

The Unconscious Desire and the Conflict between Mother and Daughter

-A Convergence In-depth Psychological Analysis of the Film, 'DAUGHTER'-

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모녀의 무의식적 욕망과 갈등 -영화 '다우더'의 융복합 심층심리학적 분석-

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Abstract This study is intended to analyze the conflict between the mother and the daughter revealed in the film, 'Daughter' and tries to suggest the therapeutic counseling techniques in the integrated perspective. It used a convergence in-depth psychological method. After deriving the unconscious conflicts of main characters through several film reviews, it was found that at the unconscious level true self and the false self, the ego ideal and the super ego, the individuation and the dependency are in mutual struggle. For Therapeutic counselling, the most important thing in the initial stage of the counselling is the experience of authenticity. The counsellor himself or herself should establish the right life values and stimulate the ego-ideal and strengthen the drive of true self. Also the counsellor should be aware of the dangers of the religious behavior as the transitional phenomenon. In the final stage, the counselor expects the client to continue to make efforts to change with the hope for the well-being.

Key Words : Convergence in-depth psychology, Unconscious desire, True self, Ego-ideal, Transitional phenomenon

요약 본 연구는 영화 '다우더'에 나타난 모녀 갈등을 분석하고, 통합적 관점에서 치료적 상담기법을 제안하고 있다. 융복합 심층심리학적 방법을 사용하여 무의식적 욕망이론에 의거하여 영화의 반복 관찰을 통해서 주인공의 무의식적 갈등을 파악하였다. 연구결과 무의식적 수준에서 참자기와 거짓자기, 자아이상과 초자아, 개별성과 의존성이 서로 다투고 있음을 알게 되었다. 치료적 상담을 위해서 상담초기에 가장 필요한 것은 내담자의 진정성 경험이다. 그리고 올바른 삶의 가치관을 확립한 상담가로서 내담자의 자아이상을 자극하고 참자기 욕동을 강화해야 한다. 또한 중간현상으로서의 종교 활동의 위험성을 알고 있어야 한다. 종결시점에서 상담가는 내담자의 웰빙(well-being)에 대한 희망을 가지고 지속적으로 변화 노력을 할 것을 기대한다.

주제어 : 융복합 심층심리학, 무의식적 욕망, 참자기, 자아이상, 중간 현상

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1. Introduction

Desire is an integral part of human nature[1]. Our modern society is after all a system of needs and desires where humans are encouraged to function as factories of desire, constantly producing desire and yearning for satisfaction[2]. Human desire is a necessary precondition for our modern consumer society. The mechanisms that drive such society, such as profit maximization and continuous growth, requires its members to act on their desire and purchase goods and services to fulfil their desires.

And the historical movement for solving the unhappiness related to the human desire has been done on two dimensions: one is the revolution of the social system; and the other is the revolution of the human inner nature. The leading proponent of the former is Karl Heinrich Marx(1818~1883)[3], and the proponent of the latter is Sigmund Freud(1856~1939)[4].

While Sigmund Freud focuses on the inner unconscious conflicts to liberate from the psychological oppression, Karl Heinrich Marx focuses on the class conflicts to liberate from the socioeconomic and political ones.

The efforts to get away from the psychological and social conflicts have been made until now, the movement to integrate the thoughts of Freud and Karl Marx was initiated by Wilhelm Reich(1897~1957)[5], and has been done by GillesDeleuze(1925~1995)[6]and Felix Guattari(1930~1992)[7].

Sigmund Freud found the problem of the individual unconscious drive . Wilhelm Reich claimed that the problem of the unconscious drive(sexual oppression) is the fundamental cause of the social problem(fascism), and Gilles Deleuze Felix Guattari focused on the flow of the unconscious libido, that is the operating method of drive(micro fascism).

In short, the inner psychological conflicts and the social struggles are never unrelated. Therefore the analysis of the human unconscious drive is regarded to

be the fundamentally essential process for solving the conflicts and struggles among all types of individuals and groups.

