


Dualism and Dialectical Approach in Dynamic Psychotherapy: Theoretical Basis and Clinical Experience

Dinamik Psikoterapide Dualizm ve Diyalektik Yaklaşım: Teorik Temel ve Klinik Deneyim

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ABSTRACT

Dualism is the coexistence of two opposing features that are interconnected but structurally different. Dialectical thinking is a way of thinking that focuses on overcoming the contradictions between opposites in the same whole. In other words, dialectics is to reason on at least two contradictory assumptions by doubting the accuracy of one-dimensional appearances of even the phenomena that are thought to be clear and precise at first glance, and to reach a consensus by overcoming the dilemma with the subsequent analysis process. Dualism, the coexistence of opposites, may be a characteristic mental feature of patients with borderline personality organization. The dualist perspective can also explain the splitting and other related defense mechanisms underlying the borderline personality organization. In these patients, two thoughts that seem to be completely opposite to each other can be integrated with a dialectical approach due to the effect of the splitting defense mechanism. The dialectical style, which focuses on the harmony of opposites and is dynamic and fertile in itself, is thought to be suitable for dynamic psychotherapy. The dialectical approach can guide the restructuring of the pathological mind, which is almost divided between two contradictory propositions in dynamic therapy, which has difficulty in understanding duality. Consider By employing dialectical thinking, patients can develop new perspectives, diverging from their traditional and customary approaches. This process allows them to arrive at new syntheses and achieve personal growth. Dialectical thinking style, which emphasizes that the same thing can have both good and bad sides, can spread from the therapy room to other areas of life over time and reduce the emotional irregularities experienced. Dialectical approach is a method used in psychotherapy.

Keywords: Dualism, dialectical approach, dynamic psychotherapy

ÖZ

Dualizm birbirine bağlı fakat yapıca farklı niteliklere sahip olan iki karşıt özelliğin iki bir arada bulunmasıdır. Diyalektik düşünce aynı bütün içerisinde bulunan karşıtlar arasındaki çelişkilere üstesinden gelinmesine odaklanan düşünme tarzıdır. Bir başka ifadeyle diyalektik ilk bakışta açık ve kesin olduğu düşünülen fenomenlerin dahi tek boyutlu görünümünün doğruluğundan şüphe duyarak, en az iki çelişik varsayım üzerinden akıl yürütmek ve sonraki analiz süreci ile ikilemi aşarak uzlaşma sağlamaktır. Dualizm, yani zıtlıkların bir arada bulunması durumu, sınır kişilik örgütlenmesine sahip hastaların karakteristik bir zihin özelliği olabilir. Dualist bakış açısı yine sınır kişilik örgütlenmesinin temelinde bulunan bölme ve ilişkili diğer savunma mekanizmalarını açıklayabilir. Bu hastalarda bölme savunma mekanizmasının etkisiyle birbirine tamamen zıt gibi görülen iki düşünce diyalektik yaklaşım ile bütünleştirilebilir. Zıtlıkların uyumuna odaklanan kendi içinde dinamik ve doğurgan olan diyalektik tarzın dinamik psikoterapiye uygun olduğu düşünülmektedir. Diyalektik yaklaşım dinamik psikoterapide birbirine çelişkiler içeren iki zıt önerme arasında kalan, dualiteyi anlamakta zorlanan adeta bölünmüş patolojik zihnin yeniden yapılanmasına yön verebilir. Diyalektik düşünce, hastanın geleneksel, alışagelmış ve her zaman yaptığından farklı olarak yeni bakış açıları geliştirmesine ve böylece yeni sentezlere ulaşmasına yardımcı olabilir. Aynı şeyin hem iyi hem kötü yanlarının olabileceğine vurgu yapan diyalektik düşünme tarzı zaman içerisinde terapi odasından hayatın diğer alanlarına da yayılarak yaşanan duygu düzensizlikleri azaltabilir. Diyalektik yaklaşım psikoterapide kullanılagelen bir yöntemdir.

Anahtar sözcükler: Dualizm, diyalektik yaklaşım, dinamik psikoterapi

Introduction

Nowadays, the non-contradiction principle of classical logic, “something either exists or it doesn’t”, has lost its validity, at least in part (Bağ 2022). Homogeneity and transparency have given way to paradoxical understandings in which uncertainty and contradictions are inextricably intertwined. Newton’s view of “a world living in absolute time and space” has been abandoned, and instead of the understanding that “time is the same for everyone”, Einstein’s understanding of the relativity of time, “accelerating or slowing down according to the person” has been accepted (Çelik and Ekşi 2008, Bağ 2022). However, the conflict between old traditional values that act with the idea of “protecting what exists” and modernity that turns to the new and “rejects the solid” has become inevitable (Tekin 2010, Özdemir 2019). On the other hand, the spirit of the time (zeitgeist), which progresses by carrying contradictions within itself, has forced people to abandon the search for certainty, to adopt flexibility, to share authority, and to live in harmony with differences and diversities (Şenel and Gençoğlu 2003, Saygın 2016).

