

How has Surrender been written about in psychoanalytic psychotherapy?

A thematic analysis

by

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A dissertation submitted to Auckland University of Technology in partial fulfilment of
the requirements for the degree of Master of Psychotherapy

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2013

Contents

List of Tables.....	4
List of Figures	4
Attestation of Authorship.....	5
Acknowledgements	6
Abstract	7
Structure of Study	8
Chapter One: A Case for Surrender	10
Rationale for Undertaking the Study.....	11
Defining Surrender	11
Writing Style	14
Summary	15
Chapter Two: Design of Study.....	16
The Hermeneutic Position	16
Thematic Analysis	17
Data Exploration and Selection	20
Final Decisions Regarding the Dataset	21
Summary	22
Chapter Three: A Conceptualisation of Surrender.....	24
Summary of the Articles.....	24
The Process of Surrender	30
Summary	31
Chapter Four: Engaging with the Data	32
Working with the Data	32
Faculty Presentation	36
Collating the Data.....	38
The Development of a Metaphor.....	38
The Sorting Process in Practice.....	40
Developing the First Order Themes	41
Summary	44
Chapter Five: Developing Codes and Themes.....	45
A Review of the Code	45
Moving to the Index Cards	48
Second Order Themes	49
The Establishing of the Second Order Themes	51
Third Order Themes	55
Opening to Vulnerability.....	55

Therapeutic Framework	56
Creativity/Needs/Longings.....	56
The Final Stage.....	58
Trust.....	58
Need.....	59
Summary	61
Chapter Six: The Research Findings.....	62
Findings	63
Discussion	64
Surrender and Change	65
The Motivation to Surrender	67
Surrender and Spirituality	69
Limitations of this Study	69
Further Research.....	72
Appendices.....	74
Appendix A: A Summary of the PEP Searches	75
Appendix B: The Selected Articles.....	77
Appendix C: Bins/First Order Themes	79
Appendix D: Master List of Codes	82
References	86

List of Tables

Table 1. A summary of the ten most populated Bins/First Order Themes	46
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List of Figures

Figure 1. My initial conceptualisation of surrender	30
Figure 2. The coding process	35
Figure 3. Reviewing the code	37
Figure 4. The sorting of the code	40
Figure 5. The master document during the process of sorting the code	41
Figure 6. The working document that recorded the allocation of the code.....	42
Figure 7. The master document following sorting.....	43
Figure 8. An index card.....	48
Figure 9. First and Second Order Themes	50
Figure 10. Trust and Need.....	57
Figure 11. A conceptualisation of surrender	60

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), or material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed G Southwell

Graham Southwell

Date 1st July 2013

1 July 2013

Acknowledgements

Thank you to my supervisor, Steve Appel, whose support and encouragement has been unwavering. Thank you also to my fellow supervisees; specifically to Claudia Gross for her assistance in navigating the library databases and to Kiersten Boughen for her contribution to the model of the conceptualisation of surrender. Thanks also to Gudrun Frerichs and Barbara McKenzie-Green for their guidance, to Svea Berling for proofreading my work and Sue Knox for her formatting assistance. It has been quite a journey.

Thank you to my friends and colleagues, in particular to Garjana Kosanke who has very much been a part of the experience. I would also like to acknowledge Emmanuel Ghent, who has contributed so much through his ground-breaking work.

And above all, thank you to my family, my partner Sue and to my two children, Tom and Lucy; I couldn't have done this without you.

Abstract

This dissertation explores how surrender has been written about in psychoanalytic psychotherapy. A thematic analysis of text was carried out, which in this case was of literature, and once a dataset was established through a process of literature review, the articles were subsequently coded and an initial model of surrender was produced. The subsequent thematic analysis revealed themes that collectively described the nature of the phenomenon and which were represented diagrammatically in a revised model of surrender. Surrender is concluded to be a transformative process that occurs within a tension of Trust and Need. Numerous suggestions are offered for future research as well as a critique of the method of study.

Structure of Study

CHAPTER ONE contains an explanation as to my personal interest in the subject and my motivation for undertaking the research. In this chapter I seek to define surrender and note that what is being researched is very much an experience as opposed to a voluntary process or something that one can will or coerce another to do. I also comment upon my decision to write the research in the first person.

CHAPTER TWO contains details of the methodology, a description of thematic analysis as a qualitative research method and an explanation as to how I have modified this method for use with literature. I also describe my process for researching the databases and how I came to select my dataset.

CHAPTER THREE describes what is essentially the first step in any thematic analysis, the process of familiarising oneself with the dataset and beginning to formulate one's initial ideas regarding one's research topic. The chapter contains a brief overview of my selected articles and the overall meaning I was beginning to take from them; it is noted that this was a surface summary as opposed to the in-depth analysis of the thematic analysis itself. The chapter concludes with a diagrammatic illustration of my initial conceptualisation of surrender.

CHAPTER FOUR contains a detailed description of the process of developing a modified thematic analysis. It contains a metaphor developed to assist in the conceptualisation of the initial process of sorting the code as well as an account of the way in which the first order themes were identified.

CHAPTER FIVE sets out the process by which the second and third order themes were identified to include the process of moving to a card based sorting method. It concludes with a diagrammatic representation of the process of surrender and of my key findings.

CHAPTER SIX contains a review of the overall research and includes a discussion of the implications of my findings in terms of existing theories of therapy and implications for clinical work. The chapter ends with a critique of the research and a consideration of areas for further research.

Chapter One: A Case for Surrender

There are many parallels between surrender and the spiritual ideas of connectedness, oneness, being 'in the moment' and enlightenment and it is this fact that drew me to the topic in the first instance, although I did not fully realise this at the start. Since starting this dissertation I have begun working as a psychotherapist at Hospice where I have had direct experience of surrender in terms of my client's relationship with terminal illness, suffering, grief and loss and I have started to notice a connection between the topic, my work at Hospice and my own personal journey of self-discovery.

I had become increasingly aware during the course of my studies of a marked absence of any discussion about the role of spirituality in terms of the psychoanalytic psychotherapy process. At times it felt as though spirituality was being excluded from the treatment process as if it were an irrelevant topic or a subject so esoteric as to fall outside of the bounds of treatment (Pargament, 2007). Furthermore, at Hospice, where the role of spirituality was spoken about, it nevertheless seemed as though the subject was somehow 'off limits' and I had the feeling that I needed to be cautious about raising spiritual matters with medical clinicians, mental health workers and care givers, at least until a sense of rapport had been established and a feeling of trust had been created. That being the case, the motivation for undertaking this research has been a desire to explore the psychoanalytic psychotherapy literature to discover what has been written in terms of one specific touch point between spirituality and psychoanalytic psychotherapy, namely surrender. The objective of this research has been to review what those who are writing about surrender are saying in the context of psychoanalytic psychotherapy.

Rationale for Undertaking the Study

The clinical question “What leads to change in psychotherapy?” is on-going and there are many theories as to what it is that constitutes change. To a certain extent, the modality of the therapy will have a bearing upon these theories, however a common theme among theorists (and modalities) is that it is the alliance between the therapist and client that is critical; the need for a coming together of the therapist and the client, a change of state or attunement in which defences are lowered and in which there is a stepping into the ‘fear of the unknown’ (Wampold, 2001). One way of thinking about this is in terms of surrender.

The first person to write about surrender from a psychoanalytic perspective was Ghent (1990) and it was this paper that first sparked my interest in the topic. I make many references to this paper in this first chapter, however it is important to mention that despite the extensive reference to this one piece of work, there is now a growing body of psychoanalytically orientated literature that talks about surrender and this literature has not previously been reviewed. In this dissertation I set out to examine this literature to find out how analysts/therapists write about the concept and experience of surrender.

Defining Surrender

One of the challenges of conducting a research project into what has been written regarding surrender is that at the heart of the enquiry is a word, but one with conflicting usages. The literature that has been reviewed suggests that what is being explored is a process or an experience. As a word, surrender includes and is closely aligned to this

experience; however the word has a broad range of meanings and as such includes a range of other experiences or actions.

To illustrate:

[Surrender is] an experience of being ‘in the moment’, totally in the present, where past and future, the two tenses that require ‘mind’ in the sense of secondary processes, have receded from consciousness. Its ultimate direction is the discovery of one’s identity, one’s sense of self, one’s sense of wholeness, even one’s sense of unity with other living beings (Ghent, 1990, p. 216).

However the word surrender also includes ideas such as defeat, capitulation and giving up, which are diametrically opposite to this experience. Other words that could also be used to describe the experience of surrender might include vulnerability, liberation, relinquishing, mutuality or detachment, although each of these captures different aspects of the experience. Indeed, whilst many other words are closely aligned to the experience there is no satisfactory English word that adequately encompasses the experience of surrender (Ghent, 1990). To a certain extent the meaning a person gives to the experience of surrender depends very much on personal perspective. From a Western perspective surrender encompasses the idea of capitulation and defeat, the waving of a white flag, whilst from an Eastern perspective, surrender can be thought about in terms of spiritual growth, even enlightenment.

In the context of psychoanalysis, there is, of course, nothing new about the experience of surrender; the wish, or longing to reveal deepest feelings and thoughts to another (and oneself), the intimate relationship between dread and wish: “Patients and their analysts have been regressing towards each other and surrendering to each other since analysis began” (Maroda, 1998, p. 53). What I am exploring in this dissertation

therefore is not the experience of surrender per se, but what is being written about that experience in psychoanalytic literature.

Ghent (1990) points out that for him the experience of surrender is the antithesis of resistance; for him it has a quality of liberation and expansion of the self. Rather than being a term of defeat, he states that the process is imbued with a sense of freedom, expansion and growth and indeed that it can be thought of in terms of a force towards growth. He states that each of us seeks to hide from others our feelings of anxiety, shame, guilt and anger, but that deep down there exists a longing to show ourselves, to 'come clean'. This longing forms part of an even more general longing to be known, to be recognized by others, to truly be in connection. "As to the developmental origins of such longings I would locate them as being rooted in the primacy of object-seeking as a central motivational thrust in humans" (Ghent, 1990, p. 215).

Surrender in the psychoanalytic sense is not something that can be willed, it is not a voluntary process, or something that someone can induce or coerce another to do. It is more akin to the creative process involved in painting, writing poetry or composing a piece of music. To truly surrender - to lower your guard and to step forward into vulnerability, to be seen by another as well as by oneself - is often accompanied by feelings of dread or self-loathing and fears of annihilation or rejection. The experience of surrender is captured powerfully by Rilke in the context of the appreciation of beauty:

"...for beauty's nothing but beginning of terror we're still just able to bear, and why we adore it so is because it serenely disdains to destroy us". (Rilke, as cited in Ghent, 1990, p. 219).

It is a paradox that our deepest dread is at the same time inseparable from our ultimate longing, the longing to let go, to open up, to be healed. In this connection, Ghent (1990) noted that there are other concepts that masquerade as surrender in the therapeutic space, specifically submission which can look very much like surrender but which involves losing oneself to the power of another in reverence, admiration and even fear. He terms this ‘false surrender’ and he regards this as a desire to achieve the benefits that come with true surrender without fully letting go or surrendering to the process itself. Indeed, the main hypothesis of Ghent’s (1990) paper is that it is the passionate longing to surrender that comes into play in at least some instances of masochism. Submission and masochism can therefore be thought of as an attempt to achieve the appearance and trappings of surrender whilst avoiding embracing the authentic experience.

Writing Style

As surrender is something that is both personal and intimate, I have made the choice to write this dissertation in the first person, departing from the time honoured tradition of writing dissertations in the third person. In making this decision, I also took direction from Carter (2008), whose paper “Examining the doctoral thesis: a discussion” notes that all interviewed examiners across campus, including scientists and engineers, agreed that when it came to marking a thesis their preference was for the paper to be written in the first person pronoun and active voice, and from the words of Wolcott (2001, p. 21), who states that for reporting qualitative research, the first person “should be the rule rather than the exception”.

Summary

Having now introduced the research topic and set out my objectives and motivation for wanting to explore the psychoanalytic writings to discover what was being written about in terms of the experience of surrender, in the next chapter I will be focusing primarily on my methodology. The chapter includes a detailed description of the research method adopted, namely thematic analysis and how this has been adapted for working with literature as opposed to working with transcripts of interviews, the intention for which thematic analysis was originally designed. I will also set out the steps that I will be following in conducting the thematic analysis, which essentially forms the roadmap for this research. Lastly, the chapter contains a description of how I researched databases and my decisions and rationale regarding the selection of the dataset.

Chapter Two: Design of Study

The research is qualitative and is located within the interpretive paradigm, which by definition assumes that there is not a single absolute truth (Willis, 2007).

Interpretivism seeks to get back to “the things themselves” (Husserl, cited in Grant & Giddings, 2002, p. 16). It sets out to gain a perspective of what it is to be human, what meaning people attach to their lives, and seeks to do so from a person’s theoretical perspective.

The Hermeneutic Position

My approach is hermeneutic in that I set out to gain an in-depth engagement with text, in this case literature, and have done so through adopting a modified method of thematic analysis. The hermeneutic position has its origins in Greek mythology (Palmer, 2002). Hermes was the messenger of the gods, carrying missives between the gods and humanity, bridging both the physical divide between the divine and human beings, but also the ontological gap between the two worlds. It is a bridging of the gap between what is visible and the invisible, between dreams and waking and the unconscious and the conscious.

