

# The EMCAPP Journal

## Christian Psychology Around The World

### Some of the Main Articles

- Father Attachment and Implications for Faith and the Church
- Existential Isolation, Prayer and Attachment to God
- Attachment in Christian Counseling and Therapy
- Attachment or Dependence

### Focus Topic:

**“Basic trust and secure attachment -  
Christian anthropological, educational  
and psychotherapeutic aspects.”**

# Editorial

Instead of basic trust, empirical research today speaks of secure bonding – a special relationship between child and mother, father or carer.

Secure bonding is a necessary dependence for the child and is created by God; from this the child can develop security and trust.

If the child feels secure in this bonding, it then dares to go further and investigate its surroundings.

How does this secure bonding arise?

Studies show that the secure bonding develops with a carer who stands out because of availability and sensitivity.

Sensitivity shows itself in noticing the child's signals either at all or else in time, understanding them correctly and being ready to react to them promptly and appropriately.

And God reveals himself as being „most highly sensitive“!

„...For your Father knows what you need before you ask him.“ (Mt. 6,8b)

God's constant, available presence gives us, too, the experience of protection, safety and provision.

“And call upon me in the day of need: I will deliver you...” (Ps. 50,15)

“Yet the Lord says: can a mother forget her sucking child? Does she not have compassion on the child that she has borne? Yet, even if they could forget, I will not forget you!” (Is .49,15)

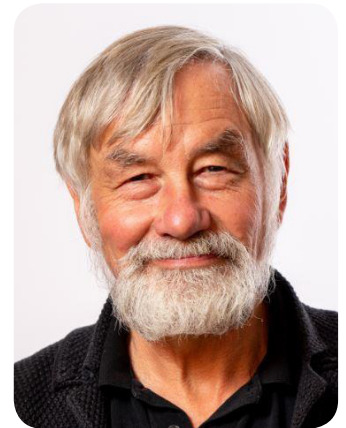
Years ago, I used to counsel foster and adoptive families. I remember a study from this period: 80% of the mothers who had given up a child remember the child daily. And the other 20% too, only not daily.

Finally, God says: If in fact a mother is unable to forget a child, how then can I forget you?

For us, as for children, it is important to draw on two sources for basic trust: God, as the one who “secures” us, and persons who are sympathetic and available.

In the first part of this edition of Christian Psychology Around the World, the attribution theory will be presented and discussed under various aspects.

In the second part, some friends and colleagues trace their personal places of trust.



intermay@gmx.net

Yours, Werner May, [emcapp.eu](http://emcapp.eu)

## Why do we have a bilingual journal?

In our movement for Christian Psychology, we meet as Christians with very different backgrounds: different churches, different cultures, different professional trainings...

There is a common desire for the movement, but highly “multi-lingual” ideas of its realization! Therefore, a bilingual journal is just a small reference to our multilingual voices to remind us:

- Languages are an expression of cultures, countries and of their people. By writing in two languages, we want to show our respect to the authors of the articles, to their origin and heritage, and at the same time symbolically show respect to all the readers in other foreign countries.
- There are many foreign languages that we do not understand. Within our own language, we intend to understand one another, but we fail to do so quite often. To really understand one another is a great challenge, and we also want to point to this challenge by offering a bilingual journal.
- “When languages die, knowledge about life gets lost.” (Suzanne Romaine, 2011)
- Finally, there is a pragmatic reason: As we want to have authors from one special country to write the main articles of every journal, it will be easier for them to distribute the journal in their own country, when it also is in their own language.

# Contents

- 1 Editorial
- 2 Around The World: The Contributors
- 4 The first fourteen numbers
- 7 About the artist: John Freeman (Australia)

## PART ONE

- 10 Steven L. Voss (USA): Father Attachment and Implications for Faith and the Church
- 18 Comment: Wolfram Soldan (Germany)
- 21 Nicolene Joubert (South Africa): Existential Isolation, Prayer and Attachment to God
- 25 Comment: Elena Strigo (Russia)
- 27 Leena Junnila (Finland): Attachment in Christian Counseling and Therapy/  
Kiintymyssuhteista sielunhoitoterapiassa ja kristillisessä psykoterapiassa
- 50 Comment: Anna Rudecka (Poland)
- 53 Miguel Ángel Alcarria (Spain): Attachment Quality and Relevance of the Different Social  
Agents in the Development of Healthy, Resilient, Civic, and Spiritual Citizens.
- 58 Comment: Eric L. Johnson (USA)
- 62 Lidiia Kondratyuk (Ukraine): Attachment or dependency
- 84 Comment: Bart Gooijer (Netherlands)
- 88 Lyudmyla Hrydkovets (Ukraine): A Christian Psychological Perspective on Attachment  
Theory / Погляд на теорію прив'язаності з позиції християнської психології
- 98 Comment: Rodger K. Bufford (USA)
- 102 Laurie A. Tone (USA): Attachment Style and the Acculturation Process of Cross -Cultural  
Workers
- 114 Comment: Eun Young Cindy Kim (Republic of Korea)
- 115 Comment: Mark Toh (Singapore)

## PART TWO PERSONAL REPORTS - SAFE PLACES

- 117 Pablo López-Silva (Chile)
- 119 Stefania Manara Marchi (Italy)
- 121 Timo Jansen (Netherlands)
- 123 Daniel Eytan (Israel)
- 126 Gabriela Pilar Garcia Zavala (Peru)
- 128 Werner May (Germany)

## PART THREE

- 132 Next Number / About us

## Around The World: The Contributors







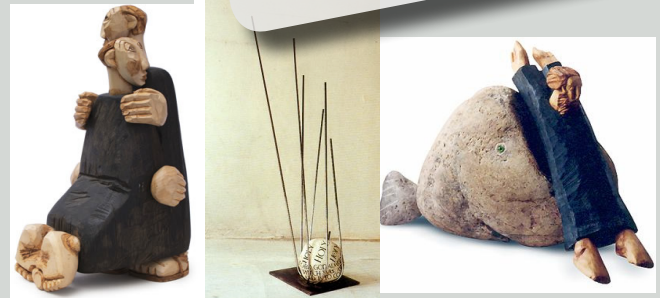
Click on the pictures, then you can read about the person

# Christian Psychology Around The World

## The main articles - Journal 1

- Krzysztof Wojcieszek: Nature of Despair
- Romuald Jaworski: The Role of Religious Trust in Overcoming Conflicts.
- Romuald Jaworski: Personal & impersonal religiousness: A psychological model and its empirical verification
- Anna Ostaszewska: Anxiety Therapy from the Perspective of the Integrative Psychotherapy: A Christian Approach

Read our first number:  
Focus country: Poland  
Main articles in English and in Polish



## The main articles - Journal 2

- Eric L. Johnson: What is a Christian Psychology?
- Agnes May: The living rhythm of healthy abilities
- Werner May: The Healing No
- Friedemann Alsdorf: My Therapy Goal – Your Therapy Goal – God's Therapy Goal?

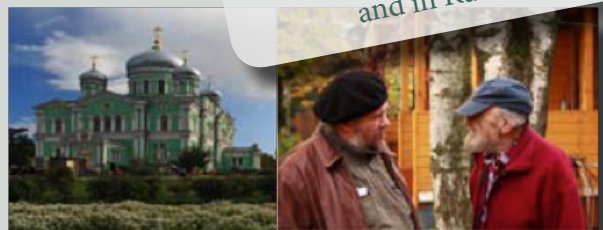
Read our second number:  
Focus country: Germany  
Main articles in English and in German



## The main articles - Journal 3

- Romuald Jaworski: The relevance and beauty of Christian Psychology
- Andrey Lorgus: The concept of a person according to Orthodoxy
- Fedor Vasilyuk: Prayer & experiencing in the context of pastoral care
- Boris Bratus: Notes on the outer circle of opponents of Christian Psychology

Read our third number:  
Focus country: Russia  
Main articles in English and in Russian



## The main articles - Journal 4

- Wolfram Soldan (Germany): Characteristics of a Christian Psychology
- Manfred Engeli: Understanding of Marriage and Final Marriage Counselling
- Samuel Pfeifer: Prayer – Psychodynamics, Effectiveness, Therapy
- René Hefti, Lars Kägi, Maria Drechsler: The value of empirical research for the clinical practice of a Christian specialist clinic for psychosomatics, psychiatry and psychotherapy

Read our fourth number:  
Focus country: Switzerland  
Main articles in English and in German, two in Italian and French



## The main articles - Journal 5

- Tim Sisemore: Grace Matters: A Christian Psychology Story
- Paul Watson: Babel of Rationalities: Christian Psychology, Incommensurability, and the Important Role of Empirical Research
- Eric Jones: The Roles of Automatic and Conscious Thought in Worldview Consistency
- Keith Houde: The Mystery of Persons: Catholic Foundations for a Psychology of Persons

Read our fifth number:  
Focus country: USA  
Main articles in English



## The main articles - Journal 6

- Eric L. Johnson (USA): Is a Christian Psychology a Legitimate and Viable Scientific Project?
- Toni Terho: ACC Finland, Christian Anthropology&Ethics
- Ritva Belt: Attachment Theory and Mother-Infant Psychotherapy Groups among Drug-Abusing Mothers
- Jorma Niemelä: The Role of Spirituality in Treatment and Recovery of Addiction

Read our sixth number:  
Focus country: Finland  
Main articles in Finnish and English



## The main articles - Journal 7

- On Christian Psychology: An interview
- Relational Theology and Relational Therapy
- On Teaching Forgiveness
- Guidance through the Holy Spirit during the counseling or therapy session: blessings and problems

Read our seventh number:  
Focus country: Canada  
Main articles in English  
and one in French

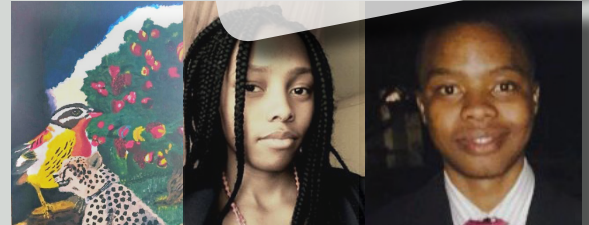




### The main articles - Journal 8

- 'Psyche' or 'soul'? Towards a Christian Approach to Anthropology in Pastoral Caregiving and Spiritual Healing
- Christian Community Psychology
- An assessment of current counselling practices in churches in South Africa

Read our eighth number:  
Focus country: South Africa  
Main articles in English



### The main articles - Journal 9

- My Therapy Aim–Your Therapy Aim–God's Therapy Aim?
- To What End? A Christian Psychology Perspective on the Goals of Psychotherapy
- Spiritual Maturity – Can it be an Aim or Goal of Christian Psychotherapy?

Read our ninth number:  
Focus topic: „Therapy goals“ from the  
perspective of Christian psychology



### The main articles - Journal 10

- Conscience and faith in Christian counselling practice
- Christ and the Spirit
- Psychological reasons for avoiding happiness
- Honoring & Nurturing Conscience in Psychotherapy

Read our tenth number:  
Focus topic: „The Importance of Conscience  
for a Christian Psychology“



### The main articles - Journal 11

- That which comes from the Lord who is the Spirit
- What I Need For Orientation...
- The Holy Spirit and Counselling (in English and in Setswana)

Read our eleventh number:  
Focus topic: „Professional Conclusions,  
Intuition, Wisdom, Guidance by the Holy  
Spirit - Who is leading me during practicing  
Christian Psychology?“



## The main articles - Journal 12

- Religious identity, when compared to other
- Identity as the Father's beloved: Functioning from rest amidst pressure
- Christian identity. A look from behind the iron

Read our twelfth number:  
Focus topic: "What do we mean by a Christian identity and what would be the practical consequences? A fundamental question for a Christian psychology."



## The main articles - Journal 13

- The Invisible Body
- Transhumanism – the Great Danger?
- EMDR and the Body in Christian Therapy and others

Read our thirteen number:  
Focus topic: "Body Aspects in Christian Psychology, Psychotherapy and Counseling"



## The main articles - Journal 14

- A Holistic Perspective of Stress
- Stress and the Cross. A psycho-theological interpretation of human struggle
- Evil Rumors
- Deep spiritual Reading in the digital age – Encounter with god, live transformation and coping with stress
- Stress Perception and Measurement in Missionary Populations

Read our fourteen number:  
Focus topic: "Coping with Stress in Theory and Practice of Christian Psychology"



## About the Artist: John Freeman (Australia)

by interview with Werner May

**Werner: First of all I would like to ask you to give us some insight into your life development, your family situation and your professional ways.**

John: I have been married to Janie for nearly 40 years, we have four grown up children and two beautiful grandsons. We currently live on the Fleurieu Peninsular in South Australia, a beautiful part of the world with sea, hills and grape vines. I trained as an Art teacher and taught art for over a decade. The next season of my life was focused on raising a family, and various entrepreneurial enterprises.

I spent 30 years in the commercial environment retiring at 60 after selling my online training company to a University consortium. I have been retired for over six years and have had the great fortune to have the time to pursue my passions: family, reading and of course Art. It is in the past decade that I have returned to painting, first in my spare time and then after retirement, at my pleasure.

My current work endeavours to create something beautiful, playful and joyful, but also uses abstraction as a means to facilitate imagination and self-awareness in the viewer.

**Now of course I am interested in your spiritual development, because we stay not the same person and not the same Christian in the years of our lives.**

Having grown up in a loving, but rather dysfunctional family, I became a Christian around nineteen years of age. I had what is described as a “born again” experience which radically changed my life, my values and how I perceived the world. For about 25 years up until the time of my retirement, my family and I were very involved in a Protestant church, where I was an Elder for over 20 of those years.



Around the time of my retirement we had an incident in our Church community that caused me to evaluate my life and critique my understanding, knowledge and experience of God and the institutional church. After a considerable amount of questioning, reading, reflection, and anguish, I stepped away from an Evangelical or Christian fundamentalist view of the world. I came to see, for me, that my understanding and experience of the Divine was determined and confined within a Christian Protestant framework. It was a structure of prescribed beliefs, dogma, and cultural bias that determined how I viewed myself and my world.

For my journey, what became important to me was an expression of love that was open, diverse, and inclusive. I embraced mystery and the contemplative path. A deep awareness of the divine and a hunger for that presence in my life caused me to seek in a broader more open manner of inquiry. My spiritual practice began to include readings from a diverse range of religious and theological perspectives, mindfulness, meditation and yoga. My life experience, education and openness has enabled me to come to a richer understanding and experience of the Divine. Silence and stillness have been one of the doors that have opened me to this deeper awareness. I



came to believe that I was not my thoughts and that there was a deeper presence that can be experienced. As Pierre Teilhard de Chardin has clearly articulated, „We are not human beings having a spiritual experience. We are spiritual beings having a human experience.“

### **Which famous painters have inspired you?**

My greatest inspiration in the past and now is Vincent Van Gogh. His anguished and tormented life, along with his sense of the Divine, enabled him to produce the most beautiful and authentic images that account for his unique journey.

I have also been inspired by Matisse and the German Expressionists for their use of vibrant expressive colours.

### **Your work is characterized by symbols. Why are they important for you and which are preferred?**

My early work was generally about narratives from the Bible. More recently I have moved to an abstract expressionist style of painting. Abstraction allows a different engagement with the viewer. At a more basic level, the intent for me is less about communicating an ideology or world view and more about imagination and self-awareness. However, I have still retained the image of a bird in all my paintings. Images, like words, speak of and point to another reality. This image for me represents the Sacred, Divine, God, or a deeper reality. The bird stands apart from humanity, it is a different being, separate from our world and able to view our world from a higher perspective. In this sense it speaks of the transcendence of God. However, its subtle presence in all the images also speaks of the immanence of God. Like the sacred, it is not easily identified, one has to look and seek in order to find it. The divine, although veiled, is imbued in the whole of life.



### **Finding God**

#### **Can you focus in some sentences what is in your heart?**

Having arrived at this particular season of life (I am 67) with the experiences that life has brought, I have a great sense of gratitude. What enchants and allures me can be summed up in four sentences, I am sure you are familiar with. Be still and know that I am God.

The Kingdom of God is within.

In him we live and move and have our being.

God is Love.

I would hope that my art reflects the joy and beauty of this life we have, and also lead people to a greater awareness of the Sacred in their own lives.

<https://www.johnfreemanart.com/>





*Willunga Hills*

# Part One

Steven L. Voss (USA)

## Father Attachment and Implications for Faith and the Church

I often work with individuals who describe a fear of getting close to others. Even within the marriage, the client may lack a complete trust for their spouse. This is often expressed in statements such as, “I just don’t like that much closeness,” or “I need my space more than he does.” Preferences for closeness in human relationships can be from multiple sources, many of which are simple personality differences. Yet, one explanation I often find among persons seeking therapy is that they have been wounded from a previous relationship. Further exploration typically finds that the person had someone, such as a parent or close friend in childhood, abandon them. The abandonment does not have to be intentional. Sometimes, it was through divorce. Other times, it may have been through death. Unfortunately, it sometimes is through abuse and emotional injury from a parent. Regardless, the result is that future trust in relationships may be impaired.

As a clinician, I often help persons work through their anxieties and resistance for closeness in their relationships. Doing so can increase the quality and intimacy of the relationship. Ultimately, though, the resistance to get close is communicated in the form of statements such as, “But I don’t want to get hurt again,” or “I don’t want to set myself up for disappointment.” I have also heard various versions of “Ever since my dad left when I was a little kid, I decided to do life myself. Trust only gets you hurt.” Such statements reflect what John Bowlby (1969, 1980) referred to as attachment. Attachment is essentially experienced as the trust one has for another person. Reflected in the client’s quote, there is a desire to not trust as it may lead to hurt, disappointment, or more loss.



Steven Voss is a psychology professor and licensed psychotherapist. He teaches at Hannibal-LaGrange University in Hannibal, Missouri, USA.

Dr. Voss has research interests in

attachment theory, the psychology of religion, and the integration of psychology and theology. He maintains a private practice and sees clients weekly. When not working, he enjoys wilderness adventure, travel, and spending time with family.

Former contribution in our eJournal by Steven you can see her:

<https://emcapp.ignis.de/14/#p=12>

### Author Note

This article includes research findings from a doctoral dissertation by Voss (2019). The dissertation is available through ProQuest.

Correspondence concerning this article should be addressed to Steven L. Voss, Hannibal-LaGrange University, Department of Psychology, 2800 Palmyra Road, Hannibal, Missouri 634041, United States.

SVoss@hlg.edu

### Attachment Theory: A Brief Review

Bowlby suggested that we develop an internal working model that impacts the trust level we have for our caregivers (Bowlby, 1969, 1973, 1980). His development of the internal working model predated how we now understand the brain to wire around experiences in our lives (see Cozolino, 2014 for a summary). The brain circuitry, once wired, will continue to respond in the way it was wired. This pattern continues into adulthood and becomes known as an adult attachment style. Research has shown there

to be three or four primary attachment styles, though there is debate on how to best measure attachment (Bartholomew & Horowitz, 1991; Fraley, 2011; Ravitz, et al., 2010; Sharfe, 2016; Wei, et al., 2007).

None-the-less, trust in an attachment figure allows the person, child, or adult to move toward the attachment figure for comfort, security, or other needs. Bowlby (1973) identified two independent variables that are at work in the attachment relationship. One variable has to do with whether the attachment figure is deemed to be responsive and can provide the support that is necessary. The second variable pertains to the belief about the self, essentially if the self is perceived as being worth responding to by the attachment figure. The experiences of trust and predictability of having needs met through the childhood years, or the lack of, impacts the neural wiring of the brain and consequently, the brain is wired for various degrees of trust. Essentially, this is the working model that Bowlby discussed. Attachment is concerned with whether a person can count on another person being available in a time of need. As Kirkpatrick (2005) has summarized, “the three possible answers are yes (secure), no (avoidant), and maybe (anxious)” (p.38).

The convergence of ideas from attachment theory and some aspects of analytic theory provide a common foundation for understanding the importance of trust as an important construct in psychological functioning. Erikson's psychosocial theory (1963) suggested that trust is the foundation to basic human functioning. Erikson stated that trust allows the child to “rely on the sameness and continuity of the outer provider” (p.248). Furthermore, Erikson's insight led him to believe that “trust born of care is, in fact, the touchstone of the actuality of religion” (p. 250). This early understanding of trust as foundational for religion predated the developments that now are incorporated into our understanding of attachment as a construct for study within the psychology of religion. By implication, when trust is not achieved because of interruptions or inconsistencies of care, there is less trust, in others, institutions, and even deities.

From another perspective within psychoanaly-

sis, object relations theory, a child learns about him or herself in the context of multiple interpersonal interactions. “The child experiences him or herself as lovable, funny, ugly, or stupid in the way that important caretaking objects have reflected their judgment of the child as being that way” (Siegel, 1992, p. 10). In this way, the child has developed a neural pathway – a way of perceiving him or herself and others that may lead to closer and more trusting relationships, or distancing from others to avoid pain and hurt. This idea coincides with attachment theory and with a modern understanding of the brain's development. “Attentive mothers build their children's brains in ways that support learning, physical well-being, and the ability to form relationships with others” (Cozolino, 2014). Furthermore, objects relations theory pertains to religion. Kirkpatrick (2005) summarized previous work to make the point that religion, specifically religion with a personal deity, is fundamentally a relationship based on attachment processes that are founded on real neural circuitry. Variations of the psychoanalytic perspective, especially object relations theory and modern ideas of neuroplasticity coincide to help modern thinkers better understand the complexities that lead to individual differences in how all relationships, including relationships with a deity, are lived and experienced.

### **Attachment and Religious Experience**

This brief introduction to attachment theory provides a starting point from which to consider attachment as a psychological construct for understanding religious experience. The field of psychology has had mixed perspectives on religion, but eventually an official chapter of the American Psychological Association would develop. Division 36, The Society for the Psychology of Religion and Spirituality began in 1946 (Reuder, 1999). This is mentioned because the field of psychology eventually dealt with and accepted that religious experience was worthy of scientific investigation. Furthermore, as pointed out by Kirkpatrick (2005), attachment theory provides a convincing basis from which a psychology of religion can be developed and investigated. Attachment theory can thus serve as a foundational theory from which to explore

elements of religious experience, including the experience of belief.

My previous research with the psychology of belief (Voss, 2019) focused on testing the defective father hypothesis proposed by Vitz (2013). Vitz (2013) proposed that many of the world's intellectuals of the 20th century who became atheists also had poor or absent father relationships. Vitz's evidence came from reviewing the case histories of a number of these persons and drawing the conclusion that there was a link between these men, poor father relationships, and their rejection of God. However, Vitz's data was based on case stories that were archival in nature and were also selective. What was missing was empirical and statistical data. The focal point of my research was to test the defective father hypothesis using data from various types of non-believers including atheists, nonbelievers, irreligious persons, etc. For this study, a sample of persons, both believers and nonbelievers was drawn from online sources. They all (N = 345) completed several surveys, among which was an assessment of their religious beliefs and an attachment instrument, the Experiences in Close Relationships Revised Scale (ECR-RS) (Fraley et al., 2011) that yielded an attachment score for the participant and their father. Other questions pertained to their perceived respect for their father and other questions that are beyond the scope of this paper.

In general, the data supported the defective father hypothesis, but only for those who showed an avoidant attachment style. Using regression analysis, the data revealed that "as scores of father avoidance increased, so did scores in atheism, secularism, and irreligious-nonreligious worldviews (Voss, 2019, p. 173). What was interesting was that this finding did not hold true for those with an anxious attachment style or a healthy attachment style with their father. One interpretation of this data, and consistent with Vitz (2013), is that those with poor quality father attachments are not only avoidant of their fathers, but also avoidant of a deity. If the father attachment was secure, participants in the study tended to have belief in God. This was also true of those who had anxious attachments with their fathers. However, those with an anxious father attachment did not turn toward atheism.

Thus, there seems to be a qualifier to the defective father hypothesis. When the attachment is avoidant, there is a lack of confidence that the attachment figure will be available to provide security or meet some other need. If the answer to the availability question is "maybe the attachment figure will be available," then the attachment relationship is characterized as anxious. As it pertains to God, there is not a rejection of God, but just as in the insecurity of an anxious father attachment, the attachment relationship with God may also be characterized by anxiousness. This is consistent with what is known as the compensation hypothesis (Kirkpatrick, 1992; 2005).

The compensation hypothesis suggests that when a person has an anxious relationship with their attachment figure, i.e., father, the person may turn to God in order to compensate for the lack of security they feel in the personal attachment relationship. Interestingly, Granqvist and Hagekull (1999) found that persons with low childhood security were those who were most likely to make sudden conversions. Turning toward God to provide assurance and security when there is uncertainty in earthly relationships suggests that there is a level of attachment that has been wired into the architecture of the brain, so it is possible to have trust, albeit anxious. Turning toward God who can provide security in the absence of human relational security is a way to deal with the anxiety. It is unclear whether the faith experience looks different for those who grew up with secure attachment and those who grew up with anxious attachment. This will be the focus of future research.

### **Attachment and Implications for Belief**

This brief review of attachment theory and my research on the defective father hypothesis provides a foundation from which to discuss the implications of attachment for faith and belief. What is being proposed is that attachment is a neural change that wires early experience into the neuroanatomy of the brain. Specific experiences are wired into a working model as proposed by Bowlby. The neuroarchitecture becomes a template by which relationships are experienced and interpreted. Religious experience, especially Christianity and a belief





*Coastal Doodle*

in a personal God, is essentially a relationship. It is thus proposed that this structure impacts not only earthly relationships, but also heavenly relationships. Indeed, Vitz's hypothesis, and the research presented in this paper both suggests and demonstrates that those with the most insecure form of attachment, avoidant attachment, do trend toward not trusting in God and instead turn toward nonbelief and the acceptance of atheism. If further research supports the current conclusion, then it would make sense that Christian parents prepare children for belief by building trusting relationships with their children. The dissertation data previously referred to (Voss, 2019) assessed several father variables and found that when a father models a relationship with God, a protective factor emerges that reduces the chance that offspring will reject faith in favor of atheism. Modeling a relationship with God helps children not only trust their father, but also trust the God of their father. The teaching of the scripture is consistent with the idea of modeling a relationship with God to one's children. In Deuteronomy 6, God gives this instruction to his people.

*Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deuteronomy 6:5-9, Holy Bible, New International Version, 1984)*

Consistent with attachment theory, these verses indicate that God desires for his people to teach and model the teachings of the faith. The teaching should be done as part of all aspects of life and throughout the day. This is experiential teaching and learning. It happens as life is lived and as it is experienced through a trusting and loving relationship with a parent. In this context, a child develops a secure attachment. The passage in Deuteronomy does not suggest this activity only be a motherly task. The behavior described is parental and includes fathers and mothers. In line with the focus of this article,

the father's role here is important because it creates a parallel between the earthly father and the heavenly father.

Is it possible that the language of heavenly father is used throughout the scripture to make this parallel? Contrary to a sexist view of the Bible, God perhaps wants the language to show the importance of fathers. God could have chosen any term or metaphor to describe himself that he wanted. He chose father. The language may implicitly suggest that fathers are important in the role of faith building. Research findings on attachment are consistent with the notion that this psychological foundation for a relationship with God is built through the nurturing, loving care of a parent, and perhaps, especially a father. In summary, research by this author indicates two strong predictors of atheism among emerging adults. The first predictor is an avoidant attachment style between a father and a child. The second factor is when the father does not model a relationship with God.

Matthew 23:13 provides further insight into God's heart when he rebukes hypocrisy. Fathers who do not heed the instruction of building relationships with their children are open to the same chastisement Jesus leveled at the Pharisees. Jesus said, "Woe to you teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to" (Holy Bible, New International Version, 1984). Though fathers may not be professional teachers or clergy, they are responsible for teaching God's word to their children: They are teachers! By not forming healthy relationships and modeling a relationship with God, the impact may be to shut the door to God. Jesus warns against this hypocrisy.

The intent of this article is to not rehash my recent research, but only to use what was learned from that research to demonstrate that attachment theory is an excellent theory from which to do integrative work. In this I am congruent with the conclusions of Kirkpatrick (2005) though he comes at the topic from an evolutionary perspective. Secondly, research in attachment theory within an integrative framework allows for new understanding to biblical

narratives and teachings. Furthermore, the applications can be used to speak to the church at large and young families within the church specifically.

### **Attachment Implications for the Church.**

It is noteworthy that when one observes the modern church, men are missing in many congregations. The cause may be varied, but the observation has led some to believe that the church has become feminized (Murrow, 2005; Podles, 1999). Murrow (2005) suggested reasons for why the American church often deters men from active participation. He cited styles of music, focus on relationships, and activities that do not generally interest men. Thus, women tend to be leaders and doers in many contemporary churches. His remedy is to include a balance of activities that interest men and a focus on truth and orthodoxy that balances with what he refers to as the softer side of the gospel that is reported to be emphasized in many churches today.

Podles (1999) provided a broader and more historical narrative that theorizes why the modern church lacks men. Podles cited the enlightenment and the industrial revolution as historical moments that tended to divide labor and activity between men and women. As men went off to work, women stayed at home with the children. Domestic roles included the work of the church while work and politics, topics divorced from the church on a social level, became the work of men. These approaches to understanding why men began to be less active in church life only provide some clues as to why the church may be considered feminized. Even if the idea of a feminized church is rejected, there is still the issue of why men are not as involved as women in many of today's churches.

Whatever the reason for the lack of male leadership in many churches, it is apparent that church attendance has dwindled in many areas of Europe (Sahgal, 2018) and North America (Jones, 2019). Not that all specific churches see decline and specific congregations in fact show growth. Male involvement is not lacking in all churches. Also, in some areas of the world, the church has grown in recent years, particularly the Middle East (Mission Box, 2019). However, across the Western church, problems exist, and men are

often absent. Why? Voss's research (2019) suggested that regardless of the denomination or religion, those with secure attachment styles stayed with the religion of their youth. Why? One hypothesis is that those with secure attachment with their fathers trusted their fathers and imitated them. The apostle Paul makes note of the importance of imitation when he said,

*I am writing this not to shame you but to warn you as my dear children. Even if you had ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me. For this reason I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church. (1 Corinthians 4:14-17, Holy Bible, New International Version, 1984)*

Not only does he refer to imitation, but he refers to being a father figure who was consistent with what he taught and how he lived. This is perhaps one key for how young men, and women, stay in the church. As far as young converts to the faith, Paul suggests that believers imitate him. Churchmen, like Paul, can become "fathers" to those who do not have spiritual, or even biological fathers. Attachment to those other than the biological caregiver is possible. Paul seems to understand that. However, this teaching seems especially important for men who are already in the church. The teaching of the church must include content that helps educate young fathers about the importance of developing strong attachment relationships with their children as the first step. This education must be directed toward fathers-to-be, and those with young children. Secondly, the life must be lived without hypocrisy. Helping fathers live lives of spiritual consistency is important. Churches must assess and figure out how to implement such discipleship.

In a world of widespread divorce and unwed pregnancy, the modern world is facing a psychological and spiritual dilemma: the absence of consistent fathering. This cultural phenomenon is in line with Satan's desire to "kill, steal and destroy" (John 10:10). Church leaders and psychologists face a perplexing task: to help fami-



lies stay healthy in order that the solid foundation of healthy attachments is laid down through consistent and involved parenting. Attachment concerns are not the only problem nor is it the only variable involved in rejecting God, faith, or the church. However, it is a variable that can be modified through sound psychological and spiritual teaching, mentoring, and therapy. Our understanding of attachment processes help us further the kingdom of God by impacting the souls of the next generation, but only if we apply what we are learning.

## Conclusion

Attachment is perhaps one of the primary biopsychospiritual foundations that best helps facilitate the transmission of faith. We must remember that faith comes by hearing (see Romans 10) and belief comes from the heart (Romans 10:9). In the Bible, the word for heart is often used fi-

guratively to talk about the inner psychological aspects of a person, the person's will, and in a real sense, the mind (Wood, 1996). The psychological literature suggests that the attachment process may be a significant mechanism by which persons develop both psychologically and spiritually. Without secure attachment, trust is hampered and without trust, relationships are hampered. Given that the God of the Bible is a relational God, trust is vital. Parents, and perhaps particularly fathers, have a significant role in fostering trust.

This is a sobering conclusion and more research is necessary to confirm the ideas presented in this article. Research on faith and religious belief using the theory of attachment provide ample opportunity to engage in integrative work between psychology and theology. Understanding humanity as physical, psychological, and spiritual is vital to a sound theology of the person.

## References

- Bartholmew, K., & Harowit, L. (1991). Attachment styles among young adults: A test of a four-category model. *Journal of Personality & Social Psychology*, 61(2), 226-244.  
<http://doi.org/10.1037/0022-3514.61.2.226>
- Bowlby, J. (1969). *Attachment and loss: Vol. 1. Attachment*. Basic Books.
- Bowlby, J. (1973). *Attachment and loss: Vol. 2. Separation*. Basic Books.
- Bowlby, J. (1980). *Attachment and loss: Vol 3. Loss*. Basic Books.
- Cozolino, L. (2014). *The neuroscience of human relationships: Attachment and the developing social brain*, (2nd ed.). W. W. Norton.
- Erikson, E. (1963). *Childhood and society* (2nd. ed). W. W. Norton.
- Kirkpatrick, L. E. (1992). An attachment-theoretical approach to the psychology of religion. *International Journal for the Psychology of Religion*, 2(1), 3-28.
- Kirkpatrick, L. E. (2005). Attachment, evolution, and the psychology of religion. Guilford..
- Fraley, R. C., Heffernan, M. E., Vicary, A. M., & Brumbaugh, C. C. (2011). The Experiences in Close Relationships--Relationship Structures Questionnaire: A method for assessing attachment orientations across relationships. *Psychological Assessment*, 23(3), 615-625.  
<https://doi.org/10.1037/a0022898>
- Granqvist, P., & Hagekull, B. (1999). Religiousness and perceived childhood attachment: Profiling socialized correspondence and emotional compensation. *Journal for the Scientific Study of Religion*, 38(2), 254-273.
- Holy Bible, New International Version. (1984). Zondervan. (Original work published 1973).
- Jones, J. M. (2019, April 18). U.S. church membership down sharply in past two decades. Gallup. <https://news.gallup.com/poll/248837/church-membership-down-sharply-past-two-decades.aspx>
- Missions Box. (2019, April 26). You'll be surprised where Christianity is growing – and where it is not. Missions Box. <https://missionsbox.org/news/youll-be-surprised-where-christianity-is-growing-and-where-it-is-not/>
- Murrow, D. (2005). *Why men hate going to church*. Thomas Nelson.
- Podles, L. J. (1999). *The church impotent: The feminization of Christianity*. Spence.
- Ravitz, P., Maunder, R., Hunter, J., Sthankiya, B., & Lancee, W. (2010). Adult attachment measures: A 25-year review. *Journal of Psychosomatic Research*, 69(4), 419-432.  
<https://doi.org/10.1016/j.jpsychores.2009.08.006>
- Reuder, M. E. (1999). A history of Division 36 (Psychology of Religion). In D. A. Dewsbury (Ed.), *Unification through division: Histories of the divisions of the American Psychological Association* (Vol. 4, pp. 91-108). American Psychological Association.
- Sahgal, N. (2018). 10 key findings about religion in Western Europe. Pew Research Center

<https://www.pewresearch.org/fact-tank/2018/05/29/10-key-findings-about-religion-in-western-europe/>

Scharfe, E. (2016). Measuring what counts: Development of a new four-category measure of adult attachment. *Personal Relationships*, 23(1), 4–22. <https://doi.org/10.1111/per.12105>

Siegel, J. (1992). *Repairing intimacy: An object relations approach to couples therapy*. Jason Aronson.

Voss, S. L. (2019). A study of psychological and social factors affecting religious belief

[Doctoral dissertation, New Orleans Baptist Theological Seminary]. ProQuest.

Vitz, P. C. (2013). *Faith of the fatherless: The psychology of atheism*. Ignatius Press.

Wei, M., Russell, D., Mallinckrodt, B., & Vogel, D. (2007). The Experiences in Close Relationship Scale (ECR)-Short Form: Reliability, validity, and factor

structure. *Journal of Personality Assessment*, 88(2), 187–204. <https://doi.org/10.1080/00223890701268041>

Wood, D. R. W. (Ed.). (1996). *Heart. New bible dictionary* (3rd ed.). Inter-Varsity Press.

**Wolfram Soldan (Germany)**

## **Comment to “Father Attachment and Implications for Faith and the Church”**

It is a promising approach to connect attachment theory with the Christian believe. In Germany Sonja Friedrich-Killinger has done a high-quality pioneer work with her doctoral thesis “The Attachment Relationship with God: A dynamic impact factor in therapy?” (Verlag Dr. Kovac, Hamburg 2014). Interesting for me was the focusing on father relationship in the article of Steven L. Voss. In Germany Hitler and the second world war ‘de-fathered’ our society and we have this as an actual topic repeatedly since Alexander Mitscherlich’s publication in 1963 “On the way to a fatherless society” (cf. also “The fatherless society” of the well-known journalist Matthias Mattusek, publishing house Fischer 2006).

I agree when the author cites Erikson “trust is the foundation to basic functioning” and I like to add: Trust (or faith) is the foundation of ‘spiritual functioning’ (whatever is not of faith separates us from God; cf. Rom14,23b). Interesting for me are the findings, that unsecure attached people tend to experience sudden conversions and that an avoidant attachment style on the basis of lacking father relationship and spiritual role model of him seems to shut the door to God:

I could understand this as a kind of causality or more complex as a dynamic of relational acting of God. The latter I wish to outline here: ‘Securely attached people’ in a manner of speaking have a bridge to a safe trust in God which they can use but sometimes they do not, because they do not grievously miss God. This makes difficult the approach of God to them.



Physician, psychotherapist, supervisor, teacher in counseling training on various topics such as forgiveness, sexuality, dealing with the Bible (married, four daughters). Part of the German Association for Christian Psychology, [www.ignis.de](http://www.ignis.de)

### **Former contributions in our eJournal by Wolfram you can see here:**

<http://emcapp.ignis.de/2/#/48>

<http://emcapp.ignis.de/2/#/76>

<http://emcapp.ignis.de/4/#/6>

<https://emcapp.ignis.de/11/#p=64>

‘Unsecure attached people’ in her unsureness have often has more awareness to their own need for safe relational bonding. That points to a dynamic where a God who is seeking us may let happen an experience of ‘Finally I have found HIM and I’ve been found!’ And now, are ‘avoidant attached people’ in a kind cut off from God (‘shut door’)? There is an empirical appearance for this conclusion but this could be biased because we don’t (can) see the end. There are hints in the case of several of the atheistic intellectual giants of the 20th century, that they experienced a change in old age or at the very end of their lives. May be for the ‘attachment-avoiders’ the door to God is opening only later. An empirical approach to this question is difficult especially when happening on the deathbed. But it still remains the big loss and damage for the atheists themselves, who lived most of their lives without knowing a them loving God. And because of this ignorance they influenced their society ‘ungodly’.

I appreciate the idea, that if God chooses to name himself 'father', he not (only) reflects a patriarchal environment (perhaps to be understood by the humans) but He wants to stress that fathers are important for the faith development of their children.

Apparently Paul has understood this well when he shows himself as a spiritual father to the Corinthians.

But even the 'motherly' component we find in the Bible: "As one whom his mother comforts, so will I comfort you;" (Isa66,13a KJ). And Paul – often misunderstood as misogynous – herein is not inferior to God, if he speaks to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you!" (Gal4,19 KJ)

Remarkable for me was the idea, that not only the offer of more 'male' activities could make the church more attractive for men but also a more profiled (less soft) approach to the biblical truth.

For me there is a still easier approach to those topic than 'Attachment theory' or 'Object relation theory': I adapted the psychoanalytical mechanism of 'transference' to the theory of forgiveness and came to the conclusion that unforgiveness leads to - mostly unconscious - transference and reenactment, here: The guilt of the father shows itself in the child via unconscious expectations about (non)relationship with 'fatherfigures' including God-father.

On the other hand I am thankful, that as a male therapist, who works much with men, I can foster growing up spiritual fathers by forgiveness-work including a piece of "fathering" the male clients.



Innocent Wonder



**Nicolene Joubert (South Africa)**

## **Existential Isolation, Prayer and Attachment to God**

Existential Isolation (EI) is described as the “unbridgeable gap between oneself and any other human being” (Yalom, 1980). It means that it is impossible to truly share subjective experiences with others. The degree to which people feel alone varies and impacts a person’s sense of meaning in life. This type of isolation correlates with social isolation, but it is distinct from that and should be explored as a separate construct. Thus, EI differs from interpersonal isolation and the need to belong or the experience of loneliness.

Yalom (1980) distinguishes three forms of isolation, i.e. interpersonal (social), intrapersonal, and existential. Interpersonal isolation refers to and stems from a lack of social contacts. Intrapersonal isolation refers to isolated aspects in one’s own psyche. This type of isolation will be expressed through indecisiveness, being unsure about one’s own wishes and desires (Pinel, Long, Murdoch and Helm, 2017). It is known that social isolation leads to mental health issues, such as a drop in mental well-being and an increase in hostile cognitions and aggression (Pinel, et al. 2017). Social isolation also predicts suicide attempts and correlates with depression.

Yalom (1980) asserts that EI is expressed in a realisation that each of us enters existence alone and must depart from it alone. He asserts that it is the reality of the human condition. The tension that arises is between our “awareness of our absolute isolation and our wish to be part of a larger whole” (Pinel, et al. 2017:55). The degree to which people feel alone and experience EI varies. Individuals that experience a high degree of EI are impacted psychologically as it increases the feeling of social isolation. It affects a person’s sense of meaning in life negatively. Furthermore, a high degree of EI increases death thought accessibility, which means it is easier for people to think about death and presents a risk for depression and suicide and threatens mental health.

Prof. dr, Nicolene Joubert is a psychologist and has been in private practice for 37 years in South Africa. She is the founder of the Institute



of Christian Psychology in South Africa ([www.icp.org.za](http://www.icp.org.za)) and she serves on several boards that promote the development of Christian psychology and counseling. She is an associate professor of Christian Psychology and Counseling at Houston Baptist University, Houston, TX, where she is involved with the development of two master’s degrees, one in Christian Psychology and the other in Christian Counseling. Her research interests are in the fields of Christian psychotherapy and how this approach leads to the recovery of mental illnesses and promotes and sustains mental health. She has worked in the fields of trauma counseling and the treatment of dissociative disorders for many years and finds the journey with clients to a place of healing very fulfilling.

[joubertnicolene7@gmail.com](mailto:joubertnicolene7@gmail.com)

**Former contributions in our eJournal by Nicolene you can see here:**

<http://emcapp.ignis.de/8/#p=50>

<https://emcapp.ignis.de/9/#p=22>

Recent research examined how existential isolation (EI) relates to attachment orientations (Helm, et al., 2020). Attachment orientations stem from basic trust that develops in early childhood years. A secure attachment orientation is developed when the primary caregiver provides warm, consistent and sensitive care to the infant. The avoidant attachment orientation develops when the primary caregiver behaves in such a way that the infant/child feels rejected or they give the message that they are unavailable.

The primary caregiver shows a strong dislike of the neediness of the child and supports independent behaviour that are inappropriate for a child. The insecure (ambivalent) attachment disorder develops when the primary caregiver is unpredictable in the care that they provide. The insecure (disorganised) attachment orientation develops when the individual suffers some kind of trauma related to the parent. Research indicates that EI correlates with avoidant attachment orientation. This means that these individuals are more likely to develop a high degree of EI than the rest of the population.

As mentioned above a high degree of EI put people at risk to experience an increased state of social isolation, develop depression and an increase in the contemplation of death thoughts. It is thus important to look at strategies that could be implemented to defend against a high degree of EI and maintain mental health. Some of the strategies that people currently use to defend against a high degree of EI, include to assume that significant others share the same emotions and ideas they have or to overestimate the number of people who share their beliefs and attitudes. Helm et al. (2020) propose I-sharing as a method to help people with an elevated EI to develop a better cultural anxiety buffer. The I-share method refers to an interpersonal moment when individuals feel they are having the exact same experience at the same time. In contrast to Me-sharing that refers to the concepts used to describe one-self, I-sharing refers to subjective self and the feelings, thoughts, dreams and physical reactions of the self that connect with another person, for example, someone giggles at the same time, or cries at the same moment over the same issue. According to these authors, I-share buffers against existential isolation.

Several questions concerning an elevated EI and its threat to mental health arise from a Christian psychological perspective. These include, amongst others, how a secure God-attachment defends against EI and whether conversing with the three persons of the Godhead, (the Trinity) through prayer could increase a sense of relational belonging and meaning in life, thus promo-

te and sustain mental health.

In this article I argue that certain types of prayer could lead to an I-share experience with God and increases trust in God and a secure attachment to God. When this happens, it will defend against a high degree of existential anxiety and isolation.