The film 'Daughter' shows the distorted and violent struggling relationship between the mother and the daughter of one family. The mental health problem expressed through the struggling relationship between the mother and the daughter is ultimately rooted in the problem of inner personality, and the core problem of the human personality is finally connected with the unconscious drive.

The mothers who experienced the struggles with their mothers decide 'not to hurt their children', but at last they feel guilty by finding that they are hurting their children in the same way, and then regret and shed tears. Though they don't intend to do that, they are stuck in the thought that they are bad mothers who get angry with the children and regret afterward. Therefore the message contained in all the struggling cases reveals that all the mothers need their mothers and there exists a unsolved unconscious problem of the drive.

The distorted struggling relationship caused by the failure to achieve the authentic relationship on end is an intentional expression to show the deviated desire figuratively. In the film, the leading actor 'San' is not sure of how she becomes a good mother, and she reflects on the relationship before the death, and the film traces the perspective by looking at the past and the present alternatively. The film 'Daughter' does not have many characters and the events are described in a linear way. And the deep reflection on the human nature is lacking. Rather, it asks each audience about the solution by raising the issue of the unhealthy human nature and the mental health.

This study analyzes the struggles between the mother and the daughter revealed in the film by the convergence in-depth psychological desire theory and tries to suggest the therapeutic counseling techniques in the integrated perspective.

2. The theoretical basis

The unconscious desire does not mean the simple physical instinct, but it may be the energy as the deciding psychological mechanism in all the conscious activities of the self.

2.1 Drive

In the later years of his life, Sigmund Freud said about two kinds of drive: one is the drive of death; and the other is the drive of life[8].

The first stage of the desire may be regarded as the drive.[9]. In other words, it is developed into the pure energy dimension, not into the dimension of hope and fantasy. That is, this is the stage where the psychological representation is not yet appeared.

The theory of the drive of Sigmund Freud is estimated to find two tendencies of the history of the universe in the psychological unconscious world. That is, in the history there are two tendencies, and one of the two tendencies shows that the whole amount of the energy is constant according to the thermodynamic law and the whole entropy increases slowly. In other words, the flow of the energy is directed toward increasing the degree of the entropy (the degree of the chaos). This tendency can be the absolute truth in the isolated system. But until now the universe doesn't have the image of the isolated system, and there is another tendency which decreases the entropy. The life phenomenon of the organism as the decreasing tendency of the entropy can be called as the nature of the desire.

Jacques-Marie-Émile Lacan, the French psychologist, replaces the wish of Sigmund Freud with desire, and to explain it he divides the need and the demand. The demand transcends the need which is satisfied by the specific object[10].

2.2 True self, false self

The live emotion for the life is a voluntary and

direct vitality and comes from the true self[11]. The false self is an ability to survive to adapt to the reality. In reality there is no one who lives with the true self alone, and every one lives with the false self somewhat. The false self has a function to protect the true self from the various threats coming from the reality of the life. But if the false self develops too much and then takes the place of the true self as the center of the personality, then the fundamental disorder to the personal life is ensued.

If the true self is not matured and stays in the very immature and weak stage and then the overprotection for the weak true self is made by the false self, there can be the disorder. This false self may be paired with the intellectual ability. In the clinical situation, one has to be cautious of the lack of the creativity of the false self which functions well on the whole.

2.3 The ego ideal, the superego desire

The human unconsciousness is formed by the dynamic aspect of the projection and the introjection between the ego and the outer world. In the human unconsciousness, the ego ideal which wants to go wherever ego wants to and the superego desire which wants to control the ego are contrasted[12].

2.4 The ability to be alone

When the child develops the ability to be alone by obtaining the trust of the mother, the child can develop the 'true self' by contacting the real desire and the feeling of his or her inner aspect and making it to be based on that. The children who didn't grow the ability to be alone don't have the center of the self and form the 'false self' which is drawn to the surrounding people[13].

2.5 The desire for the transitional object

To the children, the transitional object is neither the totally subjective one nor the totally objective one. The transitional object is the one which is not only his own

thing but also the thing not his own[14]. Also this is the intermediate area(stage) in the development process of the ability to make the relationship with the outer object from the narcissistic love of the childhood.

