

Symposium

📅 2025年9月28日(日) 10:40 ~ 12:10 🏢 Session Room 3 (Large Hall A)

[Symposium 86] What is the core of Asian Psychotherapy: The East Asian Academy of Cultural Psychiatry (EAACP) Presents

Moderator: Takahiro A. Kato (Department of Psychiatry, Hokkaido University Graduate School of Medicine),
Chan-Seung Chung (Maum Dream Clinic)

[SY-86]

What is the core of Asian Psychotherapy: The East Asian Academy of Cultural Psychiatry (EAACP) Presents

Takahiro A. Kato¹, Hidehito Niimura², Chan-Seung Chung³, Hao-Wei Wang⁴, Yuri Seki⁶, Laura Orsolini⁵ (1.Hokkaido University(Japan), 2.Taisho University(Japan), 3.Maum Dream Clinic(Korea), 4.National Taiwan University Hospital(Taiwan), 5.Polytechnic University of Marche(Italy), 6.kubota.psychological Inc.(Japan))

[SY-86-01]

Asian Psychotherapy and Buddhism: Morita Therapy, Naikan Therapy, and Psychoanalysis in Japanese Practice

*Hidehito Niimura^{1,2} (1.Department of Clinical Psychology, Faculty of Clinical Psychology, Taisho University(Japan), 2.Department of Neuropsychiatry, Keio University School of Medicine(Japan))

[SY-86-02]

Disasters and Archetypes: An Analytical Psychological Perspective in Korean Culture

*Chan-Seung Chung^{1,2} (1.Korean Neuropsychiatric Association(Korea), 2.Maum Dream Clinic (Seoul, Korea)(Korea))

[SY-86-03]

Resilience or Learned Helplessness? Or Any Others? About the Threat of War from China and the Psych of the Taiwanese People

*Hao Wei Wang^{2,1} (1.Shih Chien University(Taiwan), 2.Taiwan Institute of Psychotherapy (Taiwan))

[SY-86-04]

How can Group Analysis be survived in Japan ?

*Yuri Seki (Kubota.Psychological Inc.())

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キーワード : psychotherapy、Morita therapy、psychoanalysis

We will discuss what is the core of Asian Psychotherapy based on the East Asian Academy of Cultural Psychiatry (EAACP).

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キーワード : psychotherapy、Morita therapy、psychoanalysis、Naikan Therapy

Morita therapy (MT) and Naikan therapy (NT) originated in Japan. Buddhism is the core of these therapies.

MT, founded in 1919 by Shoma Morita, is a treatment for neurosis that emphasizes client spontaneity in a home-like environment to promote experiential understanding. MT helps neurotic patients break free from psychological captivity and cultivates an attitude of "*arugamama*"—mental fluency. Morita drew on Zen language to explain his treatment theory and often referenced Shinran, the founder of Shin Buddhism.

The Naikan method was founded in 1941 by Ishin Yoshimoto after he attained enlightenment through the Shin Buddhism practice of "*misirabe*"—self-reflection. He later refined it into a secular method of self-exploration, its religious and ascetic elements. Psychoanalysis was first practiced in Japan by Heisaku Kosawa. In 1932, Kosawa studied at the Psychoanalytic Society in Vienna and opened a psychoanalysis clinic in Japan. Kosawa's theory of the Ajase complex is rooted in the maternal principle of "forgive and be forgiven, contrasting with the Western paternal principle of "punish and make amends for sin." Kosawa sometimes combined Buddhist prayers with the free association method in his psychoanalysis.

Therefore, Buddhism, especially Zen and Shin Buddhism, influenced MT, NT, and Kosawa's psychoanalysis. However, recently, the influence of Buddhist thought has been eliminated in these psychotherapies by its successors. Morita's successor distanced himself from Zen and emphasized that MT was scientific therapy. Yoshimoto's successors dispelled the religious nature of the Naikan method, and NT was applied as a psychiatric treatment and psychotherapy. In psychoanalysis, the successors eliminated religiosity by criticizing Kosawa's therapy.

Consequently, these de-religious actions may have changed the nature of the recovery brought about by these psychotherapies and may have weakened their treatment of the theme of death.

