limbs weak. Although one arm grows powerful, the imbalanced structure distorts the overall form, hindering movement and creating dysfunction.

Mapping Individualism and Interconnectedness



Continuity similarly applies to civic ethics and equitable access to resources. Imagine a skilled doctor charging an exorbitant fee to treat a patient. Like the overdeveloped arm, the doctor's wealth has inflated, but their sense of fulfilment is diminished by the patient's hardship. By upsetting the social structure, the doctor also undermines their well-being, as the harm done to a vulnerable member ultimately harms the whole. Thus, this "growth" brings more harm than benefit.

Continuity theory complements imperfect representation. When we acknowledge the partial nature of our perception, we recognise a necessity to trust in and connect with the whole. By understanding our narratives and interpretations as interconnected parts of existence, we imbue life with deeper meaning.

In this continuity theory lies absolute compassion. Psychologically, this means that harming any person or thing is equivalent to harming oneself and the universe. It suggests that the cosmos is conscious, and we should treat it as we would our most treasured relationships—with profound kindness.

Theory of Influence

There are diverse beliefs regarding the notion that every action or movement affects the cosmos. Within our cultural heritage, we find support for this in the poetry of **Sheikh Mahmoud Shabestari**, who in *The Secret Rose Garden* writes:

"If you remove a single grain from its place, the entire world will tremble from head to toe."

In these lines, Shabestari expresses a truth that resonates with modern physics, as stated by physicist and mathematician Paul Langevin: "If I move my suitcase across the table, it will affect all the galaxies." This concept aligns with the physical principle of resonance, where moving one tuning fork causes others nearby to vibrate without direct contact. Essentially, all elements in the universe are interconnected and impact one another.

The proverb *"A depressed heart can sadden a gathering"* could be interpreted as a reflection of this principle, albeit without scientific foundation. Persian poet Hafez of Esfahan wrote:

"Within each atom, should you delve deep, you will see the sun's presence shine through."

From a mystical perspective, every small element of nature can hold a significance as vast as the whole, revealing the supernatural in the natural. Today, scientific fields, particularly physics, are confirming such ideas, emphasising that all existence is interconnected. Our behaviours, therefore, are influenced by the words spoken by predecessors, contemporaries, and ourselves, allowing us to recognise the need for psychological balance.

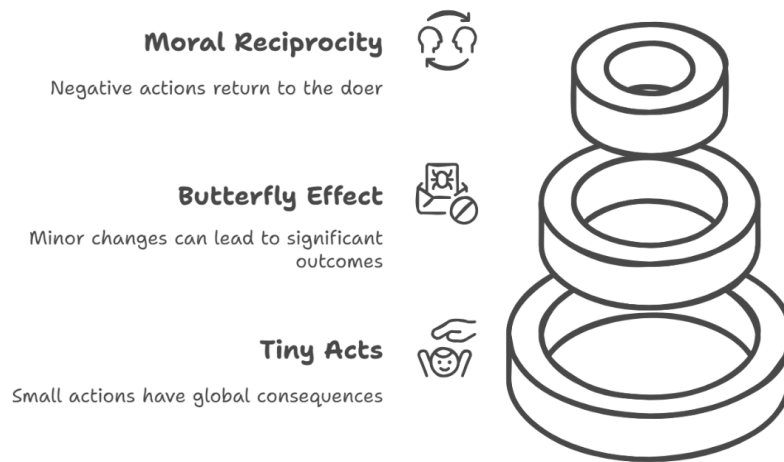
In this context, the Principle of Resonance aligns with the Theory of Continuity, suggesting that all of existence consists of a limited set of elements intertwined. Continuity within the Theory of Influence supports the idea that each element affects every other. According to orbital laws in physics, molecules follow a distinct pattern when interacting; hence, molecules that are close together or influenced by an external force affect others in proximity.

