Transformative Learning in Language Arts as a Method of Guidance and Counseling[*]

Jūratė Sučylaitė

Klaipeda University, Klaipėda, Lithuania

Our voluntary project ran in different groups of adults (healthy, depressed, schizophrenic, and clients with anxiety disorders). The study is based on analysis of personal counseling experience, where literature was used as a tool to disclose client's personal meanings. During our sessions, clients were observed phenomenologically, and their speach was written down. Reflecting on the qualitative data of transformative learning in language arts, we developed techniques for facilitation and disclosure of personal meanings. Grounded theory was used for data generalization: Personal educational insights and its comparison with other researchers' theoretical insights were the basis to develop the methodical system for psychological guidance and counseling and to explain it. We revealed that focus on personally important meanings during discussion after literature reading has influence on the mental state of personality and deepens the interactions with the literature art, so we suggest a spiral model to explain the methodical system of our method. Transformative learning in language arts as a method of guidance and counseling can be understood as spiritual motion by spirale. It has three levels: (1) art level (interaction with the literature); (2) psychology level (counseling); and (3) art level (interaction with the same peace of literature as in the beginning of the session, poetic summary of the session). Levels (1) and (3) mean interaction with literature art, but at the third level, this interaction has new quality, because personality has better perception of Self and more ability to connect personal meanings and literature wisdom. At the first level, we have direction from literature to Personality. At the third level, we have direction from the Self (Speaking from Within) to literature. Disclosure of personally important meanings is a key to self-understanding and poetical thinking; our developed methodical system reduces emotional tension and strengthens interconnectedness between inner and outer world and improves poetical understanding. In this paper, the methodical system of transformative learning and guidance is discussed.

Keywords: depression, poetical perception, schizophrenia, transformative learning

Introduction

Analyzing the qualitative data of transformative learning in language arts, we revealed the psychological and artistic factors which are able to act on the mental state of personality and deepen the interactions with the literature art. Our reflection on the qualitative data lead to the improvement of educational work; personal

---

educational insights and its comparison with the other researchers' theoretical insights were the basis to develop the methodical system for psychological guidance and counseling. Our research confirmed an effectiveness of spiral model. This model was developed by working with depressed and schizophrenic individuals, individuals with anxiety disorders, and with healthy people. According to this model, the session of transformative learning in language arts starts from the interaction with the literature art and ends interacting with the same peace of literature. In the beginning of the session, a poem reading serves for disclosure individual's personal meanings and gives the material for counseling. Creative exercises help to transfer individual's personally important experience into expressive poetic language, and they are useful to manage anxiety and to reduce tension. During counseling and guidance individual's self-esteem and self-evaluation are being improved, negative emotions are transformed, and individual is empowered to discover internal freedom. Inner changes act on the interaction with the poem, and individual's ability to understand the literature achieves new quality. Changes in literature understanding allow improving self-esteem, satisfying own emotional, spiritual, and aesthetic needs, and reducing the dependence on psychological counselor. In this paper, we give an explanation of spiral model.

Basics

Transformative learning in language arts as a method of guidance and counseling is based on the existential philosophy, transformative learning theories, practical methods of bibliotherapy, and creative writing. Personal development is often the result of responding effectively to pain and suffering; painful experience leads to "boundary experience" (Bühler & Allen, 1972); an individual encounters the boundaries of his/her existing self-concept and cannot cope with a situation and its exigencies (Lengelle & Meijers, 2009). Cultural things are able to extend existential horizon and to transform individual's feelings and thoughts. Mutual interaction with phenomena of the literature art and with phenomena of life is a creative process and leads to cultural and personal development. Learning to interact with the work of art can be defined as cultural and artistic development as well as self-cognition and self-creation. In the centre of individual's existential project is the truth of individuality, a manifestation of self-concept. Individual's truth is inseparable from the conception of reality and personal values. Finding a new meaning an individual extends the field of consciousness.

