

VICTIM

A look at the victim phenomenon from the perspective of existential analysis

Psychotherapeutic practice in countries with a high level of violence justifies the need for a special analysis of such a phenomenon as the victim's position. Many patients bring to therapeutic sessions the biographical experience of hard abuse and violence, which may have a significant impact on the development of their personality throughout their later life. They become victims and demonstrate a very special set of life choices. Their coping reactions are recorded as a special means of protection, eliminating the slightest possibility of a repetition of violence. It is a pity that often, by doing so they avoid not only violence, but also themselves. A look at the mechanism of formation of the victim's position from the point of view of existential analysis allows us to understand the essence of the victim phenomenon and the prerequisites for its occurrence. This makes it possible to treat victims of abuse and violence more effectively and prevent the formation of self-sacrificing behavior in younger generations.

Keywords: *existential analysis, violence, abuse, victim, rapist.*

Introduction. The context of the "Victim" concept in a given article

The concept of "Victim" does not need to be deciphered. Every person at some point in their own life may face a situation in which he or she becomes a victim of either experiencing both the insurmountable circumstances and the actions of other people, or a victim of his own attitude towards himself. An exception may be conscious actions against oneself that occur as a result of religious fanaticism or worship, which are not the subject of our consideration. Conditionally, it is possible to divide situations in which a person can potentially become a victim into two large groups.

The first group includes "objective" causes, such as, for example, natural or man-made disasters, natural disasters, accidents and military actions. These are the causes that arise from the outside world. They create conditions in which a person is confronted with something else that is not within their control. It happens. If a person finds oneself dangerously close to such events, which cannot be prevented or avoided, one can only try to survive and ensure the best possible outcome from them. But the very fact that one became a victim of such events is not in the zone of human influence. The only ability that is in one's power is dealing with the consequences.

The second group includes situations that arise due to "subjective" reasons - such as unconscious human attitudes and traumatic experience, complexes, blockades and immaturity of the Ego. The main difference of the second group is that in principle there is an opportunity to defend oneself in such a situation. But the victim is unable to take a personal position that does not allow one to violate one's own personal boundaries and build adequate protection for the situation. These reasons can be attributed to the pole of Person (inner world). This option is the topic of our consideration.

First of all we will describe the Victim's phenomenon, and then have a look at the mechanism of the victim's position formation from EA point of view. This will help to better understand the victim's coping reactions and the dynamics of the consequences of violence in the aspect of guilt, from which arises the central problem of negative self-worth as a blockade for the working out of neurotic guilt. Next, we will turn towards an understanding of self-blaming feelings in victims of abuse and violence as a central problem in work with traumatized patients from EA position. Lastly, there will be a discussion of the method for practice "Processing of detached and self-projected responsibility (guilt feeling) in the victim of abuse and violence".

1. Victim's phenomenon

Let's look at examples of simple situations in which the choice is on the personal pole.

Example 1. The boss offers his subordinate a volume of work that goes beyond the working time, does not stipulate payment for additional work, and assigns himself the results of this work. An employee is a victim of abuse if he does not oppose the boss out of fear of losing the work or uncertainty about his right to define his or her boundaries from misinterpreted subordination.

Example 2. In the restaurant, the waiter seats the company of guests in a place convenient for him, close to the kitchen, and begins to obsessively joke and guide the dinner process, instead of finding out the wishes of the guests themselves. If the guests stay and, not wanting to argue, accept the waiter's rules, they will feel like victims, and the evening will be ruined.

Example 3. When placing an ad for the sale of a car, the sister does not indicate her phone number, but the phone of her younger sister, without asking her permission or even asking if the sister is ready to answer calls. The sister feels like a victim if she has to answer about the sale despite her indignation.

