



# SUSPENSION OF JUDGMENT

## A NON-INVASIVE INSTRUMENT OF THERAPEUTIC RELATIONSHIP

### "Epochè"

Husserl resumed the concept of epochè in his works but it is originally a concept of the Greek skeptic philosophers, who consider it as a suspension of judgment ("the same thing appears differently to different people and therefore it is impossible to know which opinion is correct: therefore our attitude towards things is the complete suspension of judgment").

***Edmund Husserl states "[... In the epochè] the thesis itself remains what it is, so to speak, we put 'out of action', the 'neutralize', we put 'in parentheses'. [...] We can also say the argument is an Erlebnis, but we do not make any use, [...] the thesis is 'out of order' [...] and turns well in the modification 'argument in parentheses', as the judgment turns into 'judgment in parentheses'. "***

***Husserl, assuming that no object can be said to be already completely known and nothing is to be regarded as simple as to be able to say: of course, assumes the concept of epochè as the phenomenological method tool.***

### Psychotherapy

In the therapeutic practice the suspension of judgment of the observer can be proper to the therapist, that detains, among his resources that of transferring it to the person, enabling the latter to learn it and suspend "judgment" from its past experience and "distance themselves" from it. What may happen or may not happen, maybe yes, maybe no.

Possibility is different from the determinism of truth:

**A is A,**

but it is also different from indeterminism:

**A can be at the same time A, B, C, D etc.**

Epochè represents that moment of counseling in which the counselor does not allow his presence to impinge but leaves the counselee free to arrive at their own conclusions for themselves, helping out with questions pertaining to the loganalytic method.

### Exercise for epochè:

Trainees are invited to produce interpretations of a past experience represented by simulation or in a descriptive form. However, these interpretations must not be discernible in the subsequent dialogue with the counselor held by each trainee.

### Exercise scheme during a simulated consulting customer-trainee:

- The trainee listens the experience (Erlebnis) of a customer;
- The trainer invites the trainee to produce all the ideas, opinions, considerations about that experience;
- At this point the trainer invites the trainee to recognize and sort all the judgments that he has thought and, therefore, to "suspend" them;
- The trainee builds the questions to ask the customer in order to promote his internal clarification (Existenzehrellung);
- The trainer invites the trainee, or the customer and the trainee, to assess whether the so elaborate questions include indications that connect to any of the judgments that the trainee should have suspended;
- If so, the trainee is invited to rephrase the question until the application will be completely free from prejudices.

The psychiatrist, especially a young one, is an expert in recent studies, tends to label behaviors, symptoms, attitudes of customers: this is a correct practice if you must express a clinical judgment but it is detrimental for therapeutic dialogue and is often linked more to your self-affirmation than to your relationship with a user: a praiseworthy procedure for a clinical judgement, but frequently damaging for the therapeutic dialog and correlated more to the self-assertiveness than to the relationship.

The psychiatrist whom communicates with the other must be well trained about epoché. Jaspers has dictated the point of the correct professional therapeutic dialogue:

***"I must therefore remain constantly in doubt, and not abandon myself to the certainty, not to base my opinion on a point considered out of the discussion because to me seems to be clear and I judge it true. This kind of private confidence is the form that misleads in the untrue self-affirmation."***