In the transformative learning sessions, we meet a challenge to involve the client into the learning to experience poetry and to reflect on this experience. The product of the transformative learning in language arts can be defined as a new quality of existential and artistic understanding, and as a new quality of understanding the Self. Counseling and guidance to more healthy life creates preconditions for personal growth and for the increasing of self-awareness and existential knowledge. Poems or other literary works are used as a tool for deepening the therapeutic dialog and for discovering new insight. Before this research, it was supposed that disclosure of personal meanings strengthens collaboration with the counselor and is a key to better interaction with the art and with new knowledge. The importance of personal meaning disclosure in teaching to understand music and the Self was confirmed by Piličiauskas (1998), and conversation about personally important meanings was known and confirmed in interactive biblioterapy (Hynes & Hynes-Berry, 1994). All forms of the art can be used for disclosure of personal meanings, but language is the most important tool in understanding the self and the reality (Pennebaker, 2004). Unconscious knowledge can reach consciousness during creative process, but internal freedom is a necessary condition for creativity. Individual's sense of inner freedom is inseparable from

individual's ability to sense identity and is an obligatory condition for creativity. Creative individual can be observer of his/her situation and make choices.

We have assumed that focus on individual's personal meaning during the interaction with the work of literary art strengthens one's sense of identity. Questioning, whether it is possible to use the same poetical symbol to express personally important meaning creating precondition for unconscious reorganization of information, strengthens one's sense of identity. When an individual looses his/her sense of identity, he/she looses the ability to speak authentically. In this situation, counselor meets challenge: How to develop the dialog; how to focus on personal meanings when an individual isn't able to speak authentically?. According to Freire's social emancipation learning theory, symbolic material helps the client to recognize own problems and gives a power to speak up. Authentic speech is unique and typical to concrete individual, and is inseparable from his/her reality conception and ability to live here and now to be an observer. Cultural spiritual transformative learning tradition emphasizes on Spirituality and on human and meaning making, sense of wholeness, and interconnectedness of all things (Tisdell, 2003). All art therapy forms focus on client's psychological needs, on social skills development, and on the promotion of self-expression; our transformative learning in language arts as a method of guidance and counseling has the same therapeutic goals, emphasizes on the development of verbal skills and expressive language, and has a goal to develop abilities to understand the Self and literature art. The field of understanding is extended when we come back to the same poem or other form of literature after discussion of personally important meanings.

Helping an individual to find the Self as a creator and to discover own existence as a creative, we create the conditions for creative interaction with the literary work. Explanation of the creative interaction is based on philosophical poetics: on a democratic idea claiming that the roles of both the author and the other that has to understand are of equal importance in the process of understanding (Kačerauskas, 2006). This process is tied to the development of the world outlook and self-perception. Philosophical poetics opens up the space for cultural investigations as a means of the human world outlook development; the transformative learning in language arts, as a method of guidance and counseling, opens up the creative space in living world to discover the Self.

Methods

Our research started from the phenomenological field. Transformative learning project started as voluntary experiment and was developed many years. Different groups of adults (healthy, depressed, schizophrenic, and clients with anxiety disorders) were involved into the transformative learning project. We had five meetings with every group of 4-6 persons, and session's time was approximately one hour. One-third of the informants attended individual and group sessions; other attended only group sessions. Eight persons continued participation in transformative learning project approximately two years. The project of transformative learning and counselling ran 10 years in two different Lithuanian towns. Thirty healthy people, 20 schizophrenics, 15 depressed, and 10 with anxiety disorders attended transformative learning groups. Phenomenological observation was used to observe their activities, behaviour, and mood. Thick descriptions of the observed sessions were made. Individual deep interview was conducted with four schizophrenics, four depressed, three ill with anxiety disorders, and five healthy people. An interview material was written. Content analysis was used for qualitative data analysis and some tendencies were revealed. The qualitative data were analyzed by asking questions: What problems are

typical for all clients; what problems are specific for one or other group of clients; what kind of literature is more useful to disclose personal meanings; what symbols are most important to disclose personal meanings; is the guidance an artistic or rational process?. The qualities emerged during reflection on the data and the findings were compared with the theoretical insights of other scientists; grounded theory was used for data generalization. The process of teaching and guidance was observed by other researchers, and the expertise of methods of transformative learning in language arts were made by Lithuanian, Romania, USA, and Great Britain experts.

