

SUBJECTIVE EXPERIENCE OF BEING IN SILENCE

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Preface

While psychology develops, its research areas and methods also expand. Traditional methods of the psychological research are directed at the investigation of the process of human psychic, which are measurable in an objective way. These methods are supplemented by new ones, appearing with the humanistic psychology, which enable to perceived layers of inner human experience in a broader and deeper way. That lets to expand the area of the psychological research also, by turning to the matters, which hitherto seemed untraditional. That is what made possibilities to this work, investigating the subjective experience in "silence groups". "Silence group" is a group of people, living together separate from others, not communicating in between verbally. The idea of "silence group" came from the doubts if the speech is the only and absolute mean of expression and of cognition of the world. Those questions (they could be called meta-questions) arose to several students, who started to organize "silence groups", trying to clear up what is behind the speech.

People who have experienced the silence talk about their experience in poetical, metaphorical, metaphysical terms. Meanwhile this work is an attempt to look psychologically at the forms of manifestation of silence, at the specificity of the psychological influence of silence. What is experienced by those who participated in the group, how they feel about their experience, how they evaluate it and what meaning give to it - that is what was analyzed, because, as B.Dauenhauer said, that, what happens in silence, cannot be seen by anyone else, except the person who is involved in deep silence [1, pg.21]. That corresponds to a thought of the devotees of the phenomenological research, that nonphysical world can be perceived through a human consciousness, through knowing it. That's why the method of the phenomenological psychological research is used here, namely the method of Amadeo Georgi [3]. The essence and aim of this method is the understanding - through deep empathy - the contents,

conveyed by other person, finding the essence of this contents - how it is felt by the author - and rendering and describing it in psychological terms.

It is impossible to do such work alone. The participants of the "silence groups", whose experience is investigated here, used much of their time and energy first sharing their experience and afterwards analyzing it. Their experience formed the basis of the possibility to know deeper the phenomenon of silence itself. I would like to thank the research adviser Prof. R.Kociunas, who supported not only the writing of this work, but also starting the silence groups. Also it was a great support of Saybrook institute Prof.D.Rothberg. With his help I got the main literature used in this work.

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Theoretical Introduction

1.1. Conception of the phenomenon of silence. Sometimes silence is perceived as man's action, sometimes - as basis for action, sometimes - as mental state necessary to feel oneself and environment, sometimes - as a feature of surrounding world, and sometimes - as a manifestation of supernatural power [1, 10, 17]

B.Dauenhauer [1] understands silence as an active action, where the activity of consciousness is indispensable and that distinguishes silence from just a muteness. Muteness and silence have an external feature in common - absence of a sound or articulation, but these two phenomena must be strictly discriminated. Silence differs from muteness and it is exceptional trait of man as a conscious creature, because "a man cannot be absolutely and permanently mute unless he can be completely and permanently unconscious" [1; pg.4].

D.Katagiri perceives silence as an active state too, where one encounters "what-is-just-is-of-itself" [10; pg.6].

Artist L.Urbonas [15] describes silence as internal state, which occurs when one quits speaking and thinking purposefully. That is the state, when "purposeful thinking is absent, unusual association of

thoughts flows in diaphragm in between consciousness and unconsciousness [15; pg.4].

Some authors understand silence as openness to new experience. The source of this experience is called a bit differently. Practitioners-psychotherapists consider silence as turning oneself to the depths of internal experiences, towards being with oneself [13, 14]. Philosopher, churchgoers are prone to name silence as a state of openness to universe [1, 17, 7]. In this case it must be emphasized that they speak about deep silence, about silence beyond words. To speak in terms of B.Dauenhauer [1], that is "to-be-said" silence, when consciousness is open to what comes to it, what is said, was and is experienced.

D.Katagiri considers the possibility such silence allows to experience various states just as they are for themselves, accepting their holistic manifestation to be the main characteristic of this silence or as A.Gurvitsch calls [6], it is the way to primordial experience, since what is conceptualized, is no more primordial experience, but a concept or "the world is present as something other than our conceptualization" [10, pg.44], as D.Katagiri says.