Acting from the Victim's position one is obedient to others, more powerful and feels dominated. When a rapist attacks one's boundaries, the victim turns out to be defenseless. The victim doesn't protect oneself, refuses oneself, because feels oneself as weak, blocked, having no right for one's own will and decisions. Such a person is depended on by others; therefore the victim's freedom is paralyzed. The victim tries to pander, deserving recognition by fulfilling the other's expectation because he or she can't bear the rejection, because personally such a person is immature.

The pathological model formed after many years in life following the expectations of others or self-denial in the name of serving others – and in fact self-denial and self-rejection - becomes a fixed coping and Procrustean bed for a fulfilled life.

2. EA point of view on the mechanism of the victim's position formation

Sacrifice arises as non-resistance in response to the impact of force of very different intensity and in different forms (influence, pressure, violence). Passivity in response to violence leads to the formation of the Victim's position. Behind it is anxiety, fear of losing relationships, lack of the right to self-defense with an accompanying sense of guilt and shame, negative self-value. The Victim has deficits on all 4 Fundamental Motivations (FM), as we can see more detail below. But the leading one that is fixing the model of sacrificial behavior is distortion on 3 FM, of the motivation of the right to be such, and on this basis - justifications of one's own actions.

The main target where the arrow of violence is aimed is the very core of the human personality, the Person, one's personal source, the voice of Conscience speaking about justice. If an arrow hits the target, a person loses the right to defend justice. Violence has a destructive effect on the boundaries of personality, and in order to restore them, first of all, someone is needed who will defend these borders. Without standing up for oneself, he or she, in fact, completes the act of external violence already inside himself. To protect the violated dignity, a person needs the hypostasis of a Defender in oneself, who will establish the fact of the violation, assess the injustice of what happened and, taking a personal position, will give an adequate response to the invasion. If there is no such figure in him or her, then one finally becomes a Victim.

3. The Victim's coping reactions

Violence is an external influence that violates the physical, mental and personal boundaries of a person. It is accompanied in the victim by:

1. The loss of the right to their own space and protection (physical, emotional and dignity protection) and, as a result, a sense of defenselessness and powerlessness,

2. The loss of the right to exist and recognition of one's own feelings and, as a result, depression, apathy and dissociation with feelings.

3. A sense of one's own worthlessness, uselessness and "badness", lack of the right to justification and, as a result, disorientation at the personal level, which is accompanied by a lack of understanding of one's own preferences, inability to make a decision, to make one's own judgment about the correct. The victim experiences a constant sense of guilt, not caused by anything specific.

4. As a result of chronic violation of personal boundaries, helplessness arises and, as a consequence, loss of will, passivity, conformity and ingratiating behavior.

The victim does not have the right to life, the right to love, the right to his own personality and the right to the future. In other words, a person has no reliance on the world around oneself, nor on oneself abilities and body, nor on relationships, nor on oneself as a person with rights, nor on hope for a better future. That is why victims lack a mature mechanism for responding to violence, which is the ability to take own side and protect themselves.

The victim can use different strategies to survive (Annex1). For example:

- Become nice, give up, be harmless and please everyone (abandoning attempts at self-defense)
- Involving into activities and be in good standing
- Dealing with the victim's position changing the roles in the Karpman triangle. In it, the Victim, the Rapist and the Savior change each other, remaining not personal.
- To freeze internally and not feel - dissociation (reflex of imaginary death at the level of feelings)
- To displace trauma, up to amnesia
- Become a misanthrope or a reasoner
- To project all responsibility and blame for what happened on oneself (to atone for guilt by good behavior, to take a prosecutorial position towards oneself, to turn away from oneself and reject oneself, to put an end to oneself).

It is the latter strategy that is often a stumbling block at a certain stage in trauma therapy. It implies the negative self-worth of the victim of violence. We will focus on how to get around this obstacle in the final part.

Coping's fixation means the formation of a personal disorder as Victim's personality disorder.