Poetry or prose reading was used to disclose personal meanings and served as a catalyst in the therapeutic discussion; creative exercises were given with purpose to help the clients to express their personal experience sensually or symbolically.

Results

Spiral Model

Phenomenological observation revealed that people more educated in language arts or in other arts have more abilities to understand the main idea of the literary text and to experience it emotionally. This tendency was noticed in the different groups of people: healthy, schizophrenic, depressed, and ill with anxiety disorders. In the first sessions, all our informants were able to understand the mood of poem; but abilities to inderstand the main idea and emotional responses were different and depended on diagnosis (see Table 1); in each group, four of six or three of four schizophrenic individuals had difficulties in understanding the main idea: Their responses only sometimes were close to the literary text; their emotional responses often were indifferent. Depressed individuals were able to understand the main idea of poem, but some individuals with more severe depression had difficulties in understanding the main idea, and sometimes their personal responses were not close to the literary text. Sometimes more depressed individuals felt strong anxiety after reading. Five of six individuals with strong anxiety often identified themselves as victims and tried to avoid responding, and their typical reaction to the reading of one or the other poem was anxiety. In conclusion, it is possible to notice that literary understanding depends on mental illness. These insights were discovered in the qualitative research, not tested in quantitative research. Insights lead to the creation of methodical system able to promote perception of poetry and the Self.

Table 1

Literary Text Perception in the Beginning of First Three Transformative Learning Sessions

Group	Ability to understand poem's mood	Ability to understand poem's main idea	Personal response is close to the literary text	Emotional response
Healthy adults	Good	Good	Yes, it is close.	Catharsis
Schizophrenic	Good	Sometimes good	Sometimes it is close.	Indifferent
Depressed	Good	Often good	Often it is close.	Catharsis or anxiety
Ill with anxiety disorders	Good	Good	Often avoidance to respond.	Anxiety

Observing the transformative learning in language arts sessions and trying to improve its quality, the most effective system of psychological approaches and techniques was revealed. Our research confirmed an effectiveness of spiral model. The session of transformative learning in language arts begins from the interaction with literature art; at the end, the learners interact with the same poem or other form of literature art again.

We found that transformative learning in language arts as a method of guidance and counseling has three levels:

(1) Level of art (macro level): Interaction with literature (reading) serves for the refreshment of feelings and imagination (stimulation and induction), for reviving of memories, and for inner freedom and self-discovery; (2) Level of the *psychology*: (a) From the arts to the psychology (mezzo level): Educator's and client's discussion of personally important meanings are as follows: Has our client the same experience as literature hero? What reminiscences are revived? What problems have the client to deal with?; (b) From the psychology to the arts (micro level): Client speaks from within, speaks sensually (concrete season of the year, weather, colours, sounds, smells, test…), looks for similarities between mental state and nature, tries to use the metaphor for self-expression, and makes creative exercises; and (c) Psychology (mezzo level): Discuss of new experiences and insights: Educator-therapist helps to summarize what clients have learnt in the session; and (3) Level of art (macro level): Reading. Collaborative poem with the educator's poetic interludes serves for the summarizing of emotional, spiritual, and cognitive experiences. In the end, we read the same poem or prose in the beginning of the session.

Art level (1) and Art level (3) mean interaction with literature art, but in the third level this interaction has new quality, because personality has better perception of the Self and more ability to connect personal meanings and literature wisdom. If we imagine spirale Art level (1) is like a lower ring, and Art level (3) as a higher ring.

