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Introduction of Philosophical Midwifery and Video

Presentation of PM's dialectic applied to a Dream and Daydream.

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Introduction:

Before we begin the video presentation of about 65 minutes, let me introduce to you, Philosophical Midwifery, briefly describing its historical roots, its methodology and recent studies.

In Plato's dialogue the Republic, we find Plato includes that the path of purification and insight comes through the study of dreams and in his Theatetus he outlines his role as a philosophical midwife. Pierre Grimes continues this Platonic Tradition with the introduction of Philosophical Midwifery applying it through problem solving of life problems, to dreams, daydreams and fantasies.

Philosophical Midwifery (PM) is a form of analysis adapted from Socratic midwifery by Pierre Grimes and applied to the formation of false beliefs about the nature of oneself. PM calls these false beliefs the *pathologos* or sick ideas about the nature of one's identity. With the identification of the *pathologos*, a class of problems can be distinguished that are unsuspected by the believer. These unsuspected false beliefs block one from achieving meaningful goals because they are irreconcilable with those goals. These false beliefs or the *pathologos* are the root cause of the struggles one faces in one's philosophical and spiritual path.

There are two key assumptions PM brings to seekers pursuing a better life and

removal of these false beliefs. The first is that individuals pursue goals that they believe will achieve their good. Further that people are inherently rational and that their behavior proceeds from premises or beliefs that are understandable and intelligible. Secondly, the *pathologos* is understandable because it has a structure or morphology. It has specific steps that repeat in cyclical form with emotional highs and lows and a specific function within the family and a history with identifiable patterns.

To remove the *pathologos*, the PM dialectical method seeks to discover (1) the origin, (2) maintenance, and (3) transmission of false beliefs.

(1) The origin is the acceptance of the *pathologos*, the unsuspected false beliefs about the self which occurs in our youth when parents or significant authorities appear believable, presenting themselves with the appearance of virtues of caring, loving and knowing. The false beliefs once accepted as true about the self are done so with unquestioning loyalty. Thus the young child turns over the government, the integrity in his soul to false images that shape his/her life and which form the paradigm of his/her existence.

(2) It is through imitation of the appearance of virtues by those significant authority figures that the *pathologos* is maintained. The youth desires to imitate that which he perceives as great, beautiful, knowing and caring and that appearance becomes ideal. As a result, the appearance of the ideal, a false belief about the ideal is accepted by the youth, and once having been stamped into the mind it molds the individual's world view and becomes an ideal to be imitated.

(3) The transmission of the *pathologos* expects others to conform to what is learned, and so, it becomes the unsuspected paradigm that is imitated and passed from

generation to generation.

The Method of Philosophical Midwifery:

Once the self image is accepted, based on false beliefs, the *pathologos*, it requires a method to unlock its hold, its unquestioning loyalty and to understand the cause for its existence that blocks our most personally meaningful pursuits and is contrary to our spiritual development.

PM's method differs from other methods in that it depends primarily on understanding as the vehicle to resolve or dissipate the *pathologos*. Unlike other methods, it does not interpret the data, does not give advice, offer techniques, and give inferences.

The method of PM begins with the subject, who we call the pregnant party, offering an account of the problems they face; reports accompanying states of mind that include feeling states, attitudes, what is thought and said. and details a description of the most recent account of this problem in daily life. The subject then is led to trace similar states of mind in particular past events as experienced in the present problem. Exploring, puzzling, reflecting, the subject is led to discover the roots of the problem and the reasons for accepting the false beliefs that block them from their most meaningful goals.

However, Grimes found that the kinds of problems the pregnant party presented for exploration, while significant, did not address the major issue of whether or not the activity the pregnant party was pursuing should be their goal, or their most important goal. Therefore, Grimes found it necessary to apply PM to the study of the pregnant parties' dreams. Since, drawing from the individuals past and present images and dramas, dreams revealed an understanding of the basic problems and struggles that were ignored in

waking personal problems talks. In a similar way, Grimes has applied the method of PM to the study of daydreams, especially those that are tangents to some purposeful activity. These explorations revealed how the image one has of oneself ends in failures.