2.6 The desire for the self-object

Generally humans need to develop the balanced progress of both the attachment and the individualization. And the individual wants to have the allowance of mirroring, idealization, and to be strengthened the function of self-object of the alter-ego or twinship and this is called as the desire for the self-object[15]. The desire for the self-object is the over-attachment for the satisfaction of the desire of the self-object and the search for it, and also is trying to control and fuse the self-object. These people are not enduring the independency of the others and are continuously wishing the existence of the self-object emotionally because they experience the others as their own parts.

3. An analysis on the conflict between mother and daughter

(by convergence in-depth psychology)

'Daughter' is a film which is making progress in forms of coming and going of the past and the present, looking back over relations with her mother in the past, beginning with a scene that a female protagonist named San becomes pregnant.

The psychological relationship between the protagonist(San)and her mother is portrayed in unsolving conflicts aroused from desires until her mother's death with cancer: the daughter is becoming a prenuptial mother and her mother is about to die.

The mother hadn't a word of apology to her daughter until she was at the brink of death, even in the last conversation with her daughter right before her death, she has just revealed her desire toward her

daughter "You shouldn't do anything like loving any guy." "If I had let go of you to do whatever you want, you'd have lived a life of a prostitute." And as the mother came to hear the fact that her daughter was pregnant, she revealed anxiety and agitation for being frustrated of her own desire. "I knew you would be like that...a bitch...a lewd woman.....I knew that....."

The daughter who thought that the mother would rather die finally became a prenuptial mother (pregnancy)after being a grown-up and leaving home. Yet since she could never agree to her mother's tenacious concerns (drive)about herself. She burst into her wrath on her dead mother, "Why did you do that to me until you ended in catastrophe like this?"

The protagonist (San)'s mother of this film 'daughter' considering her daughter to be an extension of herself, so to speak, nutritious for driving her own desires, or stimulant : San must obey without any reason her mother's own desires in order that the mother can try to raise her daughter to become special and prominent : San has to study so hard that she can only satisfy her mother: that is, through daughter the mother's pursuit of her own desires are being continued. "Why do you want to marry? Do you know what it is that I really regard as the best thing? It was your birth so there was no other thing in my life but you..."

The daughter who wanted to live an ordinarily happy life came to feel suffocated due to her mother who didn't try to communicate with her daughter, not only consciously but also unconsciously. She was unable to fulfill her mother's special and messianic expectations toward her. So she defended herself using psychological defensive weapons, which were an emotional repression during her childhood, avoidance and splitting while growing up. However, in the end she was faced with circumstances to live independently under the present situation of bereaved separation caused her mother's death. She made her mind to confront and see through all matters honestly from

now on looking back over the relations with her mother.

There was an emotional poison as well among emotional nutritions of mother's love: it can be the nutritions of love within a fence mother made, but among those nutritions there may be emotional toxins so that they can hinder the daughter from breaking mother's fence and building her independent fence as well. It calls commonly an excessive and distorted maternal affection.

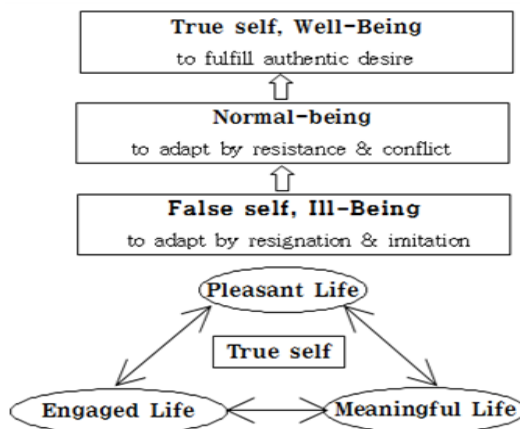
In the film 'Daughter', the mother's character is as follows: The mother has a persona who gives her daughter a bath in a harsh manner of scrubbing tough her body saying that since her daughter played with friends on the ground, she had to be sanitized from the dirt; who sends her daughter to the school with shoes and bag wrapped with plastic bag; who persuades her daughter to eat up her meal happily without any excuses which is made by herself devotedly; however if daughter's attitude of having a meal is incompatible with her taste, she throws her daughter's dish away, pouring out vulgar words on her daughter; who heaps abuses and violent behavior on her because of using a left hand while having a meal; who pushes her daughter to put on her daughter's high grades -friend's lingerie after boiling it for hygiene in order to improve daughter's grade.