Keller (2014) argues that prayer is a global phenomenon. It is not limited to monotheistic religions, but Buddhists use prayer wheels, Hindus pray to several gods with the ultimate purpose of union with the Brahman, the Supreme Being, and some cultures pray through singing. There seems to be a human instinct for prayer. However, not all prayers are the same. Some prayers have an inward focus, also viewed as meditative prayer, while others seek to communicate with a personal God that is transcendent (Keller, 2014). Heiler, a German scholar (cited in Keller, 2014), argues that inward prayer is mystical and outwardly focused prayer or a petition form prayer to a personal divine being, is “prophetic”. In Heiler’s view, mystical prayer emphasized God as immanent and we meet God when we turn inward to find him in the very depth of ourselves. The form of prayer is viewed as a mystical wordless encounter. “Prophetic prayer” emphasized God as transcendent and the wholly “other” and prayer is a conversation.

Jonathan Edwards, the well-known theologian, describes his experiences in prayer as a conversation with a personal transcendent God, but with mystical overtones. Edwards describes one of his prayer encounters as a time of harmony between something in his heart and the sweet Word of God that he was meditating on. He does not experience a wordless calmness but a deep connection to the One who speaks the Words. Keller further asserts that the human instinct to pray is a response to the *sensus divinitatis*, coined by Calvin as the seed of religion planted in all or an awareness of the divinity that all humans have. Prayer is a spiritual gift. When through prayer our understanding of God becomes clearer and we are born again by the Spirit through faith in Christ (John 1: 12-13), we become aware that we are children of God and deeply connected in our existence to



our Father. This experience would change our anxiety, thoughts and concerns about existential isolation. This experience is the starting point of a journey to get to know the Father better and form a secure attachment with him. As indicated previously, a secure attachment is a defense against a high degree of EI. It is not in the scope of this article to expand on all the elements of this experience but seeking an I-share moment with a personal God through prayer set the stage to develop a secure attachment to God and a strong defense against an elevated EI.

Thus, a secure attachment to God would counter the experience of existential isolation. A high degree of EI correlates with an avoidant attachment style as mentioned above. It means that a person learned early in childhood not expect much support when they cried out for help, but instead to expect criticism or condemnation. This creates the experience of isolation and the belief that nobody will be there to help. The conclusion is often expanded to include the belief that God will not be there to help, and the only solution is, is to become self-reliant. As a result, a person develops an avoidant attachment style. To change attachment to God from avoidant to secure takes courage and a decision to let go of defiant isolation and the belief that it is better to rely on one's own efforts and abilities.

In this article I argued that a strong defense against an elevated EI, from a Christian psychological viewpoint, would be found in a secure attachment to God and a deep experience of fellowship with a personal God. The type of prayer that would create this defense includes listening to God speaking, while reading his Word, silence and waiting for God to come closer, listening to the Holy Spirit enlightening God's Word and an emotional/verbal response to express the shared experience with God. It could lead to an I-share moment that could connect us to and deepen our trust in God as our Father. The inner peace and harmony that will flow from this connection will break through existential isolation and will secure our deepest realization that we are not alone but forever part of God.

## References

- Helm, Peter, J., Tyler Jimenez, Michael Bultman, Uri Lifshin and Jeff Greenberg. Existential isolation, loneliness, and attachment in young adults. *Personality and Individual Differences*, 159 (2020).
- Helm, Peter, J., Uri Lifshin, Ronald Chau and Jeff Greenberg. Existential isolation and death thought accessibility. *Journal of Research in Personality* 82 (2019).
- Keller, Timothy. (2014). *Prayer*. Penguin Books, New York.
- Pinel, Elizabeth, Anson, E. Long, Erin Quinlivan Murdoch and Peter J. Helm. A prisoner of one's own mind: Identifying and understanding existential isolation. *Personality and Individual Differences*. (2017).
- Yalom, I.D. (1980). *Existential Psychotherapy*. New York: Basic Books.



*Port Willunga Doodle 1*



*Port Willunga Doodle 2*



Elena Strigo (Russia)

## Comment to “Existential Isolation, Prayer and Attachment to God”

The article of prof. Nicolene Joubert raises the problem of existential isolation (EI) and its threat to mental health. A high degree of EI increases a sense of social isolation with a subsequent risk of depression and suicide. EI also relates to insecure attachment, trauma, and the ambivalent connection to the caregivers. According to the author, a prayer based on an inner instinct for prayer is in a way a response and solution to a feeling of isolation and let “to become aware that we are children of God and deeply connected in our existence to our Father”. The “prophetic prayer”, a specific type of prayer, is an individual path to form a secure attachment to God which would create a strong defense against an elevated EI. From Christian psychological viewpoint the emotional effects of prayer would cause inner peace and harmony which lead to “our deepest realization that we are not alone but forever part of God”.

Existential problems – relations with death, freedom, loneliness – are an integral part of human existence. Yalom calls this the curse of self-awareness. An individual is doomed to existential problems because his being is what he is rooted in, what surrounds him everywhere and every time threatens him with interruption, decay or rejection. The loved ones die, he himself is mortal and susceptible to disease, the world invades his aspiration for harmony, safety, and secure affection. Other people, with their arrogance or indifference, generate a feeling of anxiety, helplessness, despair, and disconnection. Helplessness and meaninglessness are the main problems of human existence.

Since the time of Eden, it has been inherent in individual at every opportunity to declare himself as a separate self-determining being and to



Elena Strigo  
(Russia) psychologist, psychotherapist,  
European Cer-

tificate in Psychotherapy (EAP). Full member of the Professional Psychotherapeutic League of Russia. Head of the Psychological Counseling Centre ABIGAIL, Krasnoyarsk, Russia. President of the Krasnoyarsk Regional Society of Christian Psychologists and Psychotherapists.

estrigo@mail.ru

**Contribution by Elena you can see here:**

<https://emcapp.ignis.de/3/#/102>

<https://emcapp.ignis.de/11/#p=52>

assert the authorship of his will in the organization and control of being. Still, it is a wonder why existential isolation is the inevitable logical conclusion of self-awareness experience. Why self-awareness in its progress would not result as a priority in the unity with the whole world, or at least with loved ones? What makes a person, with an increasing sense of his own individuality, not to consequently become comforted with similar others and connected to them with bonds of friendship and love, but instead, isolated, detached, and desperate?

The reverse side of existence absorbed and captured by being is, according to Yalom, a feeling of uncanny, a sign of the limit in the ability to manage, control and give direction to the processes of being. The world disintegrates; the fantasies of the familiar world governed by secure attachment and stability collapse, and an individual falls in the epicenter of his own loneliness, at ultimate point of his existence in the world

totally equal to him/his-self. This ego-centered existence of individuality – the being of human nature – is so similar to other nature's beings, but surprisingly separated by an “unbridgeable gap” from another such nature.

The desire to integrate with the world, with others, driven by fear of existential isolation, according to Yalom, is the driving force behind many interpersonal relationships. „Getting out of this state of interpersonal fusion means facing existential isolation, accompanied by fear and powerlessness.“ (Yalom, 1999). According to Rank, birth is a symbol of any process of getting out of immersion into wholeness. The child, argues Rank, is afraid of life itself (Yalom, 1999). The process of fusion is the reverse of the process of birth, it is a movement towards non-birth. The salvatory fantasy of non-loneliness veils (denies) the reality of existence as a form of being of a human nature and the inevitability of living through one's own being in its naturalism, objectivity and finitude.

It is hard to imagine that for a created being the problem of existential isolation could be ever solved or even mitigated. On the other hand,

according to the theologian G. Florovsky, for a man created by God, life and existence do not coincide. The main problematic context from Christian psychology perspective, thus shifts from a secure solution of existential isolation problem to the problem of the interrelation (mostly antinomic) between life, spiritually given by God. and existence generated by human nature, within the individual himself. A matter of living life inspired by God is no less challenging and emotionally troubling than facing the abyss of anxiety in existential isolation. Living through one's own existence reveals the task of symbolic comprehension of the spiritual content and meaning of life. For Christian psychology the individual path away from horror of the uncanny (destruction of values, devaluation of morality, ethical emptiness, loneliness and meaninglessness) lies in the symbolic provision for life of the human spirit in its collision with the fearful and doomed logic of created existence.

#### **References:**

1. Ялом И. Экзистенциальная психотерапия /Yalom I.D. Existential Psychotherapy/. М.: “Класс”, 1999

**Leena Junnila (Finland)**

## **Attachment in Christian Counseling and Therapy**

Leena Junnila is a Christian Counselor & Counselor Trainer, M.Sci.

The purpose of this article is to paint a picture of my personal development journey as well as describe the meaning of an attachment perspective in Christian counseling and therapy.

junnila.leena@gmail.com



**Leena Junnila (Finland)**

## **Kiintymyssuhteista sielunhoitoterapiassa ja kristillisessä psykoterapiassa**

Tämä artikkeli on henkilökohtainen kehityskertomus ja kuvaus kiintymyssuhteenäkökulman huomioimisesta sielunhoitoterapiassa ja kristillisessä psykoterapiassa.

### **Polkuni sielunhoitoterapiaan ja kiintymyssuhteisiin**

Oma polkuni sielunhoitoterapeutiksi ja kouluttajaksi on kulkenut melko epätyypillistä reittiä. Ensimmäinen koulutukseni oli aivan eri alueelta (maatalous- ja metsätieteiden maisteri). En kuitenkaan kokenut työtäni elintarvikevalvonnan hallinnollisissa tehtävissä omakseni. Kun lisäksi väsyin työni ja pienten lasten äidin tehtävien yhdistämiseen, jätin työni ja hakeuduin sielunhoitoterapian opintoihin. Tuossa vaiheessa elämäni sain itse apua sielunhoitoterapiasta. Myös tuo kokemus motivoi minua opiskelemaan aivan uutta alaa, josta itse asiassa olin ollut kiinnostunut jo nuorena.

Terapeuttisen sielunhoidon opiskelun (2004-2006) ohella opiskelin psykologiaa avoimessa yliopistossa. Koska Turun yliopisto painotti kehityspsykologian vaatimuksissaan lapsen varhaista kehitystä, äidin ja vauvan varhaista vuorovaikutusta ja kiintymyssuhteita, pääsin paneutumaan aiheeseen, joka kiehtoi minua erityisesti. (Siteeraan tässä kappaleessa lyhyesti kirjaa Niemelä, Siltala, Tamminen: Äidin ja vauvan varhainen vuorovaikutus, 2003.) Olin vaikuttunut siitä ihmeellisestä potentiaalista, joka jo imeväisikäisellä on luoda vastavuoroinen läheinen kontakti äitiinsä ja toisaalta, miten monimutkaisella tavalla äiti on varustettu kykeneväksi tällaiseen yhteyteen. Tutustuin Margareta Brodenin äidillistä sensitiivisyyttä

### **My personal journey of development towards Christian counseling and attachment perspective in relationships**

My path to become a Christian counselor and counselor trainer may not have been the most typical of paths. First of all, my educational background is in science, and I hold an M.Sci. degree in food science. Having said that, the administrative working role in food control was not for me. In time I became weary of navigating the balance between my career and the motherhood

of small children. As a result, I left my vocation. At that point I began my studies in Christian counseling. I also went to see a Christian therapist and found that very helpful. This further motivated me to study in the field of Christian counseling, which was something I had been interested in, from my younger years.

While studying Christian counseling (2004-2006), I also studied psychology through the Turku University. Because Turku University requirements in developmental psychology focused on the importance of the early childhood development as well as the mother-baby interaction and early attachment, I was able to go deeper in a topic that specifically was of interest to me. (I shortly cite in this chapter the book of Niemelä et al., 2003). I was awed by the amazing potential that an infant has to create a mutual, intimate contact with the mother – and on the other hand how the mother has been equipped to respond to such intimacy in a myriad of complex ways. I became familiar with writings of

Margareta Broden regarding motherly sensitivity and the infant's response, as well as the theme of motherly holding by Donald W. Winnicott. In addition, I gained further understanding of Wilfrid R. Bion's theory of containment and first of all the writings of John Bowlby concerning attachment theory. Furthermore the book (Niemi et al. 2003) described attachment models, which are defined by John Bowlby's colleague, Mary Ainsworth (1978). I became deeply shocked by the reality of how easily the relationship between the mother and the child can become damaged, remains undeveloped or becomes distorted. However, what brought hope in the midst of these realizations was the fact that either the father or another mature adult can serve to compensate the absent mother or whatever is lacking in the mother.

Still one more to be mentioned is Mary Main and her group (Main et al. 1985), who established The Adult Attachment Interview (AAI) and the attachment styles of adult people: autonomous, avoidant/dismissing, preoccupied/ambivalent styles and those, who have an unresolved trauma.

All of this encouraged me to find more information about the topic. This search led me to the writings of Daniel Stern (1995), which, in turn, helped me gain insight into the internal world of the infant. I came to see the meaning and function of a mother who has the ability to be attuned to the emotional world of the infant. Dr. Stern's concept "Moment of meeting", which describes intersubjective exchanges in the present moment, is a particularly meaningful concept for building connection and safety in therapy. Finally, the descriptions by Peter Fonagy (2002) of the infant's distress and the sensitive holding experiences provided by the mother – which help develop the reflective ability (reflective function, RF) – were foundational for my later understanding of the concept of mentalization.

### **Trainer in Christian Counseling**

When I began to train future Christian counselors, I also pondered in my teaching the necessary components of the infant-mother – relationship, and how they might be applied

ja vauvan responsia, Donald W. Winnicottin äidillistä kannattelua ja Wilfred R. Bionin sisällyttäjäfunktiota kuvaaviin ajatuksiin ja aiempaa syvällisemmin John Bowlbyn kirjoituksiin. Kirja kuvasi myös Bowlbyn työtoverin Mary Ainsworthin (1978) määrittelemiä lasten kiintymyssuhteille. Minua järkytti syvästi se, miten helposti äidin ja vauvan tärkeä suhde vaurioituu, jää monin tavoin kehittymättä tai vääristyy. Toivoa toi kuitenkin se, että isä tai joku muu kykenevä aikuinen voi korvata äidin puuttumista tai äidin puutteita.

Vielä on tärkeää mainita Mary Mainin ja hänen työryhmänsä (Main et al. 1985) kehittämä aikuisten kiintymyssuhteesta (AAI), jonka mukaan aikuisten kiintymystyyli jakautuvat autonomiseen, etäännyttävään ja jumiutuneeseen tyyliin sekä ryhmään, jonka edustajilla on ratkaisematon trauma menneisyydessään.

Tämän kaiken innoittamana etsin myös lisätietoa aiheesta ja tutustuin mm. Daniel Sternin kirjoihin (1995), jotka auttoivat eläytymään vauvan sisäiseen maailmaan. Vauvan tunne-elämään virittäytyneen äidin toiminta sai lisävalaistusta. Sternin Moment of meeting -käsite jäi mieleen kahden persoonan erityisen kohtaamisen kuvana, joka rakentaa terapeutisessa suhteessakin yhteyden ja turvallisuuden kokemusta vahvasti eteenpäin. Peter Fonagyn (2002) kuvaukset vauvan ahdinkotiloista ja äidin herkistä kannattelukokemuksista syntyvän reflektiivisen kyvyn kehittyminen jäivät mielen pohjalle tuomaan ymmärrystä myöhemmin esiin nostetulle käsitteelle mentalisaatio.

### **Kouluttajaksi terapeutiseen sielunhoitoon**

Kun aloin kouluttaa tulevia sielunhoitoterapeuteja, pohdiskelin opetuksessani, miten hyvässä äiti-vauva -suhteessa tarvittavat komponentit voisivat liittyä terapiatilanteeseen. Etsimme yhteyksiä, jotka auttaisivat meitä ymmärtämään, miten terapeutti voi luoda turvallista suhdetta asiakkaaseen. Löysimme paljon yhteistä myös Raamatun Jumalan suhteesta lapsiinsa ja tärkeimmästä inhimillisestä kiintymyssuhteesta vanhemman ja lapsen välillä.

Käytin opetuksessani lisäksi Sue Gerhardtin





Uluru



to therapy. I started looking for connections, which would help us understand how the therapist might create a safe relationship with the client. I also found connection points with the way God relates to His children and the most meaningful human attachment relationship between a parent and a child. In my teaching I used the text by Sue Gerhardt (2004), which further explains the impact of attachment relationships on the brain development, stress regulation and later developmental paths.

When I teach about attachment relationships in Christian counseling, I begin by explaining three dyadic attachment relationships, all of which are central in the work of Christian therapy. These are explained in chart 1.

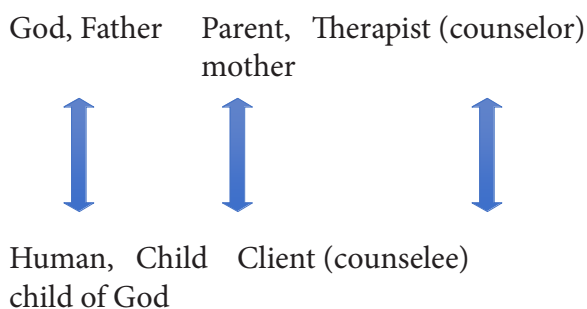


Chart 1. Background analogy. Three central dyadic attachment relationships in Christian counseling and therapy.

These three reciprocal relationships present an analogy, which widens the perspective of the client-therapist relationship. The first of these is relationship with Father- God and His children. The relationship between the heavenly Father and His children is that perfect relationship, which all parent-child relationships are to reflect (Eph. 3:14-15). After the creation, the relationship between God and human beings was perfectly safe. That perfection, however, was broken as a result of the Fall. The Bible describes that initial relationship in many beautiful ways, and now, in the New Covenant, it continues to be available because of the redemptive work of Christ. From God's perspective that relationship is constantly permeated by perfect love. However, the sin and brokenness in humans leaves that relationship lacking in a multiple of ways, because we humans also have an imperfect ability to receive and give such love and safety.

kirjan, Rakkaus ratkaisee (2004), antamaa uutta ymmärrystä kiintymyssuhteista, niiden vaikutuksesta aivojen kehitykseen ja stressinsäätelyyn sekä mahdollisiin myöhempiin kehityspolkuihin.

Kun opetan kiintymyssuhteista sielunhoitoterapiassa, lähdän tausta-ajattelussani kolmesta kahdenkeskisestä (dyadisesta) kiintymyssuhteesta, jotka kaikki ovat keskeisiä kristillisessä terapiatyössä. Nämä suhteet on esitetty kaaviossa 1.



Kaavio 1. Tausta-analogiaa. Kolme keskeistä kahdenkeskeistä kiintymyssuhdetta sielunhoitoterapiassa.

Näissä kolmessa vuorovaikutussuhteessa on analogiaa, joka avartaa näkemystä terapeutin ja asiakkaan välisestä suhteesta. Ensimmäinen näistä on Jumalan ja hänen lapsensa välinen suhde. Taivaallisen Isän ja hänen lapsensa välinen suhde on se täydellinen suhde, jota kaikki ihmisten vanhempi-lapsi -suhteet heijastavat (Ef. 3:14-17). Luomistyön jälkeen Jumalan ja ensimmäisten ihmisten välinen yhteys oli täydellisen turvallinen. Se kuitenkin rikkoutui syntiinlankeemuksessa. Raamattu kuvaa tuota alkuperäistä suhdetta monin hienoin tavoin, ja se on nyt Uuden liiton aikana edelleen tarjolla ihmisille Jeesuksen lunastustyön tähden. Jumalan puolelta tuo suhde on koko ajan täydellisen rakkauden läpäisemä, mutta ihmisen synnin ja rikkinaisuuden vuoksi tässäkin suhteessa on usein monia puutteita, koska ihmisellä on vaihtelevan vajavainen kyky ottaa vastaan tuota rakkautta ja turvaa.

Kiintymyssuhteenäkökulmasta katsoen Jumala on täydellinen kiintymyshahmo. Hän on läsnä koko ajan tarkkaavaisesti, hän on suvereenisti viisaampi ja vahvempi ihmislastaan, ja mikä tärkeintä, hänen agape-rakkautensa on hor-



*The Lost Sheep*

From the perspective of attachment relationships, God represents a perfect attachment figure. He is constantly observant and present, and sovereign in His wisdom as well as wiser and stronger than His children. Most importantly, His agape-love is both unshakable and perfect. The Bible is filled with descriptions of such love and care. In Christian counseling/therapy the therapist may utilize the Bible in creative ways through conversation and prayer, as appropriate for the situation.

The Handbook of Attachment (Cassidy & Shaver 2018) contains an article by Pehr Granqvist and Lee E. Kirkpatrick, entitled Attachment and Religious Representations and Behavior. Their article addresses religious expressions from the perspective of attachment relationships. According to the authors, of all religions, Christianity is most applicable from the attachment perspective. The article well describes how the God of Christianity offers both a secure base as well as safe haven in the midst of difficulties.

The second of these reciprocal relationships is the one between a parent and a child. The attachment relationships of each person begin to develop and be formed based on their early attachments, individually with both parents. Because these early relationships are so critical, they must also be addressed in Christian counseling/therapy. As such, they impact all significant relationships with other people and God. The newest discoveries of attachment theory and neuropsychology also describe the wonders of our Creator. When I began to comprehend the depth and beauty of how an infant has been created to experience attachment connection with the mother from birth, and vice versa, I could only marvel who might have planned such wonder. While Bowlby, in developing his theory, leaned on Darwin's thoughts and discussed the attachment similarities between humans and primate animals, the similarities in my opinion do not indicate a common developmental heritage, but rather a common designer. In addition, Bowlby's emphasis on environmental adjustment as a primary principle guiding development, a theme also raised by Darwin, is not conflicted with the creation thought.

The third reciprocal relationship is that of the therapist and his/her client. A safe attachment

jumaton ja täydellinen. Raamattu on täynnä kuvauksia tästä rakkaudesta ja huolenpidosta. Kristillisessä terapiassa terapeutti voi käyttää Raamattua luovasti tilanteeseen sopivilla tavoilla sekä keskustelussa asiakkaan kanssa että rukouksessa.

Kirjassa Handbook of Attachment (Cassidy & Shaver 2018) on Pehr Granqvistin ja Lee E. Kirkpatrickin kappale Attachment and Religious Representations and Behavior, jossa on käsitelty uskonnon ilmenemismuotoja kiintymyssuhteenäkökulmasta. Sen mukaan eri uskonnoista kristinusko sopii parhaiten yhteen kiintymysnäkökulman kanssa. Kirjassa on kuvattu hyvin, miten Jumala kristinuskossa tarjoaa sekä turvallisen tukikohdan että turvasataman vaikeuksien kohdatessa.

Toinen vuorovaikutussuhde on vanhemman ja lapsen välinen suhde. Jokaisen ihmisyksilön kiintymyssuhteet alkavat ja muotoutuvat keskeisesti niiden suhteiden mukaan, jotka hänellä on ensimmäisinä vuosina aivan ensimmäiseksi äitiinsä ja seuraavaksi isäänsä. Koska nämä suhteet ovat niin keskeisiä, ne vääjäämättä ovat tärkeitä käsittelyaiheita myös sielunhoitoterapiassa. Ne vaikuttavat ihmisen kaikkiin tärkeisiin suhteisiin toisten ihmisten kanssa sekä hänen Jumala-suhteeseensa. Kiintymyssuhdeteoria ja neuropsykologian uusimmat löydöt, kertovat myös kiehtovalla tavalla Luojamme ihmeellisyydestä. Kun aloin ymmärtää, miten uskomattoman hienosti ihmislapsi on luotu kokemaan yhteyttä aivan alusta asti äitiinsä ja äiti lapseensa, en voinut olla ihmettelemättä, kuka tämän on suunnitellut. Bowlby tosin teoriaansa kehitellessään tukeutui Darwinin ajatuksiin ja yhdisti kädellisten eläinten ja ihmisen kiintymyssuhteet niiden samankaltaisuuksien perusteella. Itse en näe tämän samankaltaisuuden todistavan ihmisen ja apinoiden yhteisestä kehitystaustasta vaan ennemmin yhteisestä suunnittelijasta. Myöskään Bowlbyn painottama ympäristöön sopeutumisen ajatus kehitystä ohjaavana periaatteena (darwinilainen teema) ei ole ristiriidassa luomisajatuksen kanssa.

Kolmas vuorovaikutussuhde on terapeutin ja hänen asiakkaansa välinen suhde. Terapiaprosessin edetessä suotuisasti asiakkaan ja terapeu-



relationship is formed between the therapist and the client as the therapy proceeds under favorable therapeutic conditions. The quality of such a therapeutic relationship is central for successful therapy. I will discuss such a relationship more in depth later in this article. Attachment literature widely describes the commonalities between a parent-child relationship and the therapist-client relationship (see Holmes & Slade 2018, Hughes & Baylin 2013).

### The relationships and “specific nature” of Christian therapy

As I teach Christian counseling, I also consider the meaning of God’s presence in therapy. We could describe such a therapeutic encounter through a triadic model, because three participants are present (chart 2). The chart illustrates a triadic encounter and attachment relationships between God, client and therapist. In reality, the triad is not balanced as described in the chart. While God must be placed high above the humans for His might, wisdom and sovereignty, He, at the same time, is so very close to the humans, right in their heart. The presence of God reveals His perfect love and commitment, which in turn enables the forming and strengthening of a relational therapeutic safety all through the therapeutic process. In addition, God, by His Holy Spirit, can intervene in the therapeutic process in divine ways, and thus make His wisdom, love and encouragement known to the client at the right time.

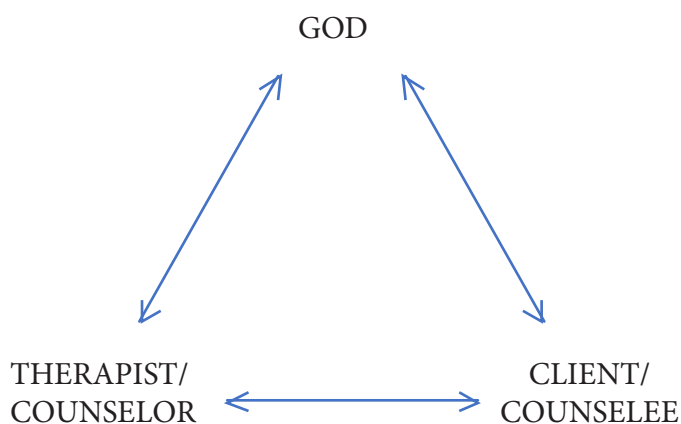
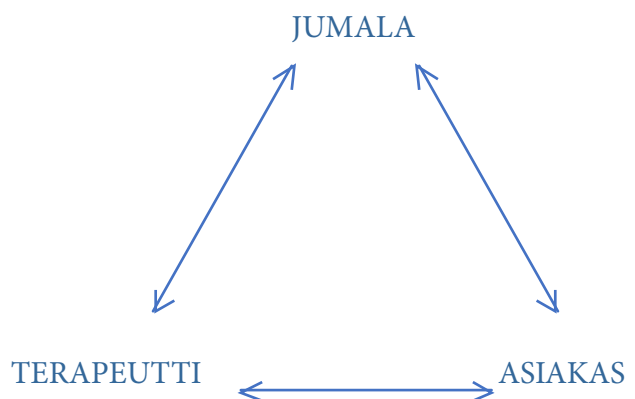


Chart 2. The triadic model of Christian therapy. Triadic reciprocal encounters and attachment relationships.

tin välille syntyy turvallinen kiintymyssuhde. Tämän työskentelysuhteen laatu on keskeinen terapian onnistumiseen vaikuttava asia. Tästä suhteesta enemmän myöhemmin. Kiintymyspohjaisen terapian kirjallisuus kuvaa laajasti vanhempi-lapsi-suhteen ja terapeutti-asiakas-suhteen välisiä yhteneväisyyksiä (mm. Holmes & Slade 2018, Hughes & Baylin 2012).

### Kristillisen terapian sisältämät suhteet ja ”erityislaatu”

Kristillisen sielunhoitoterapian opettajana pohdin Jumalan läsnäolon merkitystä terapiassa. Koska siinä kaikissa kohtaamisissa on läsnä kolme osapuolta, sitä voidaan kuvata kolmiomallilla (kaavio 2). Tämä kaavio kuvaa kolmenkeskistä (triadista) vuorovaikutusta ja kiintymyssuhdetta Jumalan, asiakkaan ja terapeutin välillä. Kolmio ei todellisuudessa ole tasasivuinen kuten kuvassa, vaan Jumala ”sijaitsee” valtansa, viisautensa ja muun suvereniteettinsa takia kolmion ihmisosapuolia verrattomasti korkeammalla, mutta samalla kuitenkin myös aivan ihmisen lähellä, hänen sisimmässään. Jumalan läsnäolo tuo Hänen täydellisen rakkautensa ja sitoutuneisuutensa mukana kohtaamisiin ainutlaatuisen turvallisuuden, joka nopeuttaa työskentelysuhteen syntymistä ja vahvistaa sitä koko prosessin ajan. Lisäksi Jumala voi Pyhän Henkensä avulla puuttua myös erityisellä ylläluonnollisella tavalla prosessin kulkuun, tuoda viisautta, rakkautta ja rohkeisuutta asiakkaan avuksi juuri oikeaan aikaan.



Kaavio 2. Kristillisen terapian kolmiomalli. Kolmenkeskinen (triadinen) vuorovaikutus ja kiintymyssuhde.



## Going deeper in understanding the parent-child relationship

As I looked further into the attachment relationships, the next critical step for me was provided by the writings of Daniel Hughes (2009). I found his views on attachment-focused parenting as well as the meaning of attachment relationships especially helpful while helping children with damaged, insecure attachments. A well-functioning and secure attachment relationship was further revealed to me through Dr. Hughes' use of the term "intersubjectivity." For both the parent-child relationship and the therapeutic relationship, I found particularly intriguing the intersubjective perspective of pondering and examining things together, without the immediate goal of teaching. The biblical descriptions of God longing for united thoughts of the mind as well as the feelings, and aspirations of the heart with each of His children, illustrate the intersubjective nature of the relationship.

Brain-based parenting by Hughes and Baylin (2012) combines both theoretic knowledge of neuropsychology and practical understanding of the parent-child relationship in a meaningful way. In addition, the text gives therapeutic insight as to how a blocked care and nurturing relationship between the parent and the child might be addressed. Their writings strengthened my understanding of the common cause-factor in relational difficulties, that of defensive behavior brought about by insecurities – and how such challenges might be attended to in therapy. The good practical examples, illustrated by the authors, further revealed tools and strategies through which the therapist may decrease the client's tendency toward defensive behavior.

According to Hughes and Baylin (2012), for the parent to clearly understand the narrative of their parenting and to see the meaning of such narrative in the lives of their children, is crucial for safe parenting. When the parents strongly see themselves as loving and important to their child, they are better able to manage their own emotional reactions and behavior even when the parenting situations are particularly challenging. Here I see a connection point to the life of a Christian. Difficulties in life make one more susceptible to becoming disappointed similar

## Eteenpäin vanhempi-lapsi-suhteen ymmärtämisessä

Seuraava tärkeä askel kiintymyssuhteisiin paneutumisessani oli Daniel Hughesin (2009) kirjojen löytäminen, ja hänen näkemyksensä kiintymyskeskeisestä vanhemmuudesta ja kiintymyssuhteissa vaurioituneiden lasten auttamisesta. Hän käyttää käsitettä intersubjektiivisuus, joka avasi itselleni uusia näkymiä hyvin toimivan turvallisen kiintymyssuhteen toiminnasta. Intersubjektiiviseen suhteeseen kuuluva yhteinen asiointien tutkiminen ja ihmetteleminen ilman opettavaa pyrkimystä oli hieno uusi näkökulma niin vanhempi-lapsi-suhteeseen kuin terapeutin suhteeseenkin. Myös Raamatun kuvaukset Jumalan kaipauksesta yhteiseen mieleen (ajatukset) ja sydämeen (tunteet ja pyrkimykset) kunkin lapsensa kanssa kuvaavat myös tämän suhteen intersubjektiivista luonnetta.

Hughesin ja Baylinin yhdessä kirjoittama kirja *Brain-based parenting* (2012) antaa hienosti yhdistettynä teoreettista neuropsykologista tietoa vanhempi-lapsi-suhteesta ja käytännön ymmärrystä siitä, miten terapeutti voi auttaa vanhempaa korjaamaan lukkiutunutta hoivasuhdettaan lapseen. Kirja vahvisti käsitystä siitä, miten erilaisten suhdeongelmien yhteinen syytekijä on turvattomuuden aiheuttama puolustautuva käyttäytyminen, ja miten siihen voidaan vaikuttaa terapiassa. Hyvät käytännön esimerkit auttoivat löytämään asioita, joiden avulla terapeutti voi vähentää asiakkaan puolustautumistaipumusta.

Hughes ja Baylin (2012) pitävät vanhemman selkeää mielikuvaa ja narratiivia omasta vanhemmuudestaan ja sen merkityksestä lapselle yhtenä merkittävänä turvallista vanhemmuutta tukevana aspektina. Vahva käsitys itsestä lasta rakastavana ja hänelle tärkeänä ihmisenä auttaa vanhempaa hallitsemaan omia tunteita ja toimintaansa silloin, kun tilanteet lapsen kanssa ovat erityisen haastavia. Tässä kohtaa näen yhteyden kristityn elämään, jonka vaikeudet usein altistavat ihmistä pettymään Jumalaan ja käyttäytymään epäkypsästi samoin kuin hankala lapsi altistaa vanhempansa käyttäytymään epäkypsästi hankalissa tilanteissa. Pitäisin mahdollisena, että myös kristittyä aut-



*The Escape*



way a troublesome child exposes the parent to behave in immature ways when situations become overwhelming. The ability to bear in their mind a clear image and narrative of themselves as loved and valued by God, would, perhaps, better enable the Christian to react in mature ways and see difficulties as the one way of God bringing up His children toward maturity.

### **Fresh spiritual discoveries**

During 2016-17, I attended Biblical Counseling training organized by the Canadian "Providence Theological Seminary", developed by American psychologists and therapists Larry Crabb and Dan Allender. Their thoughts, together with the experiential content of the training brought new insight and knowledge to me about biblical counseling. The influence of cultural practices on attachment styles and relationships was seen for instance in the way we stout Finns were perplexed by the ability of our Canadian teachers to get tuned in and empathize with us and our pain. In addition, they were able to skillfully validate our emotional experiences – even though we were quite restrained. Their trust in God's commitment, healing power and interest in us His children, as well as their ability to encourage others towards such trust, deeply affected us. A counseling process chart, put together by Crabb and Allender, was another significant factor for me during the training. The stages and goals of the process chart were, in many ways, convergent with the elements and goals of attachment-focused therapy discussed in the text. While the designers of this model undoubtedly were aware of psychological and therapeutic research, the biblical foundations for these goals, as explained by them, were convincing. The story of each person is central to this model. By sensitively listening to the story, the counselor can begin to create a safe working relationship with their counselee. Central to the process is the way the counselee's defensive relational styles come across and are processed as part of their story. Such styles have been practiced in order to avoid deep disappointments experienced in childhood. These strategies prevent the person from loving and living a fulfilled life that God intended for them. On the other hand, when the person is willing to

taisi kypsään reagointiin vaikeuksissa kyky pitää mielessään selkeää mielikuvaa ja narratiivia itsestään Jumalan rakastamana ja arvostamana lapsena, jota Hän kasvattaa näiden vaikeuksien avulla.

### **Uudet hengelliset löydöt**

Kävin vuosina 2016-17 kanadalaisen Providence Theological Seminaryn järjestämän Biblical counseling -koulutuksen, jonka ovat lunooneet amerikkalaiset psykologit ja terapeutit Larry Crabb ja Dan Allender. Heidän ajatuksensa ja koulutuksen kokemuksellinen sisältö toivat itselleni uutta tietoa ja näkemystä raamatullisesta sielunhoidosta. Kiintymyssuhteiden vaikutus kulttuuriin tapoihin näkyi siinä, että me jäyhät suomalaiset olimme melkein päähämmentyneitä kanadalaisten opettajiemme kyvystä virittäytyä ja eläytyä meidän elämämme kipuihin sekä validoida taitavasti meidän pidättyviä kuvauksiamme kokemuksistamme ja tunteistamme. Myös heidän luottamuksensa Jumalan sitoutumiseen, kiinnostukseen ja parantavaan voimaan meitä lapsiaan kohtaan ja heidän kykynsä rohkaista toisia tähän luottamukseen tekivät meihin vaikutuksen.

Toisena tärkeänä asiana tuosta koulutuksesta oli Crabbin ja Allenderin luoma sielunhoidon "prosessikaavio", jonka vaiheet ja tavoitteet olivat monilta osin hyvin yhteneviä edellä mainittujen kiintymyskeskeisen terapian elementtien ja tavoitteiden kanssa. Vaikka mallin tekijät toki ovat seuranneet psykologista ja terapeutista tutkimusta, myös heidän raamatulliset perusteensa näille tavoitteille olivat vakuuttavat.

Keskeistä tässä mallissa on kunkin ihmisen oma tarina, jota herkästi kuuntelemalla lähdetään luomaan turvallista työskentelysuhdetta asiakkaaseen. Merkittävä osa prosessia ovat asiakkaan kertomusta pohdittaessa etsittävät puolustautuvat suhdetyylit, joita ihminen on valinnut välttyäkseen niiltä perustavaa laatua olevilta pettymyksiltä, joita hän on varhaislapsuudessaan joutunut kokemaan. Nämä strategiat estävät ihmistä rakastamasta ja elämästä sellaista rikasta elämää, jonka Jumala on heitä varten tarkoittanut. Kun ihminen kohtaa varhaiset kipunsa ja käsittelee niitä yhdessä terapeutin

face and work through their early pain with the help of a counselor, they are able to grieve their losses. Forgiveness, in turn, frees the person to also take responsibility for their own mistakes. As these obstacles which drain the person's inner resources are worked through, they will have renewed strength and energy to take hold of new possibilities in their life. They are freed from being a victim and thus strengthened in their human agency and identity as the child of God. In His encounters with people, Jesus was full of grace and truth. Grace enables people to lower their defenses, which in turn, makes it possible to face truths that are painful, and yet freeing.

The spiritual goals of the model as pertaining to the relationship with God are those of asking for and granting forgiveness. One central goal is for the person to become aware of and willing to let go of their aspirations to manage life alone, and instead be willing to become dependent on God and His help in a healthy way (Jer. 2:13). This model also addresses challenges that Christians, living in this world, face in enduring disappointments which continue throughout life (Jn. 16:33). Facing disappointments is made easier as the person is able to join their story in "God's larger story" (Larry Crabb 2019) and as they trust difficulties to come with purpose (Rom. 8:28). One important goal is for the person to have courage to love others in spite of the risks. As their gratitude toward God and worship of Him increases, and as they find their calling in life, they are also strengthened at their core. Because of the centrality of hope in both Christianity and therapy, it is significant for a Christian to hold onto their heavenly hope even when the circumstances seem humanly speaking impossible.

In the Crabb and Allender model I appreciate their deep, genuine and truthful way to encounter people in pain. People in Christian communities often have a tendency to pretend to be devout and hide especially their disappointments toward God. The last stage of the model is focused specifically on problems in relationship with God, which lead such relationship toward insecurity. According to the Handbook of Attachment (Granqvist & Kirkpatrick 2018), the relationship that Christians have with God will

kanssa, hän pääsee suremaan menetyksiään ja suostuessaan antamaan anteeksi hän vapautuu ottamaan vastuun myös omista virheistään. Kun nämä voimavaroja syövät elämän esteet poistuvat, hänelle vapautuu tilaa ja energiaa tarttua uusiin mahdollisuuksiin elämässään. Hän pääsee eteenpäin uhriasemasta ja vahvistuu omassa toimijuudessaan ja identiteetissään Jumalan lapsena. Jeesus kohtasi ihmisiä armon ja totuuden "yhdistelmällä". Armo auttaa luopumaan puolustautumisesta, jotta ihminen olisi kykenevä kohtaamaan totuuden, joka saattaa tehdä kipeää, mutta johtaa vapauteen.

Jumala-suhteeseen liittyviä hengellisiä tavoitteita mallissa ovat anteeksiantamiseen ja anteeksipyytämiseen pyrkiminen. Yksi keskeinen tavoite on siinä, että ihminen tulee tietoiseksi ja haluaa luopua pyrkimyksensä selvittää omin avuin elämästään ja suostuu terveeseen riippuvuuteen Jumalasta ja Hänen avustaan (Jer. 2:13). Malli tuo myös esiin kristityn ihmisen haasteet tässä maailmassa pettymysten sietämisessä, jotka jatkuvat koko elämän ajan (Joh. 16:33). Tässä ihmistä auttaa vaikeuksien merkityksellisyyteen luottaminen (Room. 8:28) ja oman elämäntarinan liittäminen Jumalan "suurempaan tarinaan" (Larry Crabb 2019). Yksi tärkeä tavoite on uskaltautua muiden ihmisten rohkeaan rakastamiseen riskeistä huolimatta. Kiitollisuuden ja Jumalan palveluksen lisääntyminen ja oman kutsumuksen löytäminen vahvistavat myös ihmistä. Koska toivo on sekä kristinuskossa että terapiassa niin keskeistä, on merkittävää, että kristityllä on taivaan toivo silloinkin, kun tilanne on inhimillisesti katsoen toivoton.

Crabbin ja Allenderin mallissa arvostan heidän syvällistä, aitoa ja totuudellista tapaansa kohdata ihmisiä heidän hädässään. Kristillisissä yhteisöissä ihmisillä on usein taipumusta esittää hurskasta, ja etenkin pettymykset Jumalaa kohtaan yritetään peittää. Mallin viimeinen vaihe keskittyy juuri Jumala-suhteen ongelmiin eli niihin tekijöihin, jotka vievät ihmisen Jumala-suhdetta turvattomaan suuntaan. Handbook of Attachmentin (Granqvist & Kirkpatrick 2018) mukaan kristittyjen Jumala-suhde muuttuu iän mukana usein turvattomaan välttelevään suun-



often change with age to that of insecure avoidant style. Also, for this reason, I appreciate the strengthening of fellowship, trust and hope as particularly fine and necessary goals in the model by Crabb and Allender. Such factors are highlighted especially during the latter years of life, so that aging may take place safely and trusting in God (Ps. 92:13-15).

### **Toward deeper understanding of a therapeutic relationship that utilizes attachment relationships**

Attachment in Therapeutic Practice (Jeremy Holmes & Arietta Slade, 2018) is a deeply impacting and profound text, and also the latest discovery that has increased my understanding on the meaning of attachment relationships in therapy. In reading the book, I have been amazed at how many factors significant to safe therapy practices are included in and applicable to the Christian teaching and lifestyle.