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[SY-86-02] Disasters and Archetypes: An Analytical Psychological Perspective in Korean Culture

*Chan-Seung Chung^{1,2} (1.Korean Neuropsychiatric Association(Korea), 2.Maum Dream Clinic (Seoul, Korea)(Korea))

キーワード : Disaster、Pandemic、COVID-19、Archetype、Analytical Psychology

This presentation explores the symbolic dimensions of disaster through the lens of analytical psychology, focusing on archetypal patterns revealed in Korean cultural narratives and clinical experiences during pandemics. Drawing from real-life cases and traditional motifs, I examine how collective crises such as COVID-19 evoke primordial images—the shadow, the mother, the trickster, and the anima—that shape both suffering and the potential for psychological transformation. The first case features a globally renowned singer who, while exiled by the pandemic from her homeland, undergoes emotional and somatic unraveling. Through dream analysis, she reclaims a suppressed maternal identity and begins a healing process that merges bodily excretion and purification as symbolic opposites—a movement reminiscent of alchemical transmutation and Jung's notion of the filius philosophorum. Her personal growth illuminates the role of the archetypal mother and the redemptive power of creative expression. The second case interprets a young woman's sand-smoke dinosaur dream as an encounter with the trickster—an archetypal shadow figure—at the height of the MERS outbreak. This dream serves as an unconscious critique of fear-driven media hysteria and reveals an emerging resilience against collective suggestion and phobia. Traditional Korean rituals such as Sonnimgut and Cheoyongmu are re-examined as symbolic systems for managing epidemic-induced resentment, rage, and psychic imbalance. These rites offer a profound wisdom: to contain shadows, integrate the unconscious, and transform fear into renewal. Ultimately, this presentation argues for a culturally attuned, psyche-centered approach to disaster mental health. Archetypes offer not only diagnostic insight but also pathways to healing. In times of collective crisis, honoring the symbolic dimension can restore balance between the individual and the group, the conscious and the unconscious, the human and the mythic.

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[SY-86-03] Resilience or Learned Helplessness? Or Any Others? About the Threat of War from China and the Psych of the Taiwanese People

*Hao Wei Wang^{2,1} (1.Shih Chien University(Taiwan), 2.Taiwan Institute of Psychotherapy (Taiwan))

キーワード：Resilience、Learned helplessness、Collective shadow、Collective Trauma、Social reconstruction

From 1979 to now, China has continued to increase military pressure on Taiwan. These activities are not only gradually increasing in frequency and severity, but the actual military activities are also getting closer and closer to the islands of Taiwan in terms of geographical location. In such a political situation that is gradually approaching the state of war, how should the psychological statue of 23.4 million people living in Taiwan be understood?

From the perspective of outsiders, Taiwan were listed as the Powder keg of the world. But once these outsiders came to Taiwan, they could not feel any atmosphere of war. However, in front of the threat and intimidation on the verge of war set by China, is the peace shown by the general public in Taiwan a sense of resilience or learned helplessness? In this discussion, I will be more concerned about what kind of changes have happened to Taiwan's collective mentality under such lasting pressure? How did these changes happened and happening? What role does such pressure play in the mental health of the Taiwanese people? The collective unconsciousness of the people of Taiwan, what changes may be progressing?

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[SY-86-04] How can Group Analysis be survived in Japan ?

*Yuri Seki (Kubota.Psychological Inc.())

Group Analysis (GA) is a theory and method of psychoanalytic group psychotherapy founded by S.H. Foulkes (1964) in the UK after WWII. It has more than 90 years' history and has spread in Europe. GA was introduced to Japan in 1970's together with the Therapeutic Community movement. Since then, GA has been practiced in psychiatric institutions. Also, the Japanese Association for Group Psychotherapy (JAGP) has adopted GA for basic training. However, different from psychoanalysis or Jungian psychotherapy, Japanese group psychotherapists have rarely exchanged with the European group analytic society and it seemed that they have developed a unique style.

After studying group therapy in Japan, I was trained in Group Analysis in the UK from 1996 to 2006 and then came back to Japan in 2007. My experience was a double confusion. When I learnt GA in the UK, I felt it was different from what I had been taught in Japan. Then After accomplished my training and came back to Japan, I felt the same: it was different from what I had been taught in the UK.

The practice of any psychotherapy is always influenced by the indigenous culture. Although many styles of psychotherapy originated in the US or Europe has been introduced to other cultural area such as Asia or Africa, they can be transformed by their own cultural norms. In this presentation, I will explore how theory and method of GA were adopted to Japan; what is the transformation from the European GA to the Japanese one and why it happened. This exploration aims to exchange between different culture of practice for further development of European indigenous therapy.

Foulkes, S.H (1964) Therapeuti Group Analysis. Reprinted 1984. London, Karnac .