B.Dauenhauer [1] understands silence as inevitable positive expression of personality. Personality is perceived as a constant interaction between determination and indetermination with some certain priority of the last; that means man's becoming is constant transition from indetermination to determination, constantly giving names to undefined experience. In this process silence which enables to appear new, still indeterminate content, plays it's substantial and inevitable role. Silence is the source of indetermination and speaking - the source of denomination and determination. Speaking and silence are complementary and stimulating each other phenomena of human activity.

Speaking without silence according to B.Dauenhauer [1] would become entire final chattering, but silence without the possibility sometimes to speak would become muteness which is not characteristic to conscious creature. As the process flows naturally, man is in the state of questioning, silence being the main component of the efforts to question. B.Dauenhauer [1] calls such man a man on the way.

Summarizing we can say that silence is man's active action, leading to primordial deconceptualized experience, leading to the experience of indetermination and, that is inevitable activity experiencing and seeking to name what has not been named, hasn't been defined before.

1.2. Emotional experience of silence. Experience of silence on one hand depends on attitudes, expectations and personal experiences of the one who undergoes it. On the other hand, silence itself due to features that have been mentioned above, determine the specificity of emotional reaction to silence.

D.Katagiri [10] writes, that taking man's view, silence has at least three features: pessimistic, optimistic and mystic. Silence has the pessimistic features, because "this seems like a situation of complete despair" [10, pg.1]. But silence is different from despair, since "in the area of despair, the conscious flame of human desire is still burning" [10, pg.1]. That is the optimistic shade. Silence gives us possibility to reconsider conventional world from different angle. "This is the first step to enter the door of nonduality or the spiritual life" [10, pg.3]. It is the mystical feature of silence.

Sometimes silence relates people giving deeper understanding of one another. It gives feelings of fullness, warm closeness, gives energy, but sometimes silence separates people what evokes the flow of anger and aggression. Silence, as the specific state of interaction, according to B.Dauenhauer [1], keeps man under the influence of the given. The interaction can be experienced through warm or even ecstatic feelings. Negative emotions can be experienced when in silence one encounters something different than one expects, or finds out that relationship is inaccessible.

The feeling of indetermination evoked by silence enriches experience and finally becomes the positive emotional feature. Indetermination itself requires personal submissiveness accepting this new experience. The experience of indetermination often relates with painful feeling of one's own insufficiency and links with fear that there is something beyond one's personal power to control, i.e. it can have uncontrollable influence. The feeling of one's own insufficiency can be positive emotional feature as well, linked with

some certain optimism due to opened possibilities to broaden personal limits [1].

L.Urbonas describes wordless life as giving energy and relaxing. "The pleasant warmth of energy seems to envelope and fill in the whole creature. Nowhere directed sensitivity increases. Deep happiness is experienced and is not turned to traits or expressions of individual, seems more similar to the feeling of participation in the universe" [15, pg.3]. According to him such feelings are evoked because living in silence does not require purposefulness of thinking and this allows thought floating by itself as well as holistic flowing of surrounding abstract vision in all dimensions. It gives the feeling of participation in the universe [15].

Method

2.1. The structure and conditions of the "silence group". The most important place to choose the right place was that it had to be as distant as possible in order to exclude communication with other people. In all cases there were deserted houses without electricity and other conveniences. It was an open space, where travelling was possible.

The main rule was not to communicate with the help of words. There was an agreement to make a common drawing without any theme every evening by sending round the list of paper (analysis of the drawings would require special survey, and it was not possible to cover it in this work). The other rule was, that it was allowed to leave the group or to stop it. There were no other rules and agreements that would define the way of living or communicating.

Here, the analysis is made from four different silence groups. The duration was from four to nine days and nights being in silence, arrival and departure days to be added.

All in all there were seventeen people who have participated in these groups. Texts of twelve of them (three of them had by two texts) about their subjective experience in "silence groups" were analyzed in this research. The age varies from 19 to 27. Nine participants have been students of psychology, one student of

history, one student of mathematics, one worker, and one professional psychologist.