According to this text, one purpose of therapy is to examine the client's defenses which are evident in their therapy- and other relationships, and which are connected to their insecure attachment styles. The pivotal skills of the therapist include awareness of and sensitivity to the client presentation and ways of function, based on their attachment. As the therapist observes the client, they seek to soften the client's inflexible and dysfunctional ways of thinking, feeling and behaving. In addition, they seek to enhance their flexibility, openness and genuine and safe intimacy, together with increased exploration and autonomy. The ability of the therapist to create a working relationship with the client that facilitates security, depends on their capacity to maintain an attitude which helps the client to regulate their emotions. The therapist must practice sensitivity and radical acceptance of the client. From such a framework the client does not sense their own pain and suffering to be too great a threat, but they are able to trust the therapist to process their pain together. The therapist must encourage the client to be truthful in two ways: to be true to themselves as well as to build a coherent, truth-based life narrative, rich in nuances. It is also essential for the therapist to be aware of their own attachment background, so that their way of function would not

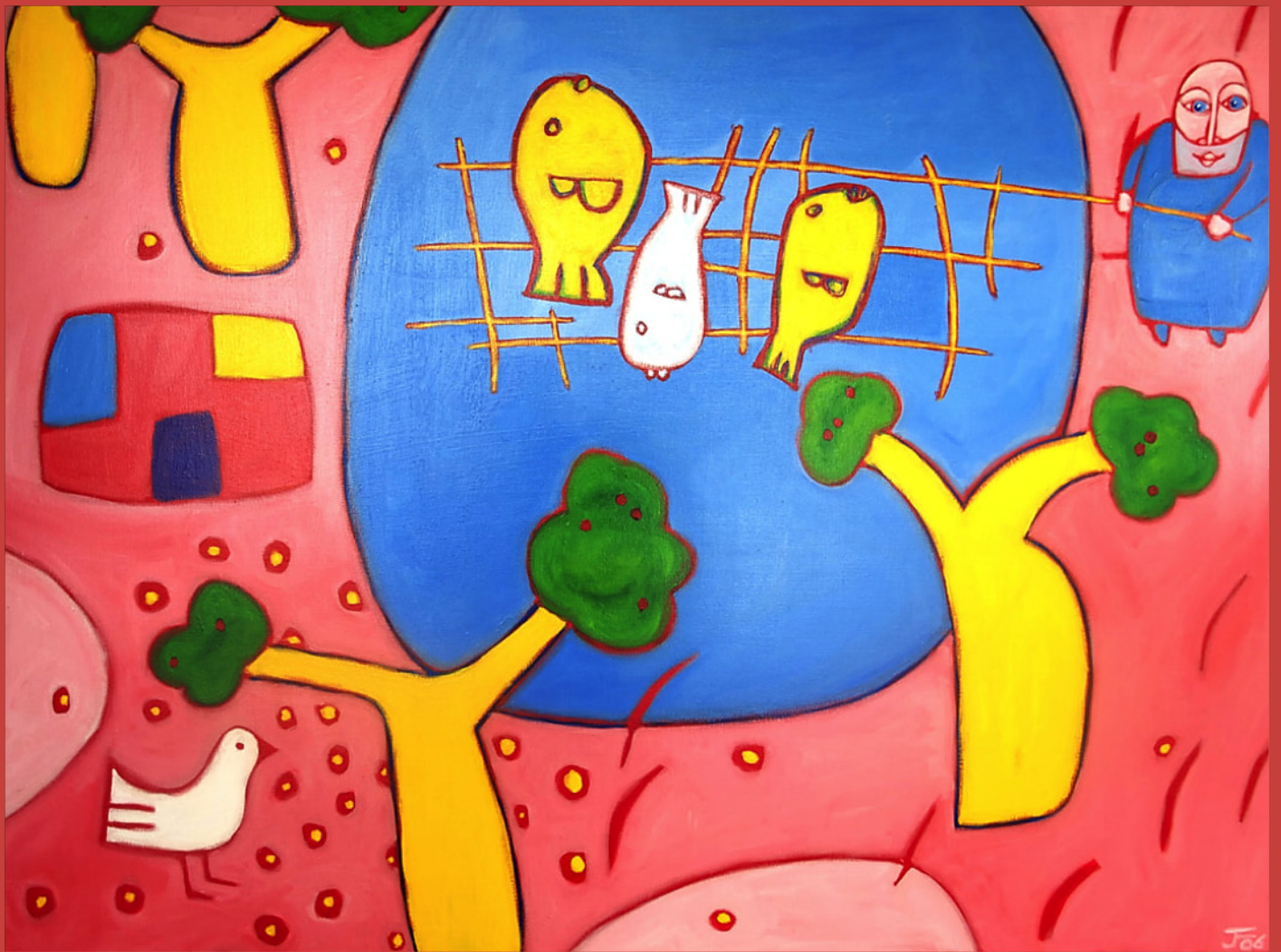
taan. Tästäkin syystä pidän Crabb ja Allenderin mallissa yhteyden, luottamuksen ja toivon vahvistumista erityisen hienoina ja tarpeellisin tavoitteina. Nämä asiat korostuvat ihmisen elinkaaren lopulla, jotta ihminen voi ikääntyä turvallisesti Jumalaan luottaen (Ps. 92:13-15).

### **Syvemmälle kiintymyssuhteita hyödyntävän terapeutin suhteen ymmärtämiseen**

Uusin kirja, joka on lisännyt ymmärrystäni kiintymyssuhteiden merkityksestä terapiassa, on Jeremy Holmesin ja Arietta Sladen vaikuttavan perusteellinen ja syvälinen teos Attachment In Therapeutic Practice (2018). Kirjaa lukiessani olin myös hämmästynyt siitä, miten moni turvallisen terapian osatekijä sisältyy tai sopii niin hyvin yhteen kristillisen opetuksen ja elämäntavan kanssa.

Tämän kirjan mukaan terapiassa tutkitaan asiakkaan turvattomiin kiintymysmahdollisuuksiin liittyviä defensiivisiä mekanismeja, jotka tulevat esiin hänen ihmissuhteissaan ja terapiasuhteissa.

Terapeutin keskeisiä taitoja ovat tietoisuus ja herkkyyys havaita asiakkaan kiintymyspohjaisia suhteissa olemisen tapoja. Havaintojensa pohjalta terapeutin on pyrittävä pehmentämään asiakkaan jäykkyyttä ja toimimattomia ajattelu-, tunne- ja käyttäytymismalleja, edistämään joustavuutta ja avoimuutta sekä aitoa turvallista läheisyyttä, rikasta tutkimista ja itsenäisyyttä. Terapeutin kyky luoda turvallisuutta edistävä suhde riippuu terapeutin kapasiteetista ylläpitää asennetta, joka auttaa asiakasta säätämään tunteitaan. Terapeutin käytöksen on oltava herkkää ja radikaalilla tavalla hyväksyvää. Näin asiakas ei koe omaa kipuaan ja kärsimystään liian suurena uhkana, vaan uskaltaa luottaa terapeuttiin ja käsitellä niitä hänen kanssaan. Terapeutin on rohkaistava asiakasta totuudellisuuteen kahdessa merkityksessä: olemaan "aito itsensä" sekä rakentamaan ehjä, totuuteen perustuva ja vivahteikas elämäntarina. Terapeutin on tärkeää olla tietoinen myös omasta kiintymystaustastaan, jotta hänen toimintansa ei muodostuisi uhaksi terapeutin prosessin turvallisuudelle. Turvallisen terapian yhtenä päätavoitteena on mentalisoinnin oppiminen, minkä kautta asiakas löytää merkitystä ja ymmärrystä oman mielensä tapahtumille.



*The Fisherman*

become a threat to the safety of the therapeutic process. Learning to mentalize is one main goal of safe therapy. Through mentalization the client can find meaning and understand events constructed in their mind. In summary, the key factors of therapeutic competence are the ability to create a safe relationship, make meaning, and enhance therapeutic change in the client.

Creating a safe therapeutic relationship is a natural goal for Christian therapy. When both the client and the therapist together as well as separately lean on the presence of a safe God, the safety and trust in therapy can be quickly established. Such a connection facilitates safety, even when it might not be verbalized. It is important for the therapist to maintain a living relationship with God, so that they can pass on such safety to the client, in ways both unspoken and through words and prayer. The radical acceptance of God is described for instance in the parable of the prodigal son, in which the father directs himself toward his son (see the “specific nature” of Christian therapy). Grace enables human beings to face and accept the truth.

For Christians, the meaning of their life is based on creation and redemption, together with the hope of eternal life. Finding meaning for difficult life events is essential in therapy, and is based on a clear teaching of the Bible (Rom. 5:3,4). Many other Scriptures reveal God so working in human lives that the harder times become particularly significant in taking people forward in God’s plan. Understanding one’s own narrative as part of God’s larger story assists in the process of making meaning.

A Christian therapist supports their client through changes towards health, while also practicing sensitivity and respect for the client’s condition and readiness (Eph. 4:1,2). The Bible exhorts humans toward constant self-reflection and examination by God’s Word. Such considerations lead a person towards change into Christ-likeness and holiness.

According to Holmes and Slade, an attuned therapist reflects, resonates, and assists the client to put their feelings to words. When the client has become stuck in their inflexible defenses and strives to repeat them, it is vital for the therapist to remind themselves that such defenses are founded on irregular childhood affects.

Terapeuttisen kompetenssin avaintekijät ovat yhteen koottuna kyky luoda turvallinen suhde, kyky rakentaa merkitys ja kyky edistää muutosta asiakkaassa.

Turvallisen suhteen luominen on kristillisessä terapiassa hyvin luonnollinen tavoite. Turvallisuus ja luottamus saavutetaan usein nopeasti, kun asiakas ja terapeutti voivat sekä yhdessä että kumpikin erikseen tukeutua turvalliseen Jumalaan ja Hänen läsnäolonsa. Tämä yhteys luo turvallisuutta, vaikka siitä ei edes puhuttaisi. Terapeutin on tärkeä huolehtia oman Jumala-suhteensa elävyydestä, jotta hän voisi välittää asiakkaalle tuota turvaa sanattomasti ja joskus myös puhumalla ja rukouksen kautta. Jumalan radikaali hyväksyntä on Raamatussa esimerkiksi tuhlaajapoikavertauksessa kuvattu isän suhtautumisessa poikaansa kohtaan (ks. kristillisen terapian erityislaatu). Armo auttaa ihmistä totuuden kohtaamiseen ja hyväksymiseen.

Kristitylle hänen elämänsä merkityksellisyys perustuu jo luomiseen ja lunastukseen sekä ikuisen elämän toivoon. Ihmisen elämän vaikeiden tapahtumien merkityksellisyys, jonka löytäminen on erityisen oleellista terapiassa, perustuu selkeälle Raamatun opetukselle (Room. 5:3,4, Room. 8:28). Myös moni muu raamatunkohta ilmaisee Jumalan vaikuttavan ihmisen elämässä niin, että erityisesti juuri vaikeudet vievät ihmistä eteenpäin Jumalan suunnitelmassa. Oman elämäntarinan (narratiivin) ymmärtäminen osana Jumalan isompaa tarinaa luo merkitystä.

Kristitty terapeutti tukee asiakastaan terveyttä kohti vievissä muutoksissa herkästi hänen edellytyksiään ja valmiuttaan kunnioittaen (Ef. 4:1,2). Raamattu kehottaa ihmistä jatkuvaan itsereflektioon (itsetutkisteluun) ja Jumalan Sanan tutkittavana olemiseen. Nämä pohdinnat vievät ihmistä muutokseen kohti Kristuksen kaltaisuutta (pyhitys).

Holmesin ja Sladen (2018) mukaan virittänyt terapeutti peilaa, resonoi ja auttaa sanoittamaan asiakkaan tunteita. Kun asiakas on juuttunut jäykkiin defenseseihinsä ja pyrkii toistamaan niitä, terapeutin on tärkeä muistuttaa itseään, että niiden pohjana ovat lapsuuden säätelemättömät affektit. Terapeutti voi kuvata ja antaa äänen varhaiselle tunneympäristölle,



The therapist may describe and give voice to the client's early feeling-environment, which has caused them difficult emotions. In addition, the therapist can try to facilitate an opposite environment in their office, where the client's feelings might be processed and co-regulated together.

Holmes and Slade write in a very interesting way about Adult Attachment Interview (AAI) and how to use it in therapy. As the therapist examines the client's attachment dynamics, they must remember that attachment models are only rough generalizations, and that each person has their own unique dynamics. Each client has developed their own way of managing threat, fear and anxiety as influenced by their early parental attachments. Important questions for the therapist to ask themselves are: How does this person seek to maintain safety? Or, how strong is their personal sense of agency? In addition, does the client present themselves as inhibited or paralyzed, or do they rush forward blindly without thinking of possible risks? Does the client minimize their need for safety or do they exaggerate such a need? What has led the client to defend themselves against intimacy or exploration? How do the client's early experiences impact their sense of self and ability to self-regulate? What kinds of experiences trigger self-deprecating or dysfunctional thoughts, feelings and behavior in the client? What is the downside of the client's strategies, meant to guarantee their personal safety? How does the therapeutic process activate these inner client dynamics?

Mentalization and resilience are new, important concepts. I was particularly intrigued by Holmes & Slade observation of how difficult life events impact people differently, based on the meaning that they ascribe to such events. Finding positive meaning or connotation significantly enhances the person's resilience, and their ability to get through difficult experiences. As elements for improving resilience, the authors speak of the meaning of important supportive people outside of family or therapy, and describe them as "angels." Here I see church community fellowship, especially the support of spiritual mothers and fathers, as meaningful Christian application.

joka on tuottanut nuo vaikeat tunteet, ja yrittää luoda terapiahuoneeseen vastakkaisen ympäristön, jossa noita tunteita voitaisiin nyt yhdessä käsitellä ja säädellä. Holmes & Slade (2018) kirjoittavat hyvin mielenkiintoisella tavalla myös Aikuisten kiintymyssuhdehaastattelusta (AAI) ja sen käytöstä terapiassa.

Kun terapeutti tutkii asiakkaan kiintymysdynamiikkaa, hänen on hyvä muistaa, että kiintymysmallit ovat vain karkeita yleistyksiä ja jokaisella on oma yksilöllinen dynamiikkansa. Kukin asiakas on kehittänyt oman tapansa hallita uhkaa, pelkoa ja ahdistusta, joita kiintymyssuhde vanhempaan on hänelle luonut. Terapeutti voi kysyä itseltään kysymyksiä, kuten: Miten tämä ihminen yrittää pysyä turvassa? Miten vahva hänen toimijuutensa on? Onko hän estynyt tai lamaantunut vai ryntääkö hän sokeasti kohti riskejä ajattelematta sen enempää? Minimoi-ko hän tarvettaan läheisyyteen vai liioitteleeko sitä? Mikä on johtanut hänet puolustautumaan joko läheisyyttä tai tutkimista vastaan? Miten hänen varhaiset kokemuksensa vaikuttavat hänen minä-tunteeseensa ja itsesääteilykykyynsä? Millaiset kokemukset laukaisevat itseä vähätteleviä tai toimimattomia ajatuksia, tunteita ja käyttäytymistä? Mikä on hänen turvallisuutta takaavien strategioidensa kääntöpuoli? Miten nämä prosessit ovat aktivoituneet terapiaprosessissa?

Mentalisaatio ja resilienssi ovat uusia tärkeitä käsitteitä. Näistä erityisesti Holmesin ja Sladen kirjassa kiinnosti havainto, että vaikeat elämäntapahtumat vaikuttavat ihmisessä eri tavoin sen mukaan, minkä merkityksen hän niille antaa. Positiivisen merkityksen löytäminen, positiivinen konnotaatio, parantaa merkittävästi ihmisen kykyä selvitä vaikeista kokemuksista eli hänen resilienssiään. Resilienssiä parantavina elementteinä kirjoittajat tuovat esiin myös perheen ja terapian ulkopuolisten tärkeiden tukea antavien ihmisten merkityksen. Kristillisenä sovelluksena pidän tässä merkityksellisenä seurakuntayhteyttä ja erityisesti hengellisten isien ja äitien tukea.

**Miten herkän ja turvallisen terapeutin ominaisuudet vastaavat turvallisen vanhemman ominaisuuksia ja toimintaa? (Holmes & Slade 2018)**





*Finding God*

**How do the characteristics of a sensitive and safe therapist correspond to the characteristics and function of a safe parent? (Holmes & Slade 2018)**

Maternal sensitivity, a concept by Ainsworth, encompasses the mother's ability to be receptive and supportive of co-operation as well as the ability to be available to the infant.

The receptivity of the therapist becomes apparent by their ability to observe and accurately interpret the client's presentation: their posture, gestures, facial expressions, tone of voice etc., specifically noting any anomalies. In addition to accurate observations, a receptive therapist is able to empathetically react to the pain and dysfunction presented by the client. The therapist's ability to co-operate with the client is manifested by their timing: When to speak or wait, and when to appropriately nudge the client towards the next step. That may also be evident in the therapist's use of the client's phrases or initiatives as applicable in order to help the client. As the therapist encourages the client to be more spontaneous and to verbalize new thoughts, they take the therapeutic process forward. It is critical to notice the phases of the session, be it early on, half-way through or towards the end. It is useful to plan the more intensive therapeutic work for the middle part of the session. For the therapist to remain psychologically available, they must take care of their own well-being. In doing so, they are better able to concentrate on the client and notice potential danger signs in the client's situation. External dangers include for example, suicidal ideation and violence, and internal dangers of the mind include depression, emptiness and hopelessness.

A mother's acceptance means her ability to allow and accept all feelings and needs as expressed by the child. In the therapeutic encounter, to accept the client requires a balanced approach to the feelings aroused by them. Ideally, the therapist neither demonizes nor idealizes the client, but is able to see both themselves and the client as people with good and bad, strengths and weaknesses. Inordinate sensitivity may lead to confused boundaries and unhealthy identification with the client situation.

Mirroring is a significant phenomenon in the relationship between the mother and infant,

Ainsworthin käsite äidillinen herkkyys sisältää äidin kyvyn olla vastaanottavainen ja tukea yhteistyötä sekä kyvyn olla vauvan saatavilla.

Terapeutin vastaanottavuus ilmenee kykynä havaita ja tulkita oikein asiakkaan tilaa: asentoa, eleitä, ilmeitä, äänensävyä yms., etenkin kaikkea tavallisuudesta poikkeavaa. Vastaanottavuuteen sisältyvät paitsi oikeat havainnot, myös empaattinen suhtautuminen asiakkaan olemuksessa ilmenevään pahaan oloon. Terapeutin yhteistyökykyisyys ilmenee oikeana ajoituksena, milloin puhua, odottaa tai antaa sopivia vihjeitä tai "tönäisyjä" seuraavaa askelta kohden. Se voi näkyä myös asiakkaan fraasien tai aloitteiden poimimisena ja niiden käyttönä sopivassa tilanteessa asiakasta auttaen. Terapeutti vie yhteistyötä eteenpäin myös rohkaisemalla asiakkaan spontaaniutta ja uudenlaisten ajatusten esiintuomista. Ajoituksessa on oleellista huomioda myös session vaihe (aloitus, keskiosa, loppu) ja ajoittaa intensiiviset kohdat session keskivaiheille. Terapeutin psyykkinen saatavillaolo edellyttää, että terapeutti on huolehtinut omasta hyvinvoinnistaan, jotta hän kykenee keskittymään asiakkaaseen ja havaitsemaan mahdolliset vaarat asiakkaan tilanteessa. Näitä ovat ulkoiset vaarat, kuten itsetuhoisuus ja väkivaltaisuus muita kohtaan, ja mielen sisäiset vaarat, kuten masennus, toivottomuus ja tyhjyys.

Äidin hyväksyntä tarkoittaa hänen kykyään sallia ja hyväksyä lapsen kaikenlaisten tunteiden ja tarpeiden ilmaisu. Terapeuttisessa kohtaamisessa asiakkaan hyväksyntä edellyttää tasapainoa asiakkaan herättämien tunteiden kanssa. Ideaalitilanteessa terapeutti ei idealisoi eikä demonisoi asiakasta, vaan pystyy näkemään sekä asiakkaan että itsensä sekoituksena hyvää ja pahaa, vahvuutta ja heikkoutta. Liiallinen herkkyys saattaa kuitenkin johtaa myös epäselviin rajoihin ja epäterveeseen samastumiseen asiakkaan tilanteeseen.

Peilaaminen on merkittävä ilmiö äidin ja vauvan suhteessa, mutta se on tärkeä myös terapiassa. Turvallisuutta rakennettaessa terapiasuhteen alussa terapeutin peilauksen on hyvä olla melko eksaktia. Turvallisuuden vahvistuessa terapeutti voi siirtyä muuntelemaan peilaavia kommenttejaan sellaisiksi, että ne vastaavat



but it is vital also in therapy. In the early stages of the therapeutic relationship, as the relational safety is being established, the mirroring by the therapist should be contingent. As the therapeutic security is strengthened, the therapist may move to adjust their mirroring comments in such a way, that they are only partially contingent on the client's feelings and thoughts. In this way the therapist is able to invite the client to reframe their situation and hence see it in a new light.

Playing is a meaningful factor in establishing secure attachment with infants, and accordingly so also in effective therapy. Playing or playfulness describes the human ability to securely explore the world, while also satisfying their curiosity and longing to understand and gain new experiences. In therapy, the therapist facilitates space for safe play, thus enhancing client exploration as well as providing a vantage point for further examination. The joined therapeutic work between the client and the therapist is play at its best. The essence of a "good session" is one in which these moments of mutual movement result in a "third", a jointly produced affective event or thought-sequence (Ogden 1994). Some forms of therapy, sandbox, psychodrama, music- or art therapy and family sculpt in systemic therapy, are playful in themselves. In addition, humor is significant in every day adult therapy: "Laughing through tears" (Akhtar 2009).

### **Attending to the attachment background in therapy**

An attachment-informed (Holmes & Slade 2018) therapist needs to recognize and be aware of the impact of their own as well as the client's attachment styles. If the client has an autonomic attachment background (based on secure relational attachments in childhood), they most likely come to therapy due to a current crisis situation or a compounding crisis effect. But because they have a confident relationship with themselves and others, and also possibly with God, in addition to a repertoire of resources at hand, helping such client will be rather straightforward. Even on the face of trauma, their capacity to cope is greater than those with insecure attachments.

People who are involved in therapeutic work

enää osittain asiakkaan tunteita ja ajatuksia. Näin hän voi houkutella asiakasta näkemään tilannettaan uudella tavalla.

Leikki on merkittävä turvallisen kiintymyksen osatekijä vauvoilla ja vastaavasti myös tehokkaassa terapiassa. Leikki kuvaa ihmisen kykyä tutkia maailmaa turvallisesti, tyydyttää uteliaisuuttaan ja kaipausta ymmärtää ja saada uusia kokemuksia. Terapiassa terapeutti tarjoaa tilan turvalliselle leikille, edistää löytöjen tekemistä ja näköalapaikan tutkia niitä. Parhaimmillaan yhteinen työskentely on leikkiä. Hyvän istunnon tuntomerkki on molemminpuolisen yhteisen liikkeen tuloksena syntyvä "kolmas": yhdessä tuotettu affektiivinen tapahtuma tai ajatuksen ketju (Ogden 1994). Jotkut terapiamuodot ovat itsessään leikkisiä, kuten hiekkalaatikkoterapia, psykodraama, musiikki- ja taideterapia tai perhepatsas systeemisessä terapiassa. Myös huumori tavallisessa aikuisterapiassa on tärkeää: "nauru kyynelten läpi" (Akhtar 2009).

### **Kiintymyssuhdetaustan huomioiminen terapiassa**

Kiintymyssuhteita hyödyntävän terapeutin on tärkeää tiedostaa sekä asiakkaan että omien kiintymyssuhteiden vaikutus (Holmes & Slade 2018).

Jos asiakkaalla on autonominen (lapsena turvallinen) kiintymyssuhdetausta, hän hakeutuu ehkä etsimään apua jonkin elämänkriisin kohdatessa tai kriisien kasaantuessa. Koska hänellä on luottavainen suhde itseensä sekä muihin ihmisiin ja mahdollisesti Jumalaan ja monipuolinen selviytymiskeinojen repertuaari, häntä on melko "helppo" auttaa. Vaikka hän kohtaisi trauman, hänen selviytymiskapasiteettinsa on turvattomia suurempi.

Terapeuttiseen työhön hakeutuneella ihmisellä on yleensä turvaton kiintymyssuhdetausta, jota hän kuitenkin on omassa elämässään ja opiskelussaan käsitellyt ja työstänyt. Näin hänelle on kehittynyt ns. työstetty turvallisuus (earned security). Vaikeudet omassa elämässä motivoivat ihmistä auttamistyöhön ja parantavat yleensä läpikäytyinä terapeutin ymmärrystä ja eläytymiskykyä. Kristillisen terapeutin elämässään kohtaamat kriisit vahvistavat hänen kärsivällisyyttään, toivoaan ja luottamustaan Jumalaan,

often have insecure attachment models in their background. However, they have been able to address and work through the insecure attachment during their studies and life in general. Such a therapist has been able to develop earned security in their attachment relationships. Difficulties in one's own life can serve to motivate people to help others. In addition, as they are worked through, past difficulties improve the therapist's ability to understand and empathize with their client. The crises which a Christian therapist has encountered in their life, strengthen their hope, patience and trust in God, all of which they need as they help others (Rom. 5:3,4).

Oftentimes the clients seeking therapeutic help have experienced insecure attachment relationships which, in turn, expose them to further relational issues and problems in their relationship with God.

The insecure avoidant attachment experiences are common in Finland due to the hardened environment in which children have been brought up. This is particularly evident among older Finns, who experienced their childhood during or right after the war, in the 1940s and 1950s. This factor is even more apparent among men, because the emotions of the boys were dealt with harder discipline. Furthermore, because in adulthood the avoidant attachment style presents in alienation, and because it is accompanied by a self-sufficient survivor image of self, they struggle to trust in the help of others – and therefore rarely seek help. If a person with this paradigm begins to process their experiences with a therapist, they most likely doubt the therapist's ability to help and therefore maintain the conversation on a cognitive level. The therapist is having to reason with the client about the meaning of emotions, while the client also struggles to express their feelings. Such client tends to idealize their parents and lacks awareness of what they have missed in life. The clients who come from a Christian background often appeal to God's command to honor parents when the therapist invites them to share more in depth and empathize with the losses caused by their parents. Their relationship with God also usually reflects such emotionless relational style.

joita hän tarvitsee toisia ihmisiä auttaessaan (Room. 5:3,4).

Useimmiten terapeutista apua hakevalla asiakkaalla on turvattomia kiintymyssuhdekokemuksia, jotka juuri altistavat häntä ihmissuhdeongelmille ja myös Jumala-suhteen ongelmille.

Turvattomat välttelevät kiintymyskokemukset ovat Suomessa yleisiä karaisevan kasvatuskulttuurin vuoksi etenkin vanhemmissa ikäryhmässä, joiden lapsuus ulottuu sodan aikaisiin tai sen jälkeisiin vuosiin (40- 50-luvuille). Tämä koskee vielä enemmän miehiä kuin naisia, koska pojat joutuivat tyttöjä voimakkaamman "tunnekurin" kohteeksi. Koska välttelevän kiintymysmallin (aikuisena etäännyttävä tyyli) tuottama kuva itsestä on selviytyvä ja itseensä luottavainen, mutta luottamus toisten apuun heikko, nämä ihmiset eivät kovin helposti hakeudu avun piiriin. Jos ihminen tällaisten uskomusten pohjalta lähtee käsittelemään asioitaan terapeutin kanssa, hän epäilee tämän auttamiskykyä, ja haluaa keskustella asioistaan kognitiivisella tasolla. Terapeutti joutuu perustelemaan tunneasioiden merkityksellisyyttä ja asiakasta on vaikea saada ilmaisemaan tunteitaan. Hän myös idealisoi vanhempiaan eikä ole tietoinen siitä, mistä on elämässään jäänyt vaille. Kristillisestä taustasta tulevat asiakkaat vetoavat usein vanhempien kunnioittamiskäskyyn (meillä neljäs käsky), jos häntä yrittää auttaa kertomaan ja eläytymään omiin menetyksiinsä, joita vanhemmat ovat aiheuttaneet. Hänen Jumala-suhteensa heijastaa myös usein tunneköyhää suhdemallia.

Terapeuttina välttelevätaustainen (etäännyttävä) on taipuvainen painottamaan kognitiivista asioiden käsittelyä ja ratkaisukeskeisyyttä. Koska hän ei ole oppinut käsittelemään ja kohtaamaan voimakkaita tunteita, hänen saattaa olla vaikea kohdata, pysyä rinnalla ja validoida asiakkaan tunnekokemuksia. Hänen virittäytyneisyytensä asiakkaan tunnetason ilmaisuihin saattaa jäädä vajavaiseksi, ja asiakas altistuu kokemaan yksin jäämistä ja ohittamista tilanteissa, joissa hän kaikkein eniten tarvitsisi tunteiden jakamista ja säätelyapua.

Turvaton ristiriitainen kiintymyssuhdemalli ei ole Suomessa yhtä yleinen kuin välttelevä, mutta tällaisen taustan omaavat hakeutuvat välttele-



The therapist who has internalized avoidant attachment representations may be tempted to highlight cognitive and solution-focused strategies. Because they too have not learnt to face and deal with strong emotions, they may find it quite difficult to encounter, remain present and validate the client's emotional experiences. Such a therapist may be lacking in becoming tuned in the client's expression of emotion, and the client, in turn, is exposed to being by-passed and hence left feeling alone in situations where they would most need to be able to share their feelings and receive help for emotion regulation. In Finland the preoccupied/ambivalent attachment model is not as common as the avoidant one, but those who have such attachment background more readily seek help than those with avoidant attachment. They have assumed a helpless view of themselves, while their view of others is that of able. However, they tend to be disappointed with those who try to help them. A child who has assumed a preoccupied attachment model, continues to be stuck in their negative emotional experiences during adulthood attachment relationships. It may be challenging for the therapist to get them to stop their ranting so that they might show the client empathy. Yet, that is exactly what this client needs in order to be able to rise above their victim-role and become an active agent in life. Such change will also enable the client to hold their ground and set boundaries. This client needs the help of the therapist so that they learn to develop their mentalization skills.

A therapist with a preoccupied attachment model is both tuned in with the client's emotions and able to show compassion to the client. At the same time, the therapist may overly empathize, fall into the same ditch with the client and fail to set sufficient boundaries, all of which prove to be problematic for the therapeutic relationship. In so doing, the client will not receive from the therapist the much-needed safety as well as help to learn to regulate their emotions. The therapist may also become weary and waver in their hope. In addition, the client will not come to know a corrective, stable and coherent attachment experience. Strengthening the client's ability to mentalize might be overrun by the focus on dealing with emotions.

viä helpommin etsimään apua itselleen. He ovat omaksuneet käsityksen itsestään avuttomina ja toisista ihmisistä auttamaan kykenevinä, mutta he ovat taipuvaisia pettymään auttajiinsa. Ristiriitaisen kiintymysmallin lapsena omaksunut (aikuisena jumiutunut kiintymystyyli) on kiinni negatiivisissa tunnekokemuksissaan. Siksi hänen vuodatustaan voi olla vaikea saada pysähtymään niin, että voisi osoittaa hänelle empatiaa. Sitä hän kuitenkin tarvitsee, jotta hän kykenisi nousemaan uhriroolista aktiiviseksi toimijaksi, joka kykenee myös pitämään puolensa ja asettamaan rajoja. Mentalisointikyvyn kehittämiseksi hän tarvitsee terapeutin apua.

Terapeuttina ristiriitaistaustainen on hyvä virittäytymään asiakkaan tunteisiin ja osoittamaan myötätuntoa tätä kohtaan. Ongelmiksi taas voivat osoittautua ”liiallinen” eläytyminen, alttius hypätä ”samaan suohon” asiakkaan kanssa, ja riittävä rajojen asettaminen. Näin asiakas ei saa kipeästi tarvitsemaansa turvaa ja säätelyapua terapeutilta, joka myös helposti väsyä ja saattaa horjua toivossaan. Silloin asiakas ei saa sellaista uutta korvaavaa kiintymyskokemusta, joka olisi vakaa ja johdonmukainen. Mentalisoinnin vahvistaminen saattaa jäädä tunteiden käsittelyn ”jalkoihin”.

Jäsentymätön, kaoottinen turvattomuus varhaisissa suhteissa johtaa usein aikuisiässä psykiatriin ongelmiin, joiden hoitaminen vaatii erityistä herkkyyttä, kärsivällisyyttä ja taitoa terapeutilta.

Jos terapeutin oma kiintymyshistoria sisältää kaoottista turvattomuutta, hän joutuu käymään pitkän oman prosessin saavuttaakseen niin vakaan turvallisuuden, että pystyisi terapeuttiseen työhön.

### **Oma kiintymyssuhdehistoria ja sen vaikutukset esimerkkinä**

Otan esimerkiksi oman varhaishistoriani ja sen vaikutukset elämäni niin kuin sen tällä hetkellä ymmärrän.

Vanhempani avioituivat heti sodan jälkeen. Isäni oli invalidisoitunut sodassa sekä fyysisesti että psyykkisesti, ja äitini oli juuri valmistunut terveyssisareksi. Isoveljeni syntyi 2.5 vuotta ennen minua. Olimme hyvin toivottuja lapsia. Koska isäni ei ollut terve, äidin työ oli erityisen tärkeä perheen taloudelle. Kun minä synnyin,

Disorganized, chaotic insecurity in early relationships often results in psychiatric problems in adulthood. The therapist needs to be particularly sensitive, patient and skillful in helping the client working through such issues.

Should the therapist's personal attachment history include chaotic insecurity, they must work through a long therapeutic process in order to reach stability and security sufficient required for the therapeutic work before he/she starts the practice.

### **An example: Personal attachment history and its impact**

As an example, I will share about my early history and its impact on my life as I currently best understand.

My parents were married immediately after the war. The war had crippled my father both physically and emotionally, and my mother had just finished her nursing studies. My older brother was born two and a half years prior to my birth. Both my brother and I were wanted by our parents. Because of my father's poor health, mother's work outside the home was especially important for the family's finances. When I was born, my mother had a four-week maternity leave. She did not even begin to breastfeed, because she knew that she would have to give it up so soon. Young, ever changing maids took care of us as children. My parents were very interested and loving toward us, but my mother's constant absence together with my father's depression hindered the establishing of a secure attachment relationship with either one of them. At two months old, I became sick with a serious stomach flu and had to be taken to the hospital. That experience totally disrupted the attachment formation with my mother. My insecure attachment followed the ambivalent model, as while my mother was able to show empathy, she was not sufficiently present. I spent my time at home with a depressed father, jealous older brother and a maid unable to form a close emotional bond. Consequently, I adopted a helpless view of myself, a view, which convinced me that I was not worthy or good enough for intimate relationships. I quickly learnt to lean on other people, as overly concerned adults did everything for me. Being a sensitive child, I

äidilläni oli neljä viikkoa äitiyslomaa, eikä hän edes aloittanut imettämistä, koska tiesi heti joutuvansa lopettamaan sen. Meitä lapsia hoitivat tiheästi vaihtuvat nuoret kotiapulaiset. Vanhempani olivat erityisen kiinnostuneita ja rakastavia vanhempia, mutta äidin jatkuva poissaolo ja isän masennus eivät mahdollistaneet turvallisen kiintymyssuhteen syntymistä kumpaankaan. Sairastuin 2 kk:n ikäisenä vakavaan vatsatautiin, jouduin sairaalaan ja kiintymyssuhteeseeni äitiin tuli täydellinen katkos. Sen jälkeen turvaton kiintymyssuhteeni muodostui ristiriitaisen mallin mukaiseksi, koska äiti oli kykenevä olemaan empaattinen, mutta oli läsnä liian vähän. Kanssani kotona olivat masentunut isä, mustasukkainen isovelji ja läheiseen tunnesuhteeseen kykenemätön kotiapulainen. Omaksuin käsityksen itsestäni avuttomana ja läheiseen suhteeseen kelpaamattomana. Toisiin opin turvautumaan liiankin helposti, kun ylihuolehtivat aikuiset tekivät kaiken puolestani. Herkkänä lapsena eläydyin isäni ahdistukseen jo varhain ja omaksuin tehtäväkseni isän ilahduttamisen. Myöhemmin ymmärsin tuon velvoitteen vieneen elämästäni aivan liikaa voimavaroja, ja aloin sisimmässäni olla katkera isälle. Turvattomuus ja ahdistus estivät löytämästä tutkimisen ja oppimisen iloa. Oma toimijuuteni, itsenäisyyteni ja minä-tunteeni jäivät näissä olosuhteissa heikoiksi. Veljeni tunnisti tarkasti asiat, joista olin vähänkin innostunut, ja leimasi mielenkiinnon kohteeni arvottomiksi. Jo lapsena olin aina väsynyt. Vanhempieni keskinäinen rakkaus ja lämpö myös meitä lapsia kohtaan takasivat kuitenkin tietyn arvokkuuden kokemuksen. Perheessämme oli myös avoin keskustelun ja lukemisen kulttuuri, ja opin jo lapsena pohtimaan asioita yhdessä vanhempieni kanssa. Nämä asiat kehittivät ilmeisesti mentalisointikykyäni.

Usko avautui minulle henkilökohtaisesti opiskelujen alkuvaiheessa. Suhteeni Jumalaan oli aluksi ristiriitainen ja pelosta motivoituva. Oletin Jumalan olevan kiinnostunut vain hengellisestä alueesta elämässäni. Nuorena olin taipuvainen etsimään ympäristöstäni itseäni vahvempia ja reippaampia ”tukihenkilöitä”. Yhdestä tukijasta tuli sitten jo varhain aviomieheni. Hänen liiallisen auttavaisuutensa vuoksi en

empathized with my father's anxiety from early on, and assumed the role of making my father happy. It was only later that I realized how such an obligation had served to diminish my inner resources, and I became bitter towards my father. The inner sense of insecurity and anxiety prohibited me from finding joy in exploring and learning. These early circumstances weakened my sense of agency, independence and the sense of self. My brother was able to recognize things that brought me excitement, and he was quick to dampen my interests as worthless. I was constantly tired as a child. However, the mutual love and warmth between my parents and also towards us children guaranteed some experience of worth and value. In addition, our family upheld a culture of open conversation and reading, and thanks to that characteristic, I learnt to ponder and consider many things together with my parents. It seems these factors helped to develop my ability to mentalize.

My eyes were opened to the meaning of personal faith during the early stages of university studies. In the beginning my relationship with God was both conflictual and motivated by fear. I assumed God to be only interested in the spiritual aspects of my life. In my youth, I had a tendency to look for people who might be stronger, braver and more alive than I was, to have a supportive role in my life. One of such persons actually became my husband early on. Because of his extreme helpfulness, I did not have to become fully independent even at that point. My husband had an avoidant attachment background, and it was hard for him to support my efforts to deal with and regulate emotions. Motherhood at 25 years of age brought about further sense of helplessness and anxiety as I had to be alone with the newborn. This stage of life painfully activated my earlier infant-experiences of loneliness and insecurity. It was only after having experienced a burn-out as a mother of three, that I began to look for and receive help. In addition, I started to understand what my life had been like as well as see a possible way forward. As a result of going through this crisis situation, my relationship with God changed into a more personal and secure one. In personal therapy encounters, I have seen a particular need to be heard on an emotional

tässäkään vaiheessa ”joutunut” itsenäistymään. Mieheni kiintymyssuhdetausta puolestaan oli välttelevä ja hänellä oli vaikeuksia tukea minua tunteitteni käsittelyssä ja säätelemisessä. Kun tulin äidiksi 25-vuotiaana, tunsin suurta avuttomuutta ja olin ahdistunut, kun jouduin olemaan yksin vauvan kanssa. Omat vauva-aikaiset yksinäisyyden ja turvattomuuden kokemukseni aktivoituivat tuskallisella tavalla. Vasta kolmen lapsen äitinä koettuani burn out:in, aloin saada apua itselleni ja ymmärtää, mitä elämässäni oli tapahtunut ja miten voisin päästä eteenpäin. Jumala-suhteeni muuttui paljon henkilökohtaisemmaksi ja turvallisemmaksi kriisin läpikäymisen kautta.

Omien terapiasuhteideni kokemuksissa on korostunut taustani mukainen erityinen tarve tulla kuulluksi tunnetasolla. Olen ollut suorastaan allerginen kaikille ratkaisukeskeisille ja kognitiivisille tavoille lähestyä ongelmiani. Olen myös ollut hyvin taipuvainen pettymään terapeuttiin, jos hän on tuonut vähänkään esiin omia taustojaan tai ideoitaan. Myöhemmin, kun turvallisuuteni on vahvistunut, kykyäni hyväksyä erilaisia lähestymistapoja on parantunut.

Terapeuttiopintojeni aikana olen joutunut työstämään paljon omaa turvattomuuttani ja ponnistelemaan pois lapsuuteni auttaja-syndroomasta. Varhainen yksinäisyyteni on kuitenkin myös motivoinut kiinnostustani ymmärtää vauvan tarpeita, hyvän äidin piirteitä ja niiden kautta hyvän terapeutin piirteitä. Avun saaminen itselleni, uskoni vahvistuminen ja omien todellisten kiinnostuksenkohteiden löytäminen ovat avanneet minulle aivan uudenlaisen elämän. Aluksi luovuuteni heräsi neuleiden tekemisessä, koska kodissani käsitöiden suhteen ei kukaan ollut asettanut mitään vaatimuksia. Vähän myöhemmin uteliaisuus ja tutkimisinto myös opiskelun tai lukemisen osalta alkoivat voittaa kriittisen kodin aiheuttamat ahdistuksen tunteet ja epäonnistumisen pelon.

Haasteeni terapeuttina ovat olleet linjassa risti-riitaisen mallin kanssa. Näitä ovat olleet vaikeus asettaa rajoja asiakkaille etenkin silloin, kun he näyttävät olevan erityisessä hädässä, ja alttius mennä liikaa mukaan asiakkaan ongelmaan,



level, a need influenced my history and background. Cognitive and solution-focused therapy approaches have seemed unhelpful and caused in me a strong avert response. I have also had a tendency to be disappointed with the therapist, if they have made references to their background or suggestions. As my inner security has been strengthened, my ability to receive and accept diverse approaches has also increased.

During my therapy studies I have had to work through many insecurities and learn to take steps away from the childhood helper role and caretaker syndrome. However, the early personal experiences of loneliness have also served to motivate an interest towards understanding the needs of an infant, the traits of a good mother, and through these the characteristics of a good therapist. I have experienced a sense of new and different life after having received help and finding areas of real personal interest, together with the strengthening of my faith. Initially, knitting awakened my creative tendencies, for that had no connotation of performance even at childhood. Later on, as the early critical voices of anxiety and fear of failure had faded, I became interested in further studies and exploration through reading.

My challenges as a therapist have been along the lines of the ambivalent attachment model. Specific challenges have been that of setting boundaries for clients, especially when they are particularly needy, and the tendency to become enmeshed with the client's issues. That, in turn, makes the work more burdensome and harder to remain detached in a healthy way. These factors also hinder the client from going forward.

### **Love as a foundation for attachment relationships**

According to Arietta Slade, the father of attachment theory, John Bowlby, remarked to his son Richard Bowlby towards the end of his life, that the attachment theory is actually a theory of love (verbal source, 2011).

Daniel Hughes states how the foundation for all attachment-focused parenting elements (playfulness, acceptance, curiosity and empathy) is love (Hughes 2011).

According to the Bible, "perfect love casts out

jolloin työ käy rasittavaksi ja siitä on vaikea irrottautua. Nämä asiat vaikeuttavat myös asiakkaan etenemistä.

### **Rakkaus kiintymyssuhteiden perustana**

Arietta Slade kertoo kiintymyssuhdeteorian isän John Bowlbyn todenneen elämänsä loppupuolella pojalleen Richard Bowlbylle, että kiintymyssuhdeteoria on oikeastaan "teoria rakkaudesta" (suull. tiedonanto 2011).

Daniel Hughes pitää kaikkien kiintymyskeskeisen vanhemmuuden elementtien (leikkisyys, hyväksyntä, uteliaisuus ja empatia) pohjana rakkautta (Hughes 2011).

Raamatun mukaan "täydellinen rakkaus karkottaa pelon" (1. Joh. 4:18) ja efesolaiskirjeessä Paavali rukoilee uskovien puolesta, että "Kristus asui teidän sydämessänne ja rakkaus olisi teidän elämänne perustus ja kasvupohja" (Ef 3:18,19).

### **References / Viitteet:**

Ainsworth, M.D.S., Blehar, M.C., Waters, E., & Wall, S. (1978). Patterns of attachment: A psychological study of the strange situation. Hillsdale, NJ: Erlbaum.

Akhtar, S. ed.: Good feelings: Psychoanalytic reflections on positive emotions and attitudes (London, Karnac, 2009).

Crabb Larry: Inside out (NavPress 1988, 2013).

Crabb Larry: God's Larger Story, via internet 2019, 2020.

Fonagy, P., Gergely, G., Jurist, E., & Target, M. (2002). Affect regulation, mentalization and the development of the self. New York. Other Press.

Gerhardt Sue: Why love matters; How affection shapes a baby's brain (Routledge 2004).  
Handbook of Attachment, ed. Cassidy & Shaver (2018 third edition), Chapter 38, Pehr Granqvist & Lee A. Kirkpatrick: Attachment and Religious Representations and Behavior.

fear" (1. Jn. 4:18) and in the book of Ephesians Paul prays for the believers, asking that "Christ may dwell in your hearts" and that they might be "rooted and grounded in love" (Eph. 3:17).



Anna Rudecka (Poland)

## Comment to “Attachment in Christian Counselling and Therapy by Leena Junnila”

When Werner May asked me to write a comment to Leena Junnila’s article Attachment in Christian Counselling and Therapy I fell into a state of panic. I found this article so interesting and informative that I thought it did not need any comments. Leena rightly pointed out the importance of early attachment and how the attachment style of the patient interacts with the attachment style of the therapist. She interestingly presented the three dyadic relationships and how they translate into the context of Christian therapy. She also provided some fresh personal experience as the illustration of her point and gave some useful practical advice to the practising counsellors and therapists.

So what I am writing here is not really a comment, but rather – an inspired set of reflections.

We need attachment to live. We need attachment to grow. We need attachment to learn – to learn a language, culture and values. We are born pre-designed to learn and so we are determined to attach.

Similarly to most mammals we come to the world so helpless that without attachment we would not survive physically (the famous Konrad Lorenz’s goslings instinctively know it), we would not survive emotionally (remember? - when Frederick II Hohenstaufen tried to teach children a language without providing a secure bond they all died out within a year) or we would not survive as a society (although we might create a caricature of a society as the deserted boys in *Lord of the Flies* by William Golding). When the ability to create bonds is broken, both our physical, emotional existence is at stake and the same goes for social balance.

Anna Rudecka is a psychologist and psychotherapist working in the Centre of Psychological Help of Christian Psychologists’ Association in Poland.



**Former contribution in our eJournal by Anna you can see here:**

<https://emcapp.ignis.de/1/#/10>

And yet we constantly put our bonds to the test. We need to do it. When I read the article Attachment in Christian Counselling and Therapy by Leena Junnila I came up with some issues which I will try to present here.

I started wondering how secure attachment style influences the development of mature, human being with an internalized set of values. I am recently contemplating a thought that you actually need to “disobey” in order to develop. You actually need to put the bond to the test in order to really internalise the language, culture and values which you are taught.