The framework of this methodical system is psychotherapeutic and educational experience. Before this research, it was known that the benefit of disclosure of personally important meanings in teaching to understand music and personal emotions (Piličiauskas, 1998), and in bibliotherapy (Hynes & Hynes-Berry, 1994; Mazza, 1999). Interactive bibliotherapy/poetry therapy have the roots in psychoanalysis, psychodrama, and Adler individual psychology (Mazza, 1999), so the focus on personal meanings is clear.

During phenomenological observations, we noticed that interaction with literature depends on mental state: on the ability to be open to impressions and to focus on the individual personal meaning. As more incomprehensible things exist in inner world as more difficult, it is to be open to impressions of external world, because outside world frightens. Literature, especially poems, is in the middle between inner experiences and impressions of external world, so poetic words are the tools in educator's work; these words like free associations help to develop the dialog and to get more information about individual's inner life. When an individual deals with difficult and sometimes not understandable emotional experience, the help is needed. Dialog with the specialist is a way to get a help. Some client's existential problems are clarified in rational way. Emotional tension often is reduced in artistic/poetic way. An educator speaks with the client very concrete, but at the same time, an educator looks for poetic similarities and uses poetic comparisons in his/her speech. For example, "You feel yourself an exhausted as wasteland, yes?"; "You feel yourself without energy as dried up river?". The clients listen to the educator-therapist and try to discover own poetic comparisons by doing creative exercises. Creative exercises are given having a goal to disclose personal meaning and to ease the expression of complicated feelings.

Focus on personal meanings and poetic comparisons helps to grasp poetry and develop metaphorical thinking. Metaphor is a mobile component, brings wisdom (spiritual existential knowledge) into individual's level, expresses individual's outlook and emotional state, and empowers to experience Spiritual wholeness in a concrete place and time (Rojcewicz, 2001; Sučylaitė, 2011). Metaphor is a tool for emotional transfer from universal to concrete and from concrete to universal. Experiencing metaphor's beauty, an individual strengthens

a sense of identity and discovers interconnectedness between personal experiences and natural phenomena. Individuals define this state as inspiration or tranquility. The metaphor's impact on human psyche is known and can be explained philosophically (Ricoeur, 2001) or psychologically (Jung, 1999). Transformative learning in language arts as a method of guidance and counseling is a process of moving in a spiral to new understanding.

Speaking up—The Method to Solve Identity Problem

Low self-esteem and self-evaluation have a negative impact on ability to understand the metaphor. Low self-evaluation is connected with disappointment and negative experience. Trying to avoid negative emotions, an individual suppresses feelings, and individual's internal life looses connections with external world and ability to grasp wholeness decreases. Speaking up about personally important meaning is a way to reduce emotional tension and to ventilate negative emotions. Verbal skills are connected to mental status; schizophrenic and depressed people have difficulties in finding words to express inner experience. The term *alexithymia* is known in psychiatry and clinical psychology. Low self-esteem and self-evaluation are connected to alexythymia and depression symptoms (Sučylaitė, 2011); depressed or schizophrenic individual with low self-esteem and self-evaluation is seldom able to identify personally important meanings without help of therapist. The author of social emancipation learning theory, Freire, used the symbolic material (photographs and literature) having a goal to help stigmatized persons to speak up. Speaking about personally important meanings is a way to indentify individual psychological problems, to discuss how to solve them, and to get emotional support and useful knowledge. The work of visual art or poem is a tool to promote reminiscences and facilitate speaking up. When individual's depression is difficult and self-evaluation is very low, individual is not able to concentrate on the listening to the poem, but he/she is able to remember one word from the text. This word is a key to personal meaning. Speaking about personally important meaning, interaction with the therapist strengthens the sense of identity and leads to transformation of emotions and self understanding.

Speaking about personally important meaning strengthens sense of identity, is able to cause the transformation, and can be defined as an agent of personal transformation. We can argue that sense of identity is tied to the self-evaluation and self-efficacy. According Bandura (2000), self-efficacy is in the middle between cognitive and emotional systems of personality and has regulative power.