Since ancient times, there have been those who have evaluated the formation of the universe on the basis of the struggle and unification of opposites. Existence occurs together with its opposites, flows like a river and then becomes one (cosmos). Dialectical understanding means that opposing thoughts come together and form a new composition/synthesis based on the principle of “Everything is known through its opposite”. Because it is inevitable that opposites can be seen in the operation of dialectics in different areas of life. Dialectics is also the ability to see the positive in the negative, and the transformation of opposites in thought into a new understanding as a result of their interaction. From this perspective, dialectics can also be understood as a method of understanding unity in multiplicity (Yeşilçayır 2023). Dialectics does not express an end and stagnation, the beginning is used in a logical sense, not a temporal sense. Concepts constantly interact with each other and gain new meanings with a dialectical dynamic. This movement does not continue as a linear progression, but as dimensional fluctuations and a cyclical flow that goes on forever to reach integrity. The dialectical process continues until perfection is achieved, believing that it always leads to something better than the previous one (Bozoğlu 2017). Dialectical thinking does not contradict critical analytical thinking, which aims to reach an unbiased, evidence-based conclusion by breaking down the subject that is being addressed and difficult to grasp into pieces, thinking about each piece separately, combining the data obtained, and testing assumptions (Orhan 2021). This article aims to discuss dualism and dialectical approaches in dynamic psychotherapy together with theoretical basis and clinical experience.

Dualism

Dualism, derived from the Latin duo/two, is in its most basic sense the coexistence of two opposing elements or principles, two types of being, that are interconnected but have structurally different qualities. This dual understanding of being is commonly represented in Chinese philosophy by the Yin and Yang symbols (☯) which symbolize good and evil. The whole formed by the opposites has one side black and the other side white, and there is a white dot in the black and a black dot in the white in the middle. It shows existence as a dynamic interaction of opposites that flow into each other and can transform into one another. The fact that there is light and heat in the night and cold and shadow in the day may suggest that opposites can be intertwined (Fang 2012, Ermekbaeva 2014).

Dualism describes the existence of opposing dualities, defining each other, and having certain relationships between them, not as scattered and random, but as nominal (presupposition, assumption) (Doğan 2014). Universalism, that is, the understanding that universal generalizations valid at every point of time and space are true, has been the fundamental perspective of subjective interpretation of reality. It is explained as the fact that appearance and reality can be different, that reality has a probabilistic structure, and that it can actually happen and change at any moment. The post-structuralist approach, which argues that there is an indeterminacy between action and reaction, that Cartesian dualism, mind-body dualism, are actually separate images of the whole; that the distinction between object and subject is not rigid, and that knowledge of reality does not contain certainty, may be among the desired goals to be achieved in psychotherapy. Thus, the patient can understand that the distinction between concepts is not so clear and that their own truths may also be wrong (Toprak 2022).

Duality has emerged as an effort to understand and explain individuals and societies that contain opposing, opposing tendencies (Açık Turguter and Karaca Evren 2019). Dialectics, as a way of thinking against dualism, is to reason on at least two contradictory assumptions, to doubt the accuracy of one-dimensional appearances of even phenomena that are thought to be clear and definite at first glance, and to overcome the dilemma and reach a compromise through the subsequent analysis process (Dereko 2011, Açık Turguter and Karaca Evren 2019).

Dialectical Thinking

Dialectics means the art of discussing everything skillfully and delicately, the method of researching and reaching truths through reasoning (Erem 1977, Gariper2010). In Plato, dialectic is the art of making a definition based on concrete facts and then verifying the definition through other examples (Erem 1977). Considering that in psychotherapy, it is often necessary to address the same point repeatedly and support it with different arguments in order for the patient to gain awareness on a subject, it can be said that this definition is appropriate. Dialectics is also addressing the issues in question within a methodological framework rather than a haphazard approach (Tekin and Karaslan 2023). Dialectics is almost always related to logic, and it is seen that it can be used synonymously with logic in some sources (Erem 1977; Karabela 2013).

In previous studies, it is seen that an integrative dialectical approach has been suggested for psychoanalytic concepts and theories such as the unconscious, self-consciousness, subject, object relations and intersubjective (Faimberg 2012, Navon 2015, Herzovich and Govrin 2021). According to these studies, the investigation and examination of contradiction (duality) is at the center of dialectical thought. Because it is believed that contradictions can serve as a springboard for new advances. In addition, there are studies that argue that the dialectical perspective is the best approach for many cases (Faimberg 2012).