2.2. The method used. The phenomenological method of psychological research prepared by Amadeo Georgi was used in this investigation [2]. Following this method, necessary data about the inquired phenomena were gathered, using semi-structured interview with the members of the group, a long time after experience (4-11 months, one case (D12) 24 months after). Long time of period better allows to give meaning to the experience, to link it with future life [15]. This attitude is based on hypothesis that the most important things are remembered. During this research we could observe that even very minor details were recovered after a long period of time.

Example of One Experience and it's Analysis

The analysis of 15 texts about subjective experience in the "silence groups" were carried out and their definition as well as the definition of the phenomenon was obtained. An example of the elaboration of one text from primary form to the definition is present in this chapter.

Participant D10 is a girl, a student of psychology, 21 years old. The group is No.2.

The text of D10 is distinguished because of peculiarity of it's vocabulary. Experience is described in a very concentrated way. The high level of self-reflection can be observed in the text and this is important in phenomenological researches. First two meaning units (MV) represent feeling and presentments before the group, general evaluation of experiences. We limited our job to paraphrasing generalizing the sentence. The first MV of the text rewritten from the third person (abbr. T):

Before the group (here and further on the group means the "silence group") she felt that she would have to keep herself mobilized. She had a presentment they would not encounter fun; the main feeling is anxiety.

The paraphrasing of the first MV of the text (further P):

She was anxious before the group and she had a presentment that there will be intensive and requiring efforts experience.

T.2: Now it to her that every thing was very much intensive as if all that had been given to experience in half a year, is experienced in ten days.

P.2: Now she feels that experience was very intensive and condensed.

T.3: It seems as if someone cleans her soul. Little by little the soul becomes transparent as if getting to the outset; everything looks much brighter: colours, sounds, thoughts, the sky, the Earth, people, eyes, trees, stones.

P.3: It seems to her that what covers her essence is being removed from what is constant and essential in her. She feels that sensitivity to usual stimuli increases.

Such words are used in paraphrasing: "it seems to her", "she feels", or these words (phrases) will be used in the next cases: "she imagines", "she considers", because the empirical fact in this case is that she feels the increase of sensitivity. If one wants to maintain that sensitivity was really increased one needs to perform the objective measurements.

The words "soul", "outset" are chosen as keywords in the analysis of the third MV as the first part of it. In cooperation with the author of the text these words are changed with the phrase "that, what constant, essential". "To clear" here is changed with "to remove what covers". Here is important the form of the word "to remove" as well. That is "being removed", but not "removing itself". "Being removed" is more exact than "removed itself", because the first phrase reserves the feature of external influence like someone would clean. In the second sentence "much brighter" is changed with "the increased sensitivity". "Colours, sounds, thoughts, the sky, the Earth, house, people, eyes, trees, stones" are paraphrased as "usual stimuli". That is how we got the third MV paraphrased.

T.4: What they have been looking there for - it seems this was not a silence, they have been looking for one another, they had found, they had lost.

There - in the group;

silence - moving to oneself;

to look for one another, find, loose - support at the interpersonal relationships.

P.5: It seems to her that in the group moving to oneself is tried to be changed with the support at the interpersonal relationships.

T.5: Silence is not silent, silence isn't silent for not a single minute. She (D10) doesn't know how to get silent, silence speaks, cries, sings. She (D10) has felt in silence that there is a lot of loudness in her really burstingly a lot.

Not silent, don't knowing how to get silent, lots of loudness are speaking, crying, singing in her; burstingly a lot - to feel full of very intensive emotional charge;

not a single - constantly.

P.5: Being silent she felt full of very intensive emotional charge.

T.6: Has she become afraid? No. She has had no strength to get afraid already.

To get afraid - to avoid emotional charge;

to have no strength - to feel exhausted by emotional charge.

P.6: She felt exhausted by emotional charge to avoid it.

T.7: Has she showed? No, as well, at least she tried to.

Not to show - to try that her feelings wouldn't cause anxiety to people around.

P.7: She tried that her feelings wouldn't cause anxiety to people around her.