Building on this concept, the psychological theory of *Therapeutic Words* posits that countless people may play a role in an individual's mental illness. Understanding these influences is essential for effective healing. This law suggests that even the therapist and the patient mutually impact each other, often in profound ways. Sigmund Freud recognised the importance of emotional connection in therapy, affirming the intense bond between therapist and patient.

Understanding the Theory of Influence also changes our behavioural approach; we learn not to harm others, as this harm ultimately affects ourselves. This mindset alters one's perspective of existence. The Theory of Continuity allows one to see interconnections, while the Theory of Influence reveals how the entire world responds to individual actions. In line with physicists' perspectives, even the act of moving a pen has a universal impact, as it displaces molecules, influencing the wider cosmos.

Extending this approach to psychology could lead to significant breakthroughs, deserving comprehensive exploration in separate works. Finally, an abstract but perhaps emerging theory suggests that as scientific approaches such as homoeopathy and acupuncture gain traction, a broader recognition may develop that the universe holds a profound connection to its Creator or to other worlds, leading to miraculous healing and actions beyond rational comprehension. Although initially conservative, this theory will not be applied in early stages of the *Therapeutic Words* school but is introduced to encourage future generations towards a realistic view of existence.

The Ripple Effect of Influence



Theory of Surrender

After considering five foundational theories, supported by scientific evidence, we arrive at the profound realisation that human understanding of existence remains incomplete. Humanity exists within a system where all entities are interlinked and mutually influenced. Thus, no human, isolated, can independently influence an event or phenomenon, as we are bound within an interconnected structure.

In the Theory of Estrangement, we concluded that humans arrive from an enigmatic source, only perceiving the parts of reality granted to them, leaving an incomplete understanding of existence. We discussed the problem of evil and considered that solutions to suffering might reside in parallel realms.

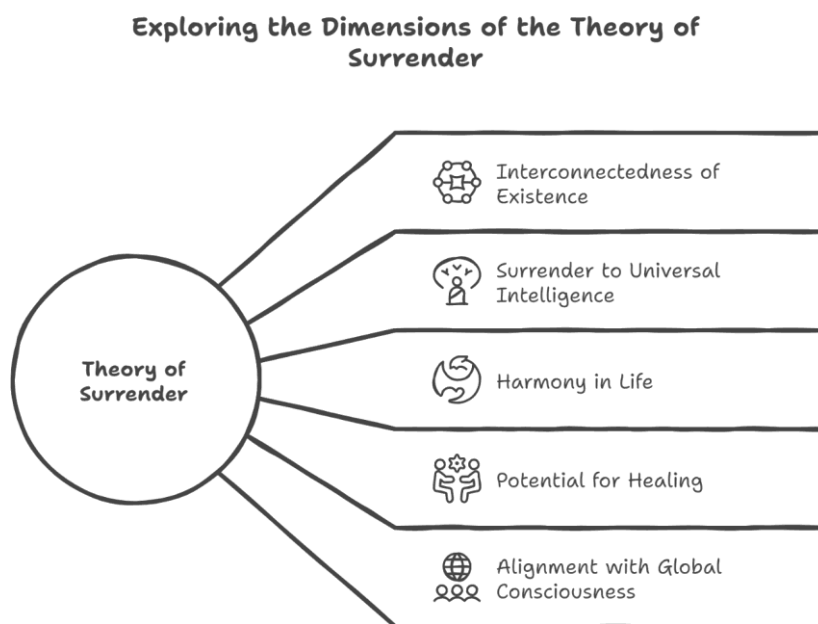
Given this perspective, how should a person live? Is it even possible for an individual to take control of their life? The Theory of Surrender does not deny human agency but offers a mystical response: Why not entrust our lives to the larger, intelligent structure that encompasses us and allows this system to harmonise our lives?