The daughter couldn't reject emotional foods of love contained poison, since she was lacking power to resist them and wisdom to discern her mother's indiscretion in her childhood. She was unable to eat foods, which were coming from pure love only. This can be a primal problem if mental health for the film 'Daughter's protagonist (San). In other words, it is a main cause of object relation resulting from internal conflicts that was positioned inside of unconsciousness.

The protagonist (San) is not quite well aware of sentimental emptiness of her true self and of hunger for nourishment for her personality. She doesn't know how to satisfy which desire of hers in what ways. The

reason why she doesn't know it is that first, that is an unconscious desire that was supposed and concealed in her deepest heart by her mother. She who was weak and fragile had no other way but to develop a weapon called false self, artificial self, which is being adjusted to a powerful desire of others(mother)in order to survive and exist only. The mother's pathological love (poison-contained nutritional material), resulting from separation anxiety that makes her not allow daughter's individuation and dependency that makes her not be alone, is bound to return back like boomerang and serve to expose desire for having a personal contact, though the protagonist (San) became a grown up (an unexpected pregnancy).

Second, that's because of already being assimilated to a false way of living. The pattern to which one was accustomed (thought, relation, behavior)can hardly be changed. The daughter became an adult and her mother was on the brink of death, but the mother's relational pattern with her daughter is never likely to be changed. Though the mother can no longer be strong enough to use violence physically, she still seems to be oppressive and one-sided psychologically and doesn't accept the fact that her daughter is a separately individual being.



[Fig. 1] Process of True self & Well-being

It can be said that the film's('Daughter's) conflict

between mother and daughter and unconscious desire may be scrutinized as follows: a self-fulfilling desire so as to live a happier life. Human beings are an existence of not being successful in adjusting to reality. But when the true self as a center of personality, in other words intrinsic talent from birth and the art of life which is pleasant and engaged and meaningful, is developed, one can live a happy life[16].

3.1 The conflict between the true self and the false self

Much of experience and improvement of the art of life (especially, in childhood) may be acquired by an unconsciously imitation desire. But the main imitation object (mother) of the protagonist (San) in childhood in the film 'Daughter' was not good enough for her.

The mother of the protagonist (San) is a typical persona of false self who shows a borderline personality disorder. Her real self is almost dead. She lives in misapprehending adaptation based on abandonment and imitation as the true self. She lives in the midst of being unaware of her authentic desire which is hidden. All of her concerns are focused on her daughter and a neighboring mother who has a top-tier class daughter(Dajeong) is her idolizing model. She is so serious as to attempt to have her daughter put on a lingerie that the student of top in the class had clothed. She tries to imitate all kinds of knowhow on managing children.

The mother of the protagonist (San) set her daughter's birthday table cordially. But the daughter couldn't eat the foods pleasantly because of the stomachache, and what's more she used her left hand while eating meals. Those behaviors provoked her mother to throw vulgar words and foods on her. However, even in doing so her mother dishonestly says to the neighboring mother who has a top-tier student(Dajeong) that her daughter is getting along well with Dajeong just like a close friend. That is an appearance of the false self, which is pathological and

hypocritical. Hence in the final conversation with the mother and the daughter, the protagonist (San) feels baffled asking her mother, "Is that your whole life?"

In relation to the art of life, Darwin asserted the hypothesis of environmental adaptation and natural selection and Alfred North Whitehead claimed the active attack on the environment[17]. But Donald W. Winnicott insisted that if desires of the true self become suppressed, they come to develop into the false self that simply adjust to environment for being survived.

The matter of the protagonist is delineated in the film through her daughter's remembrances as a representative persona of the suppression that is oppressing the daughter's true self and developing her false self: For instance, a scene that when she is young, she is caught eating cotton candy and scolded by her mother; a scene that she gets a scratch with a knife in the middle of defying her mother; a scene in which she is told that she is a prostitute by her mother, due to being together with her boyfriend, and so on.