4. Dynamics of the consequences of violence in the aspect of guilt

The main feeling accompanying violence is horror. "It can never be, but it happened. The impossible has become part of reality. My body has been abused. My love was used to other's advantage. My self-esteem was humiliated. My personality was not taken into account, as if I was an empty place." Violence, similar with trauma, according to Laengle (2009) affects the psyche like a hammer blow on glass. The fragments scatter in different directions, and in each of them there remains some split off part of the previously whole personality.

Pain and wounds go deep into the unconscious, and hide there from the person. Access to heavy feelings and memories is blocked because of dissociation. Not only negative feelings are banned, but also positive ones. Rationality and "correct", socially approved behavior prevail. Post-traumatic depression develops. The human begins to resemble a machine. The splitting effect also affects the theme of responsibility/guilt for what happened. All the blame is projected from the rapist to oneself, which is greatly

facilitated by the opinions of others as a reaction to what happened. For some reason, there is an opinion that the Victim by her behavior provokes the rapist to abuse herself (Annex 2). When an injured person, shattered by what happened, hears this in own address, he or she perceives these words uncritically, taking them at face value. He or she is too immersed in the experience and is glued to it. Victim doesn't have the strength to get out of the situation and look at it from a distance. He or she begins to feel like the main source of evil, feels guilty and ashamed. That blocks the perception of reality and the ability to find the right point of view. And of course, in situations of violence, traditional methods of dealing with victims play an important role. The statistics of the abuzz are greatly underestimated due to the fact that many do not report to the police about what happened to them or their family members, fearing publicity and shame, or believing that nothing will help.

5. The problem of negative self-worth is a blockade for working out neurotic guilt

Existential Analysis gives the essential place to self-worth. In the third fundamental motivation - the motivation of a person to be justified in his or her own being, to come to truly become oneself, to achieve authenticity and on this basis make decisions in own life based on freedom and responsibility for the consequences of one's actions it plays decisive role.

Self-worth is the ability to appreciate and recognize one's own value - not to evaluate in comparison with someone or something — but to appreciate what is unique and inimitable, to give this the right to be, internally, and have the right to express it externally. Also, self-worth gives reason to forgive oneself and give oneself the right to make mistakes, understanding own characteristics and limitations in something. It should be added that self-worth can be formed only within solid personal boundaries, which a person does not allow to be destroyed, and is ready to protect if necessary.

From the above it becomes clear that mature self-worth is a means of prevention from the development of neurotic guilt. Having met with a negative external assessment of his or her actions, such a person will not easily trust it, but will find an opportunity to make one's own analysis of what happened and make own opinion about it. Having access to one's Person as an understanding and accepting inner vis-a-vis, one can rely on a relationship with oneself and go through the most difficult trials without losing faith in own dignity and positive qualities. All this is possible in the presence of a formed positive self-value.

Unfortunately, none of this is available to a person who, due to various circumstances, has become a victim of abuse and violence. When a single act of violence happens to the person, violating the integrity of one's borders, or, even worse, such violations occur systematically, he or she feels powerless to oppose violence with the strength of own ego and to defend oneself. Why? His or her picture of oneself is not formed sufficiently to give a mature assessment of what happened. One's access to personal depth, from which the answer comes as the voice of a healthy conscience, is blocked by attitudes and irrational beliefs that deprive him or her of the perseverance to fight for oneself. Most importantly, victim does not feel that he or she has the right to do so. Victim sees oneself as bad, pathetic, weak, unworthy, or does not believe in the possibility of doing anything with the current order of things. Therefore, the Victim easily believes external assessments and admits that everything that happened is not a manifestation of someone's pathology or a desire for violence, not a consequence of a tragic combination of circumstances. He or she takes everything on oneself and says –“Yes all this is my fault. It was me who behaved wrongly, I'm bad, I'm weak, I have some traits that attract evil people to me”. But in fact, the reason is that by not standing up for oneself, Victim crosses the fatal line and gives external violence the right to invade his one's own territory. This is one's contribution to the situation, which is exactly the only thing that distinguishes a person with a victim complex and, in fact, forms this complex. The victim is defenseless and does not fight back. And the victim always feels guilty about what happened.