The content analysis of our informants' (learners') thoughts was a way to evaluate the importance of our methodical step—*Speaking about personally important meaning*. Healthy people emphasized on the possibility to know each other better to find group members' inner beauty. People with anxiety disorders noticed that learning in the group is a chance to know each other better. Depressed persons evaluated possibility to share inner experiences and to reduce emotional tension. Few schizophrenic persons evaluated the power of speaking up as a possibility to escape alienation and possible suicide in future.

Poetical Comparison—The Method to Transform Negative Emotions

Every individual tries to escape negative emotions. Schizophrenic and depressed people often do not have enough knowledge about feelings; usually they ignore emotions and have not developed self-expression skills. Observed individuals with anxiety disorders were shamed of sadness and identified it with weakness and denied alienation. They suppressed these feelings, but suppression of feelings led to suppression of senses and caused a lack of energy. One way of the help is to arouse emotions and to discuss them; the other way is to push negative

emotions and to liberate senses. The second way is poetical. Looking for poetical comparison, an individual finds a concrete visual form/symbol to express negative emotional state. Symbol expresses unconscious and conscious material, so the client's discovered poetical comparison reduces emotional tense and liberates elementary senses as well as sense of identity. According to scientific literature, client's therapeutic growth occurs as a consequence of the unconscious reorganization of information. In the opinion of some theoreticians (Ericson, 1992; Josephs, 1992), the therapeutic changes occur despite the fact that unconscious information is not explicated at the consciousness level; according to neo-Freudian paradigm, the unconsciousness is reservoir of memories and skills laid down the past; therapeutic changes occur when unconscious information is explicated in conscious level. In our opinion, when one's reflective skills are developed and one's poetic comparison is tied to personal meaning, it may cause unconscious reorganization of information.

According to Levine (1999), the unconsciousness knowledge is directly channelled into alternative modes of expression such as action and art and especially during interpretation of literature. Discussion of literary works and symbols reduces emotional tense and stimulates senses and insights, but schizophrenic and sometimes seriously depressed individuals are not able to listen to poem and to grasp it. Strong anxiety blocks ability to concentrate on listening. When one's sense of identity is diminished or even lost, this results the inability to deal with psychological and social problems, to act in society, to be open to external world impressions, to speak from within, and to interpret literature. Knowing these facts, in the beginning of the session, we focus only on the individuals' personal meanings, read out the poem, and leave it till the end of the session; we keep a dialog and try to disclose individuals' personal meanings and help them to discover poetical comparisons.

Metaphor expresses complicated feelings and liberates inner freedom, but we want to notice one necessary precondition for conceiving the metaphor: The sense of identity cannot be diminished or lost and the understanding of simple things must be clear.

The content analysis of our informants' (learners') thoughts was a way to evaluate the importance of our methodical step—*Poetical Comparison*. Depressed clients noted metaphor's power to liberate from the strong anxiety and told that they were not able to find the metaphor without the specialist's help. Clients who are ill with anxiety disorders admitted that they have never tried to express inner state symbolically and to look for the symbol having a goal to get out of difficult mental state; few of them confessed that their life could be more successful if they had a good language art teacher in the secondary school. Schizophrenic clients needed more time to clarify their life situation here and now, and only after counseling they were able to find the metaphor. Healthy people relaxed looking for the metaphor.

Poetical Answer With Focus on Senses—The Method to Manage Anxiety

When self-evaluation is very low, an individual wants to run from reality. External world gives him/her painful information about lost dreams and alienation, individual's emotions become negative, and an individual suppresses emotions. Lower perception of external and inner world, tension in muscles of human body, confusion without power to express mental state verbally, and not uderstandable anxiety give signal about stress (emotional tense). Emotional tense is not recognized, but feelings are suppressed and are under our counsciousness. This mental state is very difficult, and individual ignores elementary senses (smells, colors, and sounds), sometimes looses ability to perceive this information in adequate way, and looses the sense of identity. Schizophrenic and