The center of gravity of the false self is not her own self (daughter) but the other(mother). Making a living as a false self is not corresponding to an unique interest and joy of her own self (daughter) but to survive and is accepted by the other (mother).

The drive of the true self of the protagonist (San) is struggling continually and resisting. However, it can be said that a life of struggling and resisting is a much healthier life than a life of voluntarily imitating in an attitude of abandonment. That is why the true self is not completely dead yet.

A desire to get a pretty red bag even if she risks working a part time job, a desire to meet and have a hilarious time with her boyfriend on Sunday, a desire that her mother would rather die. Those desires prove that her true self is alive. The daughter wants to have a good relation with her mother but even if so, she neither wants to give up unconditionally nor obey her mother, but rather shows phases of resisting and struggling. It can be estimated that those are relatively

a healthy attitude that happens in an ongoing stage of attempting to satisfy the real self.

It is presented as a severe problem that even a desire of the modern society of consumption is not an autonomous desire from the true self but a desire of the other[18].

As an excessive educational fervor of the Korean parents can be a typically negative case of the imitation desire of the other that prevails in the whole Korean societies : an excessive desire for taking the scholastic degrees, a competitive desire for entering the prestigious university, a pathological desire for having a good grade child in school. All these can be corresponding to the pathological fads of the imitation desire.

The words of the protagonist (San) in the film 'Daughter' hit the string of my heart. "My mother who had been intoxicated with the scent of the unblossomed flower while spreading the seeds of the flower, who are you?" The fragrance of the unblossomed flower, this is not the scent of the true self, but the scent of the other's (mother's) desire.

3.2 The struggle between the ego ideal and the superego

The struggle relationship between the true self and the false self continues to the struggle between the ego ideal and the superego. If the true self is oppressed and hidden, the ego ideal can't reveal the power. The outsiders can also mistake the false self adjusted to the superego perfectly for the true self as the outer compensation. However, the inner emotion is always futile. Because the outer compensation can't take the place of the inner joy.

The mother even brings the meal for the patient in the hospital to her daughter by saying, "Eat while it is warm." But her daughter retorts bluntly by saying, "Why don't you ask first whether I ate the meal or not? Isn't it the right order?"

The human happiness is the variable element of the

drive, and how to enjoy what desire by how can be the gist of the happiness. And by considering the flow of the libido of the protagonist 'San', the ego ideal and the superego are in a struggle and not in harmony and balance. Through the physical separation from her mother, she could be severed from the conscious struggle relationship, still the internalized image her mother in unconsciousness is alive. Still there is the struggle between the ego ideal and the superego in the inner world.

'San' who became an adult doesn't get away from the pathological negative interpretation for the past relationship with her mother. On the other hand, she survives by the healthy mentality and the satisfying pattern earned from the continuous inner reflection and the good object (counselor)experience with the piano teacher. And also she feels the futuristic ego ideal to reform the life. Though the residue of the past hurt(trauma)is never wiped out, it can be overcome not by the pathological negative interpretation of superego but by the positive post-interpretation of ego ideal(=the example of Emma of Sigmund Freud). The piano teacher shows the example of the positive post-interpretation of ego ideal . "I can't decide the birthday. I was not born suddenly. Therefore I am not to blame. I don't need to be dejected. The family doesn't need to live together, and the children do not necessarily live together with their parents. If I do that I might die."

The protagonist (San) goes through the life period which is full of vitality. She has the responsibility of living out the real life as the pregnant mother while she accepts the past memory and trauma as it is.

The superego(the legal symbolic relation in which one follows the routine frame and one is punished when one deviates from it)is near the reality. And also she has the ego ideal(the relation in which there is an unconditional support and whole fusion and no lacking) is near the fantasy. Then the change and creativity come from the faith of ego ideal. Because the drive for

the freshness is made when there is more ego ideal.