Dialectics and Negation

According to Hegel, the essence of being is contradictions. According to him, if there were no contradictions, there would be no being. Every proposition brings with it its opposite, negation-negation-denial. While the dialectical method accepts that there are contradictions between things, it sees this as only one aspect of being, the other side is more important. Internal contradiction is the root of all movement and vitality. Harmony arises from opposites. Nothing emerges without its opposite. In order to reach a conclusion, to make a definite decision, it is necessary to consider its opposite, to look at the event from the opposite, otherwise it will be incomplete. In order to be innovative, it is necessary to use dynamic dialectics. Because there is no immutable truth in dialectical thought. Every truth brings with it its opposite, and thus a falsifiable relative synthesis is reached (Erem 1977, Herzovich and Govrin 2021).

In a speech explaining a subject in detail or in a problem that needs to be solved logically, it is expected to make an affirmation first and then a negation. Thus, one meaning can be compared with another meaning to emphasize the certainty of the idea. Ibn Sina stated that negation cannot be considered on its own, but should only be considered as the absence of an affirmation. The meaning of seeing is mentally present in blindness, and blindness can only be defined as the absence of seeing. Since it is impossible for two opposing possibilities to coexist, this does not make the predicate of seeing present in the fact of blindness, but only makes it a part of the information in question. In the expression "The tea is not sweet," "sugar" is effectively eliminated. The fact that there cannot be a union is also explained with the analogy of odd and even numbers. The presence of the odd number three in 4 (3+1) or the even number "4" in 5 does not necessitate the coming together of oddness and evenness and the qualification of 4 with both oddness and evenness. Similarly, the presence of affirmation within negation does not make it positive; the two only exist together in the mind (Saman 2022). Dialectical logic, unlike classical logic that advocates the understanding that "a proposition is either true or false, there is no third possibility", includes contradictions (Navon 2015). Contradictions are defined as propositions that can be true and false at the same time (Karabey 2019). The dynamic dialectical perspective may bring a different approach to confronting patients with their contradictions, especially those caused by the splitting mechanism. In fact, the main thing we are trying to do here is to help the patients' minds understand the contradictions of life.

The Principle of Non-Contradiction

According to Aristotle, the most definitive principle of existence, the principle of non-contradiction, states that it is impossible for the same quality to belong and not belong to the same subject in the same respect at the same time. The psychological definition of the principle of non-contradiction states that we cannot have contradictory thoughts at the same time. With basic logic, for example, we cannot think that an object is both bad and not bad at the same time. According to dialectical logic, this definition is not absolutely true, it is only empirical knowledge, personal experience knowledge, and can change over time with new experiences that a person can gain (Karabey 2019).

When we look at its descriptive features, everything that seems static begins to fill with life like a drop of water when examined under a microscope. Similarly, the categorical claim that something is like this and not otherwise

can become dynamic when we give a detailed description of its logical structure. In dialectical logic, when the formation and existence that are initially considered logical, for example, are examined in more detail, stasis and certainty (the predicate "is") give way to the meaning of continuing, dynamic (it continues to be, is becoming; being-becoming) (Mihalits and Valsiner 2022).

Quality and Quantity

According to Hegel, quality can be determined through its opposite (negation, negation). A thing now becomes the opposite of its opposite (it is not a thing) (negation of negation, double negation, the key to dialectical thought). An existing thing thus constitutes a quality. Quality can be determined by setting a boundary between itself and the other. As far as it goes, the meaning of our "national identity" as a constructed quality requires oppositions fed by others, neighbors, enemies or spies. The relationship between quantity and quality can be understood from the example of a dotted line. As the dot moves inside the line, it forms a line and itself disappears. The line again moves in different ways, showing straight and curved characteristics. In this respect, quantity is a quantitative expansion that can take different qualitative forms, like a point that moves and forms lines (Orman and Sözer 2010, Mihalits and Valsiner 2022).

Subjectivity and Self-Consciousness

In traditional philosophy, the individual was not aware that he could be a subject who could think about himself. Thought was seen as an objective tool that did not contain subjectivity and was used only to obtain knowledge. With the modern philosophy that developed under the leadership of Descartes, the subject-centered understanding of thought emerged. The distinction between thought and reality gradually turned into an effort to understand the relationship between the subject and the object. The subject's search for defining both its own structure, in other words its own content, and its object according to the relationship between them became apparent. The question of what kind of a method could obtain knowledge in the subject-object relationship arose. Thus, it was aimed to determine the conditions for the emergence of knowledge. In dialectical logic, concepts go beyond the classical meaning, intertwine, the subject is no longer the sole owner of knowledge and the object is no longer its passive element. Mutual role changes are experienced continuously, the subject becomes the object and the object becomes the subject (Ay 2003, Minolli and Tricoli 2004).