Let me share with you and interesting interpretation of Eve’s development in the Garden of Eden provided by Rabbi Remen. At first Eve was in the Garden like a little girl in a perfectly secure attachment relationship: she trustfully listened to her Father’s commands, she was and an obedient little thing. But when she grew older - just like every rebelling teenager - she needed to question her Father’s values, she needed to gain knowledge of good and evil on her own. And so in order to grow she needed to disobey. She needed to leave the land of happy childhood (*The Never Never Land*) and face a life of suffering and tribulation. But her Father taught her everything she needed to survive, to provide for herself and her family. She became a

mature woman. Moreover, she did not hear His Voice from the outside any more, she internalised it. Now she heard it within her heart. She made her choice and her Father was confident that she would manage. He let her make use of her curiosity, and explore the world on her own, but he neither ceased to love her nor left her. And so we may see this story not as a story of a Fall but as a story of Growth, painful though as it was.

A wolf mother nurtures her newborn puppies when they need milk. When they grow up a bit she bites them to teach them to live and cope (see: Hbr 5: 13-14: "Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil."). So secure attachment does not necessarily mean: unison of thought and world view. Secure attachment may involve: pain, challenge and development, curiosity, rebellion and "disobedience".

Similarly, when Percival searched for the Holy Grail he came to a castle, where he met a sick King. Percival was a righteous, virtuous knight, following the honorary Code of Chivalry. The Code ordered a knight not to ask any unnecessary questions, so Percival did not ask the King: "My Lord, how can I ease your pain?" although his heart urged him to bring relief to this poor sick man. He acted according to the Code, but failed to find the Holy Grail. Only after many

adventures, when he returned to the castle, he was mature enough to "disobey" the Code and asked the question which flew from his heart. This led him to finally find the Grail. He internalised the spirit not the letter of the Law.

Now: who was more mature: the brother who left his father and chose to find his own way or the brother who never left the house and stayed with the father in the parable of "Prodigal Son"? I think that it was actually the prodigal son, who was more securely bonded to his Father: he managed to "disobey" but he also managed to come back and accept reconciliation and forgiveness. The older brother was more anxious-ambivalent, although paradoxically, he seemed to be more obedient and closer to his father.

I am writing all this to make just one therapeutic point. Our task as therapists who are due to form a secure attachment environment is to allow our patient's "disobedience", to allow the to question our own convictions and beliefs, to help them to develop into full and complex human beings.

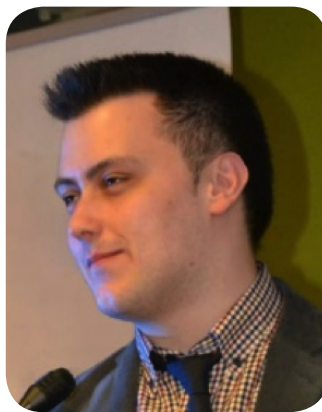
As Carl Rogers once said: "People are just as wonderful as sunsets if you let them be. When I look at a sunset, I don't find myself saying, „Soften the orange a bit on the right hand corner.“ I don't try to control a sunset. I watch with awe as it unfolds." - That is probably the essence of secure environment, (next to love, so aptly underlined by Leena): let our patients be!



Joyful Imagerings



**Miguel Ángel Alcarria (Spain)**  
**Attachment Quality  
and Relevance  
of the Different  
Social Agents in  
the Development of  
Healthy, Resilient,  
Civic, and Spiritual  
Citizens.**



Miguel Ángel Alcarria  
Psychotherapist, Life-  
Coach and International  
Speaker, President of the  
Christian Psychologists As-  
sociation of Latin America

miguel.angel.alcarria@  
gmail.com

**Former contributions in  
our eJournal by Miguel you  
can see her:**

[https://emcapp.ignis.  
de/13/#p=90](https://emcapp.ignis.de/13/#p=90)

[https://emcapp.ignis.  
de/12/#p=104](https://emcapp.ignis.de/12/#p=104)

In these last decades, the scientific community has invested a great effort in investigating the importance of the affective bond we develop in early childhood with one's primary caregivers. Decade after decade, this knowledge has gone in crescendo to the point where we can affirm that there is solid scientific evidence to determine that the attachment quality in early childhood directly influences the entire life development of the person in its different aspects, such as one's academic level, one's capacity for self-care, the establishment of secure affective attachments with one's own children (Obadina, 2013), and the adjustment and quality of one's marital attachment (Barón, Zapiain and Apodaca, 2002). The scientific literature is in agreement that the affective bond with attachment figures begins at birth and is especially established within a critical period that emerges during the first year of life and tapers off by two years of age. There is also a broad consensus around the fact that the quality of the attachment bond can have a lasting impact, not only on psychological, social, and emotional development, but also on physical health (Obadina, 2013). This lasting impact is due to two facts. First, people transfer attachment patterns learned in early childhood to later attachment figures that directly influence one's identity (ego states, self-concept, self-esteem, self-efficacy, and locus of control).

**Miguel Ángel Alcarria (Spain)**  
**Calidad del vínculo  
y relevancia de  
los diferentes  
agentes sociales  
en el desarrollo de  
ciudadanos sanos,  
resilientes, cívicos y  
espirituales.**

En estas últimas décadas, la comunidad científica ha invertido un gran esfuerzo en investigar acerca de la importancia del vínculo afectivo con las figuras primarias de apego. Década tras década, este conocimiento ha ido in crescendo hasta el punto en que podemos afirmar que existe evidencia científica sólida para determinar que la calidad del vínculo en la primera infancia influye directamente durante todo el desarrollo vital de la persona en sus diferentes facetas; tales como el nivel académico, la capacidad de au-

tocuidado y el establecimiento de vínculos afectivos seguros con los hijos (Obadina, 2013), o el ajuste y la calidad del vínculo marital (Barón, Zapiain y Apodaca, 2002).

La literatura científica coincide en que el vínculo afectivo con las figuras de apego comienza al nacer y muestra un periodo crítico de establecimiento durante los primeros años de desarrollo. Asimismo, también existe un amplio consenso en torno al hecho de que la calidad del vínculo con las figuras de apego puede tener un impacto duradero no sólo en el desarrollo psicológico, social o emocional, sino en la salud física, tal como se confirma en el estudio de Obadina (2013). Este impacto duradero es debido a que las personas transfieren patrones de apego aprendidos en su primera infancia a figuras de apego posteriores, figuras que influyen directamente en la identidad (estados del yo, auto-concepto, autoestima, autoeficacia y locus de

Second, adults tend to repeat the same attachment patterns experienced in their childhood in their parenting.

In this way, according to Mikulincer and Shaver (2016), the early establishment of a secure attachment promotes healthy functioning throughout life, becoming a good predictor of future health and self-care behaviors (Huntsinger and Luecken, 2004), better coping skills in the face of stress, higher self-esteem, higher levels of self-efficacy (Wright and Perrone, 2020), and a greater ability to self-regulate affect as well as participate in healthy social interactions (McWilliams and Bailey, 2010). Likewise, a secure bond is predictive of better development of virtues such as humility, gratitude and forgiveness (Dwiwardani et al, 2014), as well as a closer relationship with God, a greater capacity for resilience (Bender and Ingram, 2018), and a greater ability to cope with the harmful effects of stressful life events, resulting in decreasing levels of distress over time (Homan, 2019; Ellison et al. 2012).

The existence of a secure affective bond and the experience of consistent positive affect are advantageous in development, in contrast to those who in their early childhood experienced an insecure bond of attachment due to the presence of abusive, negligent, anxious, ambivalent parenting or some degree of abandonment. According to McWilliams and Bailey (2010), attachment insecurity constitutes a lifelong vulnerability with respect to an individual's developmental trajectory, with serious negative implications for physical and mental health. Avoidant attachment, characterized by distrust and emotional distance towards others, has been related to a higher prevalence of pain conditions. Anxious attachment characterized by excessive concern about losing important relationships and establishing emotionally dependent relationships, has been linked to cardiovascular diseases and diabetes (McWilliams and Vailey, 2010; Puig, Englund, Simpson and Collins, 2013). Likewise, the insecure bond is considered a predisposing factor for criminal behavior (Hoeve et al., 2012).

The present data on the long-term impact of the quality of the affective bond with one's prima-

control); y también es debido al hecho de que los adultos suelen repetir en su paternidad los mismos patrones de vínculo vivenciados en su niñez.

De esta forma, según Mikulincer y Shaver (2016), el establecimiento temprano de un apego seguro promueve un funcionamiento saludable de por vida, estableciéndose como un factor predictivo para la presencia de mejores comportamientos de salud y autocuidado (Huntsinger y Luecken, 2004), mejores habilidades de afrontamiento ante el estrés, una mejor autoestima y una mayor capacidad de autorregular el afecto así como de participar en interacciones sociales saludables (McWilliams y Bailey, 2010) y mayores niveles de autoeficacia (Wright y Perrone, 2020). Asimismo, un vínculo seguro constituye un factor predictivo para un mejor desarrollo de virtudes tales como la humildad, la gratitud y el perdón (Dwiwardani et al, 2014) y para poder desarrollar una relación más cercana con Dios desarrollando con ella una mayor capacidad de resiliencia (Bender y Ingram, 2018) y una mayor capacidad para afrontar los efectos nocivos de los eventos vitales estresantes disminuyendo los niveles de angustia a lo largo del tiempo (Homan, 2019; Ellison et al., 2012).

La existencia de un vínculo afectivo seguro y la experiencia de un afecto positivo promueven un desarrollo ventajoso en relación a aquellos que en su primera infancia han establecido un vínculo de apego inseguro debido a la presencia de una paternidad o maternidad abusiva, negligente, ansiosa, ambivalente o caracterizada por el abandono. Según McWilliams y Bailey (2010), la inseguridad del apego constituye una vulnerabilidad de por vida para la trayectoria de desarrollo de un individuo, con serias implicaciones para la salud física y mental. El apego por evitación, caracterizado por la desconfianza y la emocionalidad distante hacia los demás, se ha relacionado con una mayor prevalencia de condiciones de dolor y el apego ansioso, caracterizado por una preocupación excesiva por perder relaciones importantes y por el establecimiento de relaciones emocionalmente dependientes, se ha relacionado con enfermedades cardiovasculares y diabetes (McWilliams y Vailey, 2010; Puig, Englund, Simpson y

ry attachment figures in human development forces us to consider the following. On one hand, the importance of the work of professionals and different social agents, including ministers, in promoting the establishment of positive relationships between parents and children, and in preventing family breakdowns in cases where there is a risk of separation in the absence of family risk factors. Likewise, these social agents acquire a unique role in the early detection and intervention of abusive or negligent behaviors in families.

On the other hand, when there is evidence of abuse or neglect, the research leads us to focus our attention especially on the well-being of the minor. The latter is often overlooked by some ministers who insist on emphasizing the „unbreakable marriage union“ even in cases of corroborated abuse, which can be overlooked by some families, who sometimes keep abuse and mistreatment secret, and do not take helpful, preventive measures to protect the victims. The well-being of the minor is also undermined by some judges who, wanting to honor the rights of the parents, do not give sufficient regard to what is in the best interests of the minor who, at all times, must be protected from the harmful consequences of poor parenting behavior, given its contribution to insecure attachment.

Also, with regard to both the promotional-preventive and interventional aspects of family life, not only the work of social agents, ministers or judges are to be valued, but the intervention of psychologists and therapists can also be essential. These professions can help families to generate healthier relationships that enhance the development of minors, thus protecting them from harmful environments, so that all are guided by the principle of what is in the best interests of the minor considering the relationships and environments that would most likely lead to healthy development.

Finally, as Christians, scientific evidence leads us to consider the great contribution that Christian families can make by developing secure bonds based on positive affection and acti-

Collins, 2013). Asimismo, el vínculo inseguro es considerado como un factor predisponente para el comportamiento delictivo (Hoeve et al., 2012).

Los presentes datos sobre el impacto a largo plazo de la calidad del vínculo afectivo con las figuras primarias de apego en el desarrollo humano, nos obligan a considerar, en primer lugar, cuán relevante resulta la labor de los profesionales y de los diferentes agentes sociales, incluidos los ministros de culto, en la promoción del establecimiento de relaciones positivas entre padres e hijos y en la prevención de rupturas familiares en los casos que revisten riesgo de separación en ausencia de factores de riesgo familiar. Asimismo, dichos agentes sociales adquieren un papel único en la detección e intervención precoz de comportamientos de tipo abusivo o negligente en las familias.

Cuando los aspectos promocionales y preventivos no dan el resultado esperado, en cualquier caso, la evidencia científica nos lleva a centrar nuestra atención exclusivamente en el bienestar del menor; circunstancia muchas veces obviada por algunos ministros de culto que siguen defendiendo la inquebrantable unión matrimonial aún en casos de abuso corroborado, obviada también por algunas familias, que en ocasiones guardan en su seno el secreto del abuso y el maltrato no tomando medidas preventivas y de ayuda a las víctimas, y menospreciada por algunos jueces que en casos de divorcio aceptan en las medidas tomadas un énfasis equivocado en los derechos de los progenitores infravalorando el interés superior del menor que, en todo momento, debe ser protegido de las consecuencias nocivas de las figuras de apego inseguro y de los ambientes destructivos.

Tanto en el aspecto promotor, preventivo como interventivo se ponen de relieve no sólo la labor de agentes sociales, ministros de culto o jueces; sino que también se aprecia como indispensable la intervención de los psicólogos, ayudando a las familias a generar relaciones sanas que potencien el desarrollo de los menores, protegiendo a los menores de los ambientes dañinos y realizando un dictamen acorde al principio de interés superior del menor considerando las relaciones y ambientes que mejor pueden favo-





*Refugees*

ve care that adequately responds to the child's needs, such as the need for acceptance, affirmation, and physical and psycho-emotional security. We suspect that certain Christian virtues depend directly on the quality of the attachment bond, and if that bond is directly related not only with a better physical and mental state, but with the probability of developing a closer relationship with God and with the probability that they will become more responsible citizens, prepared for the adversities of life, we can conclude that there is no greater contribution to society or better service to God than devoting one's life to family ministry.

recer su sano desarrollo.

Por último, como cristianos, la evidencia científica nos lleva a considerar la gran contribución que pueden llevar a cabo las familias cristianas desarrollando vínculos seguros fundamentados en un afecto positivo y a una atención activa que responda adecuadamente a las necesidades del menor, tales como la necesidad de aceptación, afirmación o seguridad física y psicoemocional. Si existen ciertas virtudes, consideradas cristianas, que dependen directamente de la calidad del vínculo y si el vínculo afectivo se relaciona directamente no sólo con un mejor estado físico y mental, sino con la probabilidad de desarrollar una relación más cercana con Dios y con la probabilidad de ser ciudadanos más cívicos y preparados para las adversidades de la vida; podemos concluir que no existe mayor contribución a la sociedad ni mejor servicio a Dios que la dedicación al ministerio de la familia.

## References / Referencias

- Barón, M. O., Zapiain, J. G., & Apodaca, P. (2002). Apego y satisfacción afectivo-sexual en la pareja. *Psicothema*, 14(2), 469-475.
- Bender, A., & Ingram, R. (2018). Connecting attachment style to resilience: Contributions of self-care and self-efficacy. *Personality and Individual Differences*, 130, 18-20.
- Dwiwardani, C., Hill, P. C., Bollinger, R. A., Marks, L. E., Steele, J. R., Doolin, H. N., ... & Davis, D. E. (2014). Virtues develop from a secure base: Attachment and resilience as predictors of humility, gratitude, and forgiveness. *Journal of Psychology and Theology*, 42(1), 83-90.
- Ellison, CG, Bradshaw, M., Kuyel, N. y Marcum, JP (2012). Apego a Dios, eventos estresantes de la vida y cambios en la angustia psicológica. *Revisión de la investigación religiosa*, 53 (4), 493-511.
- Hoeve, M., Stams, G. J. J., Van der Put, C. E., Dubas, J. S., Van der Laan, P. H., & Gerris, J. R. (2012). A meta-analysis of attachment to parents and delinquency. *Journal of abnormal child psychology*, 40(5), 771-785.
- Homan, C. P. (2019). Attachment to parents and to God: a panel-data approach. *Journal of Contemporary Religion*, 34(3), 551-569.
- Huntsinger, E. T., & Luecken, L. J. (2004). Attachment relationships and health behavior: The mediational role of self-esteem. *Psychology & Health*, 19(4), 515-526.
- McWilliams, L. A., & Bailey, S. J. (2010). Associations between adult attachment ratings and health conditions: Evidence from the National Comorbidity Survey Replication. *Health Psychology*, 29(4), 446.
- Mikulincer M and Shaver PR (2016) Attachment in Adulthood: Structure, Dynamics, and Change (2nd edn). New York: Guilford Press.
- Obadina, S. (2013). Understanding attachment in abuse and neglect: implications for child development. *British journal of school nursing*, 8(6), 290-295.
- Puig, J., Englund, M. M., Simpson, J. A., & Collins, W. A. (2013). Predicting adult physical illness from infant attachment: a prospective longitudinal study. *Health Psychology*, 32(4), 409.
- Wright, S. L., & Perrone, K. M. (2010). An examination of the role of attachment and efficacy in life satisfaction. *The Counseling Psychologist*, 38(6), 796-823.

Eric L. Johnson (USA)

## **Comment to „Attachment Quality and Relevance of the Different Social Agents in the Deve- lopment of Healthy, Resi- lient, Civic, and Spiritual Citizens.”**

### **Attachment, Communion, and Agape Love**

I appreciate the opportunity to respond to this fine summary of some of the latest research and theory on the attachment bond, one of the great discoveries of modern psychology. Christian psychologists have much to be thankful for in this body of research, since it shows that humans are universally wired by God and evolution to form an affective bond with their earliest caregivers that contributes significantly to the constitution of their relationality, and therefore profoundly affects their wellbeing and relationships, for the rest of their lives on earth, including their relationship with God.

In my response, however, I would like to approach attachment from a Christian philosophy of psychological science (Johnson, 2007b), rather than observe the secular rules of scientific discourse that regulate the texts (and theory and research) on the modern attachment model. For one reason, Christians need to have places like this journal, where we can discuss psychological topics among ourselves, using all the intellectual and therapeutic resources available to us within the Christian tradition, without feeling the pressure of the naturalistic worldview assumptions that currently dictate modern psychology discourse. In addition, the worldview of naturalism is intrinsically reductionist, compared with a Christian worldview (Goetz & Taliaferro, 2008). So we would expect that a modern psychology model of attachment will leave out relevant, higher-order dynamics that are only recognizable if we allow Christian



Eric L. Johnson, PhD, is professor of Christian Psychology at Houston Baptist University. He taught psychology for 10 years at University of Northwestern and counseling for 17 years at Southern Baptist Theological Seminary. In addition to writing more than 50 articles in peer-reviewed journals, he edited *Psychology and Christianity: Five Views*, and was a co-editor of *Marriage: Its Foundation, Theology, and Mission in a Changing World*. He has written “Foundations for Soul Care: A Christian Psychology Proposal” and “God and Soul Care: The Therapeutic Resources of the Christian Faith.” He was the first director of the Society for Christian Psychology and has been doing pastoral counseling for 20 years.

### **Former contributions in our eJournal by Eric you can see here:**

<http://emcapp.ignis.de/1/#/96>

<http://emcapp.ignis.de/6/#/8>

<http://emcapp.ignis.de/2/#/4>

<http://emcapp.ignis.de/8/#p=8>

<https://emcapp.ignis.de/11/#p=22>

worldview assumptions to regulate our psychological discourse.

To begin with, while the attachment bond, as understood by modern psychology, is a rich and productive psychological concept, as far as it goes, its scope with regard to human beings is limited, since it focuses on a relational bond that human infants have in common with the infants of other higher primates, interpreted according to the assumptions of naturalistic evolution. Given that paradigmatic context, the



attachment bond is explained as an adaptive response to the challenges of infant survival present within the Environment of Evolutionary Adaptedness (EEA; Simpson & Belsky, 2016). When used to interpret contemporary human relationships, the attachment model inclines us towards a social deterministic/organismic orientation that draws our attention primarily to the causal impact of early caregiver socialization on future human relationships, though the quality of that socialization is also known to be affected, in turn, by the child's temperament, itself biologically determined by genetics. As a result, the attachment model recognizes only the existence of extra-personal causal forces, so not even the parents are viewed as persons within this mechanistic/organismic, natural science framework. As a result, while attachment literature generally and appropriately seeks to promote secure attachment, and protect children from abuse, it maintains the external, interventionist posture of the natural sciences and conveys the sense that not much can be done about the relational deficits, physical sequelae, and even criminality of insecurely attached individuals, once the poor socialization they have been exposed to is internalized, as demonstrated in Alcarria's article.

The term "attachment" itself refers to the relatively simple, highly asymmetrical caregiver-child relationship, in which the infant contributes relatively little beyond its biologically-based needs for nourishment, shelter, safety, and the security of a comforting caregiver, that when activated, are expressed with distress. The caregiver's role is vastly more involved; but as already suggested, within a natural science framework, caregivers are typically not viewed as personal agents (Johnson, 2007a; Martin, et al, 2003; Taylor, 1985), who have a degree of self-awareness, responsibilities and obligations, the capacity for ethical and unethical actions, a maturity telos, and ethicospiritual resources to address their limitations.

How might a Christian psychology perspective take all that is valid within the modern attachment model and transpose it into an enlarged scientific paradigm that can also take into ac-

count relevant ethical and spiritual dynamics, which a natural science perspective cannot?

We now know that the attachment bond constitutes a major nexus of important developmental dynamics in early childhood development, with long-term consequences. However, as children grow into adolescence and early adulthood, other relational capacities typically emerge, including the ability to enter into communion with other persons (Bakan, 1966; Johnson, 2015). Communion is a higher-order relational activity that requires some degree of personal agency (e.g., self-awareness, individuation, reasons, choices, and moral responsibility), along with some degree of love, which according to the Christian tradition consists of a delight in the other, a desire for the good of the other, and a desire for communion with the other, through the mutual sharing of thoughts, feelings, desires, and stories (Stump, 2010). Furthermore, communion can be enjoyed with other humans as well as with God, and in a more limited sense, with oneself. As a result, communion opens one up to psychospiritual resources and activity that transcend the closed system of natural causal forces.

Agape love is an even higher kind of relationality than communion, revealed by God to humanity in the Bible, and asymmetrical in the opposite direction of attachment. An agape bond (shall we call it?) occurs when someone intentionally sets their affections on someone who is incapable of fully reciprocating. This kind of love, of course, was demonstrated par excellence by God: "In this is love (agape), not that we loved God but that he loved us and sent his son to be the propitiation for our sins" (1Jn 4:10). And now the triune God invites us to love more like the Trinity through participating in communion with them (1Co 1:9; 2Co 13:14; 1Jn 1:3) and becoming more conformed to the image of Christ (Ro 8:29). Secular psychologists would of course object to reference to Scripture in a psychological article, and that makes sense given their adherence to the worldview of naturalism. But Christians believe that Scripture is a divinely inspired source of essential psychological knowledge, in some cases inaccessible in any other way.

We would, of course, expect that earlier attachment experiences would generally impact the quality of communion with God and his agape love that humans are capable of participating in and manifesting themselves as personal agents. Indeed, such considerations have led to the valuable distinction between God-image (one's feelings and attitudes about God, likely based on earlier relational experiences, especially one's early attachment style) and God-concept (one's cognitive beliefs about God, which are often associated with the religious teachings one identifies with) (see Moriarty & Hoffman, 2007). This distinction helps us to explain the common finding of believers with troubled attachment histories who report that they know intellectually that God is loving (their God-concept), but they don't feel that love yet in their hearts (their God-image).

One of the most encouraging findings in the attachment literature has been evidence of "earned secure attachment" (Hesse, 2016), which refers to adults who appear to have a securely attached relational style in the present, in spite of evidence of having had insecure attachment in childhood. Research thus far suggests that this apparent change in attachment status is likely due to the healing of one's internal working model on account of having significant reparative attachment experiences, perhaps with a spouse or a therapist. It seems likely that God could also be a source of such healing.

Granqvist (2020) summarizes research that indeed has found evidence of earned secure attachment with God. However, such an outcome is far from universal, and he suggests that multiple factors are likely involved. Natural science methods, of course, are not capable of identifying God, to say nothing of relational dynamics with uniquely human characteristics, like communion and agape. Conventional attachment-to-God researchers like Granqvist, therefore, do not refer to the involvement of God in human experience in their scientific discourse. When working on a Christian psychology, however, Christians need not be constrained by any assumptions other than those of their own

worldview community (unless of course they want to contribute to contemporary psychology, in its current form, in which case they will have to do so, but hopefully they will do so intentionally, rather than unwittingly).

As a result, Christian psychologists understand that the personal, interpersonal, and transcendent dynamics of communion and agape love with humans and with God cannot be completely determined by naturalistic causal influences, like one's early attachment history, because human agents are themselves personal causal agents, according to a Christian scientific paradigm, as well as the recipients of the grace of the divine causal agents of the Trinity for whatever good they experience and do (Ja 1:17). We are referring here, of course, to ethical and spiritual psychological dynamics (Johnson, 2007a), which require a human science perspective and human sciences methods to be perceived and factored into scientific accounts, since the unique ethicospiritual features of communion and agape love transcend what can be described and explained by natural science methods. Moreover, without minimizing the significant ethical value of caregiving, the quality of the relationality of reciprocal communion and agape love considerably exceeds that of the attachment bond, in terms of their mutuality (interpersonal symmetry), in the case of communion, and their complexity, overall ethical value, and glory for both communion and agape love.

But attachment is not unique. Most of the theory and research of modern psychology warrants a similar kind of Christian-worldview reconstruction (Halder, 2011), if Christians are to utilize it in ways consistent with a Christian understanding of psychology, as well as augment it, where Christianity has richer and more comprehensive psychological resources. And, of course, Christians also need to do original research on their own unique psychological constructs. But that discussion will have to be saved for another day.

## References

- Bakan, D. (1966). *The duality of human existence: Isolation and communion in Western Man*. Boston: Beacon.
- Goetz, S., & Taliaferro, C. (2008). *Naturalism*. Grand Rapids, MI: Eerdmans.
- Granqvist, P. (2020). *Attachment in religion and spirituality: A wider view*. New York: Guilford.
- Halder, K. (2011). *Die Grundlagen Christlicher Psychologie: Ein Lehrbuch*. Kitzingen: IGNIS.
- Hesse, E. (2016). The adult attachment interview: Protocol, method of analysis, and empirical studies: 1985-2015. In J. Cassidy & P. R. Shaver (Eds.), *Handbook of attachment* (pp. 553-597). New York: Guilford.
- Johnson, E. L. (2007a). *Foundations for soul care: A Christian psychology proposal*. Downers Grove, IL: InterVarsity.
- Johnson, E. L. (2007b). Towards a philosophy of science for Christian psychology. *Edification*, 1, 5-20.
- Johnson, E. L. (2015). Mapping the whole human: Towards a form psychology. *New Ideas in Psychology*, 38, 4-24. doi.org/10.1016/j.newideapsych.2013.05.005.
- Martin, J., Sugarman, J., & Thompson, J. (2003). *Psychology and the question of agency*. Albany, NY: SUNY Press.
- Moriarty, G. L., & Hoffman, L. (2007). *God image handbook for spiritual counseling and psychotherapy: Research, theory, and practice*. New York: Routledge.
- Simpson, J. A., & Belsky, J. (2016). Attachment theory within a modern evolutionary framework. In J. Cassidy & P. R. Shaver (Eds.), *Handbook of attachment* (pp. 91-116). New York: Guilford.
- Stump, E. (2010). *Wandering in Darkness: Narrative and the problem of suffering*. New York and Oxford: Oxford University Press.
- Taylor, C. (1985). *Human agency and language: Philosophical Papers 1*. Cambridge and New York: Cambridge University Press.



Lidiia Kondratyk (Ukraine)

## Attachment or dependency

Lidiia Kondratyk, PhD in Sociology, Senior Lecturer, Department of Sociology at Ukrainian Catholic University, Member of the Ukrainian Association of Christian Psychology, addiction psychotherapist

Kondratyk.lkondratyk@gmail.com

### Annotation.

This article offers an overview of attachment theory, styles and characteristics of attachment, phases and stages of formation of healthy attachment (according to the theories of Bowlby, J. and Neufeld, G.). The article also presents the results of studies of the influence of the attachment style on the quality of relationships in adult life, and explains the continuity of attachment connections. The substitution of attachment by dependency is considered. The article offers an analogy for the construction of an attachment bond in a spiritual sense and a description of the consequences of the influence of attachment style that was formed in childhood in the family, in the relationship with God and the spiritual dimension of a person.

How do you know if there is a healthy attachment in a relationship or an already unhealthy codependency? When we have special feelings for family or friends, our hometown or our own home, coffee in the morning or an evening walk - is it a healthy attachment or dependency?

According to the Academic Dictionary of the Ukrainian Language, attachment is a feeling of sympathy for someone, devotion to someone, closeness to something [1].

In psychology attachment is understood in a slightly different way - it is the desire to establish emotional closeness and the desire to keep this closeness. Attachment is a deep and strong

Lidiia Kondratyk (Ukraine)

## Прив'язаність чи залежність



### Аннотація.

Дана стаття пропонує огляд теорії прив'язаності, типів та характеристик прив'язаності, фаз та етапів формування здорової прив'язаності (згідно теорій Дж. Боулбі та Г. Ньюфелда). В статті також наведені результати досліджень впливу типу прив'язаності на якість стосунків у дорослому житті, пояснено безперервність зв'язку прив'язаності. Розглянуто заміщення прив'язаності залежністю. Стаття пропонує аналогію будування зв'язку прив'язаності в духовному плані та опис наслідків впливу типу прив'язаності, сформованого в дитинстві у батьківській сім'ї, на стосунки з Богом та духовний вимір життя індивіда.

Як зрозуміти, чи в стосунках є здорова прив'язаність чи вже нездорова співзалежність? Коли ми маємо особливі відчуття до рідних чи друзів, до рідного міста чи власного помешкання, кави зранку чи вечірньої прогулянки – це здорова прив'язаність, чи залежність?

Згідно академічного словника української мови, прив'язаність - почуття симпатії до кого-небудь, відданості комусь, близькості до чогось [1].

В психології прив'язаність розуміють дещо інакше – це прагнення до встановлення емоційної близькості та бажання цю

emotional connection that connects one person to another in time and space [13]. The most well-known style of psychological attachment is the relationship between child and mother. Why does this connection give us support, security and joy in life and how does its absence affect problems and dependencies in adulthood?

The theory of attachment, which is a very popular scientific theory of child development today, appeared in the difficult post-war period of the last century of the last millennium. It really was revolutionary for its time, because it contradicted many of the principles of the then dominant psychoanalytic theory. Studying the emotional sphere of orphans, British psychiatrist and psychoanalyst John Bowlby found a direct relationship between disorders in this area and social deprivation in early childhood. In other words, if in early childhood adults did not have a deep quality connection (attachment) with the “guardian” (parents/an adult who took care of the child), they find it difficult to build mature relationships, they have difficulties with empathy, and even more – antisocial behavior may appear.

The basic needs of a normal child development are not only the provision of physiological needs (such as food, sleep, safety, basic physiological comfort). J. Bowlby observed that the anxiety of children cannot be calmed even through feeding if they are temporarily removed from their parents or guardians [11]. So, emotional needs are no less important than physiological ones. This is confirmed in schema-therapy which identifies five categories of basic human emotional needs [20]. The first category includes the need for attachment and security.

An adult is needed for normal child development because they will take care of a child. The baby is trying to establish an emotional connection with this particular adult. The natural program works and through it the kid cries, smiles, reaches out hands and over time the kid distinguishes only „their own adult“. This same natural program makes the adult react emotionally to the baby [15]. We want to make a baby stop crying as soon as possible because our genetic memory says that it is dangerous (a predator will hear the cry of the baby, come and eat both

близькість втримати. Прив'язаність - це глибокий і міцний емоційний зв'язок, який поєднує одну людину з іншою у часі та просторі [13]. Найбільш відомий вид психологічної прив'язаності – зв'язок між дитиною та її матір'ю. Чому ж саме цей зв'язок дає нам опору, безпеку та радість в житті і як його відсутність впливає на проблеми та узалежнення в дорослому віці? Теорія прив'язаності, яка є досить популярною на теперішній час науковою теорією розвитку дитини, з'явилася у складні повоєнні часи останнього століття минулого тисячоліття. Вона справді була революційною на свій час, адже суперечила багатьом принципам домінуючої тоді психоаналітичної теорії. Британський психіатр та психоаналітик Джон Боулбі, досліджуючи емоційну сферу дітей-сиріт, виявив пряму залежність між порушеннями цієї сфери та соціальною депривацією в ранньому дитинстві. Іншими словами, дорослим, які в ранньому дитинстві не мали глибокого якісного зв'язку (прив'язаності) з «опікуном» (батьками чи іншим/и дорослим/и, які турбувались про дитину), складно будувати зрілі стосунки, в них є труднощі з емпатією, і навіть більше - може проявлятися антисоціальна поведінка.

Базовими потребами нормального розвитку дитини є не лише забезпечення фізіологічних потреб (як от їжа, сон, безпека, елементарний фізіологічний комфорт). Дж. Боулбі виявив, що тривожність малюків, які відсторонені на певний час від своїх батьків чи опікунів, неможливо заспокоїти навіть через годування [11]. Отже, емоційні потреби є не менш важливими за фізіологічні. Про це стверджує зокрема і такий напрямок в психології як схематерапія, яка виділяє п'ять категорій базових емоційних потреб людини [20]. Першою ж категорією виділяють потребу в прив'язаності та безпеці.

Адже для нормального розвитку дитини необхідний дорослий, який буде про неї піклуватися. І саме з цим дорослим малюк намагається встановити емоційний зв'язок. Точніше, спрацьовує природна програма, завдяки якій малюк плаче, посміхається,

of us). We also strive to take action that makes the baby smile or show positive emotions. Even if these actions are meaningless or, on the contrary, difficult for us. The child of 7-8 months clearly identifies „their adult“ and the child feels safe only in this adult's arms and does not pay attention to the fact that other adults also smile or talk to them. Sometimes even the excessive emotional interest of another adult can lead to emotional discomfort for the child.

To develop a strong bond of attachment, the child must go through 4 stages [13]:

1. Pre-Attachment Stage. Indiscriminate reaction to people (from birth to 3 months) - “it doesn't matter who exactly but it is important that at least someone takes responsibility for taking care of me”.
2. Indiscriminate Attachment. Focusing on familiar people (from 3 to 6 months) - „if I am still alive then there is someone who is providing my needs - let's get acquainted“.
3. Specific Attachment. Intense commitment and active search for closeness (from 6 months to 11 months) - “there is definitely someone who cares about me. This is my adult! I am completely dependent on him. Others can be dangerous, it's better to be near my adult!”
4. Multiple Attachments. After about 9 months, the baby begins to trust other adults besides the “primary caregiver” if he/she is there. As a rule, the child is already more attached to father (if the main guardian is the mother), siblings and grandparents. A so-called „community“ of the child's attachments is formed.

This scheme is included in the development program of every healthy child. Unfortunately, not all children are able to meet the need for attachment and safety through this program. These are children in orphanages who are cared for by many different adults, from nannies to the director of the institution and volunteers who come from time to time. However, the child is unable to establish a relationship of deep affection with one of these adults and therefore there is no trust and safety. „Collective forms of care cannot create the conditions for a child to form a relationship of attachment with adults who care about them.“ [9]

However, not all children are able to develop a

простягує ручки, а з часом і вирізняє лише «свого дорослого». Ця ж природна програма змушує дорослого емоційно реагувати на малюка [15]. Ми прагнемо якнайшвидше зупинити плач дитини, адже наша генетична пам'ять каже, що це небезпечно (хижак почує почує крики немовляти, прийде і з'їсть нас обох). Ми також прагнемо робити дії, завдяки яким малюк посміхається чи якимось інакше проявляє свої позитивні емоції. Навіть, якщо ці дії безглузді чи навпаки, складні для нас. А починаючи з 7-8 місяців дитина вже чітко виділяє «свого дорослого», відчуючи безпеку лише в нього на руках, і не зважає на те, що інші дорослі теж посміхаються чи говорять до нього. Часом навіть надмірна емоційна зацікавленість чужого дорослого може призвести до емоційного дискомфорту дитини.

Щоб розвинувся міцний зв'язок прив'язаності дитині необхідно пройти 4 фази [13]:

1. Фаза перед-прив'язаності. Нерозбірлива реакція на людей (від народження до 3 місяців) – «неважливо хто, але важливо, щоб хоча б хтось взяв відповідальність потурбуватися про мене».
2. Невибіркова прив'язаність. Фокусування уваги на знайомих людях (від 3 до 6 місяців) – «якщо я досі живий, значить, хтось таки забезпечує мої потреби – нумо знайомитись».
3. Вибіркова прив'язаність. Інтенсивна прихильність і активний пошук близькості (від 6 місяців до 11 місяців) – «точно є хтось, хто про мене дбає. Це мій дорослий! Я повністю залежний саме від нього. Інші можуть бути небезпечними, краще триматися своїх!»
4. Чисельна прив'язаність. Приблизно після 9 місяців малюк починає довіряти іншим дорослим окрім «основного опікуна», якщо саме він/вона є поруч. Як правило, дитина вже більше прив'язується і до батька (якщо основним опікуном є, зазвичай, мати), і до братів та сестер, і до дідусів та бабусь. Утворюється так звана «спільнота» прив'язаностей дитини.

Така схема закладена в програму розвитку



quality attachment with their parents. Psychologist Mary Ainsworth studied different attachment styles. She and her students conducted an experiment called „The Strange Situation.“ A mother with a 12-month-old child went into an unfamiliar room (laboratory). The mother was with the child and then left her alone for a while. The researchers observed the child's reaction to the mother's absence, her behavior during the mother's absence, and most importantly, how the baby met the mother. Three main attachment styles were identified: secure, insecure ambivalent and insecure avoidant.

In the study, 60% of children behaved as described by J. Bowlby, they showed negative emotions or depression when their mother disappeared but they were happy about her return. This attachment style has been called secure. Infants with insecure ambivalent attachment demonstrated behavior that J. Bowlby called protest and infants with insecure avoidant attachment demonstrated detached behavior. [13].

Later, based on the results of their own experiment, researchers M. Main and J. Solomon identified a fourth attachment style, it was called disorganized. Disorganized attachment is characterized by unpredictable and impulsive behavior [14].

So, there are 4 Attachment Styles:

- Secure. During the experiment children with this style were upset when the mother disappeared and were very happy to see her again, they quickly reestablished contact with her. This indicates trust in the mother and a sense of security with her because even in a stressful situation (when the children were afraid of something) they sought comfort and support from the mother. From this we can assume that parents/guardians take good care of these children, meeting their basic needs, not only physiological but also psycho-emotional. Such children have a basic trust in the world because they grow up safe and with the belief that there are adults who care for them. Consequently, the world is safe and full of resources.

- Insecure ambivalent. Children with this attachment style suffered greatly when their mother disappeared during the experiment but they were not very happy about her ap-

печності здорової дитини. На жаль, не всі діти мають можливість задовольнити потребу у прив'язаності та безпеці завдяки цій програмі. Йдеться про дітей в сиротинцях, про яких дбають багато різних дорослих, від нянечок до директора закладу та волонтерів, які приходять час до часу. Проте з жодним з цих дорослих дитина не в змозі встановити стосунки глибокої прив'язаності, а отже довіри і безпеки. «Колективні форми опіки не можуть створити умови для формування у дитини стосунків прив'язаності з дорослими, які турбуються про неї» [9].

Проте і з рідними батьками не всім дітям вдається розвинути якісну прив'язаність. Психологиня Мері Ейнсворт досліджувала власне різні типи прив'язаності. Разом зі своїми студентами вона провела експеримент під назвою «Незнайома ситуація». Мама з 12-місячною дитиною заходили в незнайоме приміщення (лабораторію). Якийсь час мама була з дитиною, а потім залишала її саму на якийсь час. Дослідники спостерігали за реакцією дитини на відсутність матері, за її поведінкою під час відсутності матері, а головне - за тим, як малюк зустрічав маму. Так вирізнили 3 типи прив'язаності: безпечну, тривожно-амбівалентну та тривожно-унікаючу.

В ході дослідження 60 % дітей поводити себе так, як і описував Дж. Боулбі, вони показували негативні емоції чи пригнічення, коли мама зникала, але раділи її поверненню. Цей тип прив'язаності назвали безпечним. Немовлята з тривожно-амбівалентною прив'язаністю демонстрували поведінку, яку Дж. Боулбі назвав протестом, а немовлята з прив'язаністю уникнення - відсторонену поведінку. [13].

Пізніше дослідники М.Мейн і Дж.Соломон на основі результатів власних експериментів виділили четвертий тип прив'язаності, назвавши його дезорганізованим. Дезорганізована прив'язаність характеризується непередбачуваною та імпульсивною поведінкою [14].

Отже, 4 типи прив'язаності:

- Безпечна. В ході експерименту діти з таким типом розстроювались, коли мама зникала і дуже раділи її появі, швидко відновлюючи

pearance. They continued to insult mother as if they wanted to „punish“ her for her absence. This behavior indicates that needs (especially psycho-emotional ones) were only partially met due to the fact that the parents/guardians rarely spent time with the child. That leads to low self-esteem as a result of such a not-so-deep connection with parents/guardians (if I am not needed by my parents, then I am not valuable). To compensate for this, children with this attachment style often „cling“ to others, trying to „earn“ their love (parents, guardians, friends or a spouse).

- Insecure avoidant. During the experiment some children behaved in the same way, both in the presence of the mother and in her absence, although at the same time there was a stranger nearby. These are very independent children, because they can only rely on themselves. This attachment style develops when the parents/guardians did not take too much care of the children, neither physically nor emotionally, justifying this by the fact that the child is already „big enough“ and can satisfy their own needs. Therefore, children get used to relying only on themselves, they do not know how to ask for help and do not trust others.

- Disorganized. Children with this attachment style show inconsistent behavior and behavior that changes all the time, they are disoriented. This attachment style is formed as a result of the fact that parents used violent parenting methods and were often inconsistent (they punished the child, then begged for forgiveness and then punished again). Children grow up just as impulsive and inconsistent, their behavior is difficult to predict. And they are emotionally unstable and unbalanced. [14].

“Attachment contains two opposite tendencies”

1. The desire to know the outside world that also means the ability to take risks and meet danger.

2. The desire for protection and security

These two seemingly opposite aspirations push the child from the mother (to explore the world) and to the mother (in a safe environment). But in fact they are complementary. After all, a child dares to explore this world only by feeling safe and confident in a reliable relationship with an adult and therefore the child takes risks and goes to „someone else's, dangerous outside“.

контакт з нею. Це свідчить про довіру до мами та відчуття безпеки в її присутності, адже навіть в ситуації стресу (коли малюки чогось лякались), вони шукали заспокоєння та підтримки саме в матері. З цього можемо припустити, що батьки/опікуни добре дбають про цих дітей, задовольняючи їх основні потреби, не лише фізіологічні, але й психо-емоційні. Такі діти мають базову довіру до світу, адже ростуть в безпеці і з переконанням, що є дорослі, які про них турбуються. А отже, світ – безпечний і повний ресурсів.

- Тривожно-амбівалентна. Діти з таким типом прив'язаності сильно страждали, коли під час експерименту мама зникла, але не дуже раділи її появі. Вони і далі демонстрували образу на маму, неначе хотіли «покарати» її за відсутність. Така поведінка свідчить про те, що потреби, особливо психоемоційні, були задоволені лише частково через те, що батьки/опікуни рідко проводили час з дитиною. В результаті такого не надто глибокого зв'язку з батьками/опікунами в дітей формується низька самооцінка (якщо я непотрібен батькам, то значить, я – не є цінністю сам по собі). Щоб це хоч частково компенсувати, діти з таким типом прив'язаності часто «чіпляються» до інших, намагаючись «заслужити» їх любов (будь-то батьки, опікуни, друзі, чи шлюбний партнер).

- Тривожно-унікаюча. Під час експерименту деякі діти поводитись однаково, як в присутності матері, так і в її відсутність, хоча в той же час поруч була незнайома людина. Це дуже самостійні діти, адже вони можуть розраховувати лише на себе. Такий тип прив'язаності розвивається тоді, коли батьки/опікуни не надто дбали про дітей, ні фізично, ні емоційно, обґрунтовуючи це тим, що дитина вже «велика» і може сама задовольнити свої потреби. Тому діти звикають розраховувати лише на себе, не вміють просити про допомогу і не довіряють іншим.