3.3 The conflict between individuation and dependency

Paradoxically, the ability to be alone is the condition for the ability to love. Therefore the balance between the drive to be alone and the drive to relate to others is essential. However, the protagonist 'San' and the mother can't meet each other in the deepest core and can't communicate with each other as the true self. Whenever possible, the mother sees her daughter off to the overpass when her daughter goes to school every day. Yet the daughter runs up the steps of the overpass even without looking back to her mother. This signifies the desire to have her separating individuation. The words, "I am not the toy of the mother" are the words of psychological resistance. But the mother doesn't recognize the desire of the separation individuation of her daughter. When she is lonely she wants to possess her daughter, and when the daughter wants to be free from the small fold she made she loses her temper abnormally and explodes, and treats her in an impersonal and violent way. Meanwhile she becomes overdependent on her daughter and attached and addicted to her.

Despite the fact that the physicality(menstruation) and the mentality(resistance) increase bigger and expand, the bigger and the stronger boundary and space are not prepared. She shows a very unstable emotion because she can't play a good role of being a good object. The relation of object is a mutual one, and though the relational function of the mother should change according to the need and desire change of the object(daughter)the childlike motherly immersion makes her to be stuck in the relational pattern of the essential absolute dependency. This is regarded to be a big problem.

Because the anxiety of the mother is supposed to be transferred to the main character(San), the psychoanalysis for the fundamental cause is necessary.

Yet the content of the film has its own limitation.

The struggles between the mother and the daughter who is a piano teacher are worse than those between the mother and her daughter(San). And their case of overcoming the struggles supplies a great reference point. The true self grows when one develops the ability to live independently, and then one tries to separate artificially by leaving home. And finally when one understands the insecure emotion of parents one can grow into the container to accept it.

3.4 The desire for the religious behavior as the transitional phenomenon

The mother of the protagonist(San) is doing a religious life. In the film, she prays with the rosary, and this is described as a repeated action to overcome the anxious heart and helplessness. This reflects on the psychoanalytical understanding of Sigmund Freud for the religious phenomenon(To Sigmund Freud, the western Christianity as a religion focuses on the absolute other-God and afterlife- too much and doesn't comprehend the real issue the western society faces, so it's a 'fantasy' which oppresses the humanities and the progress of the civilization). Meanwhile, Donald W. Winnicott recognizes that the transitional phenomenon is the inherent area of the human experience like play, arts, religion, and creativity, and here one can enjoy the personality development, the imaginary world, fantasy and the adventure of the notion. But there is the danger of the pathological transitional phenomenon. The religious experience as the true intermediate area should be necessarily connected to the mature personality development, so when it remains as the repeated magic enchantment-style religious activity of the intermediate area it is a magic, mythological, enchanted pathological transitional phenomenon. In other words, all transitional phenomena are not free from the danger of the addiction. After all, the religious behavior of the mother of the main character (San) of the film 'Daughter' can be such a dimensional activity.

4. Conclusion

Desire is an integral part of human nature and the source of the individual and social struggle can be the clash of the desires. In this study, I analyzed the struggle between the mother and daughter shown in the film 'Daughter' by using the convergence in-depth psychology with the basic analysis tool of the theory of psychoanalytical desire. I found that the true self and the false self, the ego ideal and the super ego, the individuation and the dependency are in mutual struggle. And I pointed out the danger of the addiction of the religious activity drive as the intermediate phenomenon.

Pursuing the meaning in life is the same as pursuing the expression of the true self. Because true self works as the guiding system which motivates the action and leads the action to the right direction.

The realization of the true self is related to the living true desire. Happiness can be the life as the progress in which a person comprehends the desire well and satisfies the desire. Many people don't live a life which wells up from the deep inside of the life. Because they can't find the talent and the drive as the natural gift, or though they find them they are bound to the environment adapting life owing to the matters like the maintenance of livelihood.

There are three elements which affect the formation of the true self meaningfully: who do the people meet?; What kind of experience do we need?; How can we interpret and decide about our past? Therefore what we really need is not satisfying overindulgent drive or simple reality application drive, but treating oneself authentically and show true love and care and concern with respect. And we need the true mirror which reflects the true self.