Hegel argued that the duality between (subjective) thought and (objective) reality could only be resolved by addressing it dialectically. In Hegel, external reality returns from nature to human consciousness and manifests itself in human consciousness through behavior. The task of self-consciousness is to realize that objective reality, which seems foreign to it at first glance, is actually hidden within subjective reality. In this way, the subject can gain a feature that can accommodate difference and negativity rather than creating a closed and definitive reality. The subject can eliminate the feeling of negativity and opposition it experiences not in a linear way, but as a result of the dialectical movement of affirmations and negations by going beyond identity. The main purpose in Hegel's philosophy is to try to overcome the oppositions in the thought system within a process of formation and change. Negation is the subject's going beyond its own truths and returning to itself after gaining a social content. In other words, the subject can only reach an objective level of reality in alienation and alienation through the negation it directs towards its own existence in the form of "I am not right."

Dialectics as a Way of Thinking

Dialectics (doublethinking, Safran 2012) is a style of negotiation that focuses on the contradictions between opposites within the same whole and how to overcome them. A negotiation can begin with a basic proposition (axiom) that is self-evident and therefore does not need to be proven and is the premise of other propositions. Dialectics are systematic in nature. It is accepted that contradictions that contradict each other belong to the same whole. Instead of elements belonging to different wholes, only parts of a whole can be in dialectical relationship. In systems X and Y, A and B and C and D are contradictions that lead to tensions and possible breakthroughs belonging to different systems, dialectical leaps to a new systemic organization, respectively. The contradictions of each system are internal; while A and B are for X, C and D are for Y. In order for any contradiction to exist, there must first be a relationship-closeness between them. In order for A to contradict B, they must not be parts belonging to different systems, but both must be parts of the X system in a relatable context. However, if systems X and Y become sub-parts within a supersystem Z, only then can it be possible for small sub-parts to be contradictory within themselves (in the form of A/B and C/D combinations). Conflicting parts do not lead to disintegration, fragmentation, alienation, or exclusion, but rather to the understanding of

a mutually inclusive and holistic relationship. As such, conflicting parts can be in tension with each other, which can make it possible to address the issues of the transformation of mutually involved parts into a new relationship. It can be said that the dialectical style, which is dynamic and productive in itself and focuses on the harmony of opposites, is suitable for psychotherapy (Mihalits and Valsiner 2022).

Three stages of dialectical thought are defined; in the thesis stage, the “I” that has not yet reached self-consciousness, in the second stage, the antithesis stage, the “I” encounters the “other that is not me” in order to reach self-consciousness. In the third stage, the synthesis stage, there has been a “I” that has reached its own self-consciousness. In this sense, the existence of “I” is only possible with other “other selves” (Minolli and Tricoli 2004, Tülüce 2021).

Use of Dialectics in Psychotherapy

Dialectics is a word of Greek origin and means logical, logical reasoning, discussion, and conversation that includes refutation (Çiçekdağı 2016). It can also be understood as progressing through the subject with questions and answers. Some philosophers have used this concept in subjects related to opposites (Sargin and Sargin 2015). While a dialectical proposition defines a provable definite truth that almost everyone accepts, in one sense; it can also include probabilities that allow predictions on the relevant subject from another perspective. Therefore, dialectics can be considered as a technique that teaches how to talk about objects, facts, and even everything within the framework of logic. The dialectical approach tries to clarify the subject it deals with by using basic principles such as reasoning, comparison, inference, and proof through the propositions it exemplifies. Accordingly, the person is forced to reach a valid conclusion by indirectly using probabilities rather than in a didactic (educational) way. The speaker (dialectician) should be able to explain what he means in the points that are not clear enough by making additional comments in the context in which he says it. With all these indications and other meanings it contains, the dialectical approach is a method used in psychotherapy (Short et al. 1997, Anchin 2008, Kousholt and Thomsen 2013, Navon 2015, Dafermos 2021).

In dialectical behavioral therapy, dialectics expresses that truth can only exist together with opposites. Therapy argues that two opposing ideas can be true and integrated into each other. Thus, a synthesis that includes opposites (thesis and antithesis) can emerge. The synthesis that emerges will turn into a new thesis and can turn into a synthesis again together with the antithesis. In this respect, reality is not static in dialectical behavioral therapy; it is a dynamic concept that includes change within itself. When using the dialectical perspective, it is not necessary to make personal truths originating from the client's inner experiences logical and consistent. On the other hand, it is an important task of the therapist to accept individual thoughts as they are and include them in the dialectical process (Linehan and Wilks 2015, Kuşlivan 2021, Doğan and Yılmaz Bingöl 2023).