In Cock’s view (1989), the interpretive approach is a hermeneutic process in that the interpretation of texts reveals something about the social context in which they were formed, but, more importantly, it provides the reader with a means to share the experiences of the author. My approach acknowledges that the articles being considered can be expected to be diverse and the writers to be coming from differing theoretical perspectives, albeit within the psychoanalytic position, and accordingly I am seeking to

gain a thorough understanding of the emotional and conceptual considerations contained therein.

Donna Orange (2011), writing about hermeneutics, makes the point that understanding, whether of text or of people, is hard work, is always work in progress and that misunderstanding occurs as a matter of course. Understanding must be willed and sought at every point, so that knowing gradually becomes disengaged from the search for certainty.

Nothing which is to be explicated can be understood all at once, but ...it is only each reading which makes us capable of better understanding by enriching that previous knowledge. Only in relation to that which is insignificant are we happy with what has been understood all at once. (Schleiermacher & Bowie, 1998, as cited in Orange, 2011, p. 10).

Thematic analysis is a way of researching which enables close engagement with the text in the first instance, and systematic stepping away from it, so that the underlying meaning can start to emerge.

Thematic Analysis

Thematic analysis has been described as “a foundational method for qualitative analysis” (Braun & Clarke, 2006, p. 78). It was developed as a method of qualitative research that provides a means of interpreting data (text) in a rigorous and conscientious manner (Fertuck, 2007) to allow searching for emerging themes as opposed to distilling them, and involves “careful reading and re-reading of the data” (Rice & Ezzy, as cited in Fereday & Muir-Cochrane, 2006, p. 81).

According to Braun & Clarke, thematic analysis is a five step process:

STEP ONE involves familiarizing oneself with the data, to include reading and re-reading the data and noting down of initial ideas.

STEP TWO is a process of coding interesting features of the data in a systematic fashion across the entire dataset, and collating data relevant to each code.

STEP THREE is the searching for themes. This includes collating the codes into potential themes and gathering all data relevant to each potential theme.

STEP FOUR is the process of reviewing the themes, checking if the themes work in relation to the coded extracts and the entire dataset and generating a 'thematic map' of the analysis.

STEP FIVE is the defining and naming themes, including generating clear definitions and names for each theme.

Thematic analysis has been selected in preference to a literature review since the idea of surrender as something that occurs at the point of shift or change seemed to be a new and developing area of enquiry and the dataset appeared to be relatively narrow, and disconnected. Thematic analysis is very different to a literature review, providing a unique method of engaging with text so that overall themes and concepts can start to emerge. As a qualitative research method, thematic analysis is highly suited to psychotherapy which by definition is a subjective process and does not readily lend itself to quantitative study (Morrow, 2007).

A thematic analysis of literature is a departure from the original conceptualisation of thematic analysis in that it is not a review of transcripts of interviews but an analysis of text, in this case articles. However in designing my research method, I have sought to develop a method of reading the text looking for meaning units, which are then coded and sorted to discover underlying themes. At each step my process has been reviewed and critiqued by my supervisor and compared to the way of conducting a thematic analysis outlined by Braun and Clark (2006).

Finally, I am mindful of the fact that research is not carried out in an epistemological vacuum. The hermeneutic approach is not simply a case of reading the material, it relates to the way material is integrated into understanding. Hermes had the capacity to listen to a message, to understand it and then to pass it on to others. It is acknowledged that my own subjectivity and personal interest in the subject of spirituality, including my work at Hospice, is going to impact upon my findings and yet that this is entirely consistent with my research paradigm. Another researcher, presented with the same dataset, is most likely to come up with a different sense of the topic and different findings, however one of my concerns has been that research should not simply become a process of seeking themes that meet my pre-conceptions. In this regard, the systematic approach of thematic analysis to include the successive steps away from the texts, the transparent nature of each step and the measures I have taken at critical stages to reduce my impact on the research, combined with the nature of group supervision and my accountability to my colleagues have all contributed to ensuring that this is a valid research project.

Data Exploration and Selection

One of the initial challenges was to find a way to contain the study and to give the research some boundaries. A feature of thematic analysis is the goal to engage with the selected texts at a deep level and not necessarily to cast the net as wide as typically done in a systematic literature review which attempts to identify every piece of relevant literature there is on a given topic. A key challenge therefore was to ensure that the dataset was small enough to allow for detailed engagement and yet was sufficiently rich to adequately reflect the topic and warrant a thorough review (Braun & Clarke, 2006). The remainder of this chapter addresses how I set out to achieve this objective and records my final decisions regarding the selection of the dataset.

As the research question relates to psychoanalytic literature, the initial searches were conducted in Psychoanalytic Electronic Publishing (PEP), an electronic full text database of the premier psychoanalytic journals from 1920. A search of the database for articles containing the word '*surrender*' in the body of the article returned a total of 3,181 results. When the search was refined through the introduction of a second primary search term within the same paragraph (e.g. '*surrender*' and '*vulnerability*'), the results tended to yield a more useful number of articles, typically in the range of 10-50 articles depending upon the combination. As part of the process I conducted a brief review of the abstracts identified in this and subsequent searches, to start to get a sense of what was being written in terms of surrender. In view of the fact that what is being explored is an experience and no single word adequately captures this experience, I sought to find other words that might capture the experience, replacing the word '*surrender*' with '*vulnerability*' and trying a selection of second primary search terms. To further extend the net, the searches were subsequently widened through the introduction of a broader

second search word; *'dialectic, reverie, transference and countertransference etc'*. A final search, this time looking for articles that included the word *'surrender'* in the title, produced sixteen articles. This was a much more manageable result in terms of a potential dataset and based upon my reading up to this point, I felt that these were a fair representation of the overall dataset. A summary of the database searches conducted in PEP and the results are attached (Appendix A). However before making any final decisions in this regard I decided I would look outside of PEP as a means of ensuring I had not missed any psychoanalytically oriented articles that might be contained in another database.

Final Decisions Regarding the Dataset

I decided to repeat the title and article search for use of the word *'surrender'* in psycINFO, a psychology database that includes journal articles, books, book chapters, technical reports and dissertations. This yielded a smaller (but still unhelpfully large) number of articles for a keyword search for *'surrender'* in the body of the article (776). When the search was limited to those that used *surrender* in the title, the number was more extensive than the PEP searches and yielded eighty-four results, which I decided I would review as a potential source of relevant additional articles.

What I found was that the psycINFO articles were oriented more towards psychology and a systems-based approach to health with a heavy weighting (37%) towards alcoholism and religion and did not necessarily bring anything additional to my dataset. Many of the articles were excluded outright and not read as they talked about *surrender* in the context of war, law and order, surrendering children for adoption etc. There were only seven articles that had not been found in PEP that related directly to

psychoanalytic psychotherapy and these included articles on dance as well as yoga and music therapy which was outside of my scope of enquiry. Of the sixteen articles identified in PEP, ten were also identified in psycINFO which suggested a good degree of consistency between the two databases and gave me comfort that restricting my dataset to articles sourced from PEP was not going to impact in a negative way on the research and that my dataset was sufficiently wide.

As a result of my literature review I concluded that the psychoanalytic literature pertaining to surrender is sparse and disconnected. In essence, it can be divided into four categories of discussion; those talking about surrender in political, military, spiritual and psychological terms (Moze, 2009). I was satisfied that the sixteen articles I had identified through searching for articles with surrender in the title were a fair representation of the overall landscape of the topic insofar as it related to my research question. However I decided that in order to fully capture the broad range of subjects that were being written about, I would extend this to twenty-two articles through a modified 'snowballing' exercise (Davidson & Tolich, 2003), namely expanding the dataset through the reference sections of search articles and the use of citation tools. The references include the articles that make up the dataset, however a list of my original sixteen articles and the six that were subsequently added is also listed separately (Appendix B).

Summary

In this chapter I have described my methodology and method of working and set out details regarding the various database searches I conducted as the first stage of this dissertation. I have also described my initial review of the overall body of literature

pertaining to surrender and my decision making process regarding the final selection of the dataset. It will be noted that I decided to stay with my original research proposal, restricting the searches to psychoanalytically oriented literature and also to exclude transpersonal psychology and transpersonal psychotherapy literature which often contains reference to surrender as a spiritual process. Furthermore, I decided to exclude surrender as a primary spiritual or religious concept. I made these decisions as a result of my need to contain the research and to allow an in-depth analysis, however in excluding them it felt that something was being left out.

In the next chapter I begin the first step in the process of conducting a thematic analysis, namely the reading and re-reading of the data and beginning to formulate my initial ideas around the subject. The chapter includes a review of the selected literature and sets out some of the main themes that I was starting to notice, specifically the link between surrender and grieving, transformation and change, the prevalence of paradox in the writings and my thoughts about cultural considerations.

Chapter Three: A Conceptualisation of Surrender

Braun and Clarke (2006) posit that the first step in thematic analysis is that of familiarising oneself with the data, including the noting of initial ideas. Accordingly, this chapter contains a description of this initial step, namely my reading and re-reading of each article, an active process that included both detailed note taking and summarising each article but also on the second read, and with a growing understanding of the overall ‘flavour’ of each article, the making of a second set of notes in which I set out to capture the underlying ‘essence’ of each article in as much as it relates to the experience of surrender.

Summary of the Articles

What follows is a brief overview of the articles and the meaning that I was giving to them. It is a surface summary as opposed to the in-depth analysis of the thematic analysis itself which follows in the next chapter:

Surrender and Grieving. In view of the diverse and complex nature of the topic, I was drawn to the detailed focus in the articles by Daernert (2008) and Kavalier-Adler, (2007, 2010) to the role of surrender in the grieving process and in particular to the developmental growth that can result when there is connection with the deepest emotional states through a process of surrender. Kavalier-Adler seeks to integrate key aspects of both British and American object relations theory in her work, which she calls “developmental mourning”. Daernert’s article also discusses the grieving process, in this case in relation to the deeply emotional nature of working with a dying patient. She also raises the issue of therapeutic boundaries and how these will often be relaxed

when working with a terminally ill patient, partly as a result of the physical needs of the client but also as a result of the intense emotional connection between the terminally ill client and the therapist and the transformative effect of the work upon both parties. In view of my own experience of working with the terminally ill, this was of particular interest to me and something to which I could relate personally.

Creative Surrender. With the experience of surrender having many similarities to the creative process, whereby boundaries are softened and perception is relaxed, a number of articles spoke about surrender in terms of feelings of annihilation, dying and oneness (e.g. Benjamin, 2004; Daehnert, 2008; Ehrenzweig, 1957; Sklarew, 2007 etc.). It was only Ehrenzweig (1957) who wrote entirely from this perspective however, and as the article was essentially a review of Joanna Fields' (a pseudonym of Marion Milner) book "An Experiment in Leisure"(1937), I decided to include this book in the dataset to see what it was that had been said that elicited the review. For Field (1937), surrender involves the allowing of unconscious images to surface through a deliberate act of letting go; it is a process of trust, wonder and curiosity. She states that moving into an inner spaceless self allows images from the past, from myth or perhaps from fairy tales, to spontaneously emerge, often inexplicably attached to personal life, resulting in new insight and perceptual shifts, illuminating recurring patterns in life that were previously unobserved. The process is described as paradoxical in that it is a case of discovering something by letting go, of waiting leisurely and without expectation, learning to trust, and it is counter intuitive in that it opposes logical thought which seeks advancement through finding solutions to problems. Field regarded imagery as deriving significance not from conscious meaning but from ramifications in the unconscious and surrender as a way of overcoming the rigidity of surface functioning perception.

Similarly, for Ehrenzweig (1957), creative sterility results from ego rigidity impeding the free flow of mental imagery. He discusses perception in terms of a series of dream-like tachistoscopic moments in which forgotten dream-like hallucinations are allowed to surface, only to be repressed as the articulate rational image emerges into consciousness, such that the individual does not become aware that the process is taking place.

The link between surrender and creativity was also explored in an article which was essentially a review of the film “Bertolucci’s Besieged” by Sklarew (2007). This article includes a discussion on Anna Freud’s views on altruism and altruistic surrender, as well as the idea that there is “no love, there is only proof of love.” In an interesting take on masochism, Sklarew states that extreme self-sacrifice is a form of self-depreciation and humility whereas with normal altruism, the autonomous wishes of a loved one are respected and joy is to be found in enhancing another’s pleasure or success.

Surrender and Paradox. The issue of paradox appears throughout many of the articles, however it is explored in most detail by Saffran (2006a, 2006b) and Weber (2006), who talk about surrender in terms of middle ground or non-duality, a Buddhist perspective far removed from the natural human tendency to seek to categorise things into polar opposites (e.g. good v bad etc.). For these two writers, surrender is essentially a process of acceptance, of letting go of judgement and attachment to outcome. For them it is the acceptance of paradox that is central to the process of surrender. They state that as a way of being, the position allows a person to be fully open to a situation and able to appreciate things for what they are as opposed to as someone feels things should be. The position allows space for something new to emerge; it is a place free of

narcissism and attachment to our images of ourselves, where a person can be playful, surprised, spontaneous, authentic and free to connect with others and oneself with acceptance and humility. Both authors also write about suffering, which they state is the result of seeking to resist or avoid something, or seeking to have things a certain way and that it is the inability to change something or seeking to resist 'what is' that can give rise to some forms of suffering. It was only the article by Saffran (2006a) that was identified through PEP, however as it was one of a series of three articles I decided to include all three of them as they were inter-related. That said, I came close to excluding them in the first instance, as they were coming from a Buddhist perspective, however I decided that to not include them would be reductionist, as the articles were essentially psychoanalytically oriented.