- Дезорганізована. Діти з таким типом прив'язаності демонструють непослідовну, мінливу поведінку, вони наче дезорієнтовані. Такий тип прив'язаності формується

When a child is unsure of deep connection with parents/guardians, they are more emotionally dissatisfied with the emotional need for attachment and therefore they direct efforts to find or restore the connection. Or the child tries to take care of their own needs, as in the case of disappearing attachment. In the spiritual dimension, everything is very similar: if we trust God and have a strong connection with our Father, then we feel security and trust in the world, even if this world is going through crises. If the connection with the living God is absent or very weak, if a person does not feel valuable and important to our Heavenly Father, then the world may seem a horribly unjust place with the laws of the jungle, where everyone survives on their own as best they can. Not having the opportunity to calm down in the arms of parents (physical or spiritual), a person looks for another opportunity for calming, often finding it in addictions: either in a codependent relationship, or in dependence on substances or actions.

Various scholars have continued and deepened the theory of attachment proposed by J. Bowlby. Gordon Neufeld and Gabor Maté described the stages of development of a healthy attachment in children that correspond to their age [17]. Similarly, we can assume how a spiritual attachment and a relationship with our Heavenly Father are formed.

1. Proximity. An infant begins to form attachments through physical proximity with an adult. At this age, proximity means the child's perception of a significant adult (the one who takes care of this child) with the help of all the senses. When a child sees mom, dad or guardian, hears the voice of this important person and when the child inhales the smell, tastes breast milk and, most importantly: feels physical contact with another person's body, the kid develops a sense of connection with another person, as well as a feeling of trust and safety. The adults also show the child in return that they are pleased to be with the child, to hold, to feed, to take care of them. This strengthens the bond of attachment at this stage.

In the spiritual dimension, at the first stage of unity with God, we want to feel, experience strong emotions, see the miracles of God, in

внаслідок того, що батьки застосовували насильницькі методи виховання і часто були непослідовними (карали дитину, потім благали про вибачення і далі знову карали). Діти виростають такими ж імпульсивними та непослідовними, їх поведінку складно передбачити. І самі вони емоційно нестабільні та неврівноважені. [14].

Привязаність містить дві протилежні тенденції [2]:

1. Прагнення до пізнання зовнішнього світу, яке також означає вміння ризикувати і йти назустріч небезпеці.

2. Прагнення до захисту та безпеки.

Ці два, здавалося б, протилежні прагнення штовхають дитину від мами (досліджувати світ) і до мами (у безпечне середовище). Але насправді вони взаємодоповнювані. Адже, лише відчуючи безпеку та впевненість у надійному зв'язку з дорослим, дитина наважується досліджувати цей світ, а отже ризикує і йде в «чуже, небезпечне, назовні». Коли ж дитина не впевнена у міцному контакті з батьками/опікунами, вона більше емоційно переживає незадоволеність емоційної потреби прив'язаності, а отже спрямовує свої зусилля на віднайдіння чи відновлення зв'язку. Або ж намагається подбати сама про свої потреби, як у випадку зникаючої прив'язаності. В духовному вимірі відбувається все дуже подібно: якщо довіряємо Богу, маємо міцний зв'язок з нашим Отцем, тоді відчуваємо безпеку та довіру до світу, навіть коли цей світ переживає кризи. Якщо ж зв'язок з живим Богом відсутній або дуже слабкий, якщо людина не відчуває себе цінною та важливою для Небесного Отця, тоді світ може видаватись їй жахливо-несправедливим місцем із законами джунглів, де кожен виживає сам по собі, як може. В цьому випадку енергія людини спрямовується не на творчість, а на те, щоб подолати страх. Не маючи можливості заспокоїтись в обіймах батьків (фізичних чи духовних), особа шукатиме іншої можливості для заспокоєння, часто знаходячи її в залежностях: чи то в спів залежних стосунках, чи то в узалежненні від речовин чи дій.

Різні вчені продовжували та поглиблювали





*New Beginnings*

order to believe that God really exists. We are like babies: without seeing their mother, they are afraid that she is not nearby and will not be.

2. Sameness. In the second year of life, the baby tries to imitate a significant adult. A child wants to be like a father, mother or guardian. This need also stimulates the development of speech. Children usually repeat their parents' words or phrases with the same intonation. For a more effective formation of attachment, parents need to involve them in teamwork like walking, playing, reading together. And although at that age children interfere more than they are able to help, it is necessary not to drive children away from yourself and to trust them more. At that age the autonomy of the child is also formed. It is good to encourage that „we are similar“, „we have the same eyes and hair, T-shirts or hats“ and „we like to eat berries or vegetables, draw or walk together“ - all these phrases and actions are the basis for further forming a deep bond of secure attachment.

In spiritual life, we want to be like Jesus because through him we know God the Father. We take a special look at the fact that God said: “Let us make humankind in our image, according to our likeness.” (Genesis 1:26).

3. Belonging or Loyalty. Three-year-old children go further and try to „privatize“ what is important to them, especially their parents or guardians. “My mom”, “My dad”, “my toy”, “my plate”, mine, mine, mine – these phrases are often heard from children of this age. If the older children already understand that „my mother is mine, but also yours and that means that she is ours“ (in the case of siblings), then three-year-old children do not think about it and sincerely protect „their“ property. This natural desire of children of that age should not be denied (for example, forcing to share) but supported and confirmed because thanks to it the child develops a sense of belonging.

Growing spiritually at this stage, we are looking for a community, “our” mentors, “our” brothers and sisters. We are looking for someone we can trust, someone we can admire, someone we can follow, someone we can trust when it is needed.

4. Significance. During the next stage the bond of attachment deepens even more. It becomes important for the child to be meaningful to a

теорію прив'язаності, запропоновану Дж. Боулбі. Гордон Ньюфелд та Габор Мате описали етапи формування здорової прив'язаності в дітей, які відповідають їх віку [17]. Аналогічно можемо припустити, як формується духовна прив'язаність, зв'язок з нашим Небесним Батьком.

3. Близькість. Немовля починає формувати прив'язаність через фізичну близькість з дорослим. У цьому віці близькість означає сприйняття дитиною значимого дорослого (того, хто опікується цією дитиною) за допомогою всіх органів чуття. Коли дитина бачить маму, тата чи опікуна, чує голос цієї значимої людини, а ще й коли вдихає запах, пробує на смак мамине молочко, а найголовніше – відчуває фізично контакт з тілом іншої людини, в дитини формується відчуття зв'язку з іншою людиною, а також відчуття довіри та безпеки. Дорослий у відповідь теж показує дитині, що йому приємно бути з нею, тримати на руках, годувати, турбуватись про неї. Це посилює зв'язок прив'язаності на цьому етапі.

В духовному вимірі на першому етапі єднання з Богом хочемо відчувати, проживати сильні емоції, бачити Чуда Божі, щоб вірити, щоб Бог насправді існує, як немовлята, які не бачачи маму, лякаються, що її немає і не буде.

4. Однаковість. На другому році життя малюк пробує наслідувати значимого дорослого. Дитина хоче бути схожою на тата, маму чи опікуна. Ця потреба стимулює також розвиток мовлення. Діти зазвичай повторюють слова чи фрази батьків з тою ж інтонацією. Для більш ефективного формування прив'язаності батькам потрібно залучати їх до спільної роботи, прогулянки, забави, читання. І хоч в тому віці діти більше заважають, аніж здатні допомогти, варто не відганяти малюків від себе і більше довіряти їм. Адже в тому віці формується також автономність дитини. Заохочення того, що «ми подібні», «в нас однакові очі та волосся, футболки чи шапки» і «ми разом любимо їсти ягоди чи овочі, малювати чи гуляти» - ці всі фрази та дії є основою для подальшого формування глибокого зв'язку безпечної прив'язаності.

significant adult. The child wants to confirm that he or she is as valuable to the parents or guardians as they are to him or her. At the same time, the child also wants to be special, the kid do not want only to be one of two, three or more children of a given family but rather special and unique. And because of this, the child wants to be especially valuable to parents.

In the spiritual life at this stage we strive to be not only an element of the community, but to be an important part of it. We seek recognition from spiritual mentors, brothers and sisters. We expect a special feeling of unity with God the Father, an understanding of His will and a feeling of His concern for us.

5. Love. If the children have successfully passed the previous stages of forming a bond of attachment, if their needs have been met by a significant adult, then in the fifth year of life they already understand their emotions and they are ready to give their heart to these significant adults. Children of this age try to show love to their parents or guardians by words or actions (depending on how it is usually done in the family). This is an important stage because it indicates the depth of the relationship between the child and parent or guardian. Sometimes attachment does not reach this stage in its development because the child does not feel trust in the parents and therefore does not want (or is afraid) to build such a deep connection as to give the most valuable thing - a heart. But if the child did not give its heart to the parents, then their subsequent attempts to raise the child will be in vain. Their words and actions will not be able to touch the child's mind if the heart is closed to them.

In the spiritual dimension, at this stage, a person is ready to give his/her heart to God consciously and not in a state of passion, as possibly at the previous stages. Realizing the importance of this decision, a person makes a choice and they do not immediately expect heaven on earth or confirmation of their chosenness. At this stage in the development of relations with the Heavenly Father, a person simply knows that they choose every day to be with God, choose to give their heart to Him. This is the stage of conscious love as a choice, and not as emotional falling in love that comes with the full range of feelings and emotions.

В духовному житті хочемо бути схожі на Ісуса, бо через нього пізнаємо Бога-Отця. По особливому сприймаємо той факт, що всі ми є «створені на образ і подобу Божу» (Буття 1:26).

5. Приналежність або вірність. Трирічні діти йдуть далі і намагаються «приватизувати» те, що є важливим для них, особливо батьків чи опікунів. «Моя мама», «Мій тато», «моя іграшка», «моя тарілка», моя, мій, моє – часто звучать від дітей цього віку. І, якщо старші діти вже розуміють, що «мама – моя, але також і твоя, тобто наша» (у випадку братів-сестер), то трирічні діти про це не задумуються і щиро захищають «свою» власність. Це природне бажання дітей того віку потрібно не заперечувати (змушуючи ділитись, наприклад), але підтримувати і підтверджувати, адже завдяки ньому в дитини формується відчуття приналежності.

Зростаючи духовно на цьому етапі шукаємо спільноту, «своїх» наставників, «своїх» братів і сестер. Шукаємо того, кому можемо довіряти, кого можемо наслідувати, за ким можемо йти, кому можемо довіритись у разі потреби.

6. Значущість. Протягом наступного етапу зв'язок прив'язаності ще більш поглиблюється. Для дитини важливим стає бути значущою для свого значимого дорослого. Дитина наче хоче підтвердити, що є такою ж цінною для батьків чи опікунів, як і вони для неї. Водночас дитина хоче також бути особливою, не однією з двох, трьох чи більше дітей даної сім'ї, а саме особливою та унікальною. І через це особливо цінною для батьків.

В духовному житті на цьому етапі прагнемо бути не лише елементом спільноти, але бути важливою її частиною. Прагнемо визнання від духовних наставників, братів та сестер. Очікуємо особливого відчуття єдності з Богом-Отцем, розуміння Його волі та відчуття Його турботи про нас.

7. Любов. Якщо дитина успішно пройшла попередні етапи формування зв'язку прив'язаності, якщо її потреби були задоволені значимим дорослим, то на п'ятому році життя вона вже розуміє свої емоції і готова віддати своє серце



6. Being Known. By giving their hearts to a significant adult, the children want to be not only loved but also understood. They begin to share even more valuable things - their inner world. If the bond of attachment is formed safely, then the children are not afraid to share their thoughts and dreams, their fears and experiences because they do not expect condemnation or rejection. The children are still growing, developing, so they need protection, support and help. They need the authoritative opinion of an adult they trust to form their own beliefs. When the child is confused or in doubt, they ask for advice or support from a significant adult whom they trust, love, and can rely on. Parents or guardians, knowing the inner world of their child, understanding their doubts, fears or aspirations, will not be able to cause them distress even unintentionally. Such a deep bond of attachment is insurance in both directions, it gives both the child and the adult the experience of a deep relationship of trust without judgement.

Having a strong bond with the Heavenly Father, a person experiences not only love from our God but also His acceptance and non-condemnation. In the Bible it is often mentioned how much our God loves each of us, supports and encourages and also how God lovingly created each of us (Psalm 139). And also that God knows us and He knows us even better than our biological parents: "Before you were formed in the body of your mother I had knowledge of you, and before your birth I made you holy" (Jer. 1,5). Our confidence is that our Heavenly Father knows us, understands us and, knowing all our weaknesses and sins, continues to love and accept us, giving us the opportunity to grow and develop spiritually.

Secure psychological attachment is the deepest level of attachment but it is also the most vulnerable. Not every adult experiences this level of attachment because they cannot afford to trust others and be so deeply open to them [6]. As you can see, the presence of parents or guardians does not guarantee the normal development of the personality, although it ensures the physical survival of the child.

The basic functions of a secure attachment relationship for a child [9]:

- Meeting the needs of the child, forming a sen-

чим значимим дорослим. Діти цього віку намагаються показати любов своїм батькам чи опікунам словами чи різними діями (залежно від того, як це прийнято в сім'ї). Це важливий етап, бо свідчить про глибину стосунків між дитиною та її батьками чи опікунами. Часом прив'язаність не доходить у своєму розвитку до цього етапу, бо дитина не відчуває довіри до батьків, а отже і не хоче (чи боїться) будувати настільки глибокий зв'язок, щоб віддавати найцінніше – своє серце. Але якщо дитина не віддала своє серце батькам, то їх спроби виховувати її далі будуть марними. Їх слова та дії не зможуть торкнутись розуму дитини, якщо її серце для них закрито.

В духовному вимірі на цьому етапі людина готова віддати своє серце Богу свідомо, а не в стані афекту, як на, можливо, попередніх етапах. Розуміючи важливість цього рішення, людина робить свій вибір, не очікуючи відразу рай на землі чи підтвердження своєї обраності. На цьому етапі розвитку стосунків з Небесним Отцем, людина просто знає, що кожного дня вибирає бути з Богом, вибирає віддати своє серце Йому. Це етап свідомої любові як вибору, а не як емоційної закоханості зі всією гамою почуттів та емоцій.

8. Бути відомим або коли тебе знають. Подарувавши своє серце значимому дорослому, дитина хоче, щоб її не лише любили, але й розуміли. Вона починає ділитись ще більш цінним – своїм внутрішнім світом. Якщо зв'язок прив'язаності сформовано безпечно, то дитина не боїться ділитись своїми думками та мріями, своїми страхами та переживаннями, адже вона не очікує осуду чи неприйняття. Дитина ще росте, розвивається, тому їй необхідні захист, підтримка та допомога. Вона потребує авторитетної думки дорослого, якому довіряє, щоб сформувати власні переконання. Коли дитина розгублена чи сумнівається, вона просить поради чи підтримки значимого дорослого, якому довіряє, якого любить, на якого може опертися. А батьки чи опікуни, знаючи внутрішній світ своєї дитини, розуміючи її сумніви, страхи чи прагнення, не зможуть

se of security in this world.

- Formation of basic trust in other people, in relationships.
- Providing the child with a „safe nest“ for exploration and discovery of this world.
- Accompanying the child in the knowledge and understanding of the world, other people, themselves.
- Helping the child in the development of regulation of their own emotions, desires, behavior.
- Development of self-understanding, formation of a healthy identity and self-esteem.
- Support of moral development, formation of a healthy conscience.
- Support of the proper maturation of the child's nervous system, „calibration“ of the stress response system, immune system, etc.

In 1951 at a conference of the World Health Organization (WHO) J. Bowlby emphasized that the bond of attachment that is formed in the child with parents is the basis for further successful development of personality: „The ability to create an intimate emotional connection is the basis of effective personal functioning and mental health in general“ [18]. So, the attachment style that was formed in childhood affects the emotional and behavioral sphere of an adult. J. Bowlby explains the continuity of the attachment connection by the fact that an adult has certain stable patterns of behavior. These internal working patterns are formed during the first year of a child's life when they are separated from their mother and then reunited with her many times. This creates internal models which subsequently provide predictable behavior for a child and an adult in different situations. It is worth noting that the child forms different models for each of the significant adults. The most repetitive patterns become a representation of attachment and form part of the mental structure of the personality [3].

J. Bowlby also emphasized that the continuity of attachment is possible if a certain lifestyle of the family and the upbringing of children is maintained for a long time without changing radically. This means that the relationship patterns formed during the first year of a child's life have been constantly reinforced, becoming more stable.

And then these models play an important role in creating friendly and loving relationships be-

заподіяти їй лиха навіть ненавмисно. Такий глибокий зв'язок прив'язаності працює страхуванням в обидва боки, даючи і дитині, і дорослому досвід глибоких стосунків довіри та без оціночного прийняття.

Маючи сформований сильний зв'язок з Небесним Батьком, людина відчуває не лише любов від нашого Бога, але і Його прийняття та не-осудження. В Біблії часто говориться про те, наскільки наш Бог любить кожного з нас, підтримує і підбадьорює, і навіть про те, як Бог з любов'ю творив кожного з нас (Пс. 139). А також про те, що Бог знає нас і знає навіть краще за наших біологічних батьків: «Перш, ніж я уклав тебе в утробі, я знав тебе; і перш ніж ти вийшов з лона, освятив я тебе» (Єр 1:5). Впевненість в тому, що наш Небесний Отець знає нас, розуміє, і, знаючи всі наші недоліки та гріхи, продовжує нас любити і приймати, дає нам можливість рости і розвиватись духовно.

Безпечна психологічна прив'язаність - найглибший рівень прив'язаності, але також і найбільш вразливий. Не кожен дорослий має досвід такого рівня прив'язаності, просто тому що не може дозволити собі довіряти іншому і настільки глибоко відкриватись йому[6]. Як бачимо, наявність батьків чи опікунів ще не гарантує нормального розвитку особистості, хоча забезпечує фізичне виживання дитини. Головні функції стосунків безпечної прив'язаності для дитини [9]:

- Задоволення потреб дитини, формування відчуття безпеки у цьому світі.
- Формування базової довіри до інших людей, до стосунків.
- Забезпечення дитини «безпечним гніздом» для дослідження, пізнання цього світу.
- Супровід дитини у пізнанні та розумінні світу, інших людей, себе.
- Допомога дитині у розвитку регуляції власних емоцій, бажань, поведінки.
- Розвиток саморозуміння, формування здорової ідентичності та самооцінки.
- Підтримка морального розвитку, формування здорового сумління.
- Підтримка належного дозрівання нервової системи дитини, «калібрування» системи реагування на стрес, імунної системи тощо.

cause due to certain patterns of behavior learned in early childhood, adults attract and choose partners. How the relationship will develop, how well and deeply the relationship between partners can be formed, also depends on those internal patterns of behavior and therefore on the attachment style.

The spiritual dimension of connection also depends on the attachment style formed in the relationship with the parents because it is the parents who are the prototype of God for the child.

For example, an adult with an insecure ambivalent attachment style will often feel anxious in a relationship. The adult will „cling“ to their partner, checking each time the strength of their connection. They will also try to earn love or friendship, often not knowing how to refuse, or even more – they will try to earn it by giving help even if nobody asked for it.

Spiritually, such people can become religious fanatics, clinging to rituals and their own beliefs about prayer practices, trying to earn love, or at least trying to beg forgiveness. At the same time, they will tend to test God, each time expecting confirmation or a miracle.

People with insecure avoidant attachment often feel very lonely. However, they choose it because they do not want to feel betrayed by others again (because sometimes they still ask for something and are refused). Therefore, they try to cope with everything on their own, without outside help but they try to cope with it from a position of strength and control. They usually do not allow themselves to build deep relationships with others, remembering the pain of the unmet need for attachment in childhood and they perhaps do not even believe in the possibility of a deep quality relationship.

Spiritually, these people often refuse the Heavenly Father because can anyone else give what even the dearest people have not given? Therefore, it is better not to trust anyone and not to open up, relying only on your own strength. And with such attitudes, spiritual growth is possible only in the case of severe psychological trauma or crisis when a person begins to realize his/her own helplessness and gives up.

Disorganized attachment causes people to be inconsistent and unpredictable in relationships.

Ще у 1951 р. на конференції Всесвітньої організації охорони здоров'я (ВООЗ) Дж. Боулбі наголошував, що зв'язок прив'язаності, який формується в дитини з батьками є основою для подальшого успішного розвитку особистості: «Здатність створювати інтимний емоційний зв'язок – основа ефективного особистісного функціонування та психічного здоров'я загалом» [18]. Отже, тип прив'язаності, який сформувався в дитинстві, впливає на емоційну та поведінкову сферу дорослої людини.

Безперервність зв'язку прив'язаності Дж. Боулбі пояснює тим, що доросла людина має певні стабільні моделі поведінки. Ці внутрішні робочі моделі формуються протягом першого року життя дитини, коли вона розлучається, а потім поєднується з матір'ю безліч разів на різні проміжки часу. Так утворюються внутрішні моделі, які згодом забезпечують передбачувану поведінку дитини і дорослого в різних ситуаціях. Варто зауважити, що в дитини формуються різні моделі стосовно кожного зі значимих дорослих. Найбільш повторювані моделі стають репрезентацією прив'язаності та утворюють частину психічної структури особистості [3].

Дж. Боулбі також підкреслював, що безперервність прив'язаності можлива в тому випадку, якщо певний стиль життя сім'ї та виховання дітей зберігалися протягом тривалого часу, не змінюючись радикально. Це означає, що сформовані протягом першого року життя дитини моделі стосунків, постійно підкріплювалися, стаючи більш стабільними та стійкими.

А далі ці моделі відіграють важливу роль у творенні дружніх та любовних стосунків, оскільки завдяки певним моделям поведінки, засвоєним ще в ранньому дитинстві, дорослі люди притягують та вибирають партнерів. Те, яким чином будуть розвиватись стосунки, наскільки якісним та глибоким може утворитись зв'язок між партнерами, також залежить від тих внутрішніх моделей поведінки, а отже – від типу прив'язаності.

Духовний вимір зв'язку теж залежить





*New Beginnings in a Hostile Land*

They both love and hate at the same time because they are also unstable in relation to themselves. They are sure that they are the best but at the same time they severely criticize themselves because this is how their despotic parents treated them. Their love is not healthy, it is more like codependent relationships („I can't live without you“). It is complemented by hate because even in a close relationship for these people it is difficult to trust or even just relax. It is extremely difficult to build relationships with partners with disorganized attachment.

The relationship with God is just as inconsistent and unpredictable. Sometimes people with a disorganized attachment style become fanatics and they are putting everything they have into spiritual practices. When they are tired, they reject everything and take offense at God for not „appreciating“ their efforts.

Adults with secure attachment tend to form lasting relationships with others, they trust and respect partners. At the same time, they do not tend to lose themselves, completely dissolving in the relationship and therefore they are not prone to codependent relationships. Partners with secure attachment, having formed deep quality relationships, find it easier to resolve conflicts, easier to cope with stressful situations, supporting each other without blame or expectations. They also promote each other's development. The results of Brooke Feeney's research show that the closer and more reliable the partner is in the relationship, the more independent and autonomous this partner is [4].

People with secure attachment can have deep contact not only with another person, but also with a Higher Power, with God. And this spiritual connection can be even deeper and more important for the person. Psychologically mature people can afford not to depend on another person or even more so, on a substance or action, as in the case of addictions. However, they are able to set the right priorities by giving the first place to God. As a result of this decision everything is in its place. St. Augustine said: 'If we put God in first place, everything else will fall into its own'.

This continuity of attachment style is also described by Phillip Shaver and Cindy Hazan.

від типу прив'язаності, сформований в стосунку з батьками, адже саме батьки є прообразом Бога для дитини.

Наприклад, доросла людина із тривожно-амбівалентним типом прив'язаності буде часто відчувати тривогу в стосунках. Вона буде «чіплятись» за партнера, перевіряючи щоразу міцність їх зв'язку. Вона також буде намагатися заслужити любов чи дружбу, часто не вміючи відмовити, чи ще більше – допомагаючи там, де і не просили про допомогу.

В духовному плані такі люди можуть ставати релігійними фанатиками, чіпляючись за ритуали та власні переконання щодо молитовних практик, намагаючись заслужити любов, або хоча б вимолити прощення. Водночас вони будуть наче випробовувати Бога, щоразу очікуючи підтвердження чи чуда.

Люди із тривожно-уникаючим типом прив'язаності часто почувають себе дуже самотньо. Проте вони обирають саме це, щоб вкотре не відчувати себе зрадженими іншими (коли часом все ж просять про щось і отримують відмову). Тому вони намагаються зі всім справитись самостійно, без зовнішньої допомоги, але з позиції сили та контролю. Зазвичай вони не дозволяють собі будувати глибокі зв'язки з іншими, пам'ятаючи біль незадоволеної потреби прив'язаності в дитинстві і, можливо, навіть не вірячи в можливість глибоких якісних стосунків.

Духовно ці люди часто зрікаються і Небесного Отця, бо невже хтось інший зможе дати те, що не дали навіть найрідніші. Тому краще нікому не довіряти і не відкриватись, спираючись лише на власні сили. А з такими установками духовний розвиток можливий тільки в разі сильної психологічної травми чи кризи, коли людина починає усвідомлювати своє безсилля і здається. Або ж ламається...

Дезорганізований тип прив'язаності спонукає людей бути непослідовними та непередбачуваними також і у стосунках. Вони і люблять, і ненавидять водночас, бо вони є нестійкі також і у ставленні до себе. Вони впевнені, що є найкращими, але при

They claim that the adult attachment style in a romantic relationship depends on the child's experience [16].

Scientists investigated the similarity of the behaviors of the described attachment styles in adults, asking men and women about relationships. As a result of this study, it was found that some people, who were confident about the reliability of their partner, established a close relationship. The other part of people, who doubted the reliability of their partner, often worried, were irritated, tried to control everything in the relationship, or, on the contrary, moved away and avoided intimacy [4].

So the attachment style is decisive in behavior and attitude towards a partner. So, an adult can build a strong, deep relationship with another only by trust. Phillip Shaver and Cindy Hazan continued to study the effect of attachment on relationships in adulthood. In 1987 they proved that the least jealous are partners with a secure attachment style, more jealous are partners with insecure ambivalent attachment style. The most jealous were the respondents with insecure avoidant attachment style [14].

Moreover, people with different attachment style have different visions of romantic love. The attachment style also affects the visions of ideal partners, trust in them and self-esteem [16]. So, relationships in childhood affect the vision of love and the ideal partner, and these visions affect the development of relationships in adulthood.

So, the need for attachment is the basic need of the child and its satisfaction (complete, partial or zero) impacts on the rest of life. The full satisfaction of this need enables people to develop a secure attachment style and build strong, secure relationships with others in the future. But what happens when that need is met only partially or not at all?

When a significant adult (who was responsible for caring for a child) was cold, inaccessible emotionally or even physically, or despotic, then the child's natural desire for proximity breaks down into separate neurotic fragments. When a child has no experience of a safe emotional relationship with a significant adult, they will seek replacement because the need for at-

цьому жорстоко критикують себе, адже так до них ставилися їх деспотичні батьки. Їх любов не є здоровою, це більше схоже на спів залежність («жити без тебе не можу»), вона доповнюється ненавистю, адже навіть у близьких стосунках цим людям є складно довіритись чи навіть просто розслабитись. З партнерами дезорганізованого типу прив'язаності є надзвичайно складно будувати стосунки.

Стосунки з Богом такі ж непослідовні і непередбачувані. Часом людина з дезорганізованим типом прив'язаності фанатіє і вкладають всю себе у духовні практики, а змучившись, відкидає все, ображається на Бога, що не «оцінив» її старань.

Дорослі із безпечним типом прив'язаності схильні формувати міцні стосунки з іншими, довіряючи та поважаючи партнерів. При цьому вони не схильні втрачати себе, повністю розчиняючись у стосунках, а отже вони не схильні до спів залежних стосунків. Партнери з безпечним типом прив'язаності, сформувавши глибокі якісні стосунки, легше вирішують конфлікти, легше справляються зі стресовими ситуаціями, підтримуючи один одного без звинувачень чи очікувань. Вони також сприяють розвитку один одного. Результати дослідження Брук Фіні стверджують, що чим ближчий і надійніший партнер у стосунках, тим незалежнішою й самостійнішою є ця людина [4].

Люди з безпечною прив'язаністю можуть мати глибокий контакт не лише з іншою людиною, але і з Вищою Силою, з Богом. Причому цей духовний зв'язок може бути навіть глибшим і важливішим для самої людини. Психологічно зрілі люди можуть дозволити собі не залежати від іншої особи, а тим більше – від речовини чи дії, як у випадку узалежнень. Проте вони здатні правильно розставити пріоритети, віддавши перше місце Богу. Внаслідок цього рішення в житті такої людини, за словами Святого Августина: «все на своєму місці, якщо на першому місці Бог».

Таку безперервність типу прив'язаності описують також Філ Шейвер і Сінді Хазан, стверджуючи, що дорослий тип



tachment has remained unfulfilled. Sometimes they try to satisfy this need in relationships with other people, with friends, with peers, or with partners in their own family [7]. However, relationships tend to develop in the direction of codependence, as it was discussed in the article above. But more often people with an unmet need for attachment replace it with other things. This is how dependency is formed: in other words, addiction to impersonal attachment [8]:

- classes, order, actions, rituals, objects;
- communities, fashion or media;
- victories, prizes, awards, marks, titles, diplomas;
- smiles, laughter, applause and hugs (from anyone);
- secrets or secret knowledge;
- flirting, sexual possession, pornography, coitus;
- collection, accumulation;
- entertainment and stimulation, new posts, videos, memes.

Every time people are in a stressful situation, they strive to find peace and security, looking for these in a reliable and secure connection. In other words, it is a place where people can be themselves without fear of condemnation and rejection. If there is no quality relationship with other people, if the closest people tend to criticize, idealize or expect something, then a person in stress cannot turn to them for support.

And then some things or actions come to the rescue, calming one down, giving the opportunity to relax and just be yourself. This is how the pathological dependency cycle is formed. Dependency gives what attachment did not give and dependency replaces it. At the same time, dependency provides only temporary relief, therefore it requires reinforcement and causes addiction.

Peter Cohen described the essence of dependency very aptly: "Maybe we shouldn't call it dependency? Perhaps we'd better call it binding? People have a natural innate need to make connections. When we are happy and healthy, we unite with each other. But when you cannot

прив'язаності в романтичних стосунках залежить від дитячого досвіду[16].

Вчені досліджували схожість моделей поведінки описаних типів прив'язаності у дорослих, опитуючи чоловіків та жінок про стосунки. В результаті цього дослідження було виявлено, що частина людей, які були впевнені в надійності свого партнера, встановлювали близькі стосунки. Інша ж частина, які сумнівалися в надійності партнера, часто тривожилися, дратувалися, намагалися все контролювати у стосунках, або ж навпаки віддалялися і уникали близькості [4].

Отже тип прив'язаності є визначальним в поведінці та ставленні до партнера. Тобто, доросла людина може будувати міцний глибокий взаємозв'язок з іншим, лише довіряючи йому. Продовжуючи досліджувати вплив прив'язаності на стосунки в дорослому віці, С. Хазан і Ф. Шейвер у 1987 році довели, що найменш ревнивими є закохані з безпечним типом прив'язаності, далі слідують опитані з тривожно-уникаючим типом прив'язаності. Найбільш ревнивими виявились опитані з тривожно-амбівалентним типом прив'язаності [14].

Більше того, в людей з різними типами прив'язаності є різні уявлення про романтичне кохання. Від типу прив'язаності також залежать уявлення про ідеальних партнерів, довіру до них, та власну гідність [16]. Отже, стосунки в дитячому віці впливають на уявлення про любов та ідеального партнера, а ці уявлення впливають на розвиток стосунків у дорослому віці.

Отже, потреба в прив'язаності є базовою потребою дитини і її задоволення повне, часткове чи нульове впливає на все подальше життя. І, якщо повне задоволення цієї потреби дає можливість людям розвинути безпечний тип прив'язаності і в майбутньому будувати міцні надійні стосунки з іншими, то що ж відбувається, коли ця потреба була задоволена лише частково, або й зовсім не була задоволена?

Коли значимий дорослий, відповідальністю якого була турбота про дитину, був холодним,



Inuimon11  
*Joyful Expanse*

do this because you are traumatized, isolated, or beaten by life, then you will find a connection with something that will give you some sense of relief. It might be gambling, it might be pornography, it might be cocaine, it might be marijuana but you make a connection and unite with something because that's our nature. That's what we want as people. „ [5]

So, as human beings, we need to be attached, we need to be with someone, we need to feel unity with someone and we must not lose ourselves, we must not dissolve in a partner, we must not make our happiness dependent on someone or something, as in the case of addiction. If the need for attachment was naturally met by parents or guardians, the child grows up to be a healthy person, confident and trusting in the world. After all, the need for attachment is not the whim of a small child but the natural survival program of the human species, as with any other mammalian species. With the help of this biologically based program, children look for the adults who will take care of them, children get used to the adults, trust them, imitate them. Otherwise, they have a little chance of survival.

The attachment program is an extremely complex and multifaceted process, as it is not only about physical survival, but also about the psycho-emotional development of a healthy personality. And in this process, it is the parents or guardians who play the most important role. After all, they are the prototype of God for their child. Parents lay the foundations for how a child will perceive God, because these are the closest and dearest persons whom God has entrusted to raise a child. The Bible clearly states that children are a reward from the Lord (Ps. 127: 3-5; 127: 1-4). If the children feel the love of their parents, then they are convinced that God is also loving, if the children trust their parents, they will trust God. If they are afraid or do not believe their parents, then in their imagination God will be punishing and distant, because if their parents did not have time to listen and accept them – and these are the closest people – then God will most likely be prejudiced.

When the need for attachment has been fully satisfied by loving and caring parents, then over time, the child (filled with love and security)

недоступним емоційно чи навіть фізично, або ж деспотичним, природне прагнення до близькості в дитини розпадається на окремі невротичні фрагменти. Коли дитина не мала досвіду безпечних емоційних стосунків зі значимим дорослим, вона шукатиме заміну, адже потреба в прив'язаності залишилась незадоволеною. Часом цю потребу намагаються задовольнити у стосунках з іншими людьми, з друзями, з однолітками, чи з партнерами вже у власній сім'ї [7]. Проте стосунки, як правило, розвиваються в руслі спів залежності, про що йшлося в статті вище. Але частіше люди із незадоволеною потребою прив'язаності заміщають її іншими речами. Так формується залежність, іншими словами – зацикленість на знеособленій прив'язаності [8]:

- до занять, порядку, дій, ритуалів, предметів;
- до спільнот, моди чи медіа-осіб;
- до перемог, призів, нагород, оцінок, титулів, дипломів;
- до посмішок, сміху, аплодисментів та обіймів (від будь кого);
- до секретів чи таємного знання;
- до флірту, сексуального володіння, порнографії, коїтусу;
- до збирання колекцій, накопичення;
- до розваг і стимуляції, нових постів, відео, мемів.

Кожного разу, попадаючи в стресову ситуацію, людина прагне віднайти спокій і безпеку, шукаючи їх в безпечному і надійному зв'язку. Іншими словами – там, де людина може бути собою, не боячись осуду та неприйняття. Якщо немає сформованих якісних стосунків з іншими людьми, якщо найближчі люди схильні критикувати, ідеалізувати чи очікувати чогось, то людина в стресі не може звернутись до них по підтримку. І тут на допомогу приходять речі або дії, які заспокоюють, дають можливість розслабитись і просто бути собою. Так формується патологічний цикл залежності. Залежність дає те, що не дала прив'язаність, заміщуючи її. Водночас залежність дає лише тимчасове полегшення, тому потребує підкріплення і викликає зацикленість.

Дуже влучно описав суть залежності Петер Коен: «Може нам не варто називати це



grows up and breaks this connection with the parents. This is how emotional maturity sets in. And this person will not use other people or things to fill the void, since that void does not exist. The need was met and a mature person can now give love and care to others instead of expecting it from a partner, friends or own children. Having learned to build relationships with parents, imitating their behavior, an adult with a secure attachment style will not create dependent connections either with people (co-dependency) or with substances (addiction), because there simply will not be any such need. "In short, the interpersonal theory says that all psychological disorders (not caused by physical damage to the brain) result from disorders of interpersonal relationships. People can seek help from a psychotherapist for a variety of reasons (depression, phobia, anxiety, shyness, impotence, etc.) but fundamental to all these conditions is the inability to establish a satisfactory and lasting relationship with other people." Irwin Yalom [10].

And the ability to „establish satisfactory and lasting relationships with other people“ people learn from childhood in their first relationship with their parents through attachment. It is these first relationships with parents that become a reliable basis for all subsequent human life. On the basis of this bond of attachment, people form an even more important connection – the spiritual one. After all, we are not only biological beings, but first of all spiritual ones. So, spiritual growth is no less important and perhaps more important than physiological. The results of the Harvard Study of Adult Development show that people are happier and even healthier if they have a deep quality relationship [21]. A deep connection with God allows us to rise, even if we have fallen, to lean, even if it is difficult for us, to love, even when we are hurt, to remain ourselves, even when others do not accept us. This connection gives us a resource with which we can grow, develop, create and change this world for the better, because only with God is everything possible.

залежністю? Можливо нам краще називати це зв'язуванням? В людей є природна вроджена потреба утворювати зв'язки. Коли ми щасливі і здорові, ми об'єднуємось один з одним. Але, коли ви не можете це зробити, бо ви травмовані, ізольовані чи побиті життям, то ви знайдете зв'язок з чимось, що дасть деяке відчуття полегшення. Це можуть бути азартні ігри, це може бути порнографія, це може бути кокаїн, це може бути марихуана, але ви створюєте зв'язок і об'єднуєтесь з чимось, тому що така наша природа. Це те, що ми хочемо як люди.» Петер Кoen [5].

Отже, ми як люди потребуємо прив'язаності, потребуємо бути з кимось, відчувати єдність з кимось, при цьому не втрачаючи себе, не розчиняючись в партнері, не ставлячи своє щастя в залежність від когось чи, тим більше – чогось, як у випадку узалежнення. Якщо потреба в прив'язаності була в природний спосіб задоволена батьками чи опікунами, то дитина виростає здоровою особистістю, впевненою в собі та з довірою до світу. Адже потреба в прив'язаності – це не капризи малої дитини, а природна програма виживання людського виду, як зрештою і будь-якого іншого виду ссавців. З допомогою цієї біологічно-закладеної програми малюк шукає дорослу особу, яка про нього потурбується, зникає до неї, довіряє їй, наслідує її. В іншому випадку, шансів на виживання в нього досить мало. В людей програма прив'язаності – надзвичайно складний і багатогранний процес, адже йдеться не лише про фізичне виживання, але й про психо-емоційний розвиток здорової особистості. І в цьому процесі саме батьки чи опікуни відіграють найважливішу роль. Адже саме вони є прообразом Бога для своєї дитини. Батьки закладають основи того, як дитина сприйматиме Бога, адже це найближчі і найрідніші особи, яким Бог довірив ростити дитину. У Біблії ясно сказано, що діти – це нагорода від Господа (Пс. 127:3-5; 127:1-4). Якщо дитина відчуває любов батьків, згодом вона впевнена, що Бог теж люблячий, якщо дитина довіряє батькам, то довірятиме і Богу. Якщо ж вона боїться чи не вірить

## References:

- Академічний тлумачний словник української мови: в 11 томах. (1970—1980) — Том 7, 1976. — 582. р.
- Боулби Дж. Создание и разрушение эмоциональных связей. — М.: Академический Проект, 2006. — 232 р.
- Бриш К. Терапия нарушений привязанности. От теории к практике / Карл Бриш. — Пер. с нем. — М.: Когито-Центр, 2012. — р. 316
- Джонсон С. Обними меня крепче / Сью Джонсон., 2018. — 242 р.
- Коэн Петер Д. А. Будущая политика контроля за распространением наркотиков в странах бывшего Восточного Блока. Трудный выбор пути, отличного от западного. <http://www.doktor.ru/people/farma/drugpol.html>.
- Нойброннер Д. Понимать детей. Путеводитель по теории привязанности Гордона Ньюфелда. 2018. — 134 р.
- Ньюфелд Г., Матэ Г. Не упускайте своих детей. — Перевод Петровой Е., Абрамовой А. — М.: Ресурс, 2012. — 384 р.
- Привязанность и зависимости. ведущая Ирина Маценко (Челябинск, Россия) Институт Ньюфелда онлайн-фестиваль <https://neufeldinstitute.com/int/ru/fest-2020/>
- Романчук О.І. Терапевтичне батьківство: роль прийомних батьків у зціленні дітей з розладами прив'язаності. Спеціальний випуск: 6-2' 2012 „Хвороби дитячого віку в психіатрії та неврології“. НейроNEWS: психоневрологія та невропсихіатрія
- Ялом И., Элкин Дж. Хроники исцеления: психотерапевтические истории. / Перевод с английского С.Артемова. - М.: Эксмо, 2009. — 352 р.
- Bowlby J. (1969). Attachment. Attachment and loss: Vol. 1. Loss. New York: Basic Books.
- Adams S. Jealousy in Romantic Relationships, Self-Esteem and Ego Defenses : Submitted in fulfillment of the requirements of the degree of Doctor of Psychology/ Faculty of Arts, Education and Human Development Victoria University, 2012. 208p
- Ainsworth, M.D.S. Attachment: Retrospect and prospect // The place attachment in human behavior / C. M. Parkers, J. Stevenson-Hinc (eds.). N.Y., 1982. 26. Amiram D. Vinokur. Projection in Person Perception Among Spouses. PSPB, Vol. 26 No. 8, August 2000 P 988-989 27. Bowlby J. A Secure Base / John Bowlby. — London, 2005. — 224 p. — (Routledge). — (Behavioral Sciences; ed. 1).
- Draper P, Belsky J. Personality development in the evolutionary perspective. J Pers. 1990;58(1):141-61. doi:10.1111/j.1467-6494.1990.tb00911.x
- Kazan C. and Shaver P. Romantic Love Conceptualized as an Attachment Process/ Article in Journal of Personality and Social Psychology, April 1987
- Neufeld, G., & Mate, G. (2005). Hold on to your kids: Why parents need to matter more than peers. New York: Ballantine Books.
- Orlans M., Levy T. Healing parents. Washington: CWLA Press. — 2006.
- Schaffer HR, Emerson PE. THE DEVELOPMENT OF

батькам, то в її уяві Бог буде караючим та далеким, адже, якщо у батьків не було часу її вислухати і прийняти, а це найрідніші люди, то до Бога теж, швидше за все, буде упереджене ставлення.

Коли ж потреба прив'язаності була повністю задоволена люблячими і турботливими батьками, то з часом дитина, наповнившись любов'ю та безпекою, дорослішає і розриває цей зв'язок з батьками. Так настає емоційна зрілість. І наповнена людина не буде використовувати інших людей чи речі, щоб заповнити пустоту, оскільки цієї пустоти немає. Потреба була задоволена, і зріла людина тепер вже може віддавати іншим свою любов та турботу, а не очікувати цього від партнера друзів чи власних дітей. Навчившись будувати стосунки з батьками, наслідуючи їх поведінку, доросла людина з безпечним типом прив'язаності не створить стосунків залежності ні з людьми (співзалежність), ні з речовинами (узалежнення), адже просто не виникне такої потреби.

«Якщо коротко, теорія міжособистісних відносин говорить, що всі психологічні порушення (не викликані фізичними пошкодженнями мозку) витікають з порушень міжособистісних відносин. Люди можуть шукати допомоги в психотерапевта з різних причин (депресія, фобія, тривожність, сором'язливість, імпотенція тощо) проте основоположним та загальним для всіх цих станів є нездатність встановлювати задовільні та тривалі стосунки з іншими людьми» Ірвін Ялом [10].

А вміння «встановлювати задовільні та тривалі стосунки з іншими людьми» люди вчать ще в дитинстві в найперших своїх стосунках з батьками завдяки прив'язаності. Саме ці перші стосунки з батьками стають надійною основою для всього подальшого життя людини. Адже на основі цього зв'язку прив'язаності люди будують ще більш важливий зв'язок — духовний. Адже ми не лише біологічні істоти, а в першу чергу — духовні. Отже, духовний розвиток є не менш важливий, а можливо і важливіший за фізіологічний. Люди є більш щасливі і навіть більш здорові якщо мають глибокі якісні стосунки, про це свідчать результати

SOCIAL ATTACHMENTS IN INFANCY. Monogr Soc Res Child Dev. 1964;29:1-77. doi:10.2307/1165727  
Young, J. E., Klosko, J. S., & Weishaar, M. E. (2006). Schema Therapy: A Practitioner's Guide. New York: Guilford, 436 p.  
Гарвардське дослідження щастя довжиною в життя: <https://www.youtube.com/watch?v=q-7zAkWAOYg>

Гарвардського дослідження довжиною в життя [21]. Глибокий зв'язок з Богом дає можливість нам підніматися, навіть якщо ми впали, спиратися, навіть якщо нам важко, любити, навіть коли нас ранять, залишатися собою, навіть коли інші нас не приймають. Цей зв'язок дає нам такий ресурс, з яким можемо рости, розвиватися, творити і змінювати цей світ на краще, бо лише з Богом можливо все.