Here, the term dialectics refers to the fact that some truths are universal and others can change depending on the conditions. Dialectical behavioral therapy tries to explain to patients with borderline personality disorder that life is not made up of a single color and that even different thoughts can be true at the same time. In these patients, two thoughts that seem completely opposite to each other due to the effect of the splitting defense mechanism can be integrated with the dialectical approach. The therapist can dialectically approve a client who is angry with his mother. “You are both angry with your mother and you love her very much. It is understandable that you want to talk to her even though you are angry.” Dialectical behavioral therapy shows neither the empty nor the full side of the glass; according to him, the glass is both empty and full. The dialectical way of thinking, which emphasizes that the same thing can have both good and bad sides, can spread from the therapy room to other areas of life over time and reduce the emotional irregularities experienced (Linehan and Wilks 2015, Karaman 2019, Bayram Kuzgun 2023).

It is stated that the dialectical approach contributes to abstract thinking in psychology, forces a change in the one-way (monistic) perspective, fills the semantic gap between contradictory ideas by offering a multi-dimensional method and thus transforms the assumed reality (Kousholt and Thomsen 2013, Dafermos 2021). In this way, a person can learn to cope with mental dilemmas (paradoxes), manage crisis processes, bring a consistent balance to their behavior and manage to continue their personal development. As an active part of social life, they can avoid misunderstandings in interpersonal relationships and achieve dynamic harmony instead of mechanical and static interaction with people (Holzman 2013, Navon 2015, Linehan and Wilks 2015).

Dialectics as a Way of Understanding Oneself

According to Hegel, the development of consciousness occurs through the forms of perception (Gestalten), intellect and self-awareness, that is, self-consciousness. In other words, consciousness has forms related to

perception, intelligence and self-consciousness. Our emotions can be elicited by a logical reason that comes from the perceived object or from the intellectual consciousness and can be explained by the cause-effect relationship. As a result, emotions that arise from self-consciousness are connected to perceptions and thoughts that have personal meanings (Minolli and Tricoli 2004). Self-consciousness is vital for us to understand ourselves as individuals and our relationships with others. According to Hegel, only self-consciousness can overcome the duality between subject and object, self and other.

According to Gestalt therapy, the task of the self is to establish its own integrity, to know what it wants and to be in contact with its own organism and environment in order to receive it. The self is within the boundaries of the organism, but the boundary itself is not isolated from the environment; it comes into contact with the environment, and as such, the self belongs to both the environment and the organism. Therapy, by its origin, argues that internal processes such as thinking and feeling are a product of interaction with the external world and other people. When considered together from a dialectical perspective, the points of intersection of the internal and external worlds, which are different dimensions of self-organization, constitute dynamic psychological phenomena (Denham-Vaughan, 2005, Yılmaz 2022). These psychological phenomena are essentially conversations between two people and based on mutual interaction (Daş 2012).

This approach defines the world as “the field of experience in which I find myself (I). Here, the body (I) is neither subject nor object, but a form of existence that affects all other knowledge. Thus, internal organization can be formulated as the self-becoming more open to the outside world and other people, like the therapist being present with his clients. In the Gestalt psychotherapy self-model, the concepts of inside and outside cannot be divided, to claim otherwise is to adopt a false dichotomy. Just as the horizon is the line where the sea and the sky meet; similarly, healthy self-organization is the balance that occurs as a result of the interaction of internal orientations and external forces. Dialectical logic advocates a hermeneutic understanding of the self, in which what is interpreted as inside and outside-other is determined by both the perspective and the experiencers.

Hermeneutics, which means interpretation, emerges as a method of interpretation used to make the dialectically incomprehensible understandable. In traditional Greek mythology, Hermes is a link between the sky and the earth who interprets the messages of the gods and conveys them to people. Accordingly, Hermes is the determinant of the dialectic of difference and sameness between two very different meanings and discourses, such as the divine and human level. Here, the reality of the knowledge does not change, only its expression changes (Kocamaz 2018). Hermeneutics argues that knowledge in human sciences cannot be as clear as in natural sciences, that human behavior needs to be understood, not explained, and that behavior should be interpreted within a cultural and historical context (Sandage et al. 2008).