T.8: What is the fault of silence about this? Maybe it is not at fault at all. There has been only a good portion of blow concentrated in her, which fell on her, some more on a maple in the field,

some more on a field, some more on a lake. She didn't dare to go to people with that cry. That was how she was chosen then. Probably [the choice] was good, at least she doesn't regret now.

A good portion of blow concentrated - emotional charge;

portion of blow which has fell on - emotional attacks;

maple, field, lake - places of nature where she feels as giving strength.

This text was generalized by paraphrasing key phrases:

P.8: It seems to her that emotional charge was aroused not by the silence group, but emotions, that had been in her and which she felt as emotional attacks against herself, showed themselves. She expressed them in various ways, and not among people, but at the places of nature which she felt as giving strength.

T.9: She was strong in her weakness, in her inability to be nobody else, and in her wish to be.

To be strong in her weakness - to feel no more vulnerable;

inability to be nobody else and wish to be - full openness to any experience.

P.9: She felt no more vulnerable because of full openness to experience.

T.10: The grass has been very nearby there and telephone wires have been buzzing there.

The grass, telephone wires - various external stimuli;

to be nearby, to buzz - to feel what exists every day, but she has felt that before, i.e. increased openness.

P.10: Openness to various external stimuli has increased.

T.11: And everything stays here. She knows. But somehow differently. When she is with somebody in nature now, she wants very much to get and stay silent for a long long time; keep silence in all the time in order to hear. It seems to her that while speaking she doesn't see and hear something.

To get and stay silent for a long long time, keep silent all the time in order to hear - to strive for openness for nature;

to know - to think.

After generalization on the basis of the paraphrased sentence we have:

P.11: She thinks that it is always possible to feel as well in a way she has been feeling nature in the group, but it seems to her that it would require some efforts after the group.

T.12: What does silence do with feelings? It seems to her that it accentuates, intensifies them. Colours become somewhat vivid.

Paraphrasing is the same as the second sentence of the third MV.

T.13: There are getting more and more of them [stimuli] and when it seems that it will not be possible to stand them, serenity comes.

The whole sentence is paraphrased:

P.13: It seems to her that her sensitivity was pulsing.

T.14: Till now there is quite a lot of anxiety left about what has been happening in silence not only with her but with each of them - seems that she saw a bit more than they would have wanted to show or it would have been allowed to see here. She can't say that it was unexpected for her, but still it moved from presentiment to feeling and thought. To this thought, which doubts, which you don't want to utter aloud, but it doesn't give rest to you.

To see a bit more than they would have wanted to show or it would have been allowed to see here - the more real image of everybody has opened despite their will;

thought, which doubts, which you don't want to utter aloud - difficult to reconcile oneself [with what has opened itself].

P.14: The more real image of everybody has opened despite their will and it was difficult to reconcile herself with that.

T.15: It seems to her that oh not everything they have revealed to themselves there. As soon as she had heard there began what hadn't been expected they got afraid, they ran away - fuses switched off. Did she want to stay there? - Yes, very much. Was she afraid? - Yes, very much the same.

To hear, to begin what was not expected - a presentiment about the future revilement of herself which would be difficult to accept.

After generalizing on the basis of paraphrased sentence we have:

P.15: It seems to her that the end of the group was determined by the fear of foreboded relevance of herself which would be difficult to accept. She felt wish and fear to stay silent further.

T.16: When she remembers, they have been somewhat very childish there. She was like that. She thinks, it turned well for she did not have to speak - there was no need to explain anything to anybody. A lost small feared girl appeared in her eyes. But God was nearby then. Now she wants evaluate, to look from aside or with light irony, but it seems to her that it was real then.

There - the last day of the silence group;

to be very childish - to be without stereotypes, norms, to have an open mind;

a lost small feared girl - not able to defend herself, to control fully and guide herself;

God - supernatural force that guards her;

to evaluate, to look from aside - difficult to believe it's real.