Surrender and Transfiguration. Many of the articles spoke about surrender in terms of transfiguration or radical change, often with a strong hint of spirituality although this was almost never explicit. The topic of transfiguration was most prevalent in the article by Ghent (1990) as well as in his subsequent article on Need, Paradox and Surrender (Ghent, 2001), written in response to an article by Phillips (2001). These articles collectively contain detailed discussions of surrender as well as need and neediness – something Phillips describes as the Ariadne's thread throughout Ghent's work (Ghent, 2001).

Originally I considered excluding an article on surrender and transformation (Shatan, 1977) as it concerned the training of marines and as such seemed to fall within the exclusion category of military surrender. However upon reflection I decided to include it as it dealt with the issue of "breaking in" of marines through psychological means in order to train them to become battle-ready soldiers. The article did not fit with

my original thinking about surrender nor my ideas of submission and was something of a grey area for me in that whilst I could see that in some instances the experience of military training might be regarded as transformative in that it could broaden and deepen a person's character, a lot depended upon one's positioning around the subject as to whether this was a true expansion of the self since it seemed to cause issues in other areas (e.g. a reduced capacity to be able to express/feel vulnerability and love).

Seduction, Surrender and Transformation. There was much discussion about the relationship between the client and the therapist in terms of disclosure, mutuality and the so-called "two person" approach, which I understand to refer to the intersubjective relationship between the therapist and the client, and a style of therapy that seeks to explore what is co-created in the therapy as opposed to seeking to position a client's patterns of behaviour entirely within a developmental context. The searches identified reviews of Maroda's (1998) book by Pizer (2000), Krimendahl, (2000) and Sheppard (1999). I decided to include Maroda's book "Seduction, Surrender and Transformation: Emotional Engagement in the Analytic Process" in the dataset as it seemed important to source the original material. I did have some concerns about including all three articles as I was worried that to do so might skew the data, however my reason for doing so was that they were short, they were written by psychoanalysts and they also offered a different perspective on surrender – Pizer in particular wrote a scathing review of Maroda's book. I also include in this section the article "Beyond Doer and Done to: An intersubjective view of thirdness" by Benjamin (2004), which seeks to explore the intersubjective relationship between therapist and client and the necessity of the analyst surrendering to a process that is often outside of their control and understanding – aligning and accommodating themselves to the other.

The final two articles I include in this section are Knight's (2007) article entitled "The Analyst's Emotional Surrender" which discussed the importance of mutuality and in particular the emotional surrender by the analyst and the importance of the analyst showing emotion, being seen as less than perfect, all knowing and not appearing emotionally detached. Khan's (1972) article "Dread of surrender to resourceless dependence in the analytic situation" was older but contained some useful thoughts on surrender, paradox and need, as well as comments on the work of Field (1937) with regard to regression.

Surrender and Cultural Factors. The dataset as a whole contained little information regarding cultural factors in terms of surrender and nothing from a New Zealand/Maori perspective. The article by LaMothe (2003) talked about the cultural constructions of pride in terms of refusal to surrender to another and a resulting collapse of dialectical tension or potential space. The article by Miehl (2011) included an extensive clinical vignette of surrender in the work with an inter-racial couple in which differences of race, gender, class and religion were prevalent. The article explored the concept that the ability to surrender to a partner is a developmental achievement, particularly in cases in which there has been conflict or earlier familial interactions that were emotionally laden or traumatic. It states that surrender can lead to an experience of healing that alters object relational capacities, enhances intimacy between the partners as well as deepening self-awareness and that the ability to be vulnerable with your partner contributes to a strengthening of basic trust that leads to the potential for change in a person's internal world.

The Process of Surrender

As a result of my initial reading of the articles, I was starting to think of surrender as a process in which there is a move from a state of resisting something (e.g. therapy, illness, impending death etc.), to a position of acceptance and then into a place or state where surrender might take place. I was also noting that in addition to a full surrender, that what might take place instead was something that looked like surrender, but was actually closer to resignation. Finally, I was starting to think of surrender not as a ‘one off’ event, but in the words of Kavalier-Adler, as a series of “pivotal moments of surrender”, in which successive acts of surrender lead to the bringing to the surface of consciousness progressively deeper buried issues, where they can be examined and re-packed as part of the process of change (Kavalier-Adler, 2007). This is set out below (Figure 1).

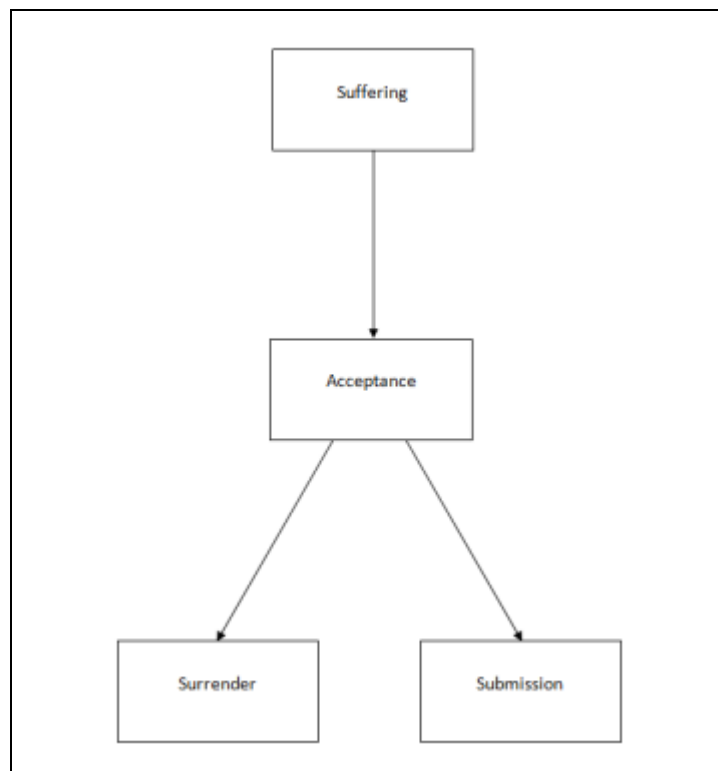


Figure 1. My initial conceptualisation of surrender

This conceptualisation (Figure 1) allows for a distinction between true surrender and submission, which was being described in terms of a look-alike to surrender; something that sought to capture the benefits of surrender without enduring the full ‘risk’ of truly surrendering. Ghent (1990) has written about this in terms of masochism; however the article by Shatan (1977) suggests that this might also include a form of defence to an intolerable situation (or trauma). It seems that acceptance might be a key factor in any change resulting from an experience of surrender, but that it is the degree to which someone is willing (or able) to fully embrace their situation as opposed to resisting or to resigned acceptance, that might determine the extent of the benefits that might follow.

Summary

In this chapter I set out to describe a brief overview of the main themes of each article making up the dataset. I also set out my initial attempt at conceptualising the experience of surrender, based upon my detailed reading of the dataset and also my own experience of surrender through working at Hospice.

What follows in the next chapter is an account of my second step in the process of thematic analysis, that of engaging with the literature. The chapter starts with details of the method of working developed in order to conduct a thematic analysis of literature, and includes specifics of the coding and sorting process and how, through establishing my codes, the first order themes were identified.

Chapter Four: Engaging with the Data

This chapter is dedicated to a description of what Braun and Clarke (2006) describe as the second step in the process of thematic analysis, the generating and collating of code and sorting the data in a systematic fashion. It is a detailed account of how I sought to contain the huge amount of data generated through thematic analysis and how, in an attempt to manage the process, I conceptualised what I was doing in terms of a metaphor. I imagined that rather than sorting code that I was working with physical items, placing each item into an appropriate container or storage bins by virtue of their similarity to other items. The system of sorting was recursive but was also found to be a dynamic process in that items were placed into bins in the first instance because I felt that they were connected to items already in a bin, but in practice that the content of each bin need to be reviewed on an ‘on-going’ basis and with the creation of each new bin that I needed to consider moving and/or duplicating an item and placing it in more than one bin.

Working with the Data

I had now read the entire dataset on two occasions and two sets of notes for each article had been generated, firstly a summary of the text and secondly a summary of the underlying themes. Despite the extensive nature of these notes, I now returned to the original articles, writing code, namely words that captured the qualitative richness of the meaning (Boyatzis, 1998), directly onto the printed articles. However I quickly discovered that this was not suited to my way of working and seemed to lack rigour; it had an ad-hoc feel to it and the articles quickly started to look messy. Additionally it was not easy to edit a code once I had written it onto the article and overall it seemed

lacking as a way to develop codes and ideas. I wanted to find a way of working in which I could separate the text from the articles, which would allow me to move freely between the articles and the text and which would allow me to code the text and to subsequently review my code as themes emerged. In this connection I started to familiarise myself with an electronic database (Evernote), and I also experimented with the use of card indexes to record the data, however in the end I decided that I would develop my own method of working.

In Microsoft Word, I created a five column table, hereafter referred to as the ‘master document’ and printed a fresh set of articles. In what was to be the third full reading of the articles, ‘meaning units’ were identified—namely interesting features of the data. For each meaning unit, the relevant words were underlined in the article, thus anchoring the meaning unit within the article and I lifted the text out of the article and placed it in the master document. In some instances a meaning unit had more than one thread of meaning, in which case I copied it, one line in the table for each thread, underlining the actual words in the meaning unit that were felt to be significant and using brackets to record any changes I made to the meaning unit in order to highlight/emphasise meaning.

In the second column of the master document I recorded the code, a word or words that captured the essence of the meaning unit. In the third column was placed a number (#1-22) which noted from which of the 22 articles the line of text originated. In the next column I recorded the page of the article. The last column was left blank.

By now I had a good overall sense of how each meaning unit should be coded, although it is clear that the coding process itself is open to interpretation. For example,

the first line of the first article (Daehnert, 2008) related to working with a dying client. The article started with a request from the client for the therapist to keep her emotionally alive until the time of her death. I coded this as “Need,” meaning that the client was referring to a deep emotional need: to be taken care of, to be nurtured, for the therapist to stay in connection with her. However it could perhaps have been a request that the therapist should not let her shut down emotionally, and is an example of the subjective nature of thematic analysis.

What follows is an illustration of the actual process of coding I developed, and the way in which I sorted the first few lines of the first article (Figure 2). This example is subsequently tracked throughout the rest of this chapter in order to illustrate what actually took place.

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Daehnert, C. (2008). Crossing Over: A Story of Surrender and Transformation*. Contemp. Psychoanal., 44:199-218.

CONTEMPORARY PSYCHOANALYSIS

(2008). Contemporary Psychoanalysis, 44:199-218

Crossing Over: A Story of Surrender and Transformation*
Christal Daehnert, Ph.D., Psy.D. ©

"Your job is to keep me emotionally alive until I die." These were the words spoken to me by my analytic patient of seven years, after having been diagnosed with inoperable metastatic breast cancer. As she approached death, the emotional intensity of our encounter became the most passionate, and almost exclusive, pursuit of my patient's life. We began to see her death as an opportunity for further integration and transformation. In this paper, I attempt to describe the process by which we expanded the boundaries of our relationship to create a rhythm of being together that carried her into death. Influenced by Thomas Ogden's description of the "art of mourning" and Michael Eigen's vivid image of "crossing over," I describe the experience that I lived, and the process by which I have made the journey back from my immersion in death and loss.

"For the sake of a single poem, you must see many cities, many people and Things ... And it is not yet enough to have memories. You must be able to forget them when they are many, and you must have the immense patience to wait until they return. For the memories themselves are not important. Only when they have changed into our very blood, into glance and gesture, and are nameless, no longer to be distinguished from ourselves—only then can it happen that in some very rare hour the first word of a poem arises in their midst and goes forth from them."

Meaning Unit	Code	Doc.	Pg
"Your job is to <u>keep me emotionally alive until I die.</u> "	Need.	#1	1
The <u>emotional intensity</u> of our encounter became (the most) <u>passionate.</u>	Death and intimacy	#1	1
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation.</u>	Death as an opportunity for growth.	#1	1
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation.</u>	Death as an opportunity for intimacy.	#1	1

Figure 2. The coding process

I demonstrate in Figure 2 the process by which meaning units were identified, anchored in the text by underlining the words that made up each meaning unit and then 'lifted out' of the original document and placed in the first column of the master document where it could be coded. It will be noted that for each line in the master document, the article and page number of each meaning unit was recorded, thus ensuring that it was possible to locate the original text at a later date.