The result of applying PM to the waking problems reported by the pregnant party, along with their dreams and daydreams reveals a vivid, richer, deeper presentation of one's problems.

Uniquely, and fortunately, Grimes through PM dialectic has bridged the relationship between one's personal problems and one's dreams.

However, no one to our knowledge has either described or discussed a relationship between dreams and daydreams; or has presented a methodology to explore and discover their messages and meaning and how each benefits the other.

Today's demonstration of PM dialectic shows in case example that there is a meaningful relationship between dreams and daydreams.

Thus PM assumes to awaken from the somnambulistic world of the pathologos, from those false beliefs that we accepted as true about ourselves in our youth, from those false beliefs we continue to maintain unsuspectingly into the present and which mold our world view and block us from pursuing or actualizing our most meaningful goals, including one of the most significant philosophical goals to "Know Thyself, we must not only explore problems from our waking world, but we must attend to the messages that come from our dreams and daydreams if we are to seek insight and the path of purification from false beliefs, from the sophists within ourselves.

Recent Studies:

Grimes has recently published a book titled "The Philosophical Path of Dreams

and Daydreams,” You can find at LULU. Com. A colleague, Barbara Stecker published an article in the *Journal of Practical Philosophy* in Spring 2003 titled, “A Case Study of Grimes’ DPP when applied to the exploration of the Roots of Daydreams.” (DPP dialectical philosophical practice is a substitute name for PM). Uliana has presented papers applying (GDRP) on the fantasies and daydreams of juvenile sex offenders.

Before we begin the video, we must not ignore a very important assumption of PM that you will recognize as the exploration proceeds. Grimes sent this message (quote from PM 1998).

“To day we will demonstrate that our choice of goals, the problems we face, the daydreams or fantasies we have, and the dreams that visit us in our sleep—each and every one of them are like doorways into the richest source of insights into our life. What we discover through these insights is that the mind itself provides ample evidence of its own goodness and intelligibility.”

The dream exploration took place at a workshop that Pierre Grimes led at the Esalen Institute in 2006. Esalen Institute is a center in Big Sur, California in the United State, for humanistic alternative education.

So, let us begin: Enjoy the trip into the mind, and after, we can discuss together your reflections and questions what that journey was like for you

Outline of the video tape in the following format:

Daydream read	5 minutes
Dream read	5 minutes
Dream re-read	6 minutes
Analysis	15 minutes
Analysis of particulars in dream	10 minutes

Return to daydream and relate to dream	10 minutes
Discussion of relationship between dream and daydream	10 minutes
Significance of dreams	5 minutes
Discussion on Providence (If time permits)	10 minutes

Questions

About the presenter:

Regina L. Uliana, Ph.D. is a certified philosophical counselor by the American Philosophical Practitioners Association. She is also a licensed clinical and research psychologist. She practices philosophical midwifery and joint-authored with Pierre Grimes the book called: Philosophical Midwifery: A New Paradigm for Understanding Human Problems With Its Validation. She is a member of the American Philosophical Practitioners Association, the American Society for Philosophy, Counseling and Psychotherapy, the American Psychological Association and the Academy of Philosophical Midwifery. She has been a member of the Board of Directors of the Noetic Society for over 30 years. The Noetic Society is a non-profit organization, with a web address, that has met weekly for over 30 years to explore philosophical works primarily within the Platonic and Neo-Platonic Tradition. She applies philosophical midwifery principles with her clients and introduces the principles of philosophical midwifery into the field of Psychology as Grimes Dialectical Rational Psychotherapy or Cognitive Rational Psychotherapy through conferences, workshops, seminars and supervision of psychology interns. She has published in the Journal of Practical Philosophy (2003), 1st World Congress in Philosophy, 2004 and in New Perspective Journal, 2001, 2003.