depressed people loose ability to verbalize what they feel; people with anxiety disorders feel strong anxiety when we focus on their life situation. When people read and conceive poem, they establish relation with the Self, that is why reading helps to disclose client's mental state. Focus on personal meaning can be painful and can cause strong anxiety or anger when our clients are ill with anxiety disorders or sometimes with depression. This situation acts on the educator and gives challenge. How can we deal with this problem? If some reminiscences were revealed, we ask our clients to verbalize senses (What is concrete place? How it looks like? What sounds are there? What smell, colours are there and other possible questions). Educator is able spontaneously to create simple poetic text from client's words. Client's words give information about situation. Poetically retold this information acts, and its impact is more positive when future perspective is showed and relation with the past period of life is given. Therapeutic requirements include: to confirm contemporary time, to show that previous life difficulties are left behind or to show that the good life in previous period gives tranquility and let to relax, and to confirm life's direction to the more light future. When client recognizes personal meaning in the therapeutic poetic language, he/she becomes inspired and motivated to continue poetical communication.

The content analysis of phenomenological observation data was a way to evaluate the method—*Poetical answer with focus on senses*. Psychotherapeutic value of this method can be understood as client's confirmation confirming client's word or phrase. Client recognizes his/her told word in poetic composition. This word is connected with the sense of identity, personal needs, and values, and has a place in poetic spiritual language. A sense of this mystery strengthens feeling of creator inside and inspires transformation of emotions, or new insight is typical in this situation. Individual's inspiration or relaxation was noticed in each group and was not depended on clinical diagnosis.

Poetic Improvisation

Methods of cognitive therapy are useful to clarify depressed person's life situation and to facilitate his/her mental state, but these methods often are not able to cause personal transformations. Rational intelligence solves logical problems; emotional intelligence deals with feelings; transformation of personality is possible when rational intelligence and emotional intelligence interact and serve for goal attainment and problem solving. In our pinion, spiritual intelligence manages interaction between thoughts and feelings, according to Sisk and Torrance (2001); spiritual intelligence encompasses all of intelligences. Knowing that the quality of life indicators were lower on the scale of spirituality in the groups of depressed and schizophrenic (Goštautas, 2007), we looked for the method which was able to promote spiritual growth. Poetry reading is a way to experience catharsis and has a positive impact on depressed person's emotional state, therapeutic discussion acts on rational problems' understanding, and our suggested poetical improvisation has more power to cause individual's transformations, because it encompasses rational and emotional and synchronically acts on individual's emotional and cognitive levels. Poetic improvisation is focused on the confirmation of client's personal meaning and helps to discover the interconnectedness between inner and outer world.

Healthy individuals can improvise and create collaborative poem. This activity develops community feeling. Our created poetic improvisation's method has specific differences. First, an educator-counselor is very active; an educator summarizes clients' problems and insights and guides to spiritual wholeness. An educator shows the direction and speaks poetically. Phenomenological observation and reflection on this material reveal effective

model of poetical guidance. Symbols *the way* and *the tree* are the most powerful symbols to express integrity of all life events.

We focus on the current time. After discussion, we know how every client feels the Self, and we know their discovered poetical similarities and their important objects in session's room. The main thing is to take one or three words from each client and to repeat these words in the improvised poetical poem. First, we remember that *the way* comes from the previous period of life. Symbols *the way* can be a core of poetical composition. We remember clients' reminiscences: concrete details or poetical comparisons, so we can take one or three words from each client and repeat them in improvised poem. Depressed or schizophrenic clients usually do not have future dreams, but we try to stimulate their imagination and ask to imagine nice future day. We ask them to imagine the sky, weather, or a nice place, where they would be able to feel themselves good. Many times we noticed that this task is difficult and painful. After the conversation about future, we take one or three words from each client. When the improvisator has all clients' words, he/she can imagine himself/herself as traveler and testify observed images and life's wholeness. He/She tells what is in front of him/her, how he/she feel himself/herself now, what was left is the past, what is now, and what is in horizon. The main thing is to repeat all clients' words and to show the direction to the hope. The author as a poetical improvisator sometimes identifies herself with the tree and testify her growth. The author tells how looks her land (dry land and wet land), how looked it earlier, how looks her roots, how looks her branches, and how looks her top, the sky. Again the most important thing is to repeat clients' words and to confirm the growth. Useful symbols: roots—history (personal, national), land (conditions to live), the top (desire), the sky (desire), night, darkness, dark clouds (difficult period), the buds (state before changes), and sunny sky (good conditions to live, joy). Clients recognize their words in the poetical text and feel themselves very inspired. This tendency was seen in all groups: healthy, depressed, and schizophrenic. In depressed individuals' groups was seen a big influence on person's verbal skills. After poetical improvisation on all persons, especially depressed individuals want to share their feelings and thoughts.