It was necessary from the onset to decide what I regarded as relevant in terms of identifying meaning units. The most relevant data with regard to the topic of surrender

was text that referred to what was actually taking place between the client and the therapist (e.g. the client's request that the therapist keep her emotionally alive until she died) and so I set out to capture all clinical work and in an experience-near way as possible. I also coded the general discussions about case material but decided to exclude existing theory as well as theoretical interpretations by the authors of their own work as this is not part of the experience of surrender and therefore not part of my inclusion criteria for this research. With regard to the two books, I coded only those sections/chapters that related to surrender. One of the benefits of this method of working is that it gave me an opportunity to review my work in an on-going way, to reconsider meaning units and add more if necessary, to revise my code as themes developed/emerged and from time to time to review the entire article, thus minimising the impact of tiredness (boredom).

Whilst my intention was not to code theory, I noticed that all but two of the articles and one of the books (excluding the book reviews and articles written in direct response to an earlier article) made extensive reference to the work of Winnicott; specifically to his ideas of object relating and object usage (Winnicott, 1969, 1971), concepts that had formed the mainstay of Ghent's 1990 article, as well as true self /false self and intermediate space (Winnicott, 1958, 1965, 1971). I decided to maintain my previous position of not coding theory but wondered about the significance of the fact that so many of the authors were writing about surrender in developmental terms.

Faculty Presentation

At the scheduled mid-year review, I presented my methodology, method of working and initial findings to the faculty. I had finished the initial coding, the master

document had 2,007 lines of meaning units/code and part of the feedback was concern regarding the sheer volume of data. Whilst the typical number of interviews in a thematic analysis might be around ten, I had in effect twenty-two interviews and most of these were very full. There were also some contrasting views expressed with regard to the coding process itself. I had coded each meaning unit based upon the understanding I was bringing to what was being described and within the context of having by now a good degree of familiarisation with the individual articles. However, the comment was made that the move from the text to the code was “too much too soon” and that it would be good to capture the thinking around the coding of meaning units in some way. For example, with regard to the first code “Need”, the point was made that someone else might regard this as “a request not to be abandoned”, “a fear of dying” etc. That being the case, after the presentation I returned to the master document and reviewed each code, seeking to code as closely as possible to the original text. For example, “Need” was replaced with “Keep me emotionally alive” and “Intimacy” with “Death and Intimacy”, seeking to capture the fact that one of the issues the article was addressing was that heightened levels of intimacy exist between a therapist and a terminally ill client.

"Your job is to <u>keep me emotionally alive</u> until I die."	Need. <i>Keep me emotionally alive</i>	#1	1	
The <u>emotional intensity</u> of our encounter became (the most) <u>passionate</u> .	Death and intimacy.	#1	1	
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation</u> .	Death as an opportunity for growth.	#1	1	
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation</u> .	Death as an opportunity for intimacy.	#1	1	
...by which we <u>expanded the boundaries</u> of our relationship...	Intimacy. <i>Death & intimacy</i>	#1	1	

Figure 3. Reviewing the code

The above table (Figure 3) is an excerpt from the master document and shows the process by which I revised my original codes. Having now completed the coding of the dataset, my next step was to collate the data relevant to each code.

Collating the Data

In view of the level of discussion that had taken place, both within supervision and with other colleagues regarding the benefits of a card index system for sorting data, I considered cutting up each line of the master document and physically attaching each meaning unit/code to index cards; however with over 2,000 lines of code this seemed unworkable. I experimented with sorting the word document alphabetically by reference to the second column in the document (the code). However, this did not really achieve the desired result in that it did not significantly reduce the number of codes. In the end I came up with a manual/electronic system I thought might work, although as will be seen, once I got underway it became necessary to significantly modify the process.

The Development of a Metaphor

In order to assist me to visualise what it was that I was about to attempt and to finalise my method of working, I imagined the 2,007 lines of meaning units/code as items, perhaps the full and varied range of items in a supermarket and that these items were being packed up for transportation to another supermarket. The sorting process therefore became one of placing similar items into containers or storage bins ready to be placed into larger boxes and then crated for shipment. In the first instance, I imagined that I had an unlimited number of bins, and that each was unnamed. I further imagined that attached to each bin was an electronic screen which automatically captured and displayed the contents of each bin, not a comprehensive list but the overall 'essence' or

‘flavour’ of the contents. The screens were blank in the first instance, but changed automatically as items were added or removed.

Working with the metaphor of the storage bins, in effect each item (meaning unit/code) would be offered up against the automatic display screen and if it was felt to be a good fit with the existing contents of a bin, the item would be placed in the bin. If an item was felt to belong in more than one bin a duplicate would be found and each item placed into the corresponding bin(s). If an item was not felt to fit into any of the existing bins, a new bin would be started.

The following flow chart (Figure 4) illustrates the process by which the code was to be sorted and helped to identify a critical step in the process, namely that with the creation of each new bin, it became necessary to review the contents of all the previously sorted items as an item might now be a better fit with the contents of the new bin.

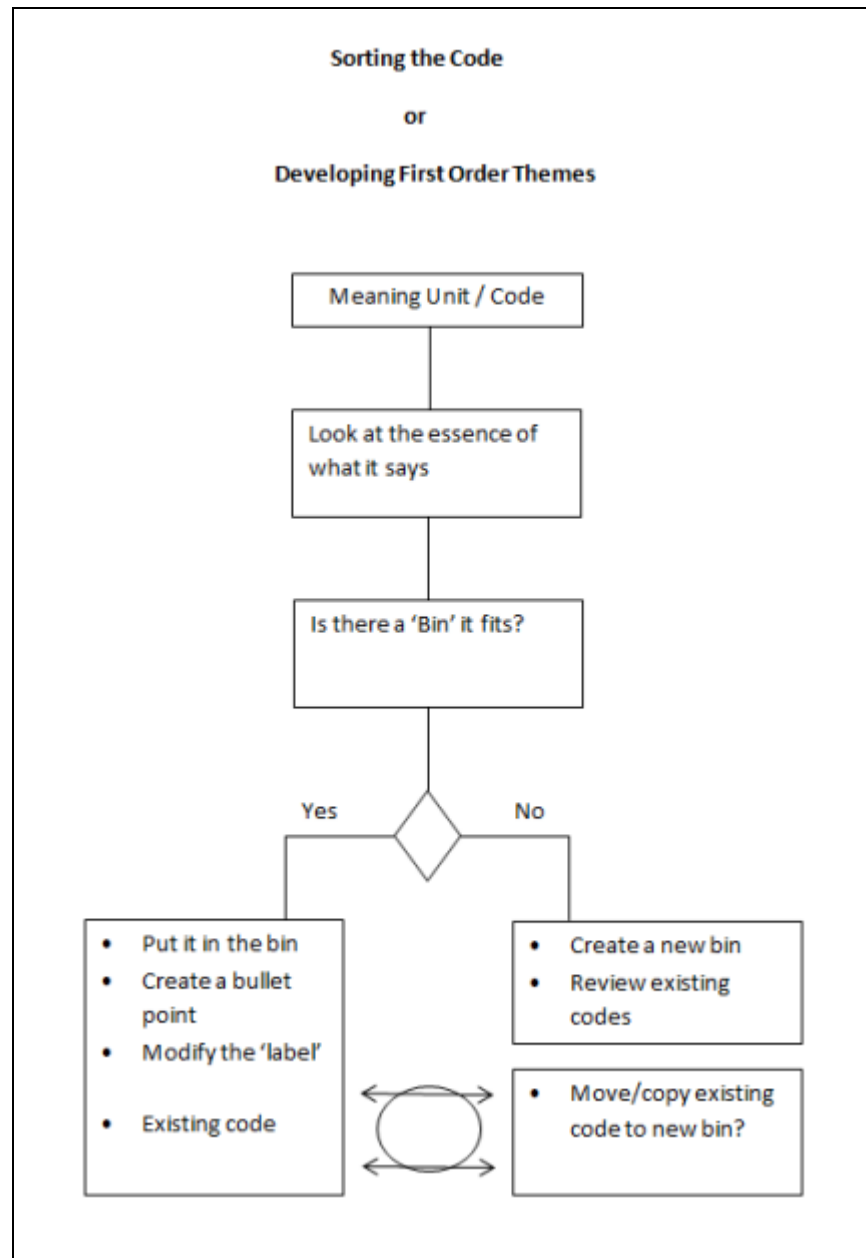


Figure 4. The sorting of the code

The Sorting Process in Practice

Having conceptualised the process by way of a metaphor, the way that the code was sorted in practice was by creating a second Word document, hereafter referred to as the ‘sorting document’. The method of sorting the code in practice was a two-step process. The first step was to decide which bin the meaning unit/code should go into. Having made the selection, it was necessary to record the decision which was done by

placing a number that corresponded to the bin in the final column of the master document (Figure 5).

"Your job is to <u>keep me emotionally alive</u> until I die."	Need. <i>Keep me emotionally alive</i>	#1	1	1
The <u>emotional intensity</u> of our encounter became (the most) <u>passionate</u> .	Death and intimacy.	#1	1	1 2 6
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation</u> .	Death as an opportunity for growth.	#1	1	2 17
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation</u> .	Death as an opportunity for intimacy.	#1	1	2
...by which we <u>expanded the boundaries</u> of our relationship...	Intimacy. <i>Death & Intimacy</i>	#1	1	2 5 6

Figure 5. The master document during the process of sorting the code

As can be seen, this system of recording the sorting process allowed for the fact that code might be placed in more than one bin, that it might subsequently be added to additional bins as they were created or removed from a bin altogether.

Developing the First Order Themes

In terms of the 'sorting document', an excerpt from the first page of this document is shown below (Figure 6). As a code was added to a bin, what was in fact taking place was that the code was listed as being placed in the bin by means of a bullet point. This document was very much a 'work in progress', with bins added to the document as required and code copied/transferred each time a new bin was created (Figure 6).

BIN #1

(Need/Neediness/Longing/Yearning/Hope/Anxiety/Validation/Needed/
Vulnerability/Being taken care of/Connected to/Responded to/Affect another/to be
able to make another suffer/Comfort/Desire/Love)

- Client (dying) asks to be kept emotionally alive.
- Emotional intensity of the relationship.
- Therapist responding to the emotional needs of a dying patient.
- Therapists adjusting to the physical needs of a dying patient.
- Inner strivings (of dying client).
- Clients need to feel connected to someone who knows her.
- Clients need to feel connected to someone who loves her.
- Client needs to feel she is affecting the therapist.
- Need to see/make someone else suffer.

Figure 6. The working document that recorded the allocation of the code

In practice, as the list of bullet points grew, it quickly tended to become unmanageable (the list of bullet point for Bin #1, with 168 codes/meaning units, would have extended to over six pages). What started to happen therefore is that periodically I reduced the bullet points to one or two words which captured the flavour of the bin and added this to the top of the page, at which point the individual bullet points could be deleted.

By the time I had finished working through the master document, the sorting document comprised 50 bins. The next step in the process was to review the code in each bin and to determine the overall flavour or theme of the bin in order to give it a label. In terms of Bin #1, the six pages of code had in effect been summarised by the words Need/Neediness/Longing etc. and this was labelled “Deep Emotional Longings/Yearnings/Needs”. What was taking place was that through sorting the code into bins – and using the contents of the bin to decide how to label each bin– the resulting label was also the first order theme. A complete list of the bins/first order themes generated through this process is attached (Appendix C).

Once the first order themes had been established, I went back through the entire master document, checking the bin allocation. Having a complete list of fifty first order themes meant that this was now a relatively quick process; however it nevertheless gave the sorting process some extra rigour and allowed a fine tuning of the master document.

The final step was to go through the master document and where a meaning unit had been allocated to more than one bin, the line was duplicated - so that each meaning unit/line of code had a separate line, and finally the handwritten numbers were typed into the document to complete the task.

Meaning Unit	Code	Doc.	Pg	Bin
"Your job is to <u>keep me emotionally alive</u> until I die."	Keep me emotionally alive.	#1	1	1
The <u>emotional intensity</u> of our encounter became (the most) <u>passionate</u> .	Passionate/ Emotionally intense.	#1	1	1
The <u>emotional intensity</u> of our encounter became (the most) <u>passionate</u> .	Emotionally intense (working with a dying client).	#1	1	2
The <u>emotional intensity</u> of our encounter became (the most) <u>passionate</u> .	Passionate/Intense encounter.	#1	1	6
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation</u> .	Death as an opportunity for integration and transformation.	#1	1	17
We began to see her <u>death</u> as an <u>opportunity for further integration and transformation</u> .	Death as an opportunity for integration and transformation.	#1	1	2

Figure 7. The master document following sorting

As can be seen in Figure 7 above, each meaning unit that was allocated to more than one bin was duplicated (e.g. the second meaning unit was placed into bins 1, 2 and 6). At the end of this step there were 2,107 lines of code.

Summary

In this chapter I have sought to demonstrate how the text was read to identify meaning units, how these were then coded and the code sorted into bins. By the end of the process, the number of lines of code had increased to 2,107 items (code) and these were sorted into 50 bins or first order themes.

During the sorting process it will be noted that rather than working just from the codes in practice I tended to look at both the code and the meaning unit, in other words I still had 'one foot in the text'. Furthermore, it can be seen that the code was still somewhat flexible and that at times it was modified during the sorting process as themes started to emerge. It was through the process of moving away from the text that the codes themselves began to solidify.