The hermeneutic method (interpretation) can help to understand psychotherapeutic processes more comprehensively, including personality, psychopathology and change mechanisms, as well as the ontological (existential) purpose of humans, by accepting different but basic assumptions than the experimental method (Anchin 2008, Safran 2012). Here, instead of evaluating information as contradictory elements, one immutable and the other immeasurable, the primary aim should be to analyze the data as a methodological variety and combine similarities through analysis (Kousholt and Thomsen 2013).

Dualism and Dialectical Approach in Dynamic Psychotherapy

The point of re-emergence of dialectics is the distinction between the self and the non-self, the other object. At this point, it is accepted that the latter is the antithesis of the former, that is, a counter-claim put forward against a claim. Both are opposites, contradict each other, and form a whole, as one cannot exist without the other. In order to be able to say I, the other must exist. The antithesis can make it possible to reflect on the thesis, that is, to understand the self. The person needs to distance himself by taking an imaginary external position (non-self), so that the view of the self can gain some distance of vision. From this perspective, it can be seen that conflict can be inevitable in the interaction between the person (subject) and the important people in his life (object), who are parts of the same system (Mihalits and Valsiner 2022).

In dynamic therapy, asking the patient for evidence to show that his/her own opinion is wrong or contradicts the truth between two opposing propositions, considering the possibilities and opening the opinion put forward through question and answer for discussion and testing may make the patient doubt his/her own opinion over time. In fact, the patient expresses his/her subjective beliefs that he/she believes to be self-evidently true rather than opinions based on sources and supported by evidence. The patient may realize in the early moments of the discussion that he/she cannot prove his/her claim, that it is based on disconnected clues and that it contradicts the rules of logic. The patient may understand that information that is not based on solid foundations and has

not been thought through thoroughly should not be used, and that it may be incomplete and erroneous (Demir 2012).

Dualism and/or duality, the coexistence of opposites, can be a characteristic mental feature of patients with borderline personality organization. If we evaluate it as a symptom, sign, or clue, it can be strikingly noticed in interviews. "How come my mother and/or father love me very much on the one hand, and yet can get angry at me on the other hand? If they love me so much, they shouldn't be angry. If they get angry, it means they don't." These statements that we may encounter in psychotherapy may be typical examples of duality. The fact that only one of the seven siblings who grew up in the presence of a tense, depressed mother and a critical father has a borderline personality organization can be explained by the dualistic perspective: a child who cannot (or cannot) understand that opposing feelings such as love and anger can coexist in their parents at different times may develop psychopathology.

The dualist perspective can also explain the splitting and other related defense mechanisms underlying the borderline personality organization. The failure to integrate good and bad object identifications or positive or negative introjections, which are initially formed separately under the influence of libidinal and aggressive drive derivatives, may later lead to their use for defensive purposes. These mechanisms protect the "me" from internal psychic conflicts by keeping a drive derivative, the ideational representations of a drive derivative, or both away from the conscious "me", and thus anxiety is prevented. Under pathological conditions, contradictory ego states are revived alternately, and identity disorganization occurs because the integration processes that normally take the form of a stable ego identity are damaged. Normally integrated self and integrated object representations ensure the realization of a sense of continuity over time and under changing conditions. From this perspective, the most important setback in borderline personality development is the inability to synthesize positive and negative introjections and identifications (Kernberg 2016).

Dialectics is an approach that explains the truth as "Everything is somehow interconnected, everything contains its opposite within itself, the only thing that does not change is change itself, change in human-human interaction is mutual (transactional)" (Budak and Kocabaş 2019). A person with a dialectical way of thinking believes that in addition to universal absolute truths, there may also be a relative reality that can vary depending on the situation. In other words, they can consider the opposite of the current perspective as true. The dialectical perspective can see both the full and empty side of the glass. The dialectical approach can reduce the feeling of being absolutely right (duality) in psychotherapy, especially in patients with borderline personality organization. They can experience change by accepting the fact that they can sometimes be wrong (Short et al. 1997, Sargin and Sargin 2015, Çelebi 2017).

Therapeutic approaches, especially psychodynamic ones, deliberately work in the gap between A and B. Psychotherapeutic treatments benefit the patient by re-elaborating the ordinary relationships he or she experiences in daily life in structured sessions. The dynamics of these relationships are discussed in the patient-therapist interaction, thus forcing personality development. Dynamic psychotherapy is based on defense mechanisms and conflict theory. A person who cannot resolve a so-called internal conflict protects himself/herself by using defense mechanisms. However, in return, his/her personal development is blocked. When we look at defense mechanisms from a developmental psychology perspective, it can help us gain insight not only about that point (T0) and even after (T1), but also about the dynamic processes that have been going on in the mind in the meantime. The person can say, "This is not me." So much so that after a certain period of time, the person starts talking to himself/herself constantly in his/her mind. Perhaps, he/she can enjoy the emotional comfort of being open to infinity by going back and forth between thesis and antithesis and synthesis about daily events. He/she may have overcome the shackles in his/her mind, become a calm person who can think about different aspects of events and control his/her emotions. Moreover, he/she can start using the advantages of this in his/her daily personal life (Mihalits and Valsiner 2022).