From this viewpoint, individuals often make life challenging by attempting excessive control. I came upon this theory in a moment of meditative whirling, similar to the practice of the Mevlevi Order. As long as I tried to control my movements, I would stumble. The mental effort obstructed my turning, with inner dialogues hindering my flow. However, when I surrendered to the universal intelligence, I began to spin freely, as if embraced by an unseen presence guiding my movements. This experience led to the realisation that mental interference often causes harm, and if we yield to the universe's continuity and influence, life may manage itself with ease.

Returning to physics for answers, the ordered movement of planets and satellites, driven by a higher intelligence, reflects this same principle. Observing such order is a testament to the universal intelligence. This understanding prompted thoughts on unconventional treatments, leading to discoveries that individuals who surrender to the wisdom of the *Global Consciousness*

might even see physical ailments alleviated. The experience of patients treated through alternative methods confirmed this.

This book refrains from judging these domains but remains focused on psychological healing, insisting that if individuals align their mental vocabulary with these six theories, they will experience a transformed life. Future scientific discoveries might further validate this approach, perhaps even leading us to uncover parallel worlds.



Considering the often-speculative nature of such theories, further elaboration here is unnecessary. However, we believe that this perspective will soon gain widespread acceptance.

The six principles of the *Therapeutic Words* approach require practical application. Simply reading about them may have limited impact, so we aim to address the following questions:

1. What is a word?
2. Who or what is a human?
3. What are human personality structures?
4. Where does a word reside in the human mind, and how does it shape one's personality?
5. What is the impact of word loading on one's personality?
6. What process is necessary for healthy word-loading and for transforming human consciousness?

Engaging with these theories marks the gateway to the *Therapeutic Words* school. To fully comprehend this school, we must practically harness the power of words to alter the behaviours of those in crisis. Hopefully, we will deepen our understanding of words in this process!

The Final Word

As we reach the conclusion of this journey through the essence of "Psychotherapist's Words," we stand at the threshold of deeper understanding. Throughout the pages of this thesis, we have ventured into the power and influence that words hold over our thoughts, behaviours, and emotions. We have explored the foundational concepts, including the nature of words, the human mind, and the ways in which words shape our personalities and perceptions of the world.

In this final chapter, we summarised the core theories of the "Psychotherapist's Words" school, including the Theory of Homesickness, the Opposites Theory, the Incomplete Representation Theory, the Continuum Theory, the Impact Theory, and the Surrender Theory. These six theories not only form the bedrock of this approach but also offer fresh insights into how words affect us on a deeper, often subconscious, level.

However, this book is merely the beginning. The theoretical concepts explored here lay the foundation for a new way of thinking about and applying therapeutic methods. In future works, I will delve into the practical applications of these ideas. The transformative potential of word loading, the heart of "Psychotherapist's Words," will be brought to life in workshops, exercises, and practical tools designed to help individuals harness the true power of words.

As we look to the future, the ideas presented in this book will likely continue to evolve, growing and expanding as new research and practical applications emerge. The "Psychotherapist's Words" school is in its early stages, but it is a school of thought poised to reshape the way we view human psychology and healing.

I invite you to continue this journey with me as we move from theory to practice and begin to see how the words we speak, think and hear can profoundly change our lives. In upcoming books and seminars, I will explore how to use these insights to unlock the potential for healing, transformation, and growth.

Thank you for joining me on this exploration of words, and I look forward to the future we will build together with them.

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- C - Cognitive Therapy:** Beck, A.T. (1967, 1979) revolutionized mental health with a focus on thoughts influencing emotions.
- D - Dialogic Self:** Gergen, K. J. (1999) examined social construction and relational approaches to identity.
- E - Ecological Systems Theory:** Bronfenbrenner, U. (1979) introduced a framework connecting individual development to environmental contexts.
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- O - Optimism:** Seligman, M.E.P. (1991) studied learned optimism as a path to resilience and well-being.
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- Q - Questioning Authority:** Derrida, J. (1976) challenged structuralist ideas with *Of Grammatology*.
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