P.16: When she looks at it from now, it seems to her that during the last day of the silence group, they have been without stereotypes, norms, they have had an open mind; she sees herself as not able to defend herself and control fully as well as guide herself. But then she felt supernatural force, that guarded her. Now it's difficult to believe it was real, but she remembers, that was how she had felt then.

T.17: She has no rest since John's truth was uttered, Saule's truth was uttered [names are changed]. She didn't want to listen. She hasn't listen, hasn't strength and has been brave to stand on the same ground.

John's truth was uttered, Saule's truth was uttered - there were people living entirely different than she;

to stand on the same ground - to accept, to meet [their] needs.

P.17: She feels anxious when she remembers that in the group there were people living entirely differently from her whom she didn't want, wasn't able to accept and meet [their] needs.

T.18: And more. At the end of silence she felt, that the mother who had born her, exists. She [D10] has been asking and asking her. Crying numberless time. She wanted so much to understand that simple question - what for does she live? Why? What for do we need all this?

She felt, that the mother who had born her, exists - getting the feeling of a strong relationship with the mother;

crying - these moments are experienced as painful;

she wanted to understand simple question: what for does she live? why? what for do we need all this? - the questions about the meaning-meaninglessness of her being and death have risen.

P.18: At the end of the group she felt strong relationship with the mother. There were moments experienced with pain for her, through which the questions about the meaning-meaninglessness of her being and death have risen.

T.19: Did she want to die? She rather wanted to be born once again, to be differently.

to want - to desire;

to want to be born, to be differently - to find basically new ways to fulfil herself.

P.19: She desired to find basically new ways to fulfil herself.

T.20: She feels very guilty for everything that has been in her life. To be more exact, for many things. She was asking to forgive, as if before dying.

After general paraphrasing it became:

P.20: She felt existential guilt because of her former life.

T.21: No, she didn't think she would do something to herself; but there were moments, when she didn't imagine how she would return to normal world.

to return to normal world - to live the life she used to live till then;

not to think to do something to herself - to feel wish to destroy herself than to live the way she has been living till then; believe she will live differently.

P.21: She didn't want to live her usual life, she wanted better to destroy herself than to live the live she used to live till then, she believed she would live differently.

T.22: Then she wanted death to come itself and at the same time she wanted to live very much.

to want death to come itself - to be ready to accept death;

to want very much - to wish;

to live - to fulfil herself fully.

P.22: It was a moment when she felt she was ready to accept death and at the same time she wished to fulfil herself fully.

T.23: She wasn't wrong saying that there would be pain, she had pain. And the source of the pain was she herself. There came such a thought to her that they shouldn't take to silence such people as she is - it's risky.

she wasn't wrong that it would be painful, she had pain - she feels that her presentiment about the painful experience was right;

the source of pain was she herself, they shouldn't take to silence such people as she is - it's risky - to think, that her traits cause painful emotions.

P.23: She felt that her presentiment about the painful experience was right. She thinks her personal traits cause painful emotions.

T.24: She has taken into a lot there, but she wanted to take a lot into as well.

General paraphrasing is done:

P.24: She feels she has been very open to experience then and she wanted to be open.

T.25: People with whom she has been there are more nearby here. And she trusts them as they are now with her. Only sometimes the voice, the eyes, the voices, the steps. the changed faces make their way through as if it is heart, as if it is something where man is very naked. It seems to her that they have been naked there.

makes their way through - influences present perception;

they - the other members of the group;

the voice, the eyes, the voices, the steps, the changed faces - images rising up from the silence group;

heart, very naked man - one who has opened oneself to one's real self;

people with whom she has been there are more nearby here - as time runs out she accepts the present image of the other group members more.

After putting all paraphrasing together we have:

P.25: She feels that how she sees the other group members now [5 months after] is still influenced by images about them rising up from the silence group where she feels them as opened to their real selves. She feels that as time runs out she begins to accept the present image of them.

T.26: The other thing is how much did they dare to open their eyes and to see how much they were ashamed of their nakedness and how much they were angry with others who dared to be like them.

to dare to open one's eyes and see - to be ready to accept;

nakedness - see MV25;

to dare to be like that - to open oneself to one's real self.