### Література:

Академічний тлумачний словник української мови: в 11 томах. (1970—1980) — Том 7, 1976. — Стор. 582.  
Боулби Дж. Создание и разрушение эмоциональных связей. — М.: Академический Проект, 2006. — 232 с.  
Бриш К. Терапия нарушений привязанности. От теории к практике / Карл Бриш. — Пер. с нем. — М.: Когито-Центр, 2012. — 316 с  
Джонсон С. Обними меня крепче / Сью Джонсон., 2018. — 242 с.  
Козн Петер Д. А. Будущая политика контроля за распространением наркотиков в странах бывшего Восточного Блока. Трудный выбор пути, отличного от западного. <http://www.doktor.ru/people/farma/drugpol.html>.  
Нойброннер Д. Понимать детей. Путеводитель по теории привязанности Гордона Ньюфелда. 2018. — 134 с  
Ньюфелд Г., Матэ Г. Не упускайте своих детей. — Перевод Петровой Е., Абрамовой А. — М.: Ресурс, 2012. — 384 с.  
Привязанность и зависимости. ведущая Ирина Маценко (Челябинск, Россия) Институт Ньюфелда онлайн-фестиваль <https://neufeldinstitute.com/int/ru/fest-2020/>  
Романчук О.І. Терапевтичне батьківство: роль прийомних батьків у зціленні дітей з розладами прив'язаності. Спеціальний випуск: 6-2' 2012 „Хвороби дитячого віку в психіатрії та неврології“. НейроNEWS: психоневрологія та невропсихіатрія  
Ялом И., Элкин Дж. Хроники исцеления: психотерапевтические истории. / Перевод с английского С.Артемова. - М.: Эксмо, 2009. - 352с  
Bowlby J. (1969). Attachment. Attachment and loss: Vol.

1. Loss. New York: Basic Books.  
Adams S. Jealousy in Romantic Relationships, Self-Esteem and Ego Defenses : Submitted in fulfilment of the requirements of the degree of Doctor of Psychology/ Faculty of Arts, Education and Human Development Victoria University, 2012. 208p  
Ainsworth, M.D.S. Attachment: Retrospect and prospect // The place attachment in human behavior / C. M. Parkers, J. Stevenson-Hinc (eds.). N.Y., 1982. 26. Amiram D. Vinokur. Projection in Person Perception Among Spouses. PSPB, Vol. 26 No. 8, August 2000 P 988-989 27. Bowlby J. A Secure Base / John Bowlby. — London, 2005. — 224 p. — (Routledge). — (Behavioral Sciences; ed. 1).  
Draper P, Belsky J. Personality development in the evolutionary perspective. J Pers. 1990;58(1):141-61. doi:10.1111/j.1467-6494.1990.tb00911.x  
Kazan C. and Shaver P. Romantic Love Conceptualized as an Attachment Process/ Article in Journal of Personality and Social Psychology, April 1987  
Neufeld, G., & Mate, G. (2005). Hold on to your kids: Why parents need to matter more than peers. New York: Ballantine Books.  
Orlans M., Levy T. Healing parents. Washington: CWLA Press. — 2006.  
Schaffer HR, Emerson PE. THE DEVELOPMENT OF SOCIAL ATTACHMENTS IN INFANCY. Monogr Soc Res Child Dev. 1964;29:1-77. doi:10.2307/1165727  
Young, J. E., Klosko, J. S., & Weishaar, M. E. (2006). Schema Therapy: A Practitioner's Guide. New York: Guilford, 436 p.  
Гарвардське дослідження щастя довжиною в життя: <https://www.youtube.com/watch?v=q-7zAkWAOYg>





Willunga Creek

**Bart Gooijer (Netherlands)**

## **Comment to “Attachment or dependency”**

In the article Attachment or dependency Lidiia Kondratyuk provides an interesting overview of attachment theory, relating it to spiritual development. The article starts out by defining attachment as ‘a deep and strong emotional connection that connects one person to another in time and space’. A healthy attachment relationship is characterized as provisional for basic emotional needs. Next, the article describes the staged development of attachment of children in the first year of life. With attachment needs being either sufficiently or unsufficiently met, the child develops one of four more-or-less stable attachment styles: secure, ambivalent, avoidant, or disorganized. The attachment relationship thus becomes 1. a secure (or insecure) base from which the child ventures out to explore the world, and 2. a safe haven to which to return for (hopefully good enough) protection and nurture.

From this point onwards, Kondratyuk starts drawing some interesting analogies between attachment in children and spiritual development. The first set of analogies follow Neufeld and Maté (2005) in their six stages of the development of secure attachment in childhood, with central themes being: proximity, sameness, belonging, significance, love, and being known. For each of these staged developmental themes, the article explores some analogies with similar themes in the development of attachment-to-God spirituality. Back again to the attachment styles, the article then describes more analogies - between each of the four attachment styles and four corresponding ways of relating to God. The last section of the article focuses on adult attachment style as based on childhood attachment experience. When childhood attachment needs have been only partially met or not met at all, some kind of dependency ensues. Unfulfilled attachment needs are later on compensated by codependent relationships or replaced by impersonal attachments to something such as



Bart Gooijer,  
Psychologist  
in private

group practice at Integro, Hardenberg and Rijssen, the Netherlands. Secretary of the board of the Christian Association for Psychiatrists, Psychologists and Psychotherapists (CVPPP) in the Netherlands

[bart.gooijer@christelijketherapie.nl](mailto:bart.gooijer@christelijketherapie.nl)

objects, substances, performance, or impersonal sexual behavior. Lack of secure childhood attachment is replaced by adult dependency which continually gives only temporary relief, possibly leading to addiction. This important observation on deviating attachment behavior culminates in the article's grand emphasis on the importance of fulfillment of childhood attachment needs by parents, not in the least because of this being fundamental to an ability to establish deep connection with God.

I appreciate Kondratyuk's article especially for its good summary of the basics of attachment theory - and then venturing out to describe parallels between human attachment and relating to God. In this respect the article will hopefully be an impetus to further investigation and phenomenological description of spiritual attachment processes. When it comes to Kondratyuk's analogies between childhood attachment and spiritual development, I have four comments.

1. There is one part that I do not quite understand about the described analogies between staged themes of development and spirituality. What warrants the switch from spiritual attachment to God in stages one and two, to attachment to the faith community in stages three and

four, and back to attachment to God in stages five and six?

2. The parallels between stages / styles of attachment on the one hand, and ways of relating to God on the other hand, are assumptions by the author. Although interesting and likely quite important, they do not seem to be based on any research, case studies or previous literature. I'm sure Kondratyk's explorations could find support and further inspiration in, for example, Clinton and Straub (2010).

3. There is so much more to discover about attachment and religion/spirituality. The wider view by Granqvist (2020) could be instructive. For example, the well-established correspondence / compensation hypothesis shows that attachment and spirituality do not necessarily develop correspondingly. Compensating spiritual relating is also possible, which is what might be happening when sudden conversion occurs; or when avoidant people compensate their interpersonal attachment avoidance by fervently seeking God, for instance through prayer, and thus experiencing Him as very close.

4. In order to put human-human versus human-divine analogies into perspective, it would also be of interest to explore in which ways attachment to God differs from interhuman attachment relationships.

Now I want to turn to one more general but main point of criticism, which concerns something foundational that seems to be missing. From the onset the article states that attachment theory is a theory of child development. But it's not. As Kondratyk's definition states nicely, attachment is about 'emotional connection [...] in time and space' – which involves interhuman relating throughout the lifespan. Both attachment processes and attachment theory do begin in childhood. But since Bowlby and Ainsworth, attachment theory has 'become adult'; it is now seen to encompass the full human lifespan and run through en breadth of interpersonal relationships, not just mainly the child-caregiver relationship. A lot of research and clinical practice pays attention to adult functioning and couples

relationships from an attachment perspective – and very fruitfully so (see Brown & Elliott, 2016; Costello, 2013; Gillath, Karantzas & Fraley, 2016; Johnson, 2018; Mikulincer & Shaver, 2016; Ogden & Fisher, 2015 – to mention just a few very relevant books).

This topic of adult attachment goes far beyond supposing that it's all about a fixed attachment style which 'depends on' childhood experience, which is 'decisive in' behavior and attitude towards an adult partner, and necessitates the 'full satisfaction' of childhood attachment needs. It's not that linear and surely not that absolute. Adult attachment is much more dynamic. That's what emotions in adult relationships are all about: they point powerfully to deep adult attachment needs, hurts and joys.

To be sure, insecure childhood attachment is the basis for a multitude of problems: psychopathology, conflict and estrangement, and possibly difficulties in relating to God. But it is also true that ongoing adolescent and adult attachment dynamics can, on the negative side, lead to attachment trauma – and on the positive side, engender healthy functioning in adolescents and adults. Thinking about childhood attachment is usually about the early years, the first five or so. And of course they are fundamental. But attachment development in adolescence is no less important, for better or worse (Kerns, & Brumariu, 2016) and what has gone wrong earlier on can still be – or become - open to repair (Brown & Elliott, 2016; Cozolino, 2014; Johnson, 2018).

So, what I miss most in Kondratyk's article, is a perspective on attachment dynamics remaining important throughout the lifespan of forever-relational human beings, and the ongoing possibility to repair attachment insecurity and disorder through adolescence and adulthood. Even if attachment in early childhood has become insecure in one of the three mentioned ways (ambivalent, avoidant or disorganized), corrective emotional experiences can redirect attachment development and form a more secure base. These corrective experiences can come about through, for example, new attachment experiences in adolescent or adult relationships (Tronick & Gold, 2020); through conversion which establishes a vitalizing relationship with God



which can become a base for novel initiatives in human interaction; and/or through corrective experiences facilitated through psychotherapy (Brown & Elliott, 2016; Costello, 2013; Ogden & Fisher, 2015) or couples therapy (Johnson & Sanderfer, 2016; Johnson, 2018).

To conclude, although childhood attachment experiences are enormously important and formative, the assumption that they lead to fixed attachment styles appears to me to have difficult consequences. I think it would mean our only hope is a utopian longing for full satisfaction of childhood attachment needs. But if attachment remains a lifelong process, and fixed styles can be reworked – there is hope for a lifetime. Then parents can be educated and guided in being emotionally receptive and responsive in a good enough manner. Professional help for childhood attachment difficulties should be provided. And if too much attachment insecurity clings through childhood into adult (dis)functioning and relating, the adults can still learn: to deal with certain amounts of insecurity; to be receptive towards attachment insecurities and needs; to bear with each other and work towards deeper emotional connection; and be professionally helped with attachment problems which lead to psychopathology. And, unfortunately, some adults will have to learn to deal with an overwhelming amount of insecurity. Though hopefully not on their own, but in partnerrelationships within which insecurities can be (learned to be) contained - and with professional guidance which facilitates supportive and possibly reparative attachment experiences.

Thank you to Agneta Schreurs for reviewing an earlier draft of this response.

## References

- Brown, D.P., & Elliott, D.S. (2016). *Attachment disturbances in adults: Treatment for comprehensive repair*. New York, NY: Norton.
- Clinton, T., & Straub, J. (2010). *God attachment: Why you believe, act, and feel the way you do about God*. New York, NY: Simon & Schuster.
- Costello, P.C. (2013). *Attachment-based psychotherapy: Helping patients develop adaptive capacities*. Washington, D.C.: APA.
- Cozolino, L. (2014). *The neuroscience of human relationships: Attachment and the developing social brain* (2nd ed.). New York, NY: Norton.
- Gillath, O., Karantzas, G.C., & Fraley, R.C. (2016). *Adult attachment: A concise introduction to theory and research*. London: Elsevier.
- Granqvist, P. (2020). *Attachment in religion and spirituality: A wider view*. New York, NY: Guilford.
- Johnson, S.M., & Sanderfer, K. (2016). *Created for connection. The 'hold me tight' guide for Christian couples*. New York, NY: Little, Brown & Co.
- Johnson, S.M. (2018). *Attachment theory in practice: Emotionally focused therapy (EFT) with individuals, couples, and families*. New York, NY: Guilford.
- Kerns, K.A., & Brumariu, L.E. (2016). Attachment in middle childhood. In: Cassidy, J., & Shaver, P.R. (Eds.), *Handbook of attachment: Theory, research, and clinical applications* (3rd ed.; pp. 349-365). New York, NY: Guilford.
- Mikulincer, M., & Shaver, P.R. (2016). *Attachment in adulthood: Structure, dynamics, and change* (2nd ed.). New York, NY: Guilford.
- Neufeld, G., & Maté, G. (2005). *Hold on to your kids: Why parents need to matter more than peers*. New York, NY: Ballantine.
- Ogden, P., & Fisher, J. (2015). *Sensorimotor psychotherapy: Interventions for trauma and attachment*. New York, NY: Norton.
- Tronick, E., & Gold, C.M. (2020). *The power of discord: Why the ups and downs of relationships are the secret to building intimacy, resilience, and trust*. New York, NY: Little, Brown Spark.

# **„Our world need a reconciliation with the No“**

**Werner May**



**Special publication in several languages.**

**From Stress No to Healing No**

**Please click here**

Lyudmyla Hrydkovets (Ukraine)  
**A Christian Psychological  
Perspective on Attachment  
Theory**

PhD in Developmental and Educational Psychology, an Assistant Professor of psychology at Kyiv Institute of Business and Technology, President of the Ukrainian Association of Christian Psychology, Member of EMDR-Ukraine, Member of the Ukrainian Association of Sexologists and Sex Therapists, trauma therapist

[grydkovec@ukr.net](mailto:grydkovec@ukr.net)

**Former contribution in our eJournal  
by Lyudmyla you can see here:**

<https://emcapp.ignis.de/10/#p=68>

**Annotation.** The article discusses the types of attachment from the perspective of Christian psychology. The specifics of the development of attachment on the physical, mental and spiritual levels of human existence are highlighted. The article presents some results of an empirical study of the behavior of individuals in extreme situations caused by military operations with different levels of deprivation trauma (attachment trauma). Conceptually, the article outlines the impact of attachment disorders on relationships with God and people.

In the academic sense, attachment is seen as sympathy, commitment to something, devotion to someone (Dictionary of the Ukrainian Language, 1976). But attachment theory (Bowlby, J. (1969(2003)), 1973(2004)) reveals a deeper mechanism and essence of this phenomenon, it demonstrates the influence of the „significant adult-child“ system on the formation of basic constructive and destructive life scenarios in the personality (Klein, M. (1963/2010), Ainsworth, M. (1970), Jeffry, A., Simpson, W. (2007), Hrydkovets, L. (2016, 2019)). Mostly scientists identify such attachment patterns (Polyuk, S. (2012)):



Lyudmyla Hrydkovets (Ukraine)  
**Погляд на теорію  
прив'язаності з позиції  
християнської психології**

Людмила Гридковець,  
PhD з вікової і педагогічної психології,  
Доцент кафедри психології  
Київського інституту бізнесу та  
технологій,  
Голова Української Асоціації  
Християнської Психології,  
Член EMDR-Україна,  
Член Української асоціації сексологів  
та сексуальних терапевтів,  
травмотерапевт

**Анотація.** В статті розглянуто види прив'язаності з позиції християнської психології. Виділено специфіку розвитку прив'язаності на тілесному, душевному та духовному рівнях особистісного буття людини. Наведені деякі результати емпіричного дослідження поведінки осіб в екстремальних ситуаціях, обумовлених бойовими діями, з різним рівнем деприваційної травми (травми прив'язаності). Концептуально окреслено вплив порушення прив'язаності особистості на стосунки з Богом та людьми.

Прив'язаність, в академічному розумінні, розглядається в якості симпатії, прихильності до чогось, відданості комусь (Словник української мови, 1976) Натомість теорія прив'язаності (Боулбі Д. (1969(2003)), 1973(2004)), розкриває більш глибокий механізм та суть цього явища, демонструє вплив системи «значимий дорослий-дитина» на формування базових конструктивних та деструктивних життєвих сценаріїв у особистості (Кляйн, М. (1963/2010), Ainsworth, M. (1970), Jeffry, A., Simpson, W. (2007), Гридковець, Л. (2016,



- secure attachment (when maternal care gives the child a sense of security, self-worth, trust in the world and people) (Ainsworth, M., Blehar, M., Waters, E., Wall, S. (1978));
- avoidant attachment (a child does not receive and no longer expects help from adults, they seek to solve all problems themselves. On the one hand, they do not trust society, on the other hand, they constantly try to prove their importance for this society) (Sroufe, A., Waters, E. (1977)),
- ambivalent attachment (it is marked by duality of manifestations, in particular: the child requires the care of an adult and at the same time does not trust them, so child uses manipulation to keep their attention, blackmail, threats, pity, etc.) (Ainsworth, M.D., Blehar, M., Waters, E., Wall, S. (1978), Solomon, J., George, C., De Jong, A. (1995));
- disordered attachment (it is formed by the constant change of adults which leads to internal confusion of the child and insecurity in the life of the child and it is manifested through inability to regulate their own behavior in stressful situations and anxiety (Ainsworth, M., Bell, S. (2007))).

If we speak from the perspective of Christian psychology, then attachment is generated and reflected in a much deeper context than it is usually considered in psychological science. The model of personality of the ancient Greek philosopher Plato allows us to understand the conditions for the formation of attachment. Later this model became part of Christian theology (Fundamentals of Christian Psychology, 2015). The model: BODY-SOUL-SPIRIT. Therefore, attachment is manifested on all three levels: physical, mental and spiritual. At the physical level, the effect of attachment is demonstrated by the so-called „nest syndrome“, when the baby (animal or human) feels the greatest security in their home during physical contact with the mother.

At the spiritual level, attachment manifests itself at the level of the „vegetative soul“, „sensual soul“ and „spiritual soul“:

- “vegetative soul” reflects the whole spectrum of human mental processes;
- „sensual soul“ characterizes emotional and

(2019)), Переважно науковці виділяють такі паттерни прив’язаності (Полюк, С. (2012)) :

- безпечна прив’язаність (коли материнська турбота дає дитині відчуття почуття безпеки, цінності себе, довіри до світу та людей) (Ainsworth, M., Blehar, M., Waters, E., Wall, S. (1978));
  - прив’язаність-уникнення (дитина не отримує і вже не очікує допомоги від дорослих, прагне сама вирішувати всі проблеми, з одного боку не довіряє середовищу, а з іншого - постійно намагається довести свою необхідність цьому середовищу) (Sroufe, A., Waters, E. (1977)),
  - амбівалентна прив’язаність (відзначається подвійністю проявів, зокрема: дитина вимагає турботи дорослого і водночас не довіряє йому, тож для утримання його уваги застосовує маніпуляції, шантаж, погрози, тиск на почуття жалю тощо) (Ainsworth, M.D., Blehar, M., Waters, E., Wall, S. (1978), Solomon, J., George, C., De Jong, A. (1995));
  - дезорганізаційна прив’язаність (формується при постійній зміні дорослих, які піклуються про неї, що призводить до внутрішньої розгубленості дитини та невпевненості в житті дитину, яка проявляється через не здатність регулювати власну поведінку в стресових ситуаціях та тривожності (Ainsworth, M., Bell, S. (2007))).
- Якщо говорити з позиції християнської психології, то прив’язаність породжується і відображається в значно глибшому контексті ніж це прийнято розглядати в психологічній науці. Дуже добре дозволяє зрозуміти умови формування прив’язаності модель особистості давнього грецького філософа Платона, яка увійшла пізніше і в християнську богословську науку (Основи християнської психології, 2015). А саме модель: ТІЛО-ДУША-ДУХ. Тож, прив’язаність проявляється на всіх трьох рівнях: тілесному, душевному та духовному. На тілесному рівні дію прив’язаності демонструє, так званий, «синдром гнізда», коли малюк (тварини чи людини) найбільшу безпеку відчуває в своїй домівці при фізичному контакті з матір’ю. На душевному рівні прив’язаність, як така,

sensual sphere, need-motivational sphere, regulatory-volitional and cognitive-informational sphere in the spectrum of personal preferences and choices;

- „spiritual soul“ manifests existential experiences of a person (awareness of the meaning of life, death, vocation and need for transcendental communication with God, etc.).

If in the first hours of life the baby is mostly attached to the mother on a physical level, then in a few days there is a gradual transition to a higher level of attachment, it is the level of „vegetative soul“. Each next level of attachment contains the previous level as a substructure. When there is a transition to attachment at the „soul-vegetative“ level, then the need for attachment at the physical level remains.

As a person grows, ability to attach expands the zones of manifestation. If at some stage of growth, the child is fixed at a certain level of attachment (mostly due to a deprivation situation), then there is a high probability of developing addictive behavior in adulthood, or disorientation in extreme stress. A deprivation situation is a life situation with an impaired ability to meet important human mental needs. At the same time, the nature of a person's mental deprivation depends on stage of development, the level of suppression of leading needs, individual characteristics and so on. The deprivation situation causes the development of deprivation trauma (attachment trauma) (Polyuk, S. (2012)).

The deprivation situation is divided into two types: isolation and separation. In the absence of physical (touch) and emotional contact between a child and a significant adult and when an adult rejects the child, a deprivation situation occurs according to the type of isolation, which leads to deprivation trauma (attachment trauma). In conditions when there is a breakdown of a specific connection between a child and a significant person or significant social environment, the deprivation situation occurs according to the type of separation.

No matter how the deprivation situation manifests itself, it usually leads to negative consequences in adulthood. To prove the above, I will give some examples of our research during

проявляється на рівні «душі-вегетативної», «душі-почуттєвої» та «душі-духовної», зокрема:

- «душа-вегетативна» відображає весь спектр психічних процесів людини;
- «душа-почуттєва» характеризує її емоційно-почуттєву, потребово-мотиваційну сферу, регулятивно-вольову та когнітивно-інформаційну у спектрі її особистісних уподобань, переваг, виборів;
- «душа-духовна» проявляє екзистенційні переживання людини (усвідомлення смислу життя, смерті, покликання, її потребу в транцендентному спілкуванні з Богом тощо).

Якщо в немовляти в перші години життя переважно проявлена прив'язаність до матері на рівні фізичному, то вже за кілька днів спостерігається поступовий перехід на вищий рівень прив'язаності, а саме на рівень «душі-вегетативної». Кожен наступний рівень прив'язаності містить в собі, в якості підструктури, попередній рівень. Тобто при переході дитини до прив'язаності на рівні «душі-вегетативної» зберігається потреба у прив'язаності на тілесному рівні.

По мірі зростання людини її здатність до прив'язаності розширює зони проявлення. Якщо на якомусь етапі зростання відбувається фіксація дитини на певному рівні прив'язаності (переважно в наслідок деприваційної ситуації), то існує значна ймовірність розвитку залежної поведінки в дорослому житті, або дезорієнтації в екстремальних стресових умовах. Деприваційна ситуація – це життєва ситуація з порушеною можливістю задоволення важливих психічних потреб людини. При цьому характер психічної депривації людини залежить від її етапу розвитку, рівня пригніченості провідних потреб, індивідуальних особливостей тощо. Деприваційна ситуація стає причиною розвитку деприваційної травми (травми прив'язаності) (Полук, С. (2012)).

Деприваційну ситуацію поділяють на два види: ізоляцію та сепарацію. При відсутності фізичного (дотиків) та емоційного контакту дитини із значим дорослим, при відторгненні дорослим дитини відбувається

2014-2019, it is about a sample of people who were in extreme living conditions (Hrydkovets, L. (2016, 2019)).

The primary study covered a sample of 132 participants of Maidan and ATO. 34 of them needed serious psychological help and 4 people had longitudinal polytrauma. At the same time, 8 out of 34 participants lost control and connection with reality, they were in acute stress due to the extreme situation. 8 participants had early deprivation trauma (attachment trauma) of the first year of life. Four of them were orphans, three of them were abandoned by their mothers in the first year of life, two at the age of 5-6 months were given to grandmothers who met only the material needs of the child (eat, drink, sleep), two were undesirable children in the family (one of them survived an abortion in the womb, as a result of which the second child (twin) was killed). However, the other 24 participants also had severe deprivation trauma experienced at the age of 1–3 years (16 participants), 4–6 years (8 participants). It is a child's deprivation trauma that motivates a person to unconsciously search for „family“, where you are accepted, loved, supported in which they see you as one of them and you feel like a hero. The community of the Maidan and ATO was this family. That is why the loss of them was not just the loss of friends but a simultaneous loss of loving father and mother (whom they essentially did not have in real life) was in the image of these friends. In an extreme situation, the early deprivation trauma was activated and the traumatic experience of early attachment led to a loss of connection with reality and an unconscious desire to “keep” parents with them.

When the population gradually adapted to the war, the situation in Ukraine has some positive changes but the general indicators of the occurrence of acute stress reactions have remained. Aggregate results of 2014-2019 are presented in table 1.

Eight people who returned from the anti-terrorist operation zone, survived the continuous shelling and loss of many friends but at the same time they maintained a positive attitude to life and the desire to take active action with full

деприваційна ситуація за типом ізоляції, що призводить до деприваційної травми (травми порушення прив'язаності). В умовах, коли відбувається розрив специфічного зв'язку між дитиною та значимою особою чи значимим соціальним середовищем, деприваційна ситуація відбувається за типом сепарації.

Якби не проявлялася деприваційна ситуація, вона як правило приводить до негативних наслідків в дорослому житті. На доказ вище сказаного наведу деякі приклади наших досліджень протягом 2014-2019 років, у вибірці осіб, що перебували в екстремальних життєвих умовах (Гридковець, Л. (2016, 2019) .

Первинним дослідженням була охоплена вибірка в 132 учасника Майдану та АТО, з яких 34 потребували серйозної психологічної допомоги, а у 4 осіб була виявилася лонгітудна політравма. При цьому, серед 34 учасників, 8, перебуваючи в гострому стресовому стані в наслідок екстремальної ситуації, втратили контроль над собою і зв'язок з реальністю. У всіх восьми осіб виявилася наявність ранньої дериваційної травми (травми прив'язаності) до одного року. Четверо з них – були сиротами, від трьох з них відмовилася матір на першому році життя, ще двоє у віці 5–6 місяців були віддані на виховання бабцям, які задовольняли виключно матеріальні потреби дитини (їсти, пити, спати), два – були небажаними дітьми в сім'ї (один з них пережив ще в утробі матері абортівання, внаслідок чого була вбита друга дитина з двійні). Проте у решти 24 осіб також була присутня тяжка деприваційна травма, пережита у віці: 1–3 роки (16 осіб), 4–6 роки (8 осіб). Саме дитяча деприваційна травма спонукає особистість до несвідомого пошуку «своєї родини», де тебе приймають, люблять, підтримують, в якій тебе бачать «своїм», і ти відчуваєш себе героєм. Спільнота Майдану та побратими з АТО, для хлопців зазначеної вибірки, були саме цією родиною. Саме тому втрата їх було не просто втратою друзів, а одночасною втратою в образі цих друзів - люблячих батька та матері, яких по-суті вони не мали в реальному житті. Тобто в



Table 1. : Conditions for the formation of traumatic experiences in study participants  
Таблиця 1. : Умови формування травматичного досвіду в учасників дослідження

Total sample, 206 participants Загальна вибірка, 206 ос.	Character of a trauma Характер травми						
People who survived the traumatic event Особи, що пережили травмівну подію	LPT ЛПТ	TGT ТГТ	PTSD ПТСР	Presence of early deprivation trauma (primary incident) Наявність ранньої деприваційної травми (первинний інцидент)			
				Unwanted child Небажана дитина	first year of life До 1 року	1-3 years. 1-3 р.р.	3-6 years. 3-6 р.р.
People with a history without ARS (153) Особи в анамнезі без ГРС (153)	24,2% (32)	15,1 % (23)	18,1% (28)	3 % (6)	3,0 % (6)	4,5% (7)	1,5% (2)
People with a history with ARS (53) Особи в анамнезі з ГРС (53)	100%	75,3% (40)	75,3% (40)	7,5 % (4)	23,3% (12)	48,1% (25)	23,5% (12)

LPT – longitudinal psychological trauma, TGT – transgenerational trauma, PTSD – post-traumatic stress disorder, ARS – acute reaction to stress

ЛПТ – лонгітюдна психологічна травма, ТГТ – трансгенераційна травма, ПТСР – посттравмівний стресовий розлад, ГРС – гостра реакція на стрес

responsibility for themselves, their families and Ukraine. A detailed study of these individuals showed that:

- they are desirable children in the family;
- they always had a sense of support and love from parents;
- their relatives have never been victims of the Holodomor, the Holocaust and repression (although they had their own difficulties in life), or they have experienced traumatic events such as „gratitude for the opportunity to survive and procreate“;
- during childhood they experienced a traumatic experience but parents always helped in its passage;
- they belong to the category of deeply religious people.

Therefore, these indicators show that only these 8 soldiers have formed a „secure attachment“

умовах екстремальної ситуації відбувалася активізація первинної деприваційної травми, і травматичне переживання ранньої прив'язаності призводило до втрати зв'язку з реальності і несвідомого прагнення «утримати «батьків» біля себе».

При поступовій адаптації населення до бойових дій ситуація в Україні має певні позитивні зміни, але загальні показники з виникнення гострих стресових реакцій зберегли тенденцію. Сукупні результати 2014-2019 р.р. представлені в таблиці 1.

Детальне дослідження восьми осіб, що повернулися із зони АТО, пройшовши «котли», безперервні обстріли «градом» і втрату багатьох друзів, але при цьому зберегли позитивне ставлення до життя і прагнення активної дії, з повнотою відповідальності за себе, за сім'ю та Україну,

which provided them with a significant psychological reserve in overcoming extreme and traumatic situations.

If the attachment disorder occurs at the level of the spiritual soul then the child has a deformation in self-acceptance, acceptance of people, self-awareness and in the ability to deform the image of God. As a rule, at this level there is a fixation on the image of God, as a punisher, or one who has nothing to do with people. The image of death becomes a fear of the unknown, develops anxious uncertainty about the future. Awareness of the naturalness of life-death processes is disturbed, the development of destructive life scenarios is observed:

- Scenarios like „escape from life“, „fear of life“ (They are manifested in the escape from reality into fantasy images. The ability to search for deep relationships, the meaning of life, the meaning of death are lost. The ability of internal dialogue with the Living God is lost and an artificial image of God is created and it is characteristic of traumatic experience),
- Scenarios such as „fear of death“, „search for death“ (they are manifested through constant anxiety and uncertainty about the future, distrust of God in the presence of a certain belief in Him or through a subconscious search for extreme situations, excessive self-reliance and challenging of life (extreme sports with neglect of safety, participation in dangerous games, groups, companies, etc.). A person seems to constantly experience the image of the temptation of Jesus Christ by Satan in the desert and a person mostly gives a positive response to this temptation, it is like checking: „What will happen if ...?“.

At the spiritual level of the “spiritual soul” a person allows the SPIRIT to permeate the whole being. And if attachment is broken at this level, then even when person is aware of the existence of God, tracking His manifestations in their own lives, there is a replacement of real contact with the Creator, this is contact with the cognitively defined personality of God. At the level of the cognitions a person acknowledges the presence of God but at the behavioral level relies solely on themselves or transfers all responsibility for life to the abstract image of

показало, що вони:

- бажані діти в сім’ї;
- мали завжди відчуття підтримки і любові збоку батьків;
- їх рідні ніколи не були жертвами Голодоморів, Голокостів та репресій (хоча і мали свої життєві труднощі), або пережили травмівні події за типом «вдячності за можливість вижити і продовжувати рід»;
- продовж дитинства хоча і переживали травматичний досвід, проте батьки завжди допомагали в його проходженні;
- належать до категорії глибоко віруючих осіб.

Тож перераховані показники свідчать, що лише у цих 8 військових була сформована «безпечна прив’язаність», яка і забезпечила їх значним психологічним резервом у подолання екстремальних та травмівних ситуацій.

Якщо порушення прив’язаності відбувається на рівні душі-духовної, то у дитини спостерігається деформація у прийнятті себе, прийнятті людей, у здатності до усвідомлення власного стану, мудрості власного стану і до деформації образу Бога. Як правило на цьому рівні відбувається фіксація на образі Божому, як караючому, або такому, якому немає діла до людей. Образ смерті стає страхом перед невідомістю, розвивається тривожна невпевненість у майбутньому. Порушується усвідомлення природності процесів життя-смерті, спостерігається розвиток деструктивних життєвих сценаріїв:

- Сценарії за типом «втеча від життя», «страх життя» (які проявляються у відході від реальності у фантазійні образи, втрачається здатність до пошуку глибинних стосунків, сенсу життя, сенсу смерті, втрачається здатність внутрішнього діалогу із Живим Богом, а твориться штучний образ бога, який відповідає травмівному досвіду людини),
- Сценарії за типом «страх смерті», «пошук смерті» (проявляються через постійну тривогу і невпевненість у завтрашньому дні, недовіру до Бога при наявності певного вірування в Нього, або



*Blue Birds*



the Absolute. There is no cooperation between a human and the Creator. And this can lead to the fact that a person will create a codependent relationship with God like the Karpman Drama Triangle: Victim-Aggressor-Comforter, where the Creator will alternately be assigned the role of “aggressor” (punishing God), then the role of “comforter” (understanding God). In such cases, the person begins to demand the action of God in their own life according to the scenario they have invented and when their ideas about the divine act do not come true, there is an even greater fixation on the state of the victim.

The lack of a healthy attachment to God on a spiritual level (the level of „SPIRIT“) creates a feeling of existential loneliness, insecurity which a person often tries to fill with substitutes, including emotions, different activities and so on. Or there is an escape from this feeling of deep existential loneliness (often it is alcohol, drugs, gambling, sex, etc.). Often a state of existential loneliness causes a deep experience of darkness.

The experience of darkness can motivate a person both to repel God and maintain an unconscious claim to Him. It can also lead to the awakening of the desire to „come out of the darkness“ caused by existential longing for the Absolute. This leads to the search for oneself at the „soul-spiritual“ level through reflection, and it triggers the mechanisms of realizing the causes of existential and spiritual darkness. And this realization leads to the recognition of one’s own limitations and powerlessness which allows one to invite God into one’s own life, it gradually builds trust and heals derivational wounds, restoring the original attachment in the spiritual dimension. And this restoration is gradually spreading to other levels of spiritual, mental and physical recovery.

через підсвідомий пошук екстремальних ситуацій, надмірне покладання на власні сили і випробовування свого життя на межовому рівні (екстремальні види спорту з нехтуванням безпеки, участь в небезпечних іграх, групах, компаніях тощо), особа ніби постійно переживає образ стану спокуси сатаною Ісуса Христа в пустелі, і при цьому переважно дає позитивну відповідь на цю спокусу, ніби перевіряє «а що буде якщо...» Саме на душевному рівні «душі-духовної» людина дозволяє ДУХУ пронизувати все єство. І якщо прив’язаність порушена на цьому рівні, то навіть при усвідомленні існування Бога, відстежування Його проявів у власному житті, відбувається заміна реального контакту з Творцем контактом з когнітивно-окресленим особистістю образом Бога. Тобто, на рівні когніцій особа визнає присутність Бога, а на поведінковому рівні – покладається виключно на себе, або перекладає всю відповідальність за життя на абстрактний образ Абсолюту. Тобто не відбувається співпраці людини і Творця. А це в свою чергу може призвести до того, що особа буде формувати співзалежні стосунки з Богом за типом трикутника Карпмана: жертва-агресор-утішитель, де Творцеві буде почергово відводитися то роль «агресора» (караючий Бог), то роль «утішителя» (розуміючий Бог). В таких випадках, особа починає вимагати дії Бога у власному житті за тим сценарієм, який вона собі придумала, і коли її уявлення про божественну дію не справджуються, відбувається ще більша фіксація на стані жертви.

Відсутність формування здорової прив’язаності до Бога на духовному рівні (рівень «ДУХУ») породжує почуття екзистенційної самотності, невпевненості, який особа часто намагається заповнити замісниками, зокрема: емоціями, надактивною діяльністю тощо. Або відбувається втеча від цього відчуття глибокої екзистенційної самотності (найчастіше через алкоголь, наркотичні речовини, ігроманію, секс тощо). Часто стан екзистенційної самотності породжує глибинне переживання темряви.

Переживання темряви, може спонукати

## References / Література

Боулби Д. Привязанность / Пер. с англ. / Общ. ред. и вступ. статья ГВ. Бурменской. М.: Гардарики, 2003. 480 с. .

Боулби Д. Создание и разрушение эмоциональных связей / Пер. с англ. В.В. Старовойтова . М.: Академический Проект, 2004. 232 с.

Бриш К. Терапия нарушений привязанности. От теории к практике /Пер. с нем. М.: Когито-Центр, 2012. 316 с.

Гридковець Л.М. Світ життєвих криз людини як дитини своєї сім'ї, свого роду та народу: монографія. К. КМЛ., 2019. 524 с.

Кляйн М. Зависть и благодарность и другие работы 1955-1963 / Мелани Кляйн., 2010. 320 с.

Основи християнської психології /під ред. Гридковець Л. Львів: Скриня, 2015. 340 с.

Полюк С.П. Структура психічної депривації. Вісник Національного університету оборони України 2 (27), 2012. .227-230

Словник української мови, 1976 : в 11 томах. Том 7, 1976. С. 582.

Ainsworth, M. D.; Bell, S. M. Attachment, exploration, and separation: Illustrated by the behavior of one-year-olds in a strange situation (англ.) // Child Development : journal. 1970. Vol. 41. P. 49—67.

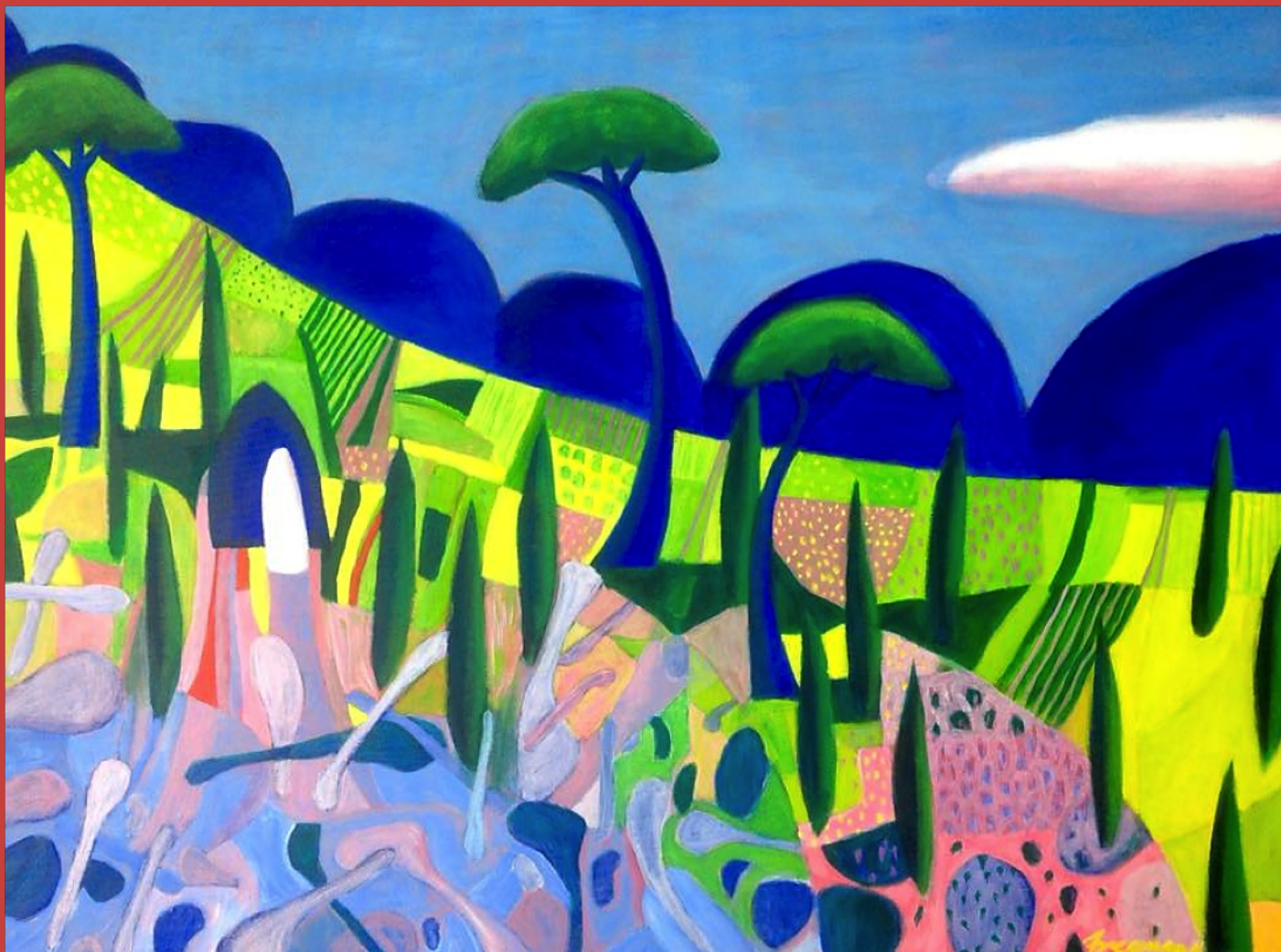
Ainsworth, M.D., Blehar, M, Waters, E, & Wall, S. (1978) Patterns of Attachment: A Psychological Study of the Strange Situation, Hillsdale, NJ: Lawrence Erlbaum, p.282.

Solomon, J., George, C. & De Jong, A. (1995) Children classified as controlling at age six: Evidence of disorganized representational strategies and aggression at home and at school.

Sroufe, A.; Waters, E. Attachment as an Organizational Construct (неопр.) // Child Development. 1977. Т. 48. С. 1184—1199.

Jeffrey A. Simpson, W. Andrew Collins, Sisi Tran, and Katherine C. Haydon Attachment and the Experience and Expression of Emotions in Romantic Relationships: A Developmental Perspective Journal of Personality and Social Psychology 2007, Vol. 92, No. 2, 355–367

людини як до відштовхування Бога ,як такого, при збереженні неусвідомленої претензії до Нього, так і до пробудження бажання «виходу з темряви», обумовлені екзистенційною тугою по Абсолюту. Це, в свою чергу, призводить через рефлексію до пошуку себе на рівні «душа-духовна», і запускає механізми усвідомлення причин екзистенційної та духовної темрви. І це усвідомлення призводить до визнання власної обмеженості та безсилля, що дозволяє запросити Бога у власне життя, поступово формує довіру і зцілює дерпиваційні рани, відновлюючи первинну прив'язаність у духоному вимірі. І це відновлення поступово розповсюджується на інші рівні духовно, душевної та тілесної віднови.



*Willunga Hills Resurrection*



Rodger K. Bufford (USA)

## Comment to “A Christian Psychological Perspective on Attachment Theory”

### Attachment: A Christian Perspective

Attachment is a positive relationship with significant others. Attachment matters; it matters deeply. When French King Louis XIV sought to raise a race of super warriors by limiting human contact to the barest minimum needed to meet biological needs his would-be super soldiers died in infancy. Today we call the resulting fatal disorder failure to thrive syndrome. Neglect of social nurturance stunts development at best; at worst it can be fatal. The attachment literature is about this vital (life-giving) human relationship. Its counterpart for religious/spiritual well-being is attachment to God.

In study of humans, attachment has been measured both by interviews and self-report surveys. The best-known interview measure of attachment is that of Ainsworth and Bell (1970). As Hyrdkovets noted (2020), Ainsworth uses a categorical approach that distinguishes secure, avoidant, ambivalent, and disordered attachment. Crittenden (2015a, 2015b, 2016) offers a second interview approach that emphasizes cognitive and affective information processing, but proposes somatic information may also influence attachment. Both cognition and affect are thought to vary on a continuum from very accurate to severely distorted. Distortions in either cognition or affect impair attachment; distortion in both causes more severe impairment.

In addition to these two interview-based approaches, a number of self-report attachment measures have also been developed. While used extensively in social psychology research, they show only weak relationships to the Ainsworth and Crittenden measures (Pace & Bufford, 2018). Thus in psychology we have two largely disconnected ideas of what attachment is and

Graduate School  
of Clinical Psychology at George Fox University,  
Newberg,  
Oregon – United States of America



Rodger is a graduate of The King's

College with a BA in psychology and received master's and doctoral degrees in clinical psychology from the University of Illinois at Urbana-Champaign. He has written *The Human Reflex: Behavioral Psychology in Biblical Perspective and Counseling* and *the Demonic* as well as numerous articles. Bufford is a contributing editor for the *Journal of Psychology and Theology*, and formerly was contributing editor to the *Journal of Psychology and Christianity* and *Marriage and Family: A Christian Journal*.

Research interests include: empirical psychology of religion emphasizing spiritual wellbeing and spiritual maturity, grace, spiritual/religious interventions in psychotherapy, and spiritual outcomes of psychotherapy; theoretical understanding of the relationship of psychology and Christian faith; professional ethics; and clinical supervision. He practices part time

how to measure it. One explanation of this difference is that there are aspects of attachment that we do not consciously recognize and cannot measure by self-report.