In the next chapter I set out to complete the next three steps of Braun and Clarke's five step process, namely the searching for themes, reviewing the themes and finally defining and naming the themes.

Chapter Five: Developing Codes and Themes

One of the features of thematic analysis, setting it apart from a traditional literature review, is that it provides a systematic process by which the researcher steps progressively further and further away from the original text. As the process continues, the researcher is able to let go of more and more of the detail of each article, until finally the point is reached at which all links to the original articles are severed and the researcher is free to look for the underlying themes located across the entire dataset. In the previous chapter I described the first two steps of thematic analysis and demonstrated how as the distancing from the text got underway, the code was reduced to fifty 'first order' themes. In this chapter I describe the final three steps in the process of thematic analysis and how as a result, the fifty 'first order' themes ended up being reduced to just two themes, which I present as a pair of dynamics.

A Review of the Code

Using the electronic sorting features of Word the master document was sorted by reference to the first order themes. In practice this meant re-ordering the last column numerically, so that the lines in the document were clustered by virtue of the number in the last column, i.e. the first 168 lines of the master document after sorting were now codes that had been placed in Bin 1, etc. The net result being that I now had a means of extracting from the master document all the code that related to each of the fifty 'first order' themes and for the first time was in a position to collate the code into potential themes and to start to analyse it and look for patterns of meaning, step three in the thematic analysis process. I was also in a position to get a sense of the makeup of each of the first order themes and how the code was distributed. I noted that the bins were

grouped in three clusters: one bin had over 200 codes which perhaps not surprisingly was a collection of codes that related to surrender, seduction and submission. In the mid-range were nine bins that each comprised of 50-200 codes, and in the third cluster, the forty bins that contained 50 codes or less, to include ten bins that each had less than ten codes.

I set out below a summary of the contents of the upper and mid-range bins. In the first column I have listed the bin number, the second column is the ‘Description of the Bin’ or the ‘First Order Themes’ and in the third column I have recorded the number of codes that was found to make up each bin following the sorting process.

Table 1.

A summary of the ten most populated Bins/First Order Themes

BIN	Description of the Bin or First Order Themes	Totals
14	Surrender/Seduction/Submission etc.	288
1	Deep Emotional Longings/Yearnings/Needs	168
6	Emotional Qualities/Nature of the Psychodynamic Relationship	168
50	Mutuality/Mutual Expression of Deep Feeling/ Disclosure/Two Person Approach	116
4	Developing Trends in Psychotherapy – Literature and Practice	89
26	Stages of Self Development/Sense of Self/Self Esteem	89
9	Growth: re-experiencing developmental/emotional experiences – (both therapist and client)	72
5	Psychodynamic Framework/Nature of the Relationship	72
15	Acceptance	67
11	Organisational Needs and Desires	57

Although this is a qualitative study and the actual numbers were not to be treated quantitatively, I was nevertheless curious about this information and found it helpful in as much as it was a way of presenting the results which demonstrated the overall range of topics contained within the dataset and allowed me to start to consider the data in terms of which topics were being written about most extensively and which were being written about more sparingly.

In view of my earlier anxiety about the number of codes, it was tempting at this point to collapse some bins/first order themes into each other, for example I wondered about collapsing the ten bins with fewer than ten codes in them into one of the bigger bins/themes, but I decided that to do so would inevitably result in loss of threads of meaning and would also be contrary to the methodology, whereby meaning is allowed to surface across the entire dataset and no parts are ignored.

The fourth step in the process was an examination of the code and starting to think in more detail about what it might be that had brought the code together in each of the bins, a first step towards generating a thematic map of the research findings. In effect, this involved reviewing the contents (code) of each bin, noting what code was in the bin and seeking to capture this by arranging the code into sentences/ideas. In some cases this amounted to a few short sentences whilst for others it resulted in a document several pages long. The goal was not necessarily to summarise the contents of each bin, but to get a stronger sense of the unifying notions contained in each bin/theme so that I could readily re-engage with the overall contents or essence of each of the first order themes later. I refer to this document as the 'master list of codes' and, by way of an example, attach a summary of Bin #1 from this document (Appendix D).

Moving to the Index Cards

Having reviewed the coding process, the last step was to start to look for second and third order themes and in the process take the final step away from the text. In order to highlight this last step, I decided that this would be a good point at which to change the method of working, and accordingly I decided that instead of continuing to work from a word document, I would move to using index cards.

A set of cards was produced, one for each of the first order themes. I numbered each card (#1-50) and gave each card a title by reference to the corresponding first order theme. On each card some of the key concepts contained in the bin were captured, taken directly from the master list of codes (Figure 8).

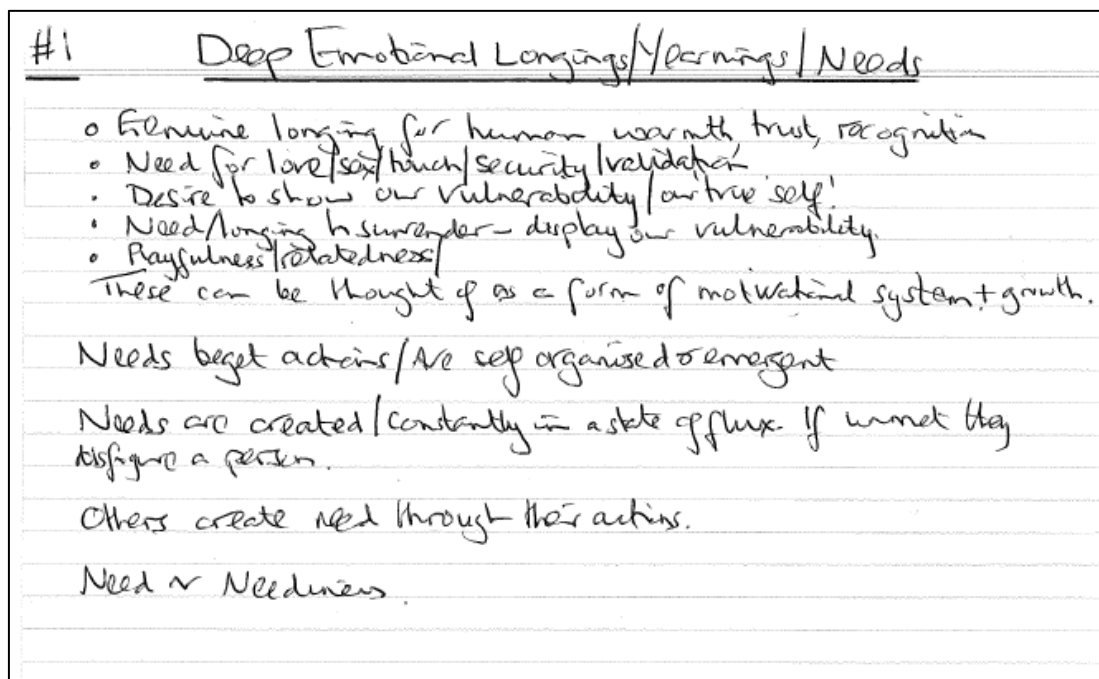


Figure 8. An index card

Second Order Themes

In addition to moving to a new way of working, I decided that this would be a good time to seek to minimise my own impact on the sorting process and to remove any pre-conceived ideas I might bring to it. At supervision the group was invited to take part in the sorting of the cards and as far as possible I remained impartial in the process. The cards were shuffled and then using the notes on each card (see Figure 8), I introduced each first order theme to the group, who subsequently placed each card into piles. In much the same way that the original items (code) had been sorted into bins in order to determine the first order themes, each card was placed into piles by virtue of whether or not the group felt it to be similar (or exactly opposite) to others in a pile. The outcome of the sorting process was nine piles of cards, each pile representing a second order theme.

To continue with the metaphor of the storage bins, having sorted the items (code) into fifty bins and given each bin a label which best described the contents (first order themes), then reviewing the contents of each bin to identify what the underlying factors were that had brought each of the items together in a bin (master list of codes), I had now used the index cards as a way of determining how these bins should be clustered together for packing into boxes. In effect I was going to be placing each item in the nine clustered bins into nine boxes and in the process to name each box so that it captured the contents (first order themes). The label of each box was in effect the second order theme.

This process is set out in Figure 9.

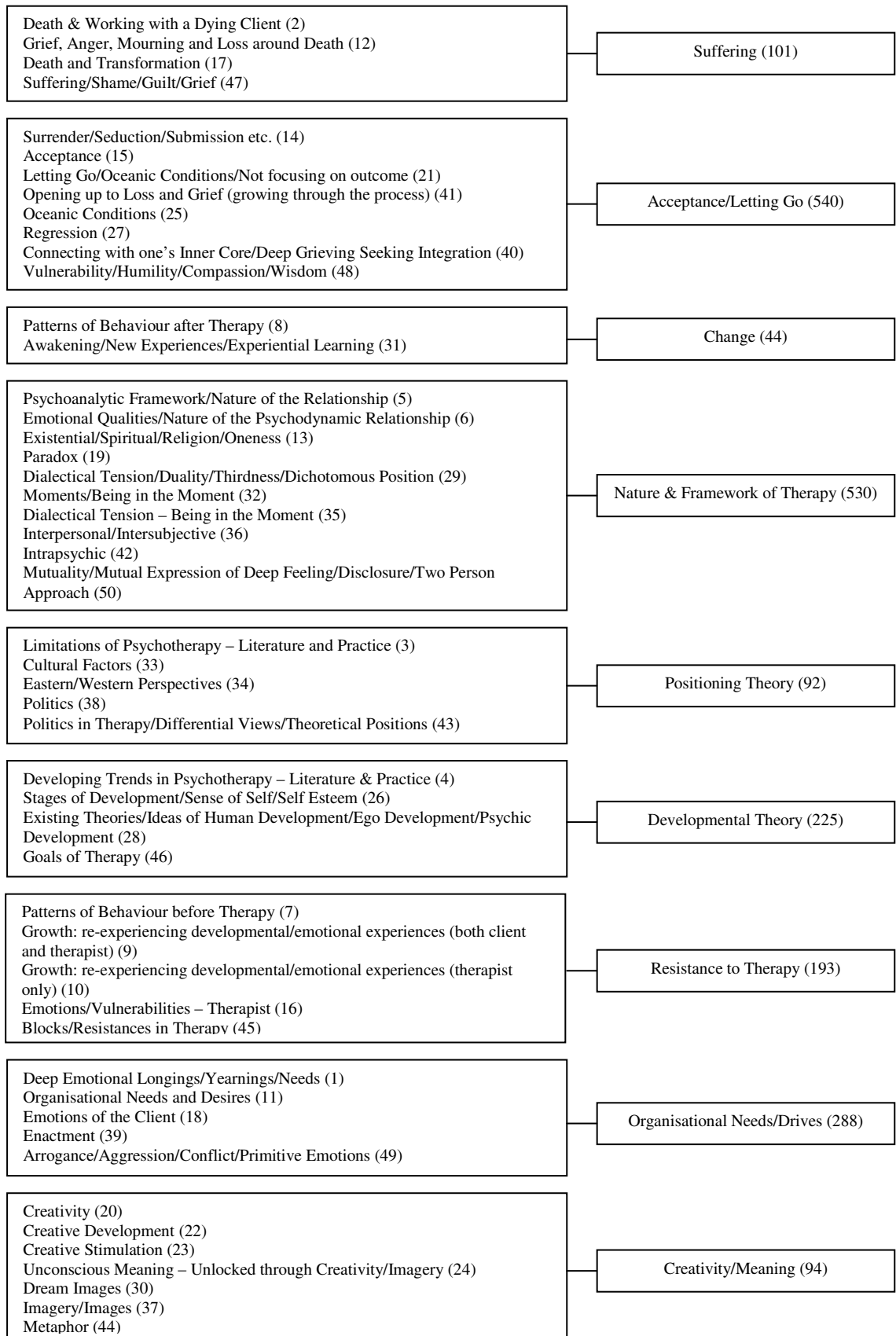
Clusters of Bins or First Order Themes**Boxes or Second Order Themes**

Figure 9. First and Second Order Themes

In Figure 9, the number in brackets against each first order theme represents the bin, whilst the number against the second order theme records the total number of items (codes) in each box. What follows is an explanation as to how the first order themes, clustered through the sorting of the index cards, were reviewed to determine the second order themes, the fifth step in the thematic analysis.

The Establishing of the Second Order Themes

My process of establishing the second order themes involved both looking for common and unifying elements amongst the clusters of first order themes and returning to the 'master list of codes' as part of the process of getting back to the essence of each bin.

Suffering. There was a good deal of consistency between the four first order themes that were located in the first box (second order theme) and this was captured through naming it suffering. Three of the themes were directly related to death and dying and the codes contained therein related to grief, anger, mourning and loss around death and dying and the physical suffering of terminal illness as well as the dualities faced by the dying, such as 'Hope and Despair;' i.e. How is it possible to give up hope of recovery and accept impending death without descending into despair? This sense of hopelessness was expressed in the literature both in terms of what was being experienced by the client but also by the therapist in relation to working with a dying client and included reference to the emotional suffering experienced by therapists and the enhanced levels of intensity and the mutual vulnerability the work could bring. The fourth theme relates to moments of painful longing; feelings of dread and acute

awareness of shame and potential rejection that can start to emerge for a client in therapy as past experiences around emotional suffering and trauma begin to emerge.