Dialectical Dynamic Therapy

The dialectical way of thinking, which is considered a high stage of cognitive development, can be defined as "achieving an integrative result by accepting that opposites can coexist". According to the German philosopher Hegel (1807), self-consciousness is the person's awareness of how someone else sees him/her. He stated that introspection alone is not enough for this. In the event that two people come face to face, each may consider the other as a threat. When this state of conflict is redefined, a different self-consciousness may occur. Dialectical dynamic therapy progresses by detailing mutual perspectives and thus uses interpersonal relationship styles as a means of change. According to Vedat Şar, the dialectical discourse in the dynamic therapy of dissociative identity disorder is the mutual discussion between the master and the slave. Accordingly, in the therapy

environment, mutual role changes are made between the main part of the self - the master - and the divided part - the slave. Despite the master's "masterly" claim that life should be rational, the slave is in a "hysterical" state that he/she cannot emotionally accept the experiences he/she has. In contrast to analytical discourse, in dialectical discourse, under the direction of the therapist, the master allows the slave to dissolve in the face of the weight of the external world reality. Thus, the steps towards mental integration in the self are taken (Şar 2022a).

In dialectical dynamic therapy, the patient's subjective reality is a precondition for integration. For this, he/she must accept his/her past. In order for mental fragmentation to be reversed, the patient must understand that the reality of the external world does not match his/her own. Evaluating the subject under consideration from different internal perspectives helps integrate the knowledge he/she has. The patient's realization that the pathological perspective he/she has had for years is due to the diagnosed disease can be a great advance in the psychotherapy process. In addition, in psychotherapy, the patient's experience of looking at himself/herself objectively can provide insight and reduce emotionally unfounded fears.

Dialectical thinking is used in the process of reprocessing mental accumulation. According to Shar, knowledge is reproduced with equal cooperation between the master and the slave. The therapist takes a position that allows the master to be questioned by the slave in the patient's recovery of his/her primary identity, supports and approves the processes, and provides guidance when necessary. This method, in which the different sides of the self in terms of class actively play opposing roles, is expected to be motivating, hopeful, and accelerate healing. Shar states that the dialectical way of thinking will facilitate the understanding and mental digestion of the traumatic event encountered.

Şar (2022b) asks whether the term "reaction" used in previous periods in psychiatry refers to the reaction itself or its extreme, a rebellion against a disordered family or an unjust world. Şar reminds us that patients historically classified as neurotic are stuck in assumed developmental periods, have rigid/immature defenses that distort the perception of internal and external reality, and have permanent personality traits. He emphasizes that trauma is related to internal evaluation processes rather than external events. He says that acute reactions to traumatic stress have a long-term place in the affected person's autobiographical memory, so there is almost no such thing as "acute".

It is important that Şar draws attention to the fact that there may be a dissociative disorder that has not been diagnosed due to trauma and can be treated with psychotherapy in the group defined as personality disorders. According to him, such patients need to be provided with an opportunity (with the help of a therapist) to look at themselves objectively in a safe environment (therapy). Thus, if the procedures are carried out correctly in a harmonious collaboration, the patient can gain strong insight. He may notice that there is dissociation and perceptual differences when traumatic memories are revived. At these moments, he can watch as an outside observer how the inner world goes into alarm and tries to protect him from the perception of threat in order to protect himself from the outside world. Even he himself may experience surprise and even admiration in the face of what is happening to him. Since he is the narrator of the event he experiences, he can be both the object, the subject and the observer of the event and gain different perspectives.

At the point Vedat Şar has reached, dialectical thought, which includes thesis and antitheses in order to reach a creative and integrative synthesis without omitting the rules of logic, and accepts that opposites can coexist, has become a tool that facilitates psycho-traumatology treatment. Şar, referring to Lacan, states that knowledge conceals the truth, that scientific impositions should not direct the truth, that the questions of the therapist, who represents authority, dominate the current understanding of psychotherapy, that a paradigm change is required, and that a working environment where the patient can ask questions to himself can be provided through dialectical thought. According to Şar, neither the questions asked nor the analytical answers given are sufficient for a traumatized individual. He argues that dynamic therapy, which focuses on the inner world of the dissociative patient, is more appropriate. In therapy, the patient can reach the integrity of the self, which can think dialectically thanks to opposing roles. The dialectical style should be used not only in the patient's thinking and emotional areas, but also in his communication with the therapist. The positive aspects obtained can spread and adapt to all areas of life.