P.26: It seems to her that they haven't been always ready to accept their's and others' real selves that have opened themselves and sometimes there has been anger reactions to the opening.

T.27: She is not afraid of silence itself, but of that what would be after it. After silence there is a payment for the different being. It reminds her of growing. Such a feeling of maturity. Like after the wars [1991 January events]. Somewhat new self perception. As if years have added.

afraid of - difficult to stand;

silence - experience in the group which is seen as revelation;

a payment for the different being, growing a feeling of maturity, new self perception, years added - realization of revealed self in usual conditions.

P.27: It is difficult to stand for her not so much the experience at the group which she sees as self revelation but the realization of revealed self after the group in usual conditions.

T.28: It is not clear to her how long she was here? Maybe one day or maybe a year.

General paraphrasing is performed:

P.28: If to evaluate it now the experience seems to her not congruent with conventional reality testing.

The paraphrases which are got in collaboration with the author of the text further are rewritten in the consecutive order. Units

having the same meaning are generalized. For example, MV10, MV11, MV12:

MV10: Openness to various external stimuli was increased;

MV11: She thinks that it's always possible to feel as well in a way she has been nature in the group, but it seems to her that it will require some efforts after the group;

MV12: She feels that her sensitivity increased in the group.

These MVs in the consequent text are rewritten in such way: she stressed the increased general sensitivity which enabled to feel naturally that, what in everyday life requires efforts.

The units are joined and presented in a more brief form, trying to pick out what is important for the research. For example, P.14 (the more real image of everybody has opened itself their will and it was difficult to reconcile herself with that), P.15 (it seems to her that the end of the group was determined by the fear of foreboded revelation of herself, which would be difficult to accept. She felt wish and fear to go on being silent), P.26 (It seems to her that they haven't been always ready to accept their's and other's real selves that have opened themselves and sometimes there has been anger reactions to the opening). These paraphrases after generalizing are rewritten in this way: It seems to her that the more real image everyone has opened in the group and it was difficult to reconcile with it and sometimes caused anger of others. She considers it as the cause of arising anxiety and of decision to finish the group.

The not-joined units are presented where it's possible in a more brief form too, trying to pick out what is important for the research. For example, P.25: She feels that how she sees the other group members now is still influenced by images about them rising up from the silence group where she feels them as open to their real selves. She feels that as time runs out she begins to accept the present perception of them.

This is rewritten in this way: She feels that the way she sees the other group members was influenced for some time by images about them rising up from the silence group where she feels them as real.

After the above procedures such consequent text is got:

The participant was anxious before the group and foreboded intensive, requiring efforts experience. Now - after 5 months she feels that the experience was very intensive. She had a feeling in the group that what covers essence was being removed from what is constant and essential in her. It seems to her that sometimes they have avoiding going into themselves by looking for the personal relations. She felt full of very intensive emotional charge and she was exhausted by it so that she didn't feel able to resist to or to hide from new experiences. She felt it as a guarantee of her strength and invulnerability. She felt that her intensive experience could cause anxiety to people around her and tried to hide it and to express the emotional charge in some remote places in nature. She felt these places as giving her strength. It seems to her that emotional charge has been risen not by the silence group but these emotions, that had been in her, showed themselves. She stresses the increase of general sensitivity to environment which enabled to feel naturally what in everyday life would require efforts. It seems to her that the more real image of everyone has opened in the group and it was difficult to reconcile with it and sometimes it aroused anger in others. She perceives it as the cause of arising anxiety and of decision to finish the group. It seems to her now that at the end of the silence group everyone has been without stereotypes and norms, they had an open mind; she sees herself as a fully devoted to the experience and not able to guide and defend herself; she remembers that then she felt supernatural force that guarded her - now it's difficult to believe it was real. She feels anxious when she remembers that in the group there were people living entirely differently from her, whom she wasn't able to accept and meet their needs. She suffered while going through the existential guilt, through the questions about the meaning-meaninglessness of her being. She experienced wish to die or live new full life. She feels that she has been very open to experience. She feels that how she saw the other group members was for some time influenced by images about them rising up from the group where she felt them as open to their real selves. She needed many efforts after the group to integrate and fulfil the new opened features of hers, the new perception of herself and experience in the usual environment.