Acceptance/Letting Go. The second box or second order theme contained the largest number of codes (540) and as it comprised eight first order themes it had the second largest number of second order themes. Again, there was a good deal of consistency amongst the first order themes and the codes contained therein, with acceptance, letting go, regression, vulnerability, humility, compassion and wisdom featuring strongly in this theme. There was also reference to the process of opening up to loss and grief and connecting with the inner core/deep grieving and that growth can occur in the process. In addition there was a first order theme which contains reference to ‘oceanic feelings’, a term coined by Freud by way of explanation of the religious-like feeling of oneness with the world, or limitlessness. Into this box was placed the first order theme of ‘Surrender/Seduction/Submission’, which contained the largest number of codes of any first order theme.

Change. This was a sparsely populated box in terms of the total number of codes (44) and with only two first order themes ‘Patterns of Behaviour after Therapy’ and ‘Awakening/New Experiences/Experiential Learning’ it was also the smallest cluster of first order themes. Whilst it was a small box, it was nevertheless significant in that it addressed the idea that surrender is involved in the process of change. The code includes examples of surrender giving rise to increased capacity to love, being in a relationship and to getting in touch with inner needs and hidden wishes such as finding a voice in interpersonal relationships. It also contained code related to developmental achievements, the ability to be vulnerable around others and to resist the need to take care of others.

Nature and Framework of Therapy. This second order theme contained ten first order themes, the largest number of first order themes and almost as many codes (530) as the box containing surrender. The nature of the first order themes was centred largely on descriptions of the qualities of the psychoanalytic framework, specifically with regard to boundaries, disclosure and the dynamics of the relationship and fears of a loss of control. It is the most inclusive of all the boxes and contained code that was close to many of the other first order themes such as surrender, mutuality, need and trust. One of the key themes is that an authentic therapeutic relationship is one where there is mutual trust and as such that it is precariously balanced. Also, that a person cannot surrender or expose one's vulnerability to a partner if there is either a conscious or unconscious concern that the partner will behave in a destructive manner.

Positioning Theory and Developmental Theory. The second order themes of 'Positioning Theory' and 'Development Theory' contained themes which were closely aligned and in the first instance I gave serious consideration to combining them to form a single theme 'Theory'. In view of the fact that psychoanalytic theory was specifically excluded from the coding criteria, the appearance of theory was surprising, and suggested that had theory been coded this would have featured more strongly. Rather than combining the two, I decided instead to tease them apart into two distinct aspects of theory – positioning and developmental. This decision was essentially based on my understanding of the significance of the position taken with regard to surrender, i.e. on cultural and political perspectives, whereas the second theme, developmental theory, contained code relating primarily to ideas of human/psychic development.

Resistance to Therapy. This was a relatively strong second order theme and refers to resistance in the psychoanalytic context, namely the resistance by the client to

the psychoanalytic process as opposed to resistance as a form of self-care such as in reaction to poor therapeutic pacing etc. It was centred on five first order themes and made up of 193 codes. The themes included blocks and resistances to therapy for both therapist and client, as well as the therapist's resistance as a result of their emotions and vulnerabilities. It also included two first order themes that centred on the emotional experiences of the therapist and the client, as well as a theme that specifically focused on the experiences of the therapist. One of the themes, 'Patterns of Behaviour before Therapy' could also have been placed in the box labelled 'Change' – but its presence in this bin was felt to reflect limiting patterns of behaviour that were problematic not just for the client in the way that they were in the world, but also in terms of resistance to the therapy itself.

Organisational Needs/Drives. This second order theme was very strongly represented in terms of the code, and despite the fact that it only comprised five first order themes it nevertheless contained 288 codes and as such was the third most populated second order theme. It was made up of two first order themes that contained specific reference to need, positioning it alongside yearnings, longings as an organisational need and desires but also primitive emotions such as aggression, and conflict and the emotions of the client.

Creativity/Meaning. The final theme that makes up the second order themes is 'Creativity/Meaning'. This was the most diverse of the themes, comprising seven first order themes but also contained one of the lowest number of codes at 94. The first order themes included in this box related to creativity, meaning being accessed through imagery, dreams, metaphor as well as sources of creative stimulation.

Third Order Themes

Having determined the second order themes, my next step was to establish the third order themes. What took place and how I reduced these to three third order themes is set out below. In terms of the metaphor of the boxes, what was taking place at this stage was that the nine boxes were being grouped together according to contents and placed into crates getting ready to be dispatched. As before, it was a process of seeking the common or unifying themes, this time in order to label the crates, that gave rise to the third order theme. I set out below the three themes that were identified and the way in which they arose.

Opening to Vulnerability

The first of the third order themes was 'Opening to Vulnerability'. I felt this to be the best way to describe the crate containing the boxes labelled 'Suffering', 'Acceptance and Letting Go' and 'Change'. It is noted that two of these factors were identified in the early conceptualisation of surrender in chapter three, in which it was suggested that surrender was a process of moving from a position of suffering to one of acceptance (Figure 1). As with all of the third order themes, this was very much seen as a 'pre-condition' to surrender, and had the feel of a lowering or relaxing of one's guard or defences. What was being described was an opening up, an exposing of one's vulnerability and as such appeared to be a key part of the process of surrender. This theme seeks to capture the idea that surrender is a transformative act in which change takes place, that change often takes place in an environment of suffering and that the act of letting go also threatens to destroy us.

Therapeutic Framework

The next third order theme was made up of ‘Nature and Framework of Therapy’, ‘Positioning Theory’ and ‘Developmental Theory’. The boxes that were clustered in this crate very much related to the framework of the therapy, the qualities of the therapeutic relationship, and the theory that was being described in the literature. This also seemed to be a pre-condition of surrender in that it seemed to comprise the context for surrender or the conditions in which surrender might take place.

Creativity/Needs/Longings

The bringing together of ‘Resistance to Therapy’, ‘Organisational Needs/Drives’ and ‘Creativity/Meaning’ was again a process of looking for the best fit, although in this case, some of the factors were not as clear as in the first two crates but nevertheless there was still a good degree of consistency. What I was seeking to capture in the naming of this crate was the need or longing for change, to be seen and to show oneself to another, a longing to be in connection with another and at the same time the resistance and blockages to this connection. There is a strong element of creativity contained in this theme, particularly with regard to the use of imagery, dream images and metaphor and the way in which this is seen as a means of getting in touch with and/or unlocking the unconscious. However I felt that the overarching theme was not creativity but the motivational force behind surrender, the unconscious yearnings, needs or longings and that perhaps creativity might itself be a need.

Set out below is a summary of the second and third order themes (Figure 10).

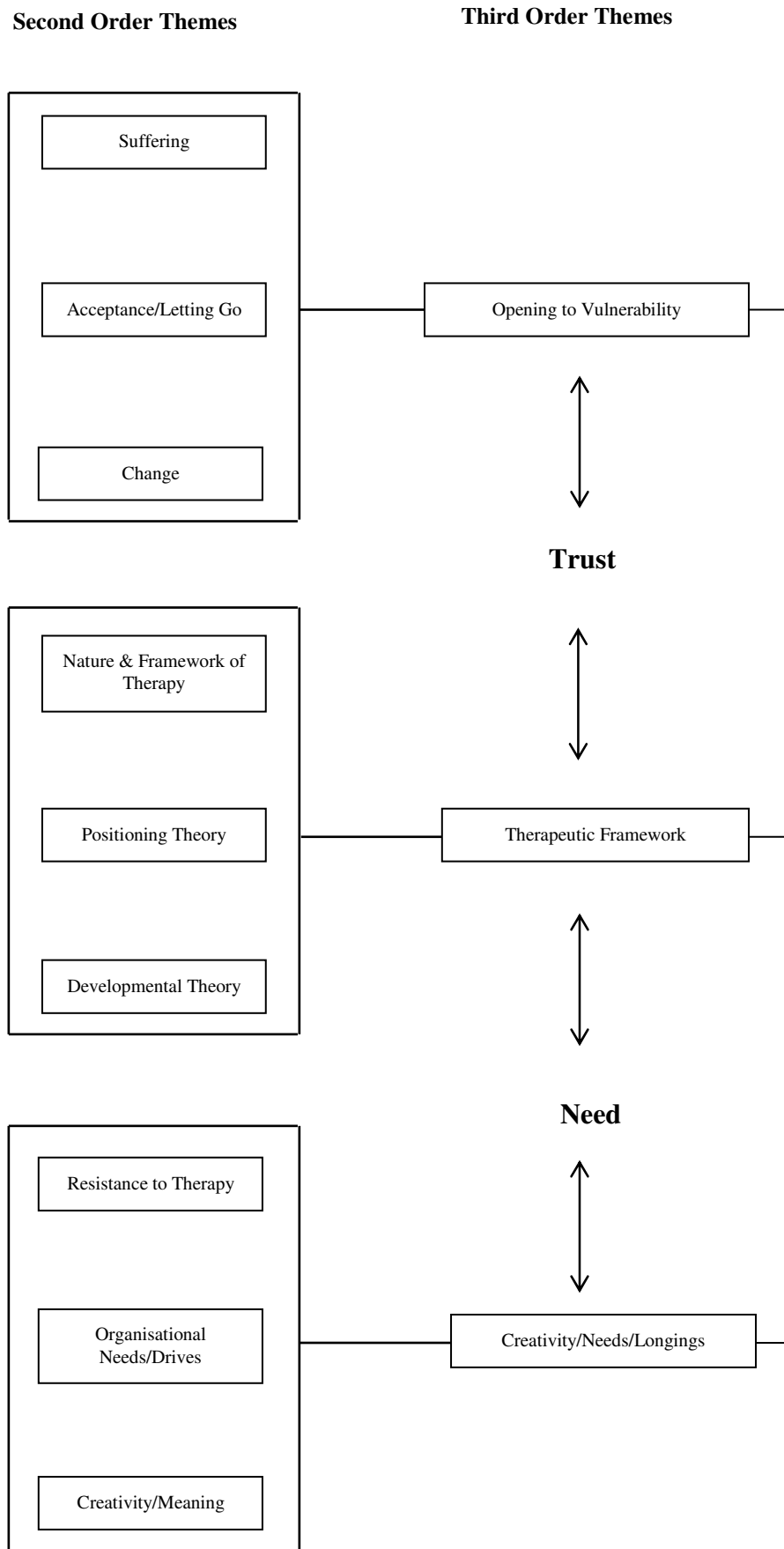


Figure 10. Trust and Need

The Final Stage

According to published examples of thematic analysis (e.g. Meier, Boivin & Meier, 2008), the final step in thematic analysis tends to be a process of reducing the third order themes to a single core theme. In the above mentioned research, which sought to establish the factors that bring about change when working with clients suffering from depression, the core theme felt to link eleven third order themes was Inauthenticity/Authenticity.

In what might be seen as a departure from this process, what follows is an explanation of how, having identified three third order themes, rather than seeking to identify an overall core theme linking or unifying the third order themes, I looked instead at the forces present at the moment of surrender, and how these might interact and influence the process.

The research has identified that there are three factors or pre-conditions present at the point of surrender: Firstly there is a conscious relaxing of defences, which has been described as an opening to vulnerability. Secondly there is the context in which the surrender takes place, which in terms of this research is the therapeutic setting and thirdly there is the motivational force that drives or motivates the surrender. In Figure 10 I have sought to introduce the dynamic force or tension that exists between these factors; they are represented by the words Trust and Need.

Trust

One of the key elements of surrender is the presence of trust. Paradoxically, whilst trust is part of the process of surrender in that it is seen as a letting go and opening up,

there is an element of uncertainty in the process. Surrender is an act of trust in that it is a giving over of control and not something done in order for something new to be created. Acceptance needs to be unconditional, as if there is nothing beyond, no hope or expectation that something will follow, it is a case of trusting to the process. Furthermore, if surrender involves an opening to vulnerability, it takes place in the presence of suffering; however it is not because of suffering or as a direct result of suffering. The act of trust involves surrendering in the presence of suffering – noting that part of the suffering seems to be a direct result of seeking to resist the situation (grief, illness, truth etc.).

Need

The second key element of surrender is the existence of need. It is important to point out that the word is being used in its literary sense, and not in respect to any theories such as self-psychology etc. Phillips (2001) makes the case that our longing to surrender is in fact driven by need: we have deep longings, yearnings or needs for human warmth, empathic responsiveness, trust, recognition, faith, playful creativity, a longing to know that we are not alone, all the ingredients we think of when we speak of love.