Like Ainsworth, Crittenden uses categorical labels for various forms of attachment. But her model more readily lends itself to thinking of attachment as the interaction of two (or possibly three if somatic information is included) relationship domains. Each can be rated on a continuum. Thinking in terms of continua is important in two ways. First, we are able to talk about the degree to which Maria is secure or Pavel

is anxious. Second, we can more readily avoid misleading distinctions. For Maria and Pavel to be different in ways that matter, psychologists generally think in terms of differences of two or more standard deviations between them. When grouped into categories there is a tendency to think of persons near the middle as different since they are assigned to different categories. But in a normal distribution about two thirds of any sample fall within one standard deviation above or below the mean and thus they do not differ to any important degree. If their scores lie on opposite sides but in this middle range, both Maria and Pavel may be uneasy if she is told she is secure and he is told he is anxious. More likely they are both more anxious sometimes and more secure at other times.

At least in part attachment is a physical and embodied process. Physical touch, eye contact, vocal-auditory engagement, even endocrinological processes (e.g., oxytocin is the hormone of social bonding) are parts of attachment. When exposed to abuse, neglect, and human trauma, each of these processes can also lead to detachment or alienation.

The language of attachment does not appear in the Bible. Perhaps it is a newer concept, or maybe it's one more suited to scientific study. However, love is a related concept that is central in the biblical story. Love comes from God (1 Jn 4:7-8). God calls us to love Him and to love those around us (Mt 22:35-40; Jn 13:34).

Attachment to God can also become ruptured. Among psychologists these have come to be called religious/spiritual struggles (Exline, 2013; Exline, Pargament, Grubbs, & Yali, 2014; Stauner, Exline, & Wilt, 2020; Wilts et al., 2019). In what is perhaps the deepest human form of attachment, that of the marital relationship, attachment is ordained by God. Here attachment may become so deep that the marital pair becomes "one flesh" (Gen 2:22-25). The biblical language of sin can be seen as largely the opposite of attachment; sin is a profound rupture of divine and human attachment.

When bad things happen to us as a result of the actions or failures of others, both human

and God attachments may become disrupted. Hurt, disappointment, anger, bitterness, despair and other emotions and actions may ensue, even psychopathology (e.g., Crittenden, 2016; DeKlyen & Greenberg, 2008; Fonagy, et al., 1996; Spieker & Crittenden, 2018), along with religious/spiritual struggles. The Adverse Childhood Experiences literature makes these human effects abundantly clear (e.g., Anda & Felitti, 2006). Perhaps this accounts for the warning to not cause a little one to stumble (Mt. 18:6); God has placed His mark on humans (the imago dei, Gen 1:26-27) and He takes personally the way we treat each other (Mt 25:31-40). At such times, both religious/spiritual healing and psychotherapy may help.

In summary, attachment is related to love, which is central to Christian beliefs. Attachment is a rich and complex relational process that encompasses elements of both divine and human love. Ruptured attachment is associated with a wide range of human suffering and distress and the repair of ruptures is the cornerstone of healing for both human and divine relationships.

## References

- Ainsworth, M. D., & Bell, S. M. (1970). Attachment, exploration, and separation: Illustrated by the behavior of one-year-olds in a strange situation. *Child Development*, 41(1), 49-67. doi:10.2307/1127388
- Anda, R. F., Felitti, V. J., Walker, J., Whitfield, C. L., Bremner, J. D., Perry, B. D., Dube, S. R., Giles, W. H. (2006). The enduring effects of abuse and related adverse experiences in childhood: a convergence of evidence from neurobiology and epidemiology. *European Archives of Psychiatry and Clinical Neurosciences*; 56 (3),174–186.
- Crittenden, P.M. (2015a). Peering into the black box: An exploratory treatise on the development of self in young children. In *Danger, Development and Adaptation: Seminal Papers on the Dynamic Maturational Model of Attachment and Adaptation*. (1st ed., pp. 209-295). United Kingdom: Waterside Press.
- Crittenden, P.M. (2015b). Truth, error, omission, distortion, and deception: The application of attachment theory to the assessment and treatment of psychological disorder. In *Danger, Development and Adaptation: Seminal Papers on the Dynamic Maturational Model of Attachment and Adaptation*. (1st ed., pp. 406-457). United Kingdom: Waterside Press.
- DeKlyen, M., Greenberg, M. (2008). Attachment and psychopathology in childhood. In *Handbook of Attachment, Second Edition Theory, Research, and Clinical*

Applications. (2nd ed., pp. 637-665). New York: Guilford Press.

Exline, J. J. (2013). Religious and spiritual struggles. In K. I. Pargament, J. J. Exline, & J. W. Jones (Eds.), *APA handbook of psychology, religion, and spirituality* (Vol 1): Context, theory, and research. (pp. 459-475). American Psychological Association.

Exline, J. J., Pargament, K. I., Grubbs, J. B., & Yali, A. M. (2014). The Religious and Spiritual Struggles Scale: Development and initial validation. *Psychology of Religion and Spirituality*, 6(3), 208-222. <https://doi.org/10.1037/a0036465>

Fonagy, P., Leigh, T., Steele, M., Steele, H., Kennedy, R., Mattoon, G. & Gerber, A. (1996). The relation of attachment status, psychiatric classification, and response to psychotherapy. *Journal of Consulting and Clinical Psychology*, 64(1), 22-31. doi:10.1037/0022-006X.64.1.22

Hyrdkovets, L. (2020). A Christian perspective on attachment theory. *Christian Psychology Around the World*.

Pace, A. L., & Bufford, R. K. (2018). The Dynamic Maturation Model Adult Attachment Interview & Relationship Questionnaire: Relation and Validity. *Interpersona: An International Journal on Personal Relationships*, 12, 232-253.

Spieker, S. J., & Crittenden, P. M. (2018). Can attachment inform decision-making in child protection and forensic settings? *Infant Mental Health Journal*. Advance online publication. doi:doi:10.1002/imhj.21746

Stauner, N., Exline, J. J., & Wilt, J. A. (2020). Meaning, religious/spiritual struggles, and well-being. In K. E. Vail & C. Routledge (Eds.), *The Science of Religion, Spirituality, and Existentialism* (pp. 287-303). Academic Press. <https://doi.org/https://doi.org/10.1016/B978-0-12-817204-9.00021-4>

Wilt, J. A., Stauner, N., Harriott, V. A., Exline, J. J., & Pargament, K. I. (2019). Partnering with God: Religious coping and perceptions of divine intervention predict spiritual growth and decline in response to a religious/spiritual struggle. *Psychology of Religion and Spirituality*, 11(3), 278-290. <https://doi.org/http://dx.doi.org/10.1037/rel0000221>





*Sellicks Hill*

Laurie A. Tone (USA)

## Attachment Style and the Acculturation Process of Cross -Cultural Workers

The burgeoning research on attachment theory provides a fertile conceptualization of many areas pertinent to cross-cultural service both in the acculturation process and across the span of a career. A myriad of attachment-related constructs emerge as the worker navigates and negotiates the cross-cultural environment. Acculturation stress is one of the more obvious and consistent stressors cross-cultural workers face. For most, adapting to a new and different culture is not a one-time event, but rather a process with many facets which taps into and challenges core beliefs about one's self, self-adequacy, and personal identity (Haupner-Kipna, 2000), all understood as attachment -related constructs. With that backdrop, acculturation and attachment style will be considered along a spectrum from early arrival to career-long, cross -cultural service. These attachment related constructs may impact other global workers such as humanitarian aid workers, business or embassy personnel, however, this discussion will focus predominantly on cross-cultural Christian missionaries.

### Overview of Attachment Theory

Attachment theory, first proposed by Bowlby (1969, 1973, 1988) and further explored by Ainsworth (1973, 1985, 1991), Ainsworth, Blehar, Waters, and Wall (1978), and Main (1996), proposes that early relationships formed with primary caregivers lay a foundation for future relationships, as well as for psychological and emotional functioning (Bretherton, 1992). According to attachment theory, early experiences with primary caregivers are embedded in the implicit memory system of the child (Cozolino, 2010; Siegel, 1999). Children who have a primary caregiver who is reliable, available, and nurturing in a consistent pattern are more likely to develop secure attachment styles (Bowlby, 1969, 1973, 1988; Siegel, 1999). Conversely,

Laurie A. Tone,  
Ph.D., LPC  
LMFT, LMHC-  
FL; LPC-MHSP-  
AS-TN

Ph.D. Professional Counseling,  
Advanced Clinical Skills, Liberty  
University

MA Counseling, Gordon- Conwell Theological Seminary

Title: Member Care Consultant

Title: Adjunct Counseling Faculty, Practicum/ Internship Evaluator, Grand Canyon University, 3300 West Camelback Drive, Phoenix, AZ. 85017

Specializations: missionary member care, cross -cultural counseling, refugees, immigrants, integrated care.

Laurie, her husband and two daughters served as missionaries in Costa Rica, Argentina and Miami FL. Laurie has extensive experience in cross-cultural counseling and has provided member care services both nationally and internationally. Member care consultation, retreats and workshops are offered on a per diem basis. Laurie can be reached at:

[membercareconsultant@gmail.com](mailto:membercareconsultant@gmail.com)

**Former contribution in our eJournal by Laurie you can see her:**

<https://emcapp.ignis.de/14/#p=170>

children who have a primary caregiver who is not nurturing or is inconsistent or unavailable are more likely to develop insecure attachment styles (Bowlby, 1969, 1973, 1988; Cozolino, 2010; Sroufe & Siegel, 2011).

Over time, these early relationships with attachment figures lead to the development of a schema or mental model of security called the Internal Working Model. The Internal Working Model provides a lens through which the person views him or herself and views the world



(Bartholomew & Horowitz, 1991). This Internal Working Model in turn forms a prototype that influences later relationships outside the family (Ainsworth, 1973, 1985, 1991; Ainsworth et al., 1978; Bartholomew & Horowitz, 1991; Cozolino, 2010; Siegel, 2010). The person utilizes this internal lens, subconsciously filtering people and situations through this grid and making assessments of safety, security, self-worthiness, lovability, self-efficacy and a host of other appraisals (Mikulincer & Shaver, 2007). These appraisals can impact adjustment and effectiveness in cross-cultural missionary service especially in interpersonal relationships, often cited as a source of stress in missionary circles. In fact, a central factor in studies of intercultural effectiveness/competence and adjustment of expatriates is the development of appropriate interpersonal relationships (Cerny, Smith, Ritchard, & Dodd, 2007) and interpersonal relationships form the core of our understanding of attachment styles (Bartholomew & Horowitz, 1991; Mallinckrodt & Wei, 2005; Siegel, 1999).

Adult attachment researchers have identified four prototypic attachment styles derived from two underlying dimensions: anxiety and avoidance (Bartholomew & Horowitz, 1991; Brennan, Clark, & Shaver, 1998; Collins & Feeney, 2000; Fraley & Waller, 1998). The two orthogonal dimensions of anxiety or avoidance result in characteristic ways of coping (Brennan et al., 1998; Mikulincer & Shaver, 2005). For example, securely attached adults are low in both attachment-related anxiety and avoidance and are comfortable with intimacy. Furthermore, they are willing to rely on others for support, and are confident that they are valued by others (Collins & Feeney, 2000). Preoccupied (anxious-ambivalent) adults are high in anxiety and low in avoidance. They have an exaggerated desire for closeness and dependence, as well as a heightened concern about being rejected (Collins & Feeney, 2000). Dismissing -avoidant individuals are low in attachment-related anxiety but are high in avoidance. They view close relationships as relatively unimportant, and they value independence and self-reliance (Collins & Feeney, 2000). Fearful -avoidant adults are high in both attachment anxiety and avoidance. Although they desire close relationships and the approval

of others, they avoid intimacy because they fear being rejected (Collins & Feeney, 2000).

Considering how these may manifest in missionary contexts, one can anticipate how successful adaptation to a new culture may be impacted. For example, those with anxious attachment styles typically resort to hyperactivating strategies to cope. Mikulincer and Shaver (2005) described these as intense efforts to attain proximity to attachment figures to ensure their attention and support. People who rely on these hyperactivating strategies compulsively seek proximity and protection. They are hypersensitive to signs of possible rejection or abandonment and are prone to ruminating on personal deficiencies and threats to relationships (Mikulincer & Shaver, 2005). Conversely, persons with an avoidant attachment style utilize deactivation strategies to cope. These strategies include inhibition of proximity-seeking inclinations and actions. They involve the suppression or discounting of any threat that might activate the attachment system. Those who rely on these strategies tend to maximize distance from others. They experience discomfort with closeness, strive for personal strength and self-reliance, and suppress distressing thoughts and memories (Mikulincer & Shaver, 2005). Furthermore, individuals with avoidant attachment schemas, who perceive relationships as unsupportive, behave in compulsively self-reliant manners (Bowlby, 1973). They are not able to turn to others for support in stressful situations, nor do they possess internalized resources for comfort (Solomon, Ginzburg, Mikulincer, Neria, & Ohry, 1998). These coping strategies or lack thereof are critical for the cross cultural worker and can become problematic.

### **Attachment Style and Acculturation**

Research has already established an association between acculturation and attachment style (Wang & Mallinckrodt, 2006). At the outset, the move itself can activate the attachment schemas. Missionaries experience separation from their primary attachment figures, home country, culture, and language (Kim, 2012). Their Internal Working Model will be more apparent as they face multiple stressors including culture shock, social and geographical remoteness, restric-



tions of resources, and relational tensions (Kim, 2012). Under stress, attachment-based Internal Working Models activate, leading to thoughts, emotions, and behaviors consistent with the particular internalized working model (Cozolino, 2010; Kemp & Neimeyer, 1999). Attachment styles influence the overall perception of stress (Kemp & Neimeyer, 1999; Koopman et al., 2000; Krenke-Seiffge, 2006) as well as how well emotions are regulated (Kring & Sloan, 2010; Kring & Werner, 2004; Mikulincer & Florian, 1995, 1998; Schore, 2000, 2002; Schore & Schore, 2008; Wei et al., 2005). How well missionaries regulate emotions can be a determining factor in their overall success in missionary service (Cousineau, Hall, Rosik, & Hall, 2010; Graybill, 2001; Lindquist, 1997). Generally speaking, individuals with anxious attachment systems demonstrate an inability to regulate emotions well (Wei, Vogel, Ku, & Zakalik, 2005). The extremes of overreacting to even small stressors leads to catastrophic thinking (Mikulincer & Florian, 1998). The avoidant attachment style, in addition to interpersonal disengagement, suppressed emotions may manifest in physical illness or complaints (Feeney, 2000; Zech, de Ree, Berenschot, & Strobe, 2006) and both extremes can lead to maladaptive functioning and interpersonal conflicts in cross-cultural work.

For some, the acculturation stress will be a welcome challenge and not perceived as overwhelming. However, due to the ambiguity, the constant flux of the unknown, lack of routines, schedule and order, it may be difficult for those prone to insecure or anxious attachment styles to navigate the myriad of changes. Notwithstanding, acculturation is a process that requires a great deal of coping including flexibility and resilience, which are intricately related to attachment style (Siegel, 1999). And resilience, the ability to rebound after stressful events, is a highly valued quality in missionaries (Owen, 2002). In addition to resilience (Schore, 2000; Siegel, 1999), associated factors such as core beliefs of one's abilities, self-adequacy, and personal identity are also influenced by attachment style (Foster, Kernis, & Goldman, 2007; Haupner-Kipna, 2000; Lopez & Brennan, 2000; Van Buren & Cooley, 2002). In fact, the acculturation process can severely interrupt one's identity

and self-esteem (Befus, 2018; Dodds & Dodds, 2003; Eenigenburg & Bliss, 2010), the perception of self which, in attachment language, manifests as an Internal Working Model. Moreover, according to Sochos and Diniz (2012) a central finding in attachment research is the link between attachment insecurity and clinical distress. Sochos and Diniz (2012) further that insecurely attached individuals experience difficulties in establishing supportive and satisfying relationships with others and often have a restricted capacity to deal with environmental demands. They frequently find themselves highly stressed with none to turn to, creating a fertile ground for clinical levels of distress to develop (Sochos & Diniz, 2012). Taken together, these attachment-related schemas have the potential to impact functioning in cross-cultural contexts.

A number of other attachment-related factors have also been identified within the broad context of acculturation, a number of which may impact placement or services provides for the missionary. Some of these factors include appraisal (Mikulincer & Florian, 1995) and locus of control (Dilmaç, Hamarta, & Arslan, 2009), the types of support sought, expectancy of support (Mikulincer & Shaver, 2009; Shaver & Mikulincer, 2002), as well as the perception of support received (DeFronzo, Panzarella, & Butler, 2001; Huff, 2001; Ognibene & Collins, 1998; Priel & Shamai, 1995; Smith, 2004). Attachment style also influences pro-social behaviors (Mikulincer & Shaver, 2010), along with social competencies (Mallinckrodt, 2000, 2001), social connectedness (Wei, Wang, Heppner, & Du, 2012), and dependence on others (Wei, Russell, Mallinckrodt, & Vogel, 2007). Care or helping behaviors (Keister, 2010; Mallinckrodt & Wei, 2005; Mikulincer, Shaver, Gillath, and Nitzberg, 2005; Vogel & Wei, 2005), gratitude, altruism, and compassion (Mikulincer & Shaver, 2005), self-compassion and empathy (Wei, Liao, Ku, & Shaffer, 2011) are also all functions of attachment. In addition, attachment schemas influence psychological help-seeking behaviors (Shaffer et al., 2006), attitudes toward self-disclosure (Mikulincer & Nachshon, 1991) and specifically self-disclosure about emotional states (Zech et al., 2006). Missionary life may



Grounding

also be affected by perceived racial discrimination, which is also related to attachment style (Wei et al., 2012), as are styles of adaptive and maladaptive humor (Besser, Luyten & Mayes, 2012), perfectionism (Wei et al., 2006), social status (Ross, 2007) and general satisfaction with life (Hastings, 2012). Schindler (2019) reports there is an established link between insecure attachment style and Substance Use Disorders (SUD) in both cross-sectional and longitudinal designs, with continued substance abuse impairing the ability to form close relationships (Schindler, 2019). Global workers, including Christian missionaries, are not immune from the impact of addictions, including non-substance or process addictions such as gambling, Internet addiction, or pornography. Thus, this link is important to consider as attachment-related constructs impacting stress, self-efficacy, coping styles and low frustration tolerance are intricately linked to addictive behaviors (Stevens & Smith, 2013). In summary, cross-cultural adjustment has the potential to impact anyone of these attachment-related constructs.

**Stressors and Relationship to Attachment Style**  
Acculturation stress is only one type of stressors global workers face. In fact, O'Donnell and Lewis O'Donnell (2009, 2012) have identified 10 common areas of stress cross-cultural workers encounter. Each of these 10, often overlapping areas, can impact the missionary across multiple domains and vary from normative to non-normative across the lifespan of missionary service. These 10 areas, represented by the acronym CHOPS, include Cultural, Crises, Human, Historical, Occupational, Organizational, Physical, Psychological, Support, and Spiritual (see O'Donnell & Lewis O'Donnell, 2009, 2012 for review). While each category of stressors may be significant to the individual, it is typically the accumulation of stressors that impair service (Chester, 1983). While space limitations prohibit an in depth examination of each of these 10 areas, an extensive literature review suggests that each of these areas may be influenced in varying degrees by attachment style: e.g. Cultural (Kim, 2012; Wang & Mallinckrodt, 2006); Crises (Cozolino, 2010; Kring & Sloan, 2010; Kring & Werner, 2004; Mallinckrodt & Wei, 2005; Schore, 2000; Shaver & Mikulincer,

2002; Solomon et al., 1998; Sroufe, 2005; Wei, Vogel, Ku, & Zakalik, 2005; Werner & Gross; 2009); Human/Interpersonal (Bartholomew & Horowitz, 1991; Collins & Read, 1990; Feeney & Noller, 1991; Foster, Kernis, & Goldman, 2007; Hazan & Shaver, 1987; Keister, 2010; Lopez & Brennan, 2000; Mallinckrodt & Wei, 2005; Mikulincer & Shaver, 2005; Mikulincer et al., 2005; O'Connell-Corcoran & Mallinckrodt, 2000; Pistole & Arricale, 2003; Simon & Baxter, 1993; Van Buren & Cooley, 2002; Vogel & Wei, 2005; Wei, Vogel, Ku, & Zakalik, 2005); Historical (Cozolino, 2010; Fonagy et al., 1996; LeDoux, 2002; Preston, O'Neal & Talaga, 2010; Schore, 2000; Schore, 2002; Siegel, 1999); Occupational/Organizational i.e. social connectedness and view of authority (Davidovitz, Mikulincer, Shaver, Izsak, & Popper, 2007; Hazan & Shaver, 1990; Wei et al., 2012; Wei et al., 2007); conflict management (O'Connell-Corcoran & Mallinckrodt, 2000); Physical (Feeney, 2000; Maunder & Hunter, 2008; Taylor, Mann, White, & Goldberg, 2000; Zech et al., 2006); Psychological (Schore, 2000; Schore & Schore, 2008; Shaffer et al., 2006; Siegel, 1999; Sroufe & Siegel, 2011; Zech et al., 2006); Support i.e. perception of support (DeFronzo, Panzarella, & Butler, 2001; Huff, 2001; Mikulincer & Shaver, 2009; Ognibene & Collins, 1998; Priel & Shamai, 1995; Smith, 2004); and Spiritual (Granqvist, 2005; Hall, 2007a, 2007b; Keister, 2010; Schottenbauer et al., 2006). Therefore, in theory, taken together, attachment style may have an effect on psychological appraisal, interpersonal relationships, coping mechanisms and corresponding emotion regulation processes in cross-cultural adjustment and subsequent service. Because of the more frequent stressors missionaries report, specific areas central to attachment theory will be explored.

### **Crises and stress.**

Under stress, attachment schemas activate and resultant emotional regulatory mechanisms manifest (Kring & Sloan, 2010; Kring & Werner, 2004; Mallinckrodt & Wei, 2005; Schore, 2000; Shaver & Mikulincer, 2002; Sroufe, 2005; Wei et al., 2005; Werner & Gross; 2009). With increased upheaval across the globe, missionaries often face situations far more trauma-



tic than their compatriots (Bagley, 2003; Carr, 1994, 1997; Carr & Schaefer, 2010; Goode, 1995; Grant, 1995; Irvine, Armentrout, & Miner, 2006; Jensma, 1999; Lindquist, 1982; Miersma, 1993; Schaefer et al., 2007). How missionaries perceive the stress and choose to manage even traumatic stress may be a function of their attachment style.

### **Human/interpersonal stress.**

Missionaries are surrounded by a web of relationships (Ritchey & Rosik, 1993). These relationships hold the power to promote health and wellness or sickness and stress for the missionary. For example, if the relationships are positive in nature, then they provide a major source of support and care that sustains missionaries throughout their careers. However, if these relationships are conflict-ridden and draining, then their impact contributes to the stress experienced by missionaries (Ritchey & Rosik, 1993). As stated previously, interpersonal relationships form the core of our understanding of attachment styles (Bartholomew & Horowitz, 1991) as well as missionary service (Hiebert, 1992). Those with secure attachments report better quality of relationships than non-secure types (Collins & Read, 1990; Simon & Baxter, 1993). Moreover, those with secure attachments have more confidence and skill in building and maintaining relationships (Kim, 2012), have longer-term relationships (Feeney & Noller, 1991; Hazan & Shaver, 1987), and enjoy greater intimacy (Bartholomew & Horowitz, 1991), as well as report more positive perceptions of partners (Young & Acitelli, 1998).

That being said, missionaries often cite interpersonal relationships as one of the larger stressors of their lifestyles (Bosch, 2014; Carr, 1994; Dipple, 1997; Dodds & Dodds, 1997; Eenigenburg & Bliss, 2010; Foyle, 2001; Gish, 1983). Such stressors may contribute to early departure from the mission field (Allen, 1986; Taylor, 1997; Trimble, 2006). Generally speaking, attachment style may predict how individuals perceive and address interpersonal conflict (Bowlby, 1969, 1973; O'Connell-Corcoran & Mallinckrodt, 2000; Pistole & Arricale, 2003), as well as attitudes toward authority and leadership styles (Davidovitz, Mikulincer, Shaver, Iz-

sak, & Popper, 2007). Popper and Amit (2009) found that that secure attachment style formed in early childhood influences the potential to lead and that this capacity is essential for leadership.

### **Physical and psychological stressors.**

Physical health is frequently cited as a source of stress for missionary workers due to language barriers, inadequate or unfamiliar health care systems, disease outbreaks, and the cumulative effect of the ministry workload (Eenigenburg & Bliss, 2010; Foyle, 2001). Physical health is paramount to successful missionary service (Foyle, 2001; Lindquist, 1997). In addition, it is intricately related to attachment style (Maun-der & Hunter, 2008; Taylor, Mann, White, & Goldberg, 2000). Physical health is related to psychological health (Koenig, 2009) and there is a direct connection between attachment style and psychological functioning (Cozolino, 2010; Jones, 1996; Sroufe, 2005; Sroufe & Siegel, 2011; Wei et al., 2005).

The psychological health of missionaries is of the highest priority to member care personnel who provide a myriad of targeted services across the lifespan of ministry (Hall & Schram, 1999; Johnson, 2002; Johnson & Penner, 1988; Lindquist, 1996, 1997, 2002; O'Donnell, 1992, 1997, 1998, 1999; O'Donnell & Lewis O'Donnell, 1988; 1992, 1998, 2002; Pollock, 2002; Schubert, 1999; Schwandt & Moriarty, 2008). On that note, member care workers are reporting that the newer generation of missionary candidates (Donovan & Myers, 1997) are coming to the field more "bruised" with unresolved family of origin or childhood issues (Dipple, 1997; Lindquist, 1997; Richardson, 1992; Schubert, 1992). In cross-cultural contexts, these emotional issues invariably become amplified (Graybill, 2001; Lindquist, 1997). Moreover, they have the potential to cause a negative ripple effect throughout the mission community and beyond. Understanding how early unresolved emotional experiences affect psychological functioning is important as there is overwhelming support for the association of psychiatric disorders with unresolved and difficult early relationships (Fonagy et al., 1996).

Moreover, attachment theorists have linked early childhood trauma to the development of

insecure attachment styles (Schoore & Schoore, 2008; Sroufe & Siegel, 2011). In other words, early childhood trauma often predisposes a person to future psychological distress (Cozolino, 2010; LeDoux, 2002; Schoore, 2000; Siegel, 1999). Many of these unresolved issues can lay dormant only to be activated under the stress of cross-cultural work.

In addition to relationship issues, attachment style influences numerous other areas pertinent to missionary life. For example, attachment styles affect overall general coping patterns (Mikulincer & Florian, 1995, 1998; Ognibene & Collins, 1998; Sroufe, 2005), including religious coping (Granqvist, 2005; Keister, 2010; Schottenbauer et al., 2006). Moreover, attachment style influences the relationship with God. Numerous studies suggest that God serves as an attachment figure (Cooper, Bruce, Harman, & Boccaccini, 2009; Granqvist, 2005; Granqvist, Mikulincer, & Shaver, 2010; Kirkpatrick, 1997, 1998; Kirkpatrick & Shaver, 1990).

#### God Attachment

Space limitations prevent a thorough review of the God attachment construct and its implication for missionary acculturation and adjustment. However, coping mechanisms, including views of God, the God attachment paradigm, and spiritual coping are also keys to cross-cultural service from the initial acculturation period through to effective and sustained service. In studies of adult attachment and religion, Kirkpatrick and Shaver (1992) found that perceived secure attachment to God was positively related to life satisfaction and negatively related to anxiety, depression, and physical illness. Belavich and Pargament (2002) postulated that attachment to God provides a useful framework for understanding why individuals choose particular coping strategies. This was addressed by Hall (2007a) who reported that anxiously attached individuals rely more on God and the religious community while those classified as avoidantly attached utilize more self-reliant and/or negative coping strategies. A longitudinal study by Ellison, Bradshaw, Kuyel and Marcum (2012) showed that a secure attachment to God at baseline is associated with a decrease in distress over time. Furthermore, a secure attachment to God buffers against the deleterious effects

of stressful life events on distress. An anxious attachment to God exacerbates the harmful effects of stress and was a more robust predictor of changes in distress than race, gender, SES, and church attendance (Ellison et al., 2012). Furthermore, key findings reported by Bradshaw, Ellison, and Marcum (2010) indicate that secure attachment to God is inversely associated with distress, whereas both anxious attachment to God and stressful life events are positively related to distress. The God attachment style also may factor into how stress is perceived. For example, Reiner, Anderson, Hall, and Hall (2010) report that adult and God attachment anxiety, as well as adult attachment avoidance, significantly predicted perceived stress. Furthermore, the God attachment anxiety had incremental validity over adult attachment. How much the God attachment contributes to outcomes is an ongoing area of research. For example, the outcomes of a study by Foulkes-Bert, Volk, Garzon, and Pride (2019) suggests that God attachment anxiety and God attachment avoidance have a stronger relationship with transformational leadership than adult attachment anxiety and adult attachment avoidance. The outcome of the study also suggests that not only is there a moderating relationship between adult attachment and God attachment on transformational leadership behavior in religious leaders, but also that God attachment contributes a unique variance above adult attachment on transformational leadership behavior (Foulkes-Bert et al., 2019). Therefore, there may be some underlying support from the literature that the God attachment may have incremental validity above the adult attachment. However, discussion is ongoing surrounding the continuities and discontinuities of adult attachment and God attachment with competing theories and often-conflicting results (Hall, Fuijikawa, Halcrow, Hill, & Delaney, 2009). Therefore, continued research in the area of attachment may help clarify the role of God attachment in these populations.

#### Attachment Style and Attrition

Theoretically speaking, attachment style may also be a factor in the overall retention of global-workers. Specifically, attrition and especially early departure from the field are major



*Willunga Hills with Birds*



concerns for the entire Christian missionary endeavor from sending churches, agencies, missionaries, as well as the host country (See Gardner, 1987; Taylor, 1997). It is reasonable to speculate that the successful candidates have secure attachment styles, perceive less stress, and have strong pro-social skills with healthy emotional regulation and interpersonal functioning. On the other hand, it is also possible that missionaries who are vulnerable to premature attrition have anxious or insecure attachment styles. For example, those who reported greater interpersonal difficulty may have anxious or insecure attachment schemas resulting in a higher perception of stress and maladaptive patterns of coping, inadequate emotional regulation and compromised interpersonal relationships. However these assumptions need to be interpreted with caution as overall attachment schemas are complex and there are a variety of neural, physiological, and psychological systems underlying attachment behaviors (Cassidy & Shaver, 2008).

#### Practical Considerations

Churches and sending agencies must consider a variety of constructs when selecting candidates for cross-cultural work. In the missions context, a wide array of profiles exist for screening and candidate selection. There are a number of excellent psychological profiles, personality tests, strength-based assessment tools and all have all been instrumental in screening for appropriate candidate selection. That being said, while not a panacea, attachment style may serve as one more area to explore considering the multiple ways these early attachment styles can impact functioning in adaptation to cross-cultural work and across the lifespan of a missionary career. Identifying attachment style in candidates for cross-cultural service may help identify areas needing additional attention and may even mitigate future problems. The assessment of these constructs and how they do or do not interrelate may be considered in not only pre-field assessments, but in ministry placement, level of support needed, or the provision of specific interventions to address perception of stress or spiritual coping or to boost attachment security. Member care advocates can provide additional

services for those struggling with attachment-related distress. As Carter (1999) has highlighted, member care plays a crucial role in the personal adjustment and ministry effectiveness of missionaries. Member care is integral in both pre-field and ongoing training in providing pastoral care and support, in team development, in personal or group counseling, in preventative and remedial medical care and in crises intervention (Carter, 1999). Targeted interventions designed to increase attachment security have beneficial effects on mental health, prosocial behavior, and intergroup relations (Mikulincer & Shaver, 2007). Furthermore, leaders can identify their own attachment style and make adjustments working with others. Foulkes-Bert et al. (2019) suggests engaging in activities that improve both adult and God attachment may be an important part of leadership development. Churches, member care advocates, missionaries and team leaders can all seek to boost the God attachment security and work toward an earned secure attachment which may result in improved adjustment and lead to healthy and fruitful cross-cultural service.

In conclusion, as we explore the myriad of ways attachment style can influence acculturation and the on-going adjustment of cross-cultural workers, the knowledge gleaned, and applications thereof, can inform both workers and those who support them, to strive towards a healthy and fruitful cross-cultural assignment.

#### References

- Due to space limitations this is only a partial list of references. A full list is available at this link or by writing to the author at: [membercareconsultant@gmail.com](mailto:membercareconsultant@gmail.com)
- Befus, C. (2018). *Sojourners workbook: A guide to thriving cross-culturally*. Orlando, FL: Bottomline Media.
- Carter, J. (1999). Missionary stressors and implications for care. *Journal of Psychology and Theology*, 27(2), 171-171.
- Cassidy, J., & Shaver, P. R. (Eds.). (2008). *Handbook of attachment, theory research and clinical applications* (2nd ed.). New York, NY: Guilford Press.
- Cerny II, L. J., Smith, D. S., Ritchard, H., & Dodd, C.H., (2007). The CSAI: An expatriate on-field adjustment index to measure intercultural intelligence. A presentation to the annual conference of families in global transition.

- Retrieved from <http://www.cernysmith.com/wp-content/uploads/2010/07/The-CSAI-An-Expatriate-On-Field-Adjustment-Index.pdf>.
- Collins, N. L. & Feeney, B. C. (2000). A safe haven: an attachment theory perspective on support seeking and care giving in intimate relationships. *Journal of Personality and Social Psychology*, 78(6), 053-1073. doi:10.1037//0022-3514.78.6.1053
- Cousineau, A. E., Lewis Hall, M.E., Rosik, C. H., & Hall, T. W. (2010). Predictors of missionary job success: A review of the literature and research proposal. *Journal of Psychology and Christianity*, 29(4), 354-363.
- Cozolino, L. J. (2010). *The Neuroscience of Psychotherapy: Healing the Social Brain* (2nd ed.). New York, NY: W.W. Norton.
- Davidovitz, R., Mikulincer, M., Shaver, P. R., Izsak, R., & Popper, M. (2007). Leaders as attachment figures: Leaders' attachment orientations predict leadership related mental representations and followers' performance and mental health. *Journal of Personality and Social Psychology*, 93(4), 632-650. doi:10.1037/0022-3514.93.4.632
- DeFronzo, R., Panzarella, C., & Butler, A. C. (2001). Attachment, support seeking, and adaptive inferential feedback: Implications for psychological health. *Cognitive and Behavioral Practice*, 8, 48-52.
- Dilmaç, B., Hamarta, E., & Arslan, C. (2009). Analysing the trait anxiety and locus of control of undergraduates in terms of attachment styles. *Kuram Ve Uygulamada Eğitim Bilimleri*, 9(1), 143-159.
- Dodds, L. A., & Dodds, L. F. (2003). Am I still me? Changing the core self to fit a new cultural context. Retrieved from <http://www.heartstreamresources.org/index.php/professional-papers>
- Eenigenburg, S., & Bliss, R. (2010). *Expectations and burnout: Women surviving the great commission*. Pasadena: William Carey Library.
- Fonagy, P., Leigh, T., Steele, M., Steele, H., Kennedy, R., Mattoon, G., Target, M., & Gerber, A. (1996). The relation of attachment status, psychiatric classification, and response to psychotherapy. *Journal of Consulting and Clinical Psychology*, 64, 22-31.
- Foster, J. D., Kernis, M. H., & Goldman, B. M. (2007). Linking adult attachment to self-esteem stability. *Self & Identity*, 6(1), 64-73. doi:10.1080/15298860600832139
- Foulkes-Bert, D., Volk, F., Garzon, F., & Pride, M. (2019). The Relationship between Transformational Leadership Behavior, Adult Attachment, and God Attachment. *Journal of Psychology & Theology*, 47(1), 20-33. <https://doi-org.lope.idm.oclc.org/10.1177/0091647118795181>
- Gardner, L. M. (1987). Proactive care of missionary personnel. *Journal of Psychology and Theology*, 15(4), 308-14.
- Hall, T. W., Fujikawa, A., Halcrow, S. R., Hill, P. C., & Delaney, H. (2009). Attachment to God and implicit spirituality: Clarifying correspondence and compensation models. *Journal of Psychology and Theology*, 37(4), 227-244.
- Hauptner-Kipna, M. (2000). *Moving families, expatriation, stress and coping*. New York, NY: UCL Press.
- Kemp, M., & Neimeyer, G. (1999). Interpersonal attachment: Experiencing, expressing, and coping with stress. *Journal of Counseling Psychology*, 46(3), 388-394.
- Kim, E. Y. (2012). Stress, attachment style and cultural differences of American and Korean missionaries. *Korean Journal of Christian Counseling*, 23(3), 323-343.
- Kring, A. M., & Sloan, D. M. (Eds.). (2010). *Emotion regulation and psychopathology: A transdiagnostic approach to etiology and treatment*. New York, NY: Guilford Press.
- Mallinckrodt, B., & Wei, M. (2005). Attachment, social competencies, interpersonal problems, and psychological distress. *Journal of Counseling Psychology*, 52, 358-367. doi:10.1037/0022-0167.52.3.358
- Mikulincer, M., & Florian, V. (1995). Appraisal of and coping with a real-life stressful situation: The contribution of attachment styles. *Personality and Social Psychology Bulletin*, 21, 406-414.
- Mikulincer, M., & Florian, V. (1998). The relationship between adult attachment styles and emotional and cognitive reactions to stressful events. In J. A. Simpson & W. S. Rholes (Eds.), *Attachment theory and close relationships* (pp. 143-165). New York: Guilford Press.
- Mikulincer, M., & Nachshon, O. (1991). Attachment style and patterns of self-disclosure. *Journal of Personality and Social Psychology*, 61, 321-331.
- Mikulincer, M., & Shaver, P. (2005). Attachment theory and emotions in close relationships: Exploring the attachment-related dynamics of emotional reactions to relational events. *Personal Relationships*, 12, 149-168. doi:10.1111/j.1350-4126.2005.00108.x
- Mikulincer, M., & Shaver, P. R. (2007). Boosting attachment security to promote mental health, prosocial values, and inter-group tolerance. *Psychological Inquiry*, 18, 139-156.
- Mikulincer, M., & Shaver, P. R. (2009). An attachment and behavioral systems perspective on social support. *Journal of Social and Personal Relationships*, 26(1), 7-19. doi:10.1177/0265407509105518
- Mikulincer, M., Shaver, P. R., Gillath, O., & Nitzberg, R. A. (2005). Attachment, caregiving, and altruism: Boosting attachment security increases compassion and helping. *Journal of Personality and Social Psychology*, 89(5), 817.
- O'Connell-Corcoran, K., & Mallinckrodt, B. (2000). Adult attachment, self-efficacy, perspective taking, and conflict resolution. *Journal of Counseling and Development*, 78(4), 473-483.
- O'Donnell, K., & Lewis O'Donnell, M. (2012). CHOPS inventory updated. Retrieved from: <https://sites.google.com/site/mcaresources/giantsfoxes-wolvesandflies>.
- Schindler, A. (2019). Attachment and Substance Use Disorders—Theoretical Models, Empirical Evidence, and Implications for Treatment. *Frontiers in Psychiatry*, 10. <https://doi-org.lope.idm.oclc.org/10.3389/fpsy.2019.00727>
- Schore, A. N. (2000). *Attachment and the regulation of*

- the right brain. *Attachment & Human Development*, 2(1), 23-47.
- Schore, A. N. (2002). The neurobiology of attachment and early personality organization. *Journal of Prenatal & Perinatal Psychology & Health*, 16(3), 249-263.
- Schore, J. R., & Schore, A. N. (2008). Modern attachment theory: The central role of affect regulation in development and treatment. *Clinical Social Work Journal*, 36(1), 9-20. doi:10.1007/s10615-007-0111-7
- Shaffer, P. A., Vogel, D. L. & Wei, M. (2006). The mediating roles of anticipated risks, anticipated benefits, and attitudes on the decision to seek professional help: An attachment perspective. *Journal of Counseling Psychology*, 53(4), 442-452. doi: 10.1037/0022-0167.53.4.442
- Shaver, P. R., & Mikulincer, M. (2002). Attachment related psychodynamics. *Attachment and Human Development*, 4, 133-161.
- Siegel, D. J. (1999). *The developing mind: How relationships and the brain interact to shape who we are*. New York, NY: Guilford Press.
- Sochos, A., & Diniz, M. (2012). The Role of Attachment in Immigrant Sociocultural Adaptation and Psychological Distress. *Journal of Community & Applied Social Psychology*, 22(1), 75-91. <https://doi-org.ropes.idm.oclc.org/10.1002/casp.1102>.
- Stevens, P., & Smith, R. (2013). *Substance abuse counseling: Theory and practice* (5th ed.). Upper Saddle River, NJ: Pearson.
- Taylor, W. D. (1997). *Too valuable to lose: Exploring the causes and cures of missionary attrition, globalization of mission series*. Pasadena, CA: William Carey Library.
- Taylor, R. E., Mann, A. H., White, N. J., & Goldberg, D. P. (2000). Attachment style in patients with unexplained physical complaints. *Psychological Medicine*, 30, 931-941.
- Van Buren, A., & Cooley, E. L. (2002). Attachment styles, view of self and negative affect. *North American Journal of Psychology*, 4(3), 417-430.
- Vogel, D. L., & Wei, M. (2005). Adult attachment and help-seeking intent: The mediating roles of psychological distress and perceived social support. *Journal of Consulting Psychology*, 52(3), 347-357.
- Wang, C. C., & Malinckrodt, B. (2006). Acculturation, attachment, and psychosocial adjustment of Chinese/Taiwanese international students. *Journal of Counseling Psychology*, 53(4), 422-433. doi:10.1037/0022-0167.53.4.422.
- Wei, M., Heppner, P. P., Russell, D. W., & Young, S. K. (2006). Maladaptive perfectionism and ineffective coping as mediators between attachment and subsequent depression: A prospective analyses. *Journal of Counseling Psychology*, 53, 67-79.
- Wei, M., Liao, K.Y., Ku, T.Y. & Shaffer, P.A., (2011). Attachment, Self-Compassion, Empathy, and Subjective Well-Being Among College Students and Community Adults. *Journal of Personality*. 79, (1).
- Wei, M., Russell, D. W., Mallinckrodt, B., & Vogel, D. L. (2007). The Experiences in Close Relationship Scale (ECR)-Short Form: Reliability, validity, and factor structure. *Journal of Personality Assessment*, 88(2), 187-204.
- Wei, M., Vogel, D. L., Ku, T., & Zakalik, R. A. (2005). Adult attachment, affect regulation, psychological distress, and interpersonal problems: The mediating role of emotional reactivity and emotional cutoff. *Journal of Counseling Psychology*, 52, 14-24.
- Zech, E., de Ree, F., Berenschot, F., & Stroebe, M. (2006). Depressive affect among health care seekers: How it is related to attachment style, emotional disclosure, and health complaints. *Psychology, Health & Medicine*, 11(1), 7-19.





Exploration

**Eun Young Cindy Kim**  
(Republic of Korea)

## **Comment to “Attachment Style and the Acculturation Process of Cross-Cultural Workers”**

Missionaries and cross-cultural workers go through the acculturation process with multiple stressors (Dodd, 1997). Since the missionaries face new environment (e.g., language, culture, home, etc.) missionaries may show their attachment styles more clearly in the mission field. The author of this study explained of the relationship between attachment styles and acculturation process in detail.

The researcher addressed that the early attachment can have an effect on future relationships, emotional functioning (Bretherton, 1992), ways of coping (Brennan, Clark, & Shaver, 1995), perception of stress (Kemp & Neimeyer, 1999), and emotion regulation (Wei, Vogel, Ku, & Zakalik, 2005). The attachment styles impact on missionaries' lives in significant ways. Especially when missionaries have insecure attachment style, their future relationship will not be secure with local people, other missionaries, and even with God. In the mission field, their emotional functioning will be in danger; their lack of coping strategies will cause problems; they will be overwhelmed with stress; poor emotion regulation and could lead to problems such as substance abuse (Schindler, 2019).

Flores (2004) claimed that addiction is an attachment disorder. If the missionary with insecure attachment style face lots of acculturation stress, the missionaries will have poor emotional regulation functioning and easily indulge in addictions (internet, gaming, gambling, pornography, etc.).

As the author of study suggests, identifying attachment styles through missionary's selection and screening will be important to prevent attrition and future problems and lead to successful missionary service for God's kingdom.

Eun Young Cindy Kim is from a harbor city in South Korea. Her educational background includes in MA in Counseling Ministries (Trinity Evangelical Divinity School, IL),



MA and PhD in Clinical Psychology (Rosemead School of Psychology, CA). While she lived and studied in the United States for eight years, she worked and did practicum at Biola University Counseling Center, La Habra School District and one-year internship at Temple University Tuttleman Counseling Center. Currently Eun Young lives in South Korea with her husband Binny. There she teaches clinical psychology courses at Kyungil University. In addition, she served three years with a Mission Organization, Operation Mobilization (M.V. Doulos) and two years at Mongolia International University as a missionary.