'San' remembers the relationship with her mother in the past. Can she reinterpret it with self-reflection futuristically and then make the happy life with the creative progress by making the past as the reflective

teacher? And I'd like to make the main character 'San' as the object of the counselling and suggest the counselling technique with the integrative perspective.

First, the counsellor himself or herself should establish the right life values. That is, the life is dual process of the drive of wellbeing and well-dying. The counsellor approaches it with a non-instructive method outwardly but establish the clear direction toward the change inwardly.

Second, the most important thing in the initial stage of the counselling for the healing counselling is the authentic experience of the client. First of all because of the authenticity of the client, the sincerity of the client and the true relationship between the counsellor and the client can be induced. The counselling techniques which can be used here are empathy and reflective technique (reflective listening, embracing of Donald W. Winnicott, recognition, the open question, and so on). If the authenticity and the reliable relation of the client can be made, to change the distorted life pattern (thought, relation, behavior) the clinical intervention can start.

In the third stage, the counsellor should be able to promote the change of the distorted unconsciousness.

The image of the mother in the film can be regarded as the image of the main character 'San' as the inner mother who is internalized in the unconsciousness of 'San', so for this a specific approach is needed. Because the character of the mother tends to be transfer to the children through the process of the unconscious identification.

The counsellor should stimulate the life desire and the self ideal. The drive for the life instinct, the drive for the self analysis, and the drive for growth are the most important drive the main character 'San' should feel intensively. The counselor should help the main character 'San' to get away from the perspective in which she interprets the residue and hurt of the past trauma in a pathological and negative way, and then

establish the new and positive values. The past is not the fact per se, yet it changes depending on the interpretation for the events, which should be recognized by her(as in the case of Emma of Sigmund Freud). The past can't be free completely from the impact of the past, but is an area which can be created by the determination of the present and the free will as well.

The counselor should strengthen the drive for the self-object. The counsellor observe the pathological types of the object of self attachment of the protagonist 'San' (the desire type ,the avoiding type), and should provide the healing relational experience which heightens self love and self protection, lowers self criticism or self attack and rather induces the drive of the self-centered object regardless of the emotional state[19, 20].

The counselor should strengthen the drive for motivation of the true self. It will be desirable that the protagonist (San) pursues not the mimicking trend and popularity[21]and rather find the inherent drive of the inner true self and enjoy the happiness. And to do so it is desirable for the protagonist 'San' to use the motivational strengthening counselling technique to correct her pattern(thought, behavioral habit, relationship). The motivational strengthening technique is the client-centered counselling to search the dual emotion for the change of the client and strengthen the immanent change motive through the process to solve. Depending on the role and technique of the counselor the degree of the resistance of the client decreases , and the will and motive toward the change increases. The client usually changes by following the stages of pre-meditation, meditation, preparation, performance, and maintenance, and at times there can be reoccurrence, yet this is not a negative one and normal and can be recognized as the opportunity to plan and attempt the other changes[22].

The counselor should be aware of the dangers of the religious behavior as the transitional phenomenon. The

religious activities such as prayer can be encouraged as a defence mechanism against anxiety. However, the danger of the religious fantasy as the pathological transitional phenomenon unrelated to the maturity of the personality should be recognized. In fact, the religious activity can show the addiction tendency if it is developed in the negative way. The repeated action of the mother of 'San', "the rosary prayer of the mother for pouring the aggressive emotion and placating persecution anxiety", can be fixed as one repeated periodical addiction activity .

In the final stage, the counselor expects the client to continue to make efforts to change with the hope for the well-being. If the client searches the liberated life from the past trauma and at the same time stimulates the positive and optimistic drive for the passionate meaningful joyful life and make a plan to accomplish it and exercise the lifestyle little by little , then he or she will get a great help for having a joyful life and upgrading the quality of life. The counselor can play a facilitating role to stimulate the client so that he or she has the right desire and the practically possible desire. As a result, communication skills, problem solving skills and the ability to acquire better information can be improved. Humans are the beings of desire, so the issue of humanity is the issue of desire. And the ultimate direction of the process of the desire should be directed toward the new, creative, and upward one. In other words, it should move toward the integrated convergence holistic health.

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