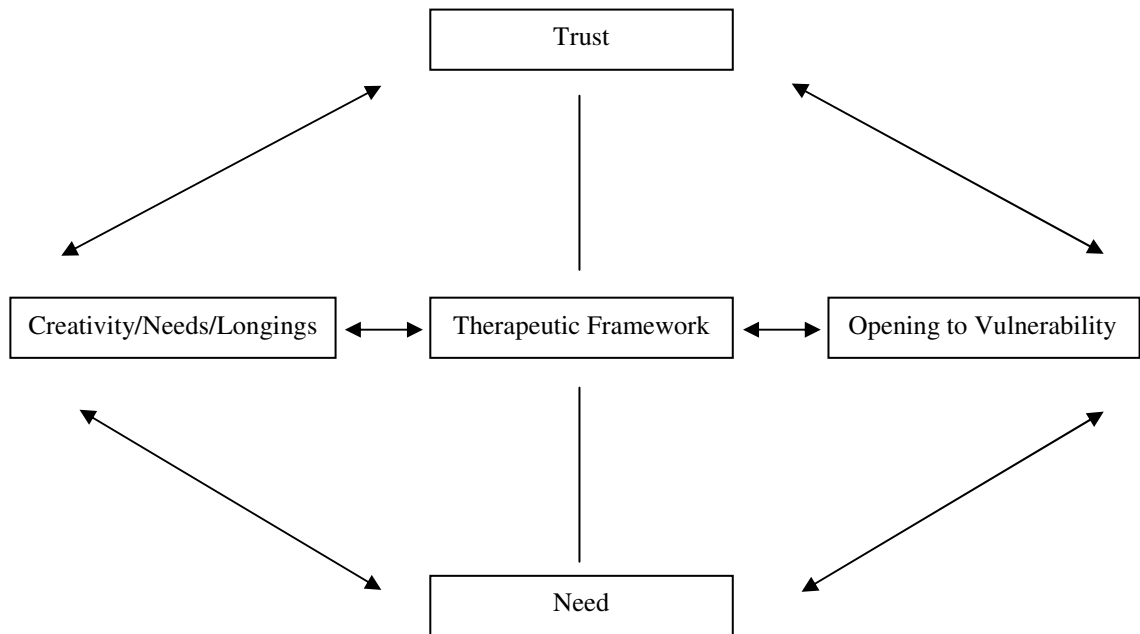


Figure 11. A conceptualisation of surrender

What I seek to capture in Figure 11 is the relationship between the factors or preconditions that have been identified as being present in the experience of surrender. One of the key findings is that the Therapeutic Framework is pivotal to the process of surrender. This has been shown by placing it at the centre of the thematic map or model. The therapeutic framework both supports the two emotional states or forces Trust and Need, holding them apart and in so doing it also creates a space between the two, bringing them into dialectical tension. It is through the act of separating them that they are then able to exert a dynamic force or tension, both upon one another but also across all areas of the model.

The Figure also seeks to demonstrate the importance of the therapeutic framework in terms of creating and holding together the two additional preconditions to surrender, the driving force or desire to surrender (Creativity/Needs/Longings) and the act of lowering defences (Opening to Vulnerability). Again, the therapeutic framework is an

integral part of and central to these two factors. This has been represented diagrammatically as a dynamic force or tension.

Finally, a dynamic tension exists across all four corners of the model, so that across the entire model each element is in relationship with and dependent upon all the other elements. In effect all of the factors are co-dependent upon one another for the condition to exist in which surrender can take place.

Summary

In this chapter I set out a description of the process of generating the themes to include the influence of Trust and Need in the process of surrender, and how these interact with the third order themes. In the following and final chapter, I discuss these findings and consider the implications both in terms of the research question itself but also with regard to the implications of these findings to psychoanalytic psychotherapy.

Chapter Six: The Research Findings

In this dissertation I set out to research how surrender has been written about in psychoanalytic psychotherapy. The first step was to explore the many and often conflicted meanings of the word surrender and to clarify exactly what it was that I was researching in the context of this enquiry. What I discovered in seeking to define surrender is that it is very much a process or experience and furthermore that the meaning the author gives to the experience of surrender depends upon their perspective.

The methodology and method of working was chosen in order to allow a detailed engagement with the dataset. I felt that thematic analysis as a research method would be highly suited to this research in that it both supports and encourages a hermeneutic approach as well as being congruent with psychotherapy itself, which by definition contains an element of intuitive enquiry. Next, practical considerations were addressed, specifically in terms of how to review the method of working in order to engage with text and yet not to lose sight of the overall objectives, namely that this should be a rigorous body of research and that my own personal interest in spirituality was not going to unduly influence my findings. Also, the fact that the final dataset is relatively large for this method of research meant it was necessary to find a way to manage the volume of code that was generated. In terms of the final report, one of my key objectives was that there should be a high level of transparency about what actually took place, particularly in terms of the coding, interpretation of the data and the formulation of the themes.

The research method involved extensive reading of a wide range of articles in order to start to familiarise myself with the topic, which led to an initial conceptualisation of the process of surrender (Figure 1). Next followed the comprehensive and systematic coding of the selected articles so that by the end of the process, the codes could be analysed in order to start to extract the emerging themes. The final step in the research was to find a way to bring the themes together in a thematic map, so that the underlying process of surrender could be understood (Figure 11). This was not an attempt to reduce the components or second order themes to a single core theme, but rather to find a way of demonstrating the process of surrender in a way that captured the dynamic forces or tensions present at the moment of surrender.

Findings

My overall finding is that surrender is being written about in the psychoanalytic literature in terms of change. In many ways, this is a reinforcement of the views expressed by Ghent (1990), namely that the experience of surrender is transformative, that it can be conceptualised in terms of a longing or motivational force, that it takes place in the presence of another but not to another, and lastly that it is not something that can be willed or coerced. However, what emerged through going deeply into the topic through the process of thematic analysis is that at its essence, surrender is something that takes place in the presence of two emotional states or forces, Trust and Need. It is when these two forces enter into dialectical tension within an appropriate therapeutic framework, that the conditions emerge in which an experience of surrender might take place.

Additionally I was interested to note that the majority of the reviewed articles make reference to developmental theory, specifically the process of moving from object relating to object usage (Winnicott, 1969, 1971) and separation and individuation (Klein, 1940; Mahler, Pine & Bergman, 1975). A number of the articles contained attempts by the authors to integrate developmental theory within their work or to recast existing psychoanalytic theory in developmental terms (e.g. Benjamin, 2004; Kavalier-Adler, 2007 etc.), however little was made in terms of the motivation or desire to surrender, what might be going on at the moment that surrender takes place, or the role of surrender in change.

Finally, I was surprised to find that despite the references to spirituality contained in Ghent's seminal article on surrender (1990), that it is not mentioned at all in the other reviewed articles, and at most was only hinted at by some authors (e.g. Daehnert, 2008; Ehrenzweig, 1957).

Discussion

A discussion regarding potential integration of psychoanalytic psychotherapy and developmental theory is outside the scope of this research, however what nevertheless seems significant to me is the similarities between Winnicott's ideas of developmental growth, which feature so strongly in the reviewed literature, and what takes place in surrender. The two processes seem very similar; what Winnicott describes in terms of childhood development seems less of an intellectual process as opposed to an emotional process of letting go of something (e.g. a child's delusion of omnipotent control), it occurs in a moment of suffering (frustration) and involves a stepping into the unknown without attachment to outcome or expectation and in this regard it is an act of trusting,

trusting that everything will be 'ok' although not knowing or seeking to control just what 'ok' will look like. In what can be regarded as a shift or expansion of consciousness, what seems to be taking place, in this case for the child - is that developmental change occurs as a result of surrender. I find myself wondering about change in general, to what extent might change taking place at any stage in life come about through a process of letting go of attachment to outcome and stepping into vulnerability? The process of change that Winnicott has written about so powerfully in terms of his theories of child development seem to be capable of extension to any expansion of consciousness through an act of surrender.

In the next section I review what the research has found in terms of surrender and change, as well as motivation to surrender, and explore possible implications of my findings in terms of potential contribution to existing theory of psychoanalytic psychotherapy and clinical work. I also consider the limitations of the research and suggest some areas of further research.

Surrender and Change

One of the core principles of psychoanalytic psychotherapy is that it is possible to make deep-seated and lasting changes in our personality through an increased awareness of the way in which our inner world influences day-to-day behaviour. One of the focuses of therapy therefore is the concept that our inner world is shaped by the way in which a person originally learnt to manage early experiences and that this affects functioning in later life. The desire to change is therefore what generally brings an individual to therapy in the first instance and the focus of psychoanalytic psychotherapy

is on a process of emotional development which comes about by helping clients become aware of old patterns of behaviour (British Psychoanalytic Council, 2005).

What this research has found is that the authors of the reviewed articles are writing about surrender in terms of deep emotional experiences; they are talking about change in terms of a process of surrender and that surrender itself is viewed as something that occurs within a tension between trust and need. A number of the reviewed articles contain accounts of deep affective experiences and I believe that what is being described is this tension and that change is taking place, not just within the presence of this tension but because of the presence of this tension.

What seems to be being described is that what is taking place at the moment of surrender is that deeply seated unconscious needs are coming to the edge of consciousness and that change takes place not at a conscious intellectual level through a process of understanding, but at an unconscious emotional level through surrender. It very much seems as though change is essentially a process of acceptance, seeking to change nothing but rather to come to terms with something that is often deeply personal and located within a position of suffering. This appears to be consistent with the developmental process written about by Winnicott as it seems that the change in a child, moving from object relating to object usage for example, is an emotional acceptance of something through a process of surrender as opposed to intellectual insight. The findings seem to reinforce the view that we learn things first at an emotional level and that intellectual understanding follows (Maroda, 1998). Maroda makes the point that clients who seem to change the most are those who are capable of deepest affect and mourning, and that whilst other patients might achieve equal levels of insight, those who do so without profound affective experience do not change to the same degree. If

this is the case, I find myself wondering about the role of surrender in the therapeutic process. If intellectual awareness might sometimes follow rather than always precede the emotional experience then perhaps this might help to explain and understand the position of Orange (2011) who states that the primacy of emotion in human experience in psychotherapy has not been fully acknowledged and that as a result, our techniques might be suffering. Again, this opens the door to an entirely new area of discussion, which is also outside of the scope of this dissertation but nevertheless seems worthy of further exploration. Next I consider what the research might be telling us in terms of the motivation for surrender.

The Motivation to Surrender

One of the key themes to emerge from this research is the presence of need in the reviewed articles. Need is described by Phillips (2001) as a hidden thread throughout Ghent's work and indeed it surfaced across the reviewed articles as a result of the thematic analysis as opposed to because it was specifically mentioned or discussed. As a theme, need was identified through the sorting of the code and was found in Bin #1 (Deep Emotional Longings/Yearnings/Needs) and also Bin#11 (Organisational Needs and Desires), both of which were located in the second order theme 'Organisational Needs/Drives'. The overall essence or flavour of the code which makes up this theme was captured as part of the review that took place of the contents of each bin in the production of the master list of codes. The excerpt which relates to need is attached (Appendix D). What follows is an overview of these findings in the context of need as a motivation to surrender.

What emerged from a review of the code that relates to need is that it is being written about in terms of a genuine longing for human warmth, empathic responsiveness, trust, recognition, faith, playful creativity and a longing to know that you are not alone. It tends to be discussed in much the same way as we tend to talk about love and indeed I found it somewhat surprising that love was mentioned so little in the articles. Need is being written about as a primary motivational force and one that cannot be satisfied by another person. As with falling in love, what is longed for is the state of feeling intensely alive, nascent, transcendent, in contact with our core. The object itself is secondary; there is no love, only proof of love (Sklarew, 2007). Phillips (2001) writes about these emotional longings in terms of motivational or organisational systems, stating that needs are self-organised, emergent and created out of more primitively organized needs. He makes the point that needs are not gratified by others but rather that others create the need through their response to us, that needs are in a constant state of flux and that our beliefs are informed by our needs. Finally he makes a distinction between genuine need, as opposed to neediness, which he describes as a form of defence. He states that a therapist will tend to respond differently to neediness as opposed to need, especially when there is a sense of need emerging in a form that the patient is unaware of, as it becomes an act of validating a real need as opposed to gratifying a neediness.

Once again, a full discussion of the implications of these findings in the context of psychoanalytic psychotherapy falls beyond the scope of this dissertation; however what seems to be emerging from the research is that needs are being written about in terms of a motivational force. They are created through being in relationship with another and it is a desire to show our vulnerability to another that motivates us towards an act of

surrender. In so doing needs become integrated in the personality such that the person may be said to have a new functional capacity, with consequences not only for the internal relations among the many needs of the individual, but also with the need systems of other human beings (Phillips, 2001).

Surrender and Spirituality

Finally, the absence of discussions around spirituality in the literature was a surprise to me and I wondered to what extent this might be as a result of the limited size of the dataset or if there might be another reason. As mentioned, I had noticed a general reluctance to talk about spirituality at Hospice, at least until people got to know me and I was beginning to wonder to what extent this might be due to a fear of ridicule? A reluctance to discuss spiritual issues in a professional context is as old as psychoanalytic psychotherapy itself of course, as evidenced by a letter from Freud to Jung in which he actively sought to discourage him from continuing to explore his interest in the occult (spirituality) presumably for fear of him bringing the profession into disrepute (Jung, 1989) and I wondered if this might also extend to including comments of a spiritual nature in psychoanalytic articles.

In the next section I offer a critique of the research, both in terms of thematic analysis as a method but also in terms of this study. I also suggest some possible areas of further study.

Limitations of this Study

As a method of working, thematic analysis provides a means of engaging with text at a deep level, and yields results that might not, and perhaps could not be found

through a traditional literature review. In this regard it is noted that my original conceptualisation of surrender as a progression from suffering to acceptance/letting go and leading to change (Figure 1) also appeared as the second order theme 'Opening to Vulnerability' (Figure 10), but did not feature strongly in the final model, reinforcing the view that thematic analysis encourages the discovery of deeper meaning.