### **References**

- Brennan, K. A., Clark, C. L., & Shaver, P. R. (1998). Self-report measurement of adult romantic attachment: An integrative overview. In J. A. Simpson & W. S. Rholes (Eds.), *Attachment theory and close relationships* (pp. 46–76). New York: Guilford Press.
- Bretherton, I. (1992). The origins of attachment theory: John Bowlby and Mary Ainsworth. *Developmental psychology*, 28(5), 759.
- Dodd, D. S. (1997). *Missionary family life: Resources and strategies for dealing with stress*. Dissertation Abstracts International, 58(09), 5112B. (UMI No.9810885)
- Flores, P. J. (2004). *Addiction as an attachment disorder*. New York: Jason Aronson.
- Kemp, M. A., & Neimeyer, G. J. (1999). Interpersonal attachment: Experiencing, expressing, and coping with stress. *Journal of Counseling Psychology*, 46(3), 388.
- Schindler, A. (2019). Attachment and Substance Use Disorders—Theoretical Models, Empirical Evidence, and Implications for Treatment. *Frontiers in Psychiatry*, 10. <https://doi-org.lopes.idm.oclc.org/10.3389/fpsyt.2019.00727>
- Wei, M., Vogel, D. L., Ku, T. Y., & Zakalik, R. A. (2005). Adult attachment, affect regulation, negative mood, and interpersonal problems: The mediating roles of emotional reactivity and emotional cutoff. *Journal of counseling psychology*, 52(1), 14–24.

**Mark Toh (Singapore)**

## **Comment to “Attachment Style and the Acculturation Process of Cross-Cultural Workers”**

I can only note that while I appreciated Laurie’s review of the attachment literature and how it could apply within the acculturation process, in the end when missionaries show up as casualties, we have to treat them as needed. Those who were blessed with secure attachment have probably more tools to recover faster with. They can also be a resource if they are married or have children. But each person has a breakdown point. Sometimes the ability to cope is limited by the circumstances they are in where they have little control, eg. where service happens in a war zone like a former cross-cultural worker I helped who served in Afghanistan during the war & in refugee camps.

Similarly, those coming from secure attachment (a benefit offered by emotionally healthier parents) have a preventative resource. It could be useful to know what circumstances limit their usefulness. There are a myriad of difficulties missionaries can face on the field, eg. the suicide of a MK, that may go beyond conventional coping. It would be useful to identify the list of circumstances that healthy or unhealthy missionaries are vulnerable to. This would facilitate resiliency training for all missionaries regardless of their backgrounds.



Mark Toh,  
Consultant  
Clinical  
Psycholo-  
gist, Ph.D.  
(Clinical

Psych), MA (Theo), BA (Hons) Psych  
Mark has extensive experience in treating troubled children and their families, as well as personality disorders.

He has worked in a variety of clinical settings such as psychiatric hospitals, mental health clinics, day-treatment centres, and specialised clinics. Dr Mark Toh has lectured at the Singapore Bible College, and also consults at the Ministry of Family and Social Development (MSF).



# Part Two

## Personal Reports: Safe Places

**Pablo López-Silva (Chile)**

## My safe place

Pablo is a Professor of Philosophical Psychology at the Universidad de Valparaíso (Chile), the city where I lived. After a few years abroad I came back to my city. I'm a member of the Anglican Church, I love playing drums, and spending time with my nephews.



**Former contributions in our eJournal by Pablo you can see her:**

<https://emcapp.ignis.de/8/#p=17>

<https://emcapp.ignis.de/5/#/224>

In my case, basic trust has to do with feelings of security, protection, lack of unjust judgment, and care. That's why it is really difficult to me to find safe places.

I grew up in a good Christian family. I say 'good' because regardless of their imperfections, my parents were able to teach me the gospel through their lives as an example. We were not very wealthy, we lived like a standard working-class family after a long period of dictatorship in Chile. Sometimes, we might have had some troubles, but we never lacked food or other basic stuff. Our flat was very tiny, we were five. However, my parents filled that space up with care, love, and meaningful protection. The world might be falling apart, but I always felt safe and loved in my house. Actually, it is funny to think about this now that I own my own place.

My childhood room (actually I used that room until I was 24 years old) was tinier than my current home-office. It was something like 2.5 x 3 mts. In that place I used to do my school homework, study for my degree in psychology, and actually applied for my postgraduate scholar-

## Mi Lugar Seguro

En mi caso, confianza básica tiene que ver con sensaciones de seguridad, protección, ausencia de juicio injusto y cuidado. Por esto, me es sumamente difícil encontrar lugares seguros.

Crecí en una buena familia cristiana. Digo 'buena' porque a pesar de sus imperfecciones, mis padres fueron capaces de enseñarme el evangelio a través de sus vidas como ejemplo. No éramos muy ricos, vivíamos como cualquier familia trabajadora después de un largo período de dictadura en Chile. A veces, incluso teníamos algunas dificultades, pero nunca nos faltó la comida u otras cosas básicas. Nuestro departamento era pequeño y éramos cinco. Sin embargo, mis padres llenaban ese espacio con cariño, amor y protección significativa. El mundo podría estar cayéndose a pedazos, pero siempre nos senti-

mos a salvo y amados en nuestra casa. Es más, es curioso pensar sobre eso que ahora tengo mi propia casa.



La pieza de mi infancia (en realidad fue mi pieza hasta que tenía 24 años) era incluso más pequeña que mi actual oficina en la casa, algo así como

2.5x3 mts. En ese lugar haría mis tareas, estudié para mis estudios de pregrado y hasta hice las postulaciones para mi beca de postgrado en ese lugar. Ese pequeño espacio era parte de una casa llena de amor y protección, era el lugar que mis padres, incluso con sus circunstancias difíciles, habían reservado para mí. Ese lugar es la ilustración vívida de como mi familia se preocupaba por mí a pesar de las circunstancias. Ese lugar es la ilustración del tipo de amor y cariño que disfruté hasta cuando dejé a mis padres para estudiar en el extranjero.

Ahora, cada vez que voy a visitar a mis padres descanso en la pieza de mi infancia. Pienso en el amor y cuidado que mis padres me han dado durante todos estos años y en cómo ellos fueron capaces de construir un nido que me permitió volar con mis

ship in there. But that tiny little space was part of a house fulfilled with love and protection, it was the place that my parents, even under difficult circumstances reserved for my, kept it clean and tidy, and made sure it was always warm for me. That place is the vivid illustration of how my family cared for me, even regardless of the circumstances. That place is the illustration of the type of love and care I enjoyed until I left my parents' house to study abroad.

Now, every single time I go to visit my parents I rest for a while in my childhood room. I think about the love and care my parents have given me through all these years, how they were able to build a protective nest that allowed me to fly with my own wings. Every time I visit my parents' place and rest in my childhood room, I feel I'm in my safe place.

propias alas. Cada vez que visito la casa de mis padres y descanso en la pieza de mi infancia, me siento en mi lugar seguro.



**Stefania Manara Marchi (Italy)**

## **My safe place**

Stefania Manara Marchi is the founder of the Association “Il Faro Counseling” (The Lighthouse Counseling). She holds a degree in psychology with a specialization in abuse, she has earned multiple diplomas in counseling, social services, and theology. She is the author of the book „No more violence, No more mistreatment - Domestic violence and stalking”. Has spent over 20 years focused on the counseling of women and children affected by abuse and dysfunctional families. In addition to counseling, she works as a teacher, tutor and supervisor.

In her free time, she enjoys travelling, reading, sport, fellowship with friends and God. She lives in a town near Florence, in Tuscany – Italy.



[www.ilfarocounseling.it](http://www.ilfarocounseling.it)

Dear friends, I am very happy to share with you the most important safe place, the place of trust for my life.

In psychology, Erik Erikson indicates that children who have secure attachments with their parents learn trust in others to support them and they have a general sense that the world is predictable and reliable. Children develop a basic sense of trust formed by loving, sensitive care givers, which “forms the basis in the child for a sense of identity”.

Failure to develop this trust will result in a feeling of fear and a sense that the world is inconsistent and unpredictable.

Over the years, by developing my intimate relationship with God I have been able to learn one of the most useful truths for my life: God is my safe place, a place of trust!

## **IL LUOGO SICURO - IL LUOGO DI FIDUCIA**

Cari amici, sono molto felice di condividere con voi, il luogo sicuro e il luogo di fiducia più importante della mia vita.

In psicologia, Erik Erikson descrive che i bambini, con un attaccamento sicuro con i loro genitori, imparano a fidarsi degli altri e hanno la sensazione generale che il mondo sia prevedibile e affidabile. I bambini sviluppano un senso di fiducia di base, formato da chi si prende cura di loro con amore e sensibilità, che „costituisce la base per un senso di identità“.

Il mancato sviluppo di questa fiducia si tradurrà in un sentimento di paura e nella sensazione che il mondo sia incoerente e imprevedibile.

Nel corso degli anni, sviluppando il mio rapporto intimo con Dio, ho potuto imparare una delle verità più utili per la mia vita: Dio è il mio luogo sicuro, un luogo di fiducia!

Comprendere che Dio può essere un luogo sicuro e di fiducia mi ha portato a rendermi conto che una delle cose che desidero maggiormente, come del resto gran parte delle persone, è il desiderio di sicurezza.

Ho scoperto che posso far risalire questo bisogno di sicurezza ai tempi della mia infanzia, quando i miei genitori hanno divorziato. Mi sentivo come se la terra fosse scomparsa sotto i miei piedi. Tutto era caotico, mi sentivo impotente e non potevo fare nulla per la situazione dei miei genitori. Sono cresciuta in fretta, assumendomi le mie responsabilità come una „piccola adulta“, senza sperimentare in parte il sano sviluppo di una bambina.

Per molto tempo ho cercato di controllare le cose intorno a me per non sentirmi vulnerabile, orientandomi alla performance, cercando di essere perfetta, sviluppando così meccanismi di protezione contro le mie paure.

Giorno dopo giorno, nonostante tutto ciò, imparare

This has clicked with me in a new way because I have been realizing that one of the things I crave most deeply is safety. For a long time I have tried to control things around me, to be performance oriented, trying to be perfect.

I have discovered that I can trace this need for safety back to the time of my childhood when my parents got divorced. It felt like the earth disappeared under my feet. Everything was chaotic, I felt powerless and there was nothing I could do about my parents' situation. I grew up fast taking responsibilities as a "small adult" without experiencing the healthy development of a child. I developed protection mechanisms against my fears. I would try to be perfect and control the world around me so I would not feel vulnerable.

Even in spite of these things, learning every day to know God and to put my trust in God has helped me to overcome my fears. For me, trusting God means to continue to turn to Him, and away from the naysayers. Trust in God for me is a feeling of confidence and security that someone cares about me that God Himself is my safe place!

Thinking, seeing and imagining I'm lying in a hammock helps me a lot to find my safe place (of course the hammock is a metaphor). The hammock is God. I feel safe when I lean on God. I feel like I do not have to do anything. I can just be myself. I do not need to use energy to do anything. I can let go of my fears and I can peacefully relax because I know that the hammock is My God who supports me, protects me, fights and works in my place.

Only he can satisfy my deep craving for security, he can calm my fears. Over the years I have grown and I can find much peace and security in God, relying less to my protection mechanisms. Experiencing God in my life has changed my perspective and I am much more relaxed.

I would like to conclude this short article with the scripture that has spoken to my heart over the years: "This I declare about the Lord: He alone is my refuge, my place of safety; He is my God, and I trust Him" - Ps 91:2

a conoscere Dio e a riporre la mia fiducia in Lui mi ha aiutato ed aiuta a superare le mie paure.

Personalmente, fidarmi di Dio significa continuare a rivolgermi a Lui, creando quel sentimento di fiducia e sicurezza, con la consapevolezza che qualcuno si preoccupa per me e che Dio stesso diventa il mio posto sicuro!



Pensare, vedere e immaginare di essere sdraiata su un'amaca mi aiuta molto a trovare il mio posto sicuro (naturalmente l'amaca è una metafora). L'amaca è Dio. Mi sento al sicuro quando mi appoggio a Dio, non devo fare nulla, posso essere semplicemente me stessa, lasciando andare le mie paure, rilassandomi in pace ricevendo nuove forze ed energie, sapendo che l'amaca è il mio Dio, mio Padre, che mi sostiene, mi protegge e combatte al posto mio. Solo Lui può soddisfare il mio profondo desiderio di sicurezza!

L'esperienza di Dio giornaliera nella mia vita, nel corso degli anni, ha cambiato il mio modo di vivere. Sono sempre molto più rilassata e pacifica, affidandomi sempre meno ai miei meccanismi di protezione.

In conclusione di questo breve articolo, vorrei soffermarmi con la Scrittura che ha parlato al mio cuore nel corso degli anni: "Io dico al Signore: Tu sei il mio rifugio e il mio luogo di sicurezza; il mio Dio in cui confido" Salmo 91:2

**Timo Jansen (Netherlands)**

## My safe place

Timo Jansen is a Dutch psychologist, passionate about Christian higher education. He is senior lecturer at Ede Christian University for applied sciences, at the department of Journalism and Communication. Timo is interested in social and organizational psychology and in 'professional identity' (your unique contribution to your profession and your team). He coordinates the minor 'IC Change' (Internal Communication & Change Management) and the student mentoring program.

Timo and his wife Yvonne have two children: a son, Bart (21), and a daughter, Anniek (20). His hobbies are walking, cooking, photography, and playing the piano.



My safe place? For me taking a brisk walk is a safe 'place' (i.e. a safe situation): while I am wandering physically, both my soul and spirit are wandering, too. I experience a timeless peace, space, serenity and intimacy with God - a continuous prayer, most of the time in silence. As long as I am not lost, I experience safety, even if the surroundings are unfamiliar - like last week when I walked the Rothaarsteig (a 150 km trail in the Rothaar Mountains in the German Sauerland).

As long as I know that I am 'on track' I enjoy creation, the quietness, and the presence of the Eternal, Almighty One - just Father and me.

## Mijn veilige plek

Mijn veilige plek? Voor mij is een stevige wandeling een veilige 'plek' (d.w.z. een veilige situatie): terwijl ik fysiek dwaal, dwalen mijn ziel en mijn geest ook. Ik ervaar een tijdloze vrede, ruimte, sereniteit en intimiteit met God - een continu gebed, meestal in stilte. Zolang ik niet verdwaal, ervaar ik veiligheid, ook al is de omgeving onbekend - zoals vorige week toen ik de Rothaarsteig liep (een 150 km lange tocht in het Rothaargebergte in het Duitse Sauerland).

Zolang ik weet dat ik 'op het goede spoor' ben, geniet ik van de schepping, de rust en de aanwezigheid van de Eeuwige, Almachtige - alleen Vader en ik. Zonder woorden, maar vanuit een diepgaande kennis bevestigt God door Zijn Geest dat ik Zijn dierbare kind ben: Zijn schepsel, gered door Hem, Zijn geliefde, geleid en beschermd door Hem. Daar en op dat moment word ik niet afgeleid door mensen, werk, to do lijstjes etc.



Ik heb het grote voorrecht opgegroeid te zijn in een warm, stabiel christelijk gezin. Mijn ouders hebben me geleerd om een persoonlijke relatie met God te hebben en met Hem te wandelen. Op dat stevige fundament ben ik opgegroeid en mijn relatie met God de Vader, de Zoon en de Heilige Geest is de afgelopen vier decennia ontwikkeld en verdiept. Hij geeft me rust, vreugde en veiligheid die ik niet in woorden kan uitleggen. Het is echt, het is sterk, het is een noodzaak en het is er altijd: dat is wat geleerd



Wordless, but from a deep knowing, God is confirming by His Spirit that I am His precious child: His creation, saved by Him, His beloved, guided and guarded by Him. There and then I am not distracted by people, work, to do lists etc.

I am very privileged to have grown up in een warm, stable Christian family. My parents taught me to have a personal relationship with God and to walk with Him. On that firm foundation I grew up and my relationship with God the Father, the Son and the Holy Spirit has developed and deepened over the past four decades. He gives me a peace, joy, and safety that I cannot explain in words. It's real, it's strong, it's necessary and it's always there, I have learned and I still learn through life, especially under all hard circumstances.

Again, I can easily get both distracted and stressed, but as soon as I enter the stillness of a good walk on my own, I calm down and experience that precious Devine serenity - in the presence of I AM. That's my safe place.

heb en nog steeds leer door het leven, in het bijzonder tijdens allerlei moeilijke omstandigheden.

Nogmaals, ik kan gemakkelijk afgeleid en gestrest raken, maar zodra ik alleen ben in de stilte van een goede wandeling, kalmeer ik en ervaar ik die kostbare Goddelijke sereniteit - in de aanwezigheid van IK BEN. Dat is mijn veilige plek.

**Daniel Eytan (Israel)**

## My safe place

First of all, in writing this page, I thank God that His grace has prevailed over me, and that God is the stronghold of my life.

For me the feeling of a safe place was unstable, at least according to theorists like Bowlby or Erickson, and others.

My childhood moved between 3 countries in South America, and part of Sicily, with financially established parents but no obvious emotional regulation.

Because of my parents' divorce and after a year of divorce, my mother left me alone, I started living alone - without a family at all, in another province finally in southern Argentina, far from everything I knew.

So I made do with what I had: only a few clothes, lots of books and my guitar. So then I thought it was my destiny, and, full of rage, sadness and pride stemming from fear, shame and all sorts of negative emotions, I rented an apartment and started "my life".

In this region in Argentina I lived alone as a young boy / adolescent. (Please note: This Photo is from 2020)



Daniel Eytan.  
Living in Haifa,  
Israel. Married  
to Lorena and  
happy father of  
Haleli, Elishay  
and Liel. M.A  
Clinical Psy-  
chology, UBA  
(University of  
Buenos Aires).



Working at Rambam Healthcare Campus, and private practice. Languages: Hebrew, English, Spain and Italian. Member of The Israel Psychological Association.

### Former contributions in our eJournal by Daniel you can see her:

<https://emcapp.ignis.de/14/#p=46>

<https://emcapp.ignis.de/13/#p=94>

<https://emcapp.ignis.de/12/#p=80>

## ילש חוטבה מוקמה

רבג יכ מיהלאל הדומ, הזה פדה תביתכב, לכ מדוק  
ייוח זועמ מיהלא יכו, ודסח יילע

תוביצי תרסח התיה חוטב מוקמ לש השגרהה ילצא,  
נוסקירא וא יבלוב ומכ מינקיתרואיתה יפל תוחפל  
מירחאו

הקלחו, הקירמא מורדב תונידמ 3 יוב הרבע יתודלי  
תוסיו אלל ראתילכלכ מיססובמ מירוח מע, היליציסב  
לילעב תישגר

ימא, ושרגתהש הנש רחאלו יירוח לש מישורג ללגב  
אלל ללכב – דבל תויחל יתלחתה, דבל יתוא הבזע  
הניטנגרא מורדב הרמגל תרחא היצניבורפ, החפשם  
יתרכהש המ לכמ קוחר

מידגב טעם מע קר: יל היהש המ מע יתדדומתה זא  
היה הזש יתבשח זא ככ. ילש הרטיגהו מירפס נומה  
דחפמ תעבונש הוואגו בצע, מעז האלמ מעו, ילרוג  
יתלחתהו הריד יתרכשה, מילילש תושגר ינימ לכו השוב  
„ייוח תא“.

Dealing with school authorities and welfare and government officials when they heard and saw a child / adolescent alone was not easy, especially in an area not as developed as the city where I lived then.

In my heart, I was very determined that I had to prove to everyone that I was not weak, and of course not crying. That „I can“ then remember myself alone in the small apartment, night after night, in front of the river in my city, crying to God, blaming him, and every day in the first year I was afraid, almost of everything, especially of any light and noise at night, and in general to fall asleep was my hope. And again the fear that I was alone always came back.

In retrospect, I notice that fear just became a part of me, and slowly, I was not like the other boys in my age, because I had to survive / live, support myself. I started to develop antisocial behaviour and, in terms of school and grades, I was among the top 3 (it was an agreement between me and the welfare service that they would not take me to an orphanage), but the fear did not leave, and the pain and anger lived together within me for years. I control it but notice it's my life.

And so years passed, until I returned to the land of our ancestors, to the Promised Land... but there is no real difference, like another case of a foreign culture. I saw the people as weird, behaving differently, although I belong to this people and believe in the same things, and we have the same tradition... but again, especially here the „hole in the soul“ hurt even more.

My life went on, I served in the army, I was recognized as a „lone soldier“ and for me this definition was a shame, even though the IDF and Israeli society are very helpful and supportive to lone soldiers. And every time that feeling of loneliness, the „hole in the soul“ was always there. I did not feel safe anywhere, something from the past always came back, something was for others - and not for me, and probably the use of the masks of „everything is fine“ and „I am strong and omnipotent“ were an integral part of me, just to hide my weakness and inner crying.

החוור ימרוגו רפס תיבב תויוכמס לומ תודדומתהה התייה, דבל רענ/דלי וארו ועמש רשאכ מיתלשממו ומכ חתופמ כ“ אל רוזאב רקיעב, הטושפ אל זא יתרגש הפיא ריעה

ינניאש מלוכל חיכוהל יילעש שוחנ דאמ יתיה, יבלב תא רכוז זא “לוכי ינא”ש. ייכב אל נבומכו, שלח לומ, הליל ירחא הליל, הנטקה הרידב דבל ימצע לכו, ותוא מישאמ, מיהלאל הכוב, ילש ריעב רהנה רקיעב, לכהמ טעמכ, יתדחפ הנושארה הנשב מוי התייה הז מדרהל ללכבו, הלילב שער רוא לכמ דימת רזח דבל ינאש דחפה בוש - ילש הווקתה

תויהל קפה טושפ דחפהש בל משינא, דבעידב מירענה ראש ומכ יתיה אל, טאלו, ינממ קלח תא סנרפל, תויוחל/דורשל קירצ יתיה יכ, יליגב מילאיצוסיטנא מיוק חתפל יתלחתה. ימצע תומוקמ 3ה ינב יתיה, מינויצו רפסה תיב תניחבמו אלש החוורה ינבלי ינב מכסה היה ז) מינושארה בזע אל דחפה קא (מימותי תיבל יתוא וחקי מויה דעו, מינש יכותב דחי ויח מעזהו באכהו ינא, ידלי מע והשמ הרוק הלילח מע, מיתיעל ייח הזש בל משינא קא הזב טלוש

ונתובא קראל יתרזחש דע, מינש ורבע רכו רגאל ומכ לדבה שממ ינא קא... תחטבומה קראל מירגהנתמ, מירזומ מישנאה תא יתיאר. רז תוברתל סתואב ימאמו מעל קיישי ינא מנמא, תרחא בוש לבא... תרוסמ התוא תא ונל שיו, מירבד רתוי דוע באכ “שפנב רוח”ה נאכ רקיעב

“דדוב לייח”כ יתרכוה, אבצב יתתרריש, קישמה ייח ל”הצבש תורמל, השוב התייה ז הרדגהה יליבשבו מילייחב מיכמותו מירזוע דאמ ילארשי הרבחהו, תודידבה לש זזה השגרהה מעפ לכו. מידדוב חוטב יתשגרה אל. משי היה דימת “שפנב רוח”ה היה והשמ, רזח רבעמה והשמ דימת, מוקמ מושב תוכסמב שומישה, סתסה נמו, יל אלו - מירחאל יתלב קלח ויה “לוכי לכו קזח ינא” “רדסב לכה” לש יכבהו השלוחה תא ריתסהה ידכ טושפ, ינממ דרפנ ילש ימינפה

קשממת היה חוטב אלה מוקמה, הזה קסחה המכו יתישע המ הנשמ אל, עגר לכב יתיא היהו, לייטל, תולבל, בוט לייח תויהלל יתצמאתה הבהאה לש שופיחה... תורבח, “מייח תושעל”, המ יל היהיש הווקתב, הזב יזכרמ ייניע התייה החפשם - יל מלענש לע, תובושת לבקל נוצר קותמ, דחא מויש דע לש, חישמה לע דומלל יתלחתה, ייחב תונקיר ... “מירצונה



This lack, the uncertain place was ongoing and was with me at every moment, no matter what I did and how hard I tried to be a good soldier, to hang out, to travel, to „make a living“, friendships...

The search for love was central to it, hoping I would have what I lost – family.

Until one day, out of a desire to get answers about the emptiness in my life, I began to learn about the „Christian“ Messiah...

It didn't take too long until I realized - or rather - it became clear to me as if a cloth had fallen from my eyes, as if something was always there and I could not look, suddenly I saw clearly, I felt something in me was full, the „puzzle“ was complete.

Suddenly there was no fear, the doubts disappeared, the bitterness and sadness were gone. And yes, I found the safe place, and realized that the safe place is not a geographical, physical place. I began to realize how much more needed to be learned and asked of him.

Over the years, and already discharged with honour from the military, I returned to South America to try to contact my parents ... to my surprise they both lived relatively close to each other ... but when they heard from me and about the faith, they did not accept it. My mother initiated „Kaddish“ for me and I even have a grave! (I am considered a traitor to my people as a believer in Jesus.) To my parents I died, but I lived in Christ.

I do not know what writing work will be received or will be published at all and of course there is a lot more that happened in those years - but the moment I read about the subject of a safe place I did not stop thinking about what happened to me and my parents and what is written in Psalm 27.

וא – יתנבהש דע, נמז ידימ רתוי קירצ היה אל, מייניעהמ יל לפנ דב וליאכ יל ררבתה – נוכנ רתוי, לכתסהל יתלוכי אלו מש היה דימתש והשמ וליאכ, היה יב והשמש יתשגרה, רוריבב יתיאר מואתפ, דחפ היה אל מואתפ. מלשוה „לזאפ“, אלמ, נכו. רתוי ויה אל בצעהו תורירמה, ומלענ תוקפסה, חוטבה מוקמהש ינבהו, חוטבה מוקמה תא יתאצמ, המכ ינבהל יתלחתה. יזיפ, יפרגואיג מוקמ אל הז ותוא שורדלו דומלל קירצ דוע.

אבצהמ דובכ מע ררחושמ רבכו, מינשה רבע מע, מע רשק רוציל תוסנל ידכ הקירמא מורדל יתרזח, בורק תיסחי מירג ויה מהינש יתעתפהל ... יירוה אל הנומאה לעו ינממ ועמשש קא ... ינשל דחא יל שי וליפאו ירובע „שידק“, המזי ימא. הז תא ולבק ירוהל (עושיב ינמאמכ ימעל דגוב בשחנ ינא) !רבק חישמב יח קא, יתתמ

ללכב וא לבקתה בתוכש המ מע עדוי ינניא – ולאה מינשבהרקש נומה דוע שי נבומכו מסרפתי חוטב מוקמ לש אשונה תא יתארקש עגר המ קא יניב מע הרקש המ לע בושחל ילזכ קיספה אל 27 רומזמב בותכש המו יירוהו

**Gabriela Pilar Garcia Zavala (Peru)**

## My safe place

Ever since I was a little girl, I have always liked travelling quite a lot. I remember when I was little, my parents and I used to take tiny weekend trips, we would go to not so faraway places, but these trips would help us clear our minds and rest. Then, as I was growing up, it was my turn to travel, representing my city's team in sports championships, sometimes inside the country and some others to other countries.



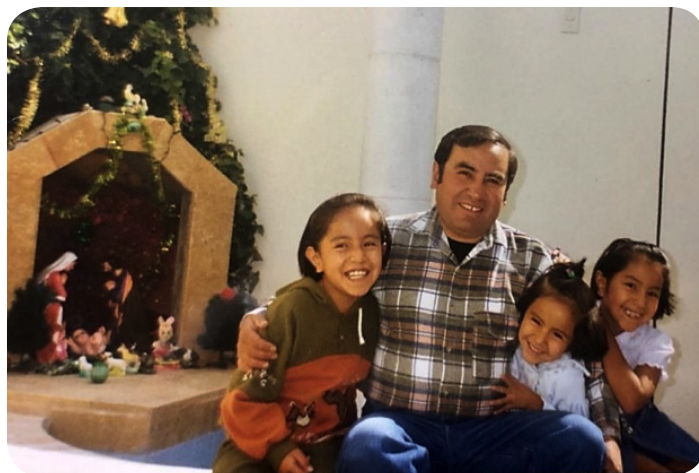
I remember that I used to enjoy very much every new place I got to know, its food, its different landscapes, and, if possible, I tried to spend some time getting myself familiar with the history behind those beautiful places. But I also remember that at some point in every trip, I got that feeling of missing home, and when I was about to go back, my heart would get happier and happier.

Now that I spent some time thinking about what is special about this house to make me long for it so much. I have to admit that this is the place I feel safe in. But it is my safe place because there's always someone here, someone to greet you, to welcome you, to make you feel wanted and loved, this is the place where I have my own space and I can be myself without fears. My best memories are in this house, the pranks that as I child my sisters and I came up with, the smell of the desserts my mom used to make, the afternoons of prayers in family, the very few fights we had, the reconciliations that came afterwards, the times I got sick and stayed home and my parents and sisters' efforts to make me feel better, and so much more.

## MI LUGAR SEGURO

Desde pequeña siempre me ha gustado viajar mucho. Recuerdo que cuando era niña, con mis padres solíamos tener paseos de fin de semana, nos íbamos a lugares no tan lejanos pero que nos ayudaban a despejarnos y descansar. De ahí cuando fui creciendo me tocó viajar para participar en competencias de deporte representando a la selección de mi ciudad, en esas ocasiones viajaba a otras ciudades y a veces fuera del país. Poco a poco el gusto por viajar y conocer nuevos lugares fue creciendo en mí y cada vez me encaminaba a lugares más lejanos.

Recuerdo que disfrutaba mucho cada nuevo lugar que conocía, su comida, su paisaje distinto, y, si era posible, conocer la historia que existía detrás de esos bellos lugares. Pero recuerdo también que en algún momento del viaje venía a mí un sentimiento de añoranza de mi casa. Cuando estaba retornando de los viajes emprendidos, mi corazón se ponía cada vez más feliz.



Ahora pensando qué de especial tiene esta casa para añorarla tanto, reconozco que es el lugar en el que me siento segura. Pero es mi lugar seguro porque siempre hay alguien ahí, siempre hay alguien que sale al encuentro de uno, es el lugar donde tengo mi propio espacio y puedo ser yo misma sin temores.

Mis mejores recuerdos están en esa casa: las travesuras que de pequeña hice con mis hermanas,

A few years ago, I had to leave one more time, academic development reasons took me away from my very loved safe place, and I had to live in a different country for a whole year. I remember distinctively that so well-known feeling of fear I had when I was travelling, that trip was so much longer and I wasn't going only to a different city, but to a different continent.

I didn't know what to expect, so my head was surrounded by all kinds of thoughts and feelings of fear and horror, then I realized that something was for sure, that place was going to be my new home and I had to be open to new options, new people and new experiences. So I met some wonderful people with whom I shared amazing moments. Just a month after my arrival, I had an accident and broke my leg (analyzing the situation better, it was hard enough for me to be away from home, so far away, to make it a lot worse by breaking my leg.) That obviously wasn't part of my plans, even less in a place I wasn't familiar with and I couldn't feel safe in.

I strongly believe that experience taught me great things. First of all, it taught me to be stronger and confident but also to trust other people. There were many things I wasn't able to do, but my friends from the residence were kind enough to help and made the situation better for me and I could recover without any issues. Now I know that my safe place is not only my home, my safe places are all those places where I can trust other people and find true friendship.

el olor a los postres que nos preparaba mamá, las tardes de oración en familia, las peleas que pudimos tener, las reconciliaciones que venían después, las veces que me enfermé y tenía que estar en cama, y muchos más.

Me tocó hace algunos años irme fuera del país a estudiar, por lo que tuve que vivir un año fuera de mi casa. Recuerdo claramente ese sentimiento de temor que tenía cuando estaba viajando, sabía que lo que vivía no era parecido a mis anteriores experiencias, este viaje era mucho más largo. Y además no era que me iba a otra ciudad, me iba a otro continente.

Sentimientos de temor empezaban a recorrer mi cabeza, no sabía qué esperar. Pero cuando llegué a la residencia en la que viviría, me di cuenta que esa sería mi casa y tenía que estar abierta al encuentro de los otros, y es así que conocí a personas magníficas con las que compartí mucho. Justo un mes después de mi llegada, cuando estaba yendo a la universidad tuve un accidente y me fracturé una pierna. Analizando la situación, para mí era bastante duro estar fuera de casa y tan lejos, pero sumado a ello enfermarme no estaba en mis planes y menos en un lugar que no era seguro para mí ya que no era esa casa en la que había vivido tanto tiempo y en la que estaban personas que conocía.

Creo que esa experiencia me enseñó a ser más fuerte pero también a confiar en otras personas. Había muchas cosas que no podía hacer por mí misma, pero mis amigas de la residencia salieron a mi encuentro y pude recuperarme sin problemas.

Creo que ahí aprendí que mi lugar seguro no es solamente mi casa, mi lugar seguro es ese lugar donde puedo confiar en el otro y su pueden dar encuentros de verdadera amistad.



**Werner May (Germany)**

## **My safe place: Earshot**

Werner May was the first chairman of the IGNIS Institute for Christian Psychology in Kitzingen for more than 25 years, [www.ignis.de](http://www.ignis.de). As a teacher his main interest was in basic questions of Christian Psychology and Counseling.



He also helped to build up the Institute for Christian Psychology, Education and Therapy in Switzerland, [www.icptp.ch](http://www.icptp.ch).

Since 2016 he has been publishing the e-magazine [www.gehaltvoll-magazin.de](http://www.gehaltvoll-magazin.de), to encourage people in seeking to make their everyday life into extraordinary living in touch with God and others. He also coordinates the European Movement for Christian Anthropology, Psychology and Therapy, [www.emcapp.eu](http://www.emcapp.eu) and publishes the free e-journal Christian Psychology Around The World, <http://emcapp.ignis.de>.

Werner May has been married to Agnes for over 45 years. They live in Würzburg / Germany and have six adult children.

In simple words, basic trust for me means the following:

Regardless of where I am – with the exception of genuinely threatening situations which other people would also recognise as such – I feel safe and can act without fear and feel free to explore my environment and to tackle the tasks imposed by the situation; put another way, fear cannot hold me back from this.

Basic trust therefore reveals itself to me above all in new or in unfamiliar situations; specifically, it is a question of whether I am open to something new and to the challenges of the situation, or whether I have to battle against my

## **Mein sicherer Ort: In Rufweite**

In einfachen Worten meint Urvertrauen für mich folgendes:

Egal, wo ich bin – außer in echten Bedrohungssituationen, die auch von anderen Personen so eingestuft würden –, ich fühle mich sicher und kann angstfrei handeln und bin ermutigt, meine Umgebung zu erkunden und mich den Aufgaben der Situation zu stellen, bzw. Angst kann mich nicht daran hindern. Urvertrauen zeigt sich also vor allem in neuen bzw. mir fremden Situationen, und zwar darin, ob ich dort offen für Neues und für die Herausforderungen dieser Situationen bin, oder mehr gegen meine Angst ankämpfen muss und damit beschäftigt bin, mich zu beruhigen und zu sichern. Oder ich meide von vornherein solche Situationen.

Und es gibt solche Urvertrauensorte, die mir keinerlei Kraft kosten, mich zu sichern.

Bei diesen sicheren Orten denke ich immer an meinen Geburtsort. Dieser Ort alleine konnte mir schon Sicherheit vermitteln.

Von diesem kleinen Bauerndorf, - abseits der Straßen, versteckt in einem Tal, mit so ungefähr zehn kleinen Bauernhöfen, im fränkischen Teil Deutschlands -, bin ich schon zwei Monate nach meiner Geburt in eine Großstadt, nach Nürnberg, gezogen, wo ich meine Kindheit und Jugendzeit zugebracht habe. Besser gesagt, die Hälfte meiner Kindheit und Jugendzeit, den Rest verbrachte ich auf diesem kleinen Bauerndorf.

Dieses Dorf selbst vermittelte mir Sicherheit. Kaum waren meine Eltern und ich dort angekommen, sprang ich schon davon, hinüber zu den Weihern, um Frösche zu jagen, zu anderen Bauernhöfen, um andere Kinder aufsuchen, auf Schatzsuche der dunklen Scheune meiner Großeltern oder träumend herumwandernd in den Feldern ringsherum.

Nichts bedrohte mich.

Aber es gab eine Grenze für diese Sicherheit und diese kannte ich ganz genau. Wenn ich diese Grenze überschritten hatte, begann die Angst. Die Fremde hatte mich eingeholt.

Als Erwachsener habe ich einmal diese Grenze abgesprochen und dann gestaunt, dass sie gar nicht so

fear and am kept busy calming and reassuring myself. Or else I avoid getting into such situations in the first place.

And there are such places of basic trust where no energy is needed for me to reassure myself. In these safe places, I always think about the place where I was born. This place alone is enough to give me a sense of security. I left this small farming village – off the road, hidden in a valley, with roughly ten small farmyards, in the Franconian part of Germany – just two months after my birth for a large town, Nuremberg, where I spent the years of my childhood and youth. More accurately, it was half of my childhood and youth, the rest of the time being spent in this little farming village.

This village itself gave me a sense of security. Hardly had I arrived there with my parents, but I ran off, across to the ponds to hunt for frogs, to other farmyards to look for other children, to hunt for treasure in the dark barn belonging to my grandparents, or to wander around in the surrounding fields in a dream. There was nothing that threatened me. But there was a border to this security, and I knew exactly where it was. Whenever I crossed this limit, fear began; the unknown caught up with me.

As an adult, I once again wandered along this border and was astonished that it was not so far from the village as it had seemed in my memories. And I managed to find out what this border consisted of: it was the final point where one could be heard or seen from the village, be noticed by people of whom I was sure that they would help me, no matter what might threaten. I was astonished at the fears that a little step over this border had caused me as a child because I suspected that I was then completely left to my own resources.

#### **A counter-example:**

A little less than 30 years ago, when I first attended a conference for Christian psychologists in Poland, in a monastery close to Warsaw, I caught myself turning over thoughts in my mind as

weit vom Ort entfernt war, als sie mir in meinen Erinnerungen erschienen war. Und ich konnte herausfinden, was diese Grenze ausmachte. Sie war die Grenze der Ruf- und Sichtweite zum Dorf, zu Menschen, bei denen ich mich sicher wusste, die mir sicher helfen würden, egal was die Bedrohung sein konnte. Ich staunte, was ein kleiner Schritt über diese Grenze an Ängsten bei mir als Kind ausgelöst hatte, weil ich vermutete, dass ich dann ganz alleine auf mich gestellt war.



#### **Ein Gegenbeispiel:**

Vor nun bald 30 Jahren, als ich zum ersten Mal auf der Konferenz für christliche Psychologen in Polen war, in einem Kloster in der Nähe von Warschau, ertappte ich mich dabei, wie ich durch die Gänge des Zentrums strich und grübelte, was da wohl auf mich zukommen würde, wieso ich diesen Fehler gemacht hatte, überhaupt hierher zu fahren, usw.

Ich war dabei meine innere Unruhe und Ängste zu beruhigen, mich zu sichern. Eine neue fremde Situation forderte mich in meinem Urvertrauen heraus. Zusätzlich stand auch ein Radiointerview an, woran ich auch bisher noch nicht sehr gewöhnt war.

Plötzlich kam ein anderer Mann, ein amerikanischer Gastredner, auf mich zu und rief mir spontan entgegen, „Ist es nicht schön in der Gegenwart des Herrn zu sein!“ Und das sagte er mit Freude und kam ganz offen auf mich zu. Ich dachte mir aber im Stillen, der hat gut reden. Dieser Mann bewies wohl in diesem Augen-

I wandered through the corridors of the centre, wondering what I might expect there and why I had made the mistake of going there at all etc. I was occupied with attempts to calm my inner unrest and fears and to reassure myself. A new unfamiliar situation had presented a challenge to my basic trust. In addition, I was due to be interviewed on radio, again something with which I was not yet very familiar.

Suddenly another man came up to me, an American guest speaker, and called out to me spontaneously, "Isn't it a beautiful thing to be in the presence of the Lord?" And he said this with joy and approached me with great openness. Within myself, however, I was thinking that it was all very well for him to be speak. In that moment, this American was surely demonstrating basic trust, while I was involved in a struggle.

This was not so much due to the unfamiliar place there, I worked out in retrospect, for over many years I have visited many unknown places throughout the world without any problems; rather, it must been the new challenges that I could see I would be facing at this conference.

But this man's words reminded me of my connection to God, to the Good Shepherd who is always with me – a great encouragement to face the challenges! And these words caused me to breathe more easily and go back and seek the company of the other participants and the conference.

blick Urvertrauen, ich dagegen kämpfte.

Es war wohl nicht zu sehr der fremde Ort dort, stellte ich jetzt im Nachhinein fest, denn in all den Jahren habe ich viele fremde Orte auf der Welt ohne Probleme aufgesucht, sondern mehr die neuen Herausforderungen, die ich in dieser Konferenz auf mich zukommen gesehen habe.

Aber die Worte dieses Mannes erinnerten mich an meine Gott Verbundenheit, an den guten Hirten, der immer bei mir ist. Die große Ermutigung, sich Herausforderungen zu stellen! Und diese Worte ließen mich aufatmen und mich wieder die anderen Menschen und die Konferenz aufsuchen.



# PART THREE

## Further Information

# Next Number

The topic is not fixed yet.

Anticipated publication date:  
Spring 2021



## About Us

This journal is published by the European Movement for Christian Anthropology, Psychology and Psychotherapy in cooperation with the IGNIS-Academy, Kanzler-Stürtzel-Str.2, D-97318 Kitzingen. EMCAPP as a non-institutional movement enjoys meeting Christian scholars and practitioner in the field of Christian anthropology, psychology, psychotherapy and counseling from all over the world and from most Christian traditions. We are focused on bringing together key persons from different countries. The richness of experience and background always stimulates and refreshes us.

This magazine is free and can be downloaded from our website. We appreciate everyone who recommends it.

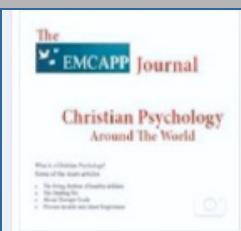
Per year, two issues of the journal are planned.

Publisher, Editor: Werner May  
Design: Juliane Thoma  
Interactive design, Webdesign:  
Heiko Gneuß, pro-webART  
<http://www.pro-webART.com>

Many thanks to the numerous authors and the translators. Without their commitment and gifts this number would not exist.

## The Board of EMCAPP:

- Francesco Cution (Italy), clinical psychologist and psychotherapist, associate of the Italian Catholic Association of Psychologists and Psychiatrists, president founder of the association "Jonas is on the way", Rome.
- Nicolene Joubert (South Africa) psychologist, Head of the ICP: the Institute of Christian Psychology in Johannesburg [www.icp.org.za](http://www.icp.org.za).
- Rev. Andrey Lorgus (Russia), psychologist, Rector of the Institute of Christian Psychology in Moscow, <http://fapsyrou.ru>.
- Werner May (Germany), psychologist, former President of the Academy for Christian Psychology IGNIS [www.ignis.de](http://www.ignis.de), President of EMCAPP Board.
- Anna Ostaszewska (Poland), psychotherapist, supervisor, one of the founders of the Association of Christian Psychologists in Poland (ACP). Vice-President of EMCAPP Board
- Elena Strigo (Russia, city of Krasnojarsk, Siberian Region), psychologist, psychotherapist at the Psychological Counselling Centre, member of EMCAPP Board.

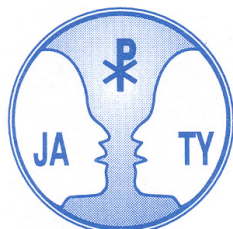


European  
Movement for  
Christian  
Anthropology,  
Psychology and  
Psychotherapy





STOWARZYSZENIE PSYCHOLOGÓW  
CHRZEŚCIJAŃSKICH



ul. Główna 55C  
ul. Krasowa 19  
4-030 Warszawa  
www.spch.pl



**IGNIS Akademie**   
für Christliche Psychologie



Association of Christian Counsellors Finland

## Seven statements of EMCAPP

1. EMCAPP is based on the faith that there is a God who is actively maintaining this world, so when we talk about Man we should also talk about God.

2. EMCAPP acknowledges the limitations of all human knowledge and therefore appreciates the attempts of the various Christian denominations to describe God and their faith.

3. EMCAPP brings together international leaders and pioneers in the field of Christian psychology and psychotherapy and its underlying anthropology.

4. EMCAPP appreciates the cultural and linguistic diversity of backgrounds of its members.

5. EMCAPP wants its members to learn recognizing each other as friends, brothers and sisters.

6. EMCAPP encourages its members in their national challenges and responsibilities.

7. EMCAPP has a global future and it is open to discourse and joined research opportunities round the world (World Movement).

For more detailed version of statements: see [www.emcapp.eu](http://www.emcapp.eu).