The consequent text is to be defined by the general description of the phenomenon. All the essential for the research phenomena named by the participant should be reflected in the general description.

The named phenomena joined into the general description of the phenomena analyzed (subjective experience in the "silence group"):

The experience of the "silence group" for the participant D10 means an intensive experience which rises when she [D10] is fully open, when the real self of this life period is opened, when the essence of nature is felt, when the existential experiences and existence of a supernatural force are gone through, when while going through the opening, anxiety and fear are felt; it is an experience after which a period of adaptation, requiring much energy is felt.

The other 14 consequent texts and general descriptions of the phenomenon are worked out in the same way. They are not presented here, but they will be reflected partly in the result discussion. The final description of the phenomenon will be presented for the sake of clearness in the generalized conclusions. It will be worked out by joining into one sentence that what is essential in these 15 general descriptions of the phenomenon.

Result discussion

The results of phenomenological analysis show that the participants feel that they have experienced their real self: their existential style, features of the personality, stereotypical strategies of their behaviour, the borders of freedom and responsibility; their needs and feelings towards others, their capability to open to the experience. In essence that supports the proposition of B.Dauenhauer [1] that the silence determines the experience of the self and the proposition of D.Katagiri [10] that what is experienced in the silence is by itself and not what is wanted to be or imagined to be. Silence arouses indetermination which obviously comes out in the "silence group" also. The interpersonal relations and life without a structure or with little structure is one of the sources of indetermination. It means the absence of the criterion of clearly desirable at the moment behaviour, the absence of the main landmarks for the behaviour in simple situations of communication and of working together. The level of the responsibility the person can assume for his behaviour, the level of freedom to choose the behaviour can be experienced in such conditions. The absence of the speech determines not only the losing or lessening the possibility to master the situation and structure it, but also it excludes the usual means of communication. So the situation becomes unmanageable, nonstructured, unusual and causing a sort of isolation. That differs from everyday reality where some structured, control of situation and satisfaction of social needs are achievable. In a sudden change of situation the not satisfied needs are felt very clearly. In this case a need to have constant emotional contact or to feel anyone's attention opens up (it was experienced by D8, D11 and D1). It is possible to explain in a similar way also personal feelings arousing from the imagery picture of others. For example, D1 felt guilt before person whom he imagined as having some pretense and as being dissatisfied with what is going on, and D2 felt anger to the same person whom he also imagined as having pretense. The absence of verbal contact and less possibility to influence others determines the situation so that everyone behaves according to his or her stereotypes of behaviour and values, and his/her reaction

depends on his/her imagery picture of others and of the imagined causes and aims of their behaviour.

According to B.Dauenhauer [1] silence determines some isolation of a person and makes it inevitable to experience his/her feelings thoughts or states. The consciousness of a person in the silence becomes open, capable to accept that what causes emotional stress, what is indeterminate, not always possible to name at the moment.

The rules of the group and the conditions of the work proceed the possibility to choose usual activity (books and also leaving the group and returning to everyday life) and this is the possibility to escape the opening to experience. And again that has the relation to a state of D.Katagiri "in the area of despair the conscious flame of human desire is still burning" [10, pg.1] and enables to go through the hopelessness.

The state of calming, coming out as a full or unusual experience of the moment are experienced as pleasant and full of sense. For example, for the participant D1 it is a feeling of bliss, calmness when being together with other is spontaneous and effortless without pretense, by being satisfied just with existence at this place and this moment. For D12, D5, D3, D2 it is state of inner calmness and union with the surroundings; for D2 it is unusual different experience of everyday phenomena and in other cases it is full rich experience of the moment when short moment becomes a broad inner experience. Their states are called here the unusual states. L.Urbonas [15] speaks about the reason of such relaxing, pleasant, energizing states. The life in silence does not demand the purposefulness of the process of thinking and this lets to flow thoughts by themselves and to experience fully the surrounding abstract vision. As D.Katagiri [10] said, silence gives us a possibility to take a look at everything on an unusual angle and this is the first step to nonduality or spiritual experience. Maybe this view would let us explain also the phenomenon of sensitiveness and openness discovered in the results of the analysis. It seems to the participants that they feel more than before, that the same stimulus arouses more intensive sensation, a deeper, brighter impressions (D1, D2, D5, D7, D10, D12). Here should be mentioned also the experience