Discussion

In dynamic psychotherapy, the aim is to integrate the completely good and completely bad object representations that are separate in borderline personality organizations, to reduce contradictory self-experiences and to create a stable self-identity (Kernberg 2016). An attempt is made to systematically reveal the

unconscious communication and behavior patterns that originate from the person's interaction with their parents in early childhood (Kernberg 2016, Zümbül 2021). In therapy, attention is paid to choosing conversation styles that can help the patient evaluate their personal reality more objectively and to think about the inconsistent feelings, thoughts and behaviors they exhibit. The dialectical approach can guide the restructuring of the pathological mind, which contains contradictions and has difficulty understanding duality and is almost fragmented.

The dialectical method attempts to explain the unity of contradictions and their relationships with each other within the conditions in which they occur (Navon 2015). For example, many patients begin to forgive and accept their parents as therapy progresses, and begin to evaluate them in their own growth environment. Thus, their anger and resentment towards them decrease. Similarly, they can understand their own parents' changes over the years, from being bad to being good towards the patient. Conflicts between mental powers may decrease, and defensive mechanisms may weaken. The patient can see the reflections of this comfort, in other words, independence, in their life and in their human relationships. They may say that they are more comfortable at work, that they get hurt less, that they can talk to their friends for longer, and that they can feel closer to them.

It may be appropriate to start a dialectical interview, whose aim is to seek the truth, with known and apparent more definite introductions that can be accepted by the interlocutor. If there is an error, misunderstanding or obstacle, correcting it, examining perspectives and determining the differences between them can be counted among the goals of the interview. The patient's opportunity to compare his/her ideas that he/she believes to be definite in an impartial manner can provide relief. Comparing views can help determine starting points, understand contradictions, and recognize aspects that are consistent and inconsistent with evidence and logic. The aim is neither to insist that the patient may think wrongly with the impression of superiority, nor to defend or demolish only one view, but rather to address the issue with consistency and integrity by considering different possibilities (Short et al. 1997, Saygın 2017).

As a general principle in the dialectical method, it can be expected that the patient will express the wrongness of his thoughts. The therapist must have the experience of technically continuing the flow of the interview, understanding and interpreting the problem, and examining the concepts in depth. Dialectics can be used in the first stage to make the other person talk and show that their ideas are contradictory. Considering the difficulty of obtaining real data in the patient's vast spiritual world, it may be useful to proceed through possibilities. In this respect, dialectics can be seen as a tool that can be used at every level of the interview.

Dialectical logic requires the ability to make definitions according to the rule, to provide evidence if necessary, to bring problems together, to list them appropriately, and to organize the topics to be discussed. Meanwhile, the dialectical interview technique can be used together with the basic principles of other psychotherapy schools (Short et al. 1997, Carere-Comes T 1999, Navon 2015, Herzovich and Govrin 2021, Herzovich and Govrin 2023). In dialectics, it is necessary to avoid entering a vicious circle with questions such as "which came first, the chicken or the egg?". Thanks to dialectics, it is aimed to sort out right and wrong ideas, reject preconceived notions, and make the truth acceptable by questioning it. In this way, the patient can learn to criticize his own ideas as an outside eye, to investigate and discuss a subject to the end, and to become more objective (Safran 2012).

While the dialectical method offers an alternative approach to the dualistic perspective in dynamic therapy, it can also bring some difficulties. It can have negative consequences for the practitioner who does not have the expected competence and qualification. Therapy can sometimes turn into a discussion where the parties try to prove each other right. In such a case, the therapist is expected to be able to control his emotions and have the knowledge and skills to manage the therapy.

Conclusion

Working with dialectical principles together with the unique methods of dynamic therapy can help the individual understand that the external world reality in their social lives is different from the ideal experiences in their own mind. Dialectical thinking can help the patient develop new perspectives, different from what they have traditionally done, and have always done, and thus reach new syntheses. Thanks to these syntheses, different approaches to the difficulties they may encounter can be determined. In this way, the person who has pleasant experiences can feel their life more meaningful.

The limitations of the study include the fact that it is a new field; the application is closer to cognitive methods than the classical approaches of dynamic therapy; there are limited resources on this subject and the resources are mostly theoretical; it cannot be applied to psychotic patients, patients with severe personality disorders and patients who do not have sufficient intellectual level. Through the dialectical approach, psychotherapeutic

practices with different theories and purposes, such as cognitive or dynamic, can be combined in the interview. Thus, dialectical integration in psychotherapy can be achieved, making the therapist's job easier and increasing the effectiveness of therapy.

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