The content analysis of phenomenological observation data was a way to evaluate the method—*Poetic Improvisation*. Symbols *the tree* and *the way* have a power to integrate individual's experiences into one sense of being and inspire. Poetic improvisation has strong spiritual power to inspire client, when poet-teacher—therapist—is open to all details, images, and is able to recognize client's personal meanings and to express them verbally, and when client puts efforts to connect personal meanings with the symbols *the tree* and *the way*.

Empowering to Experience the Beauty of Poems

We begin from poetry reading and use the text as a tool to disclose personal meanings. In the session, we strengthen the sense of identity, self-esteem and self-evaluation, we reduce emotional tension and strengthen interconnectedness between inner and outer world, and we transfer personally important meanings into a global existential and spiritual context. These efforts bring fruit: An individual becomes more creative personality and more able to interact with the work of art and to experience beauty (see Table 2). We first notice positive personal transformations after five meetings; life quality changes are fixed after 1.5-2 years.

Liberation from low self-esteem and self-evaluation is one of the goals in transformative education. In our opinion, it is useful to help the client to transfer from the therapeutic context into the context of healing arts. When our clients read the same poem at the end of the session, they testify discovered power to grasp the poem.

When they are able to understand poem's mood and content and are able to sense identity, we evaluate them as creators and use the paradigm of philosophical poetics to explain their interaction with art.

Table 2

Literary Text Perception at the End of First Three Transformative Learning Sessions

Group	Ability to understand poem's mood	Ability to understand poem's main idea	Personal response is close to the literary text	Emotional response
Healthy adults	Good	Good	Yes, it is close.	Catharsis
Schizophrenic	Good	Often good	Often it is close.	Catharsis
Depressed	Good	Good	Yes, it is close.	Catharsis
Anxiety disorders	Good	Good	Yes, it is close.	Catharsis

Schizophrenic individuals are more able to understand literary text in beginning of session 4 and in later sessions, and their ability to perceive literature and the Self growth all time.

Conclusions

Suggested methodical system *spiral model* has double value. The first value is the deepening of poetical perception. Interaction with the work of literature art begins from the first image, poetic language acts on psyche, on consciousness and unconsciousness as well, and people recognize what is identical or similar to their experience. When recognized experience is very chaotic and painful and clients are not able to push it away, perception of literature art breaks down.

After discussion of personally important meanings, clients have less emotional tension and more inner freedom, and they get a power to push everyday problems, to interact with the art deeper, and to find new insight. The second value is the therapeutic impact on personality.

Perception of literary text depends on sense of identity and emotional tension, the dialog with the focus on personally important meanings can strengthen individual's sense of identity, and speaking about senses reduces emotional tension and strengthens interconnectedness between inner and outer world, and promotes poetical thinking. Poetic comparisons used for expression of personally important meanings reduce emotional tension and develop poetical thinking; personal meanings transferred from everyday language into poetical language give spiritual inspiration, strengthen verbal skills, and motivate to concentrate energy to achieve the goal. Conversation induced by literary reading and based on the exploration of personally important meanings strengthens the sense of identity, inner freedom, and ability to perceive the poem or other form of literature. We discovered a spiral model looking for a way how to generalise qualitative data and to explain the benefit of our method. Qualitative data were collected in groups of schizophrenic and depressed persons with anxiety disorders and in groups of healthy adults. The benefit of our method was seen in the groups of mentally ill and in groups of healthy people.