of the participant who felt herself as a fully devoted to the experience (D10). These experiences were named as a feeling of the essence, as existential experiences (suffering, guilt, meaning) and on experienced feeling that there exists more universal force (D10 felt that she is protected by supernatural force, D7 felt that there is a more universal point of account than hers and more universal force that has influence on her behaviour). These phenomena could illustrate the view that environment, surrounding us, is not the same as our conceptualization about it [16], and the silence is the way to the primordial experience. It means that these many efforts in everyday life to name and define the environment with the aim to make it more comfortable, less threatening but also less knowable. There are less possibilities of this kind and more for an endurance which is still behind the conceptualization which is not named and controlled and which broadens the experience. Most of the participants speak about the "silence group" as broadening the experience. For example, for D5 it is going through the new experience and even later staying open to such experiences; for D8 it is going through negative emotions of the intensity and not experienced hitherto. It is possible that the unusual character of the experience relates to the difficulty to name and define the experience at the moment and a need to express oneself in some way different from language and naming. For example, D7 could not name what is going on in her and felt a need to express herself in other achievable at the moment means. The results of the analysis show that after the experience of the "silence group" the continuity of influence is felt. It is the continuity or repeat of the states endured, which are felt as an increased spontaneity of behaviour and communication, self-confidence, decreased irritability, increased maturity and responsibility for oneself, the acceptance of others and openness to them, and also as a painful period of adaptation. The participants of the groups feel that the after-group states gradually go out and everyday life takes its place.

We can see that this way how the influence of the "silence group" is experienced in essence confirms and illustrates the opinions about the phenomenon of silence and influence of it which are presented in the theoretical part of this work. So we can suppose that the influence is not casual but at least partly is natural, specific to the silence. Bearing in mind that the experiences described here are not absolute, inevitable and final we could proceed to general conclusions.

General Conclusions

The final general definition of the subjective experience in the "silence group". This experience of the "silence groups" for these participants means

the experience of real self of this their life period; the intensive experience of their states; the opening features of the personalities; their feelings arising from imagery picture of other participants; their needs towards surrounding people; their ability to open themselves for the experience and responsibility;

these are possible negative emotions rising while going through the personal existence, through the opening the real hitherto not accepted self, meeting the situation which does not fit the values or needs;

these are possible positive emotions rising while reconciling with the real self or personal life situation while accepting it or detaching from personal problems;

this is possible endurance of unusual states while opening to the experience; this is possible feeling of increasing sensitivity to environment and other people;

this is possible undefined experience requiring expression at the moment; it can be defined and given a meaning after some time;

this is the experience broadening being, which can have a continual influence.

We may say that the participants of the groups feel that their real self opened to them, that is, they went through the states of this their life period, through their problems, met their strategies of the stereotypical behaviour and emotional reactions, experienced their real values. The experience also opened unusual to them states while feeling and perceiving what is going on; undergoing the unusual experience which is difficult to name at the time. We cannot say that there are emotions which would certainly and necessarily arise in the experience. The emotional reactions are polyvalent, depending on personal experience in the group, on the opened view of self, on the states experienced on personal abilities to be in the indetermination.

Going through the "silence group" means broadening of the experience. This experience makes influence on a self-image and also helps to understand that the beforehand experience is not final both qualitatively and intensively. So that would be a meaning of silence and "silence groups". I don't think that the "silence groups" should become a tool for looking for experience and also I don't think of them as a luxury which you could let yourself when all works are done. I think of them as a possibility to know better a personal state of this life period, to live in it more fully.

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