There are clearly benefits and disadvantages with any research method and paradoxically, the very thing that gives a research method strength can also be part of its weakness. For example, one of the benefits of thematic analysis is that it allows for a detailed analysis of text, however as a result it generates a significant amount of code and it is therefore necessary to be very selective in terms of the dataset. This resulted in a limited dataset with many articles being excluded, some of which seemed to be directly relevant to the topic.

Another limitation is that whilst thematic analysis provides a good degree of structure and accountability, it is nevertheless a creative process and by definition is subjective and not capable of being repeated by another researcher. As such, its strength as a research method also invites questions as to validity and impartiality. Furthermore, the subjectivity extends beyond the selection of articles and includes the coding process itself and also the distillation of the themes. In the final step in the research for example, the decision was made to develop the second order theme of needs/longings over creativity. Another researcher might have been more drawn to creativity, which could have opened up an entirely different avenue and led to different findings. In addition, need as a motivation to surrender has been explored at length in the final discussion of this dissertation. Another researcher might have been drawn more towards an exploration of the significance of trust, perhaps seeking to position the research findings

more in terms of the role of trust in the therapeutic relationship and again producing a different set of findings.

In terms of overcoming some of these limitations, one way of increasing the number of articles and thereby widening the search would be through the introduction of additional researchers. To add extra researchers would inevitably introduce new challenges such as consistency and require a consideration of the impact of additional subjectivity, however it would also introduce the possibility of working more collaboratively, for group discussions about meaning units and coding and more accountability in terms of subjectivity.

In hindsight, the use of qualitative research technology such as NVivo, Atlas etc would have been particularly beneficial to me in this research project as a way of handling the quantity of data, and would perhaps have enabled a greater number of articles to have been reviewed. In the event of a team of researchers being deployed, I would suggest that a qualitative software package would be essential as it would both provide a framework and consistency within which to work but also the opportunity to ‘slice and dice’ the resulting data to a degree that cannot be achieved using a manual sorting process.

Having considered some of the limitations of the research and suggested areas where the research could be enhanced, I will next give some thought to area of further research.

Further Research

As a result of my literature review, I was particularly interested in a series of articles identified in psycINFO by Tiebout (1949, 1953, 1954). These articles talked about surrender in connection with alcoholism and the '12 Step Pathway' approach to treatment of alcoholism by Alcoholics Anonymous. A number of the key ideas developed in Ghent's (1990) paper were present in Tiebout's work, to include the idea that surrender is a moment of accepting reality on the unconscious level, the difference between surrender and submission and that surrender is an unconscious event that is not willed by the patient, even if he or she should desire to do so. I had considered including these articles in the dataset but decided to exclude them as they were not positioned within a psychoanalytic perspective. I believe that it would be interesting to conduct further research into this area and indeed into some of the other exclusion categories, such as transpersonal psychology and transpersonal psychotherapy literature.

Furthermore, in the light of the findings, a new/alternative research question might be to investigate what is being said in the literature in relation to surrender in terms of need and trust and also to consider including love, something that seems related to the two and yet is hardly mentioned at all in the reviewed literature.

Finally, I would be interested to see additional research regarding the role of surrender in the dying process, particularly as it seems that one of the key factors in terms of the degree of suffering that a person experiences when dying is determined by their level of acceptance as opposed to seeking to resist what is happening or giving up/giving in to the condition. In view of the lack of psychoanalytically oriented articles on this topic and an apparent reluctance on behalf of those writing about surrender to

engage with the topic of spirituality, this research might lend itself particularly well to primary interviews as opposed to a thematic analysis of articles (text). Such research would naturally require prior ethical approval and a clearly defined method of working, however it would also open the door to conducting research that would be specifically relevant to the New Zealand population and in particular to the attitudes and beliefs of Maori, for whom spirituality and oneness is a core component of their cultural beliefs.

Appendices

Appendix A: A Summary of the PEP Searches

Appendix B: The Selected Articles

Appendix C: Bins/First Order Themes

Appendix D: Master List of Codes

Appendix A: A Summary of the PEP Searches

Surrender (in title)	16
Surrender (in article)	3181
Surrender AND Third	55
Surrender AND Thirdness	14
Surrender AND Intersubjectivity	11
Surrender AND Analytic Third	2
Analytic Third	443
Surrender AND Tenderness	7
Surrender AND Vulnerability	41
Surrender AND Mutuality	17
Surrender AND Affective Attunement	0
Surrender AND Connection	45
Surrender AND Letting Go	44
Surrender AND Compassion	10
Surrender AND Connection	45
Surrender AND Liberation	20
Surrender AND Emotional Engagement	3
Surrender AND Interaffectivity	0
“Affective Attunement”	217
“Interaffectivity”	24
Surrender AND Intersubjective	28
Surrender AND “Intersubjective Third”	0
Vulnerability AND Mutuality	25
Vulnerability AND Letting Go	9
Vulnerability AND Thirdness	5

Vulnerability AND Third	60
Vulnerability AND Intersubjectivity	14
Vulnerability AND Analytic Third	1
Vulnerability AND ‘Intersubjective Third’	1
Surrender AND Projective Identification	16
Surrender AND Transference	147
Surrender AND Dialectic	14
Surrender AND Dialectical	8
Surrender AND Reverie	8
Surrender AND Countertransference	47

Appendix B: The Selected Articles

Original 16 citations for the search *surrender* exported from PEP database.

- Daehnert, C. (2008). Crossing over: A story of surrender and transformation. *Contemporary Psychoanalysis, 44*(2), 199-218.
- Ehrenzweig, A. (1957). The creative surrender: A comment on "Joanna Field's" book *An Experiment in Leisure*. *American Imago, 14*, 193-210.
- Ghent, E. (1990). Masochism, submission, surrender: Masochism as a perversion of surrender. *Contemporary Psychoanalysis, 26*(1), 108-136.
- Ghent, E. (2001). Need, paradox, and surrender: Commentary on paper by Adam Phillips. *Psychoanalytic Dialogues, 11*(1), 23-41.
doi:10.1080/10481881109348595
- Kavaler-Adler, S. (2007). Pivotal moments of surrender to mourning the internal parental object. *Psychoanalytic Review, 94*(5), 763-789.
doi:10.1521/prev.2007.94.5.763
- Kavaler-Adler, S. (2010). Seduction, date rape, and aborted surrender. *International Forum of Psychoanalysis, 19*(1), 15-26. doi:10.1080/08037060903325375
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doi:10.1080/07351690701484402

Additional 6 Articles Included in the Dissertation

Benjamin, J. (2004). Beyond doer and done to: An intersubjective view of thirdness. *Psychoanalytic Quarterly*, 73, 5-46.

Field, J. (1937). *An experiment in leisure*. London, England: Chatos & Windus.

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Weber, S. L. (2006). Doubt, arrogance and humility. *Contemporary Psychoanalysis*, 42, 213-224.

Appendix C: Bins/First Order Themes

Bin #	Description of the Contents	Totals
1	Deep Emotional Longings/Yearnings/Needs	168
2	Death & Working with a Dying Client	38
3	Limitations of Psychotherapy – Literature & Practice	38
4	Developing Trends in Psychotherapy – Literature and Practice	89
5	Psychodynamic Framework/Nature of the Relationship	72
6	Emotional Qualities/Nature of the Psychodynamic Relationship	168
7	Patterns of Behaviour before Therapy	29
8	Patterns of Behaviour after Therapy	23
9	Growth: re-experiencing developmental/emotional experiences (both client and therapist)	72
10	Growth: re-experiencing developmental/emotional experiences – (therapist only)	6
11	Organisational Needs and Drives	57
12	Grief, Anger, Mourning and Loss around Death	7
13	Existential/Spiritual/Religious/Oneness	29
14	Surrender/ Seduction/Submission etc.	288
15	Acceptance	67
16	Emotions/Vulnerabilities – Therapist	27
17	Death and Transformation	28
18	Emotions of the Client	22
19	Paradox	33
20	Creativity	24
21	Letting Go/Oceanic Conditions/Not focusing on outcome	47
22	Creative Development	15
23	Creative Stimulation	7

24	Unconscious Meaning – Unlocked through Creativity/Imagery	19
25	Oceanic Conditions	6
26	Stages of Development/Sense of Self/Self Esteem	89
27	Regression	19
28	Existing Theories/Ideas of Human Development/Ego development/ Psychic Development	38
29	Dialectic Tension/Duality/Thirdness/Dichotomous Position	43
30	Dream Images	2
31	Awakening/New Experiences/Experiential Learning	21
32	Moments/Being in the Moment	17
33	Cultural Factors	6
34	Eastern/Western Perspectives	3
35	Dialectical Tension – Being in the Living Moment	12
36	Interpersonal / Intersubjective	36
37	Imagery/Images	15
38	Politics	14
39	Enactment	8
40	Connecting with one's Inner Core/Deep Grieving/Seeking Integration	46
41	Opening up to Loss and Grief (growing through the process)	37
42	Intrapsychic	4
43	Politics in Therapy/Differential Views/Theoretical Positions	31
44	Metaphor	12
45	Blocks/Resistances in Therapy	59
46	Goals of Therapy	9
47	Suffering/Shame/Guilt/Grief	28
48	Vulnerability/Humility/Compassion/Wisdom	30

49	Arrogance/Aggression/Conflict/Primitive Emotions	33
50	Mutuality/Mutual Expression of Deep Feeling/Disclosure/Two Person Approach	116

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Appendix D: Master List of Codes

BIN #1 Deep emotional longings/yearnings/needs.

We have deep down longings, yearnings or needs. These are genuine longings for human warmth, empathic responsiveness, trust, recognition, faith, playful creativity, a longing to know that you are not alone, all the ingredients we think of when we speak of love. We long to be in relationship, to have an effect on others, to love and feel loved.

We have a desire or need to show our vulnerability, to yield the defensive superstructure and show the buried part of our personality. These longings have the feel of sought-after vitality rather than escape - to be known, found, penetrated, recognised. There is an intense longing to surrender, to be known, to come clean, to know and recognize the other.

These emotional longings/yearnings/needs can be thought of as a form of motivational or organizational system. Needs beget actions and can also be viewed within the context of growth. Needs are self-organized, emergent and created out of the simpler biases or more primitively organized needs. The therapist should celebrate the arrival of buried needs or longings.

Types of Need

- Physical needs: Dying patients physical needs e.g. More flexible appointment times.
- Emotional needs: Needs to feel connected, emotionally alive, connected to someone who loves her/she can love, not to be left/abandoned.
- Existential needs: A need to make sense of the dying experience/of life/of the therapy.
- Developmental needs: Deep down we have a longing for the birth or rebirth of the true self. To come clean, to be known and recognized.
- Creativity: A longing for true creativeness, undifferentiated imagery.
Some people appear to need to be creative.
- Sexual needs: An area where need and neediness are blurred and blended.
The closest many of us come to surrender is orgasm with a loved one.
- Love: Falling in love/being loved or needed.
- To feel secure/safe: Only when there is no fear can love flourish.

Needs are created

A need is something you didn't know you had until someone happens to gratify or validate it. Needs are constantly in a state of flux. New needs come from the materials of buried material. As a need becomes integrated in the personality of the person, it may be said to have a new functional capacity. The shift will have consequences not only for the internal relations among the many needs but also the external relations with the need systems of other human beings.

Need v Neediness

Neediness often masquerades as need but in actuality is organized as a defense.

Therapist will respond differently to neediness as opposed to need, especially when the therapist senses the need emerging in forms that the patient is unaware of: i.e. validation of real need rather than gratification of neediness. The ambiguity between need and neediness is really the ambiguity between what is transference and what is newly developing in the relationship.

Qualities of need

Qualities of need are not easy to account for in traditional psychoanalytic terms, they are essentially circumstantial, inclinations of the person. A need is something that, should it go unmet, disfigures a person. Belief is a sublimation of need (*a mature type of defence mechanism*) a reaction formation against a need. Nothing is more essential about a person than his needs. Our beliefs are informed by our needs, they are inextricably linked. Needs are circumstantial, inclinations of a person. Needs are not

gratified by others. Others create the need through their responses. Recognition is constitutive and interanimating.

Need in the therapeutic relationship

Requests for information by clients are now seen more as a longing for relatedness than a manipulation of the power dynamic. It is through submission that a person reinforces the fetishization of his needs. The mixing of old needs and new appears at once in the therapeutic situation. What is new and needed and what is old and retrogressive, but has the appearance of need. Most pathology ends up being expressed through denying personal perceptions, needs and feelings.

Other intense emotions/longing/yearnings

Other emotionally intense states include those induced by meditation, falling in love, emotional crisis, partial breakdown, conversion and dangerous activities. All of these open a person up to an intense vulnerability and passionate creativity. When we fall in love we make the mistake of attributing the extraordinary experience we are having to the traits of the person we love. In falling in love, what is longed for is that state of feeling intensely alive, nascent, transcendent, in contact with our core; the object is secondary. There is no love, only proof of love. It is easy to say "I love you" but it's much more difficult to give proof of love. We fall in love with love.

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