References

Bandura, A. (2000). *Social-learning theory (Rus. Бандура, А Теория социалного научения)*. St. Petersburg, Russia: Evrazia.

Bühler, C., & Allen, M. (1972). *Introduction to humanistic psychology*. Monterey, C.A.: Brooks, Cole.

Ericson, M. (1992). Creative choice in hypnosis. In L. Rossi & M. O. Ryan (Eds.), *The seminars workshops and lectures of Milton H. Ericson* (Vol. II). New York: Irvington Press.

Freire, P. (1970). *Cultural action for freedom*. Cambridge, M.A.: Harvard Educational Review.

Goštautas, A. (2007). Health-related quality of life and spiritual characteristics of patients with depression or schizophrenia patients in primary mental health care centers (Sergančių depresija arba šizofrenija pacientų pirminės psichikos sveikatos priežiūros centruose su sveikata susijusios gyvenimo kokybės ir dvasingumo ypatumai). The work report on request of State Mental Health Center (Valstybinio Psichikos sveikatos Centro užsakymu atlikto darbo ataskaita). Retrieved from www.vpsc.lt/tyrimai.htm

Hynes, A. Mc., & Hynes-Berry, M. (1994). *Bibliotherapy—The interactive process*. St. Cloud, M.N.: North Star Press of St. Cloud, Inc..

Josephs, L. (1992). *Structure and the organization of self*. N.Y.: International Universities Press.

Jung, C. G. (1999). *Psychoanalysis and philosophy (Psichoanalizė ir filosofija)*. Vilnius: Pradai.

Kačerauskas, T. (2006). *Philosophical poetics (Filosofinė poetika)*. Vilnius: Versus Aureus.

Lengelle, E. R., & Meijers, F. (2009). Mystery to mastery: An exploration of what happens in the black box of writing and healing. *Journal of Poetry Therapy, 2*(22), 55-75.

Levine, S. (1999). Children's cognitive capacities: The foundation for creative healing. *Journal of Poetry Therapy, 3,* 135-155.

Mazza, N. (1999). *Poetry therapy/interface the arts and the psychology*. Boca Raton: CRC Press LLc..

Pennebaker, J. W. (2004). Theories, therapies, and taxpayers: On the complexities of the expressive writing paradigm. *Clinical Psychology: Science and Practice, 11*(2), 138-142.

Piličiauskas, A. (1998). Methods of moral communication with music in the context of social functions (Dorinio bendravimo su muzika metodai socialinių funkcijų kontekste). *Musical cognition II (Muzikinis pažinimas II)* (pp. 160-190). Vilnius: LAMUC (Lithuanian Alternative Arts Education Centre (Lietuvos alternatyvaus meninio ugdymo centras)).

Ricoeur, P. (2001). *Existence and hermeneutics: Interpretations of conflict (Egzistencija ir hermeneutika. Interpretacijų konfliktas)*. Vilnius: Baltos Lankos.

Rojcewicz, S. (2001). The languages of the Gods. *Journal of Poetry Therapy, 14*(4), 213-228.

Sisk, D. A., & Torrance, E. P. (2001). *Spiritual intelligence: Developing a higher consciousness*. New York: Creative Education Foundation.

Sučylaitė, J. (2011). Educational poetic therapy as a tool for empowerment of adults ill with schizophrenia or depression (Ugdomoji poetikos terapija kaip priemonė suaugusiųjų, sergančių šizofrenija ar depresija, įgalinimui) (Doctoral dissertation (Daktaro disertacija), p. 109. Vilnius Pedagogical University, Vilnius).

Tisdell, E. J. (2003). *Exploring spirituality and culture in adult and higher education*. San Francisco: Jossey-Bass.