6. Understanding of self-blaming feelings in victims of abuse and violence as a central problem in work with traumatized patients from EA position

Self-blame is the main problem in working with traumatized people who have experienced violence and abuse. Moreover, when we talk about violence, we will mean not only physical and sexual violence. Violence can also concern the emotional sphere and influence on the personal level, which leads sometimes to severe consequences for the maturation of the human personality. Sometimes these consequences are even more severe, which is confirmed by the experience of working with people who have had emotional violence in their biographical experience for many years. Let's consider, based on an example, how violence and abuse have a malignant effect on the victim.

Real story №1. Julia (Lose of the right to life)

The story of abuse started even before the girl has been born to the world. When her parents decided to have a second child they already had a daughter of 10 years old. There is nothing surprising in such a decision if people love children and want to have a big family. But the goal of Julia's parents was different: they were not satisfied with their living conditions. They huddled in a small two-room apartment, not having enough space for everyone. They needed an apartment with a lot of rooms, and for this it was necessary that the children were of different gender. And they decided to have another child, quite deliberately. In order for their goal of expanding square meters to be achieved without additional expenses, it was needed to born a son. But a daughter was born, and nothing came of their plan. They didn't get a new big flat.

And there was nothing to do then to continue to grow up of two their daughters in a small flat of two rooms. But the younger daughter, who did not fulfill the parent's expectations, became the subject of constant reproaches. She felt superfluous and inappropriate. It didn't even occur to her parents to hide from her the reason of her birth. They told her about their unfulfilled plans, and every time she read in their eyes: "Well, how could you be born a girl? Why aren't you a boy?" Everything was wrong with her. "You make noise, you get in the way, you said the wrong thing, you put it in the wrong place, and in general it would be better if you weren't being there." It is not difficult to guess that in adulthood Julia had problems with femininity and relationships. But this is not the worst of the consequences of this story. Children are very sensitive and plastic. They are ready to adapt to parental expectations. The worst thing is that because of her parents' messages, the girl realized that she needed to pass away. She started to get constantly ill. Her mother tried to find the cause of her illnesses, she visited a lot of doctors, but everything was vainly. While Julia was living with her grandmother, her health was improving, and nothing gave cause for concern. But as soon as she crossed the threshold of her parents' apartment, she had suffocation, and an asthma attack began. Her legs ached, her joints ached, and she had a constant headache. Subsequently, during therapy, she said that when she came home, she had a feeling of darkness and horror. She spent most of her childhood with her grandmother and survived. But the feeling that she has no right to love and to have a good attitude was deeply and firmly entrenched in her soul. It was based on a sense of guilt absorbed from childhood that she was not the right person.

There was another difficult moment in her life that aggravated this feeling of guilt. At the age of eleven, in front of the girl's eyes, her mother was hit to death by a car. They were walking somewhere together, and the girl hesitated on the sidewalk. And the mother stepped onto the road and did not notice that a car was coming straight at her at high speed. Julia remembers the incident itself poorly. She was, of course, in shock. But what happened after that was clearly preserved in her memory. No one said words of sympathy to her or stayed with her. Everyone was busy preparing for the funeral and wake. She was left alone with this terrible trauma, and no one cared about her feelings, as, indeed, always. Despite everything, she loved her mother and this was her first encounter with death. This trauma has sprouted deep and left an imprint on her behavior in adulthood. She was afraid to be alone. She had panic attacks, and the anxious state never left her.

But this is not the worst thing. After the mother's death the eldest sister blamed her for her mother's death. Allegedly, Julia had to stop her mother, prevent her death. And no one denied it. The family's

accusation was permanent and was not subject to revision. The family was consistent in using Julia's life for their own purposes. One of the oldest women put her in front of the fact that now she has to run the household and take her mother's place in all the worries about her father. Since the girl has never had the feeling that she has the right to refuse the requirements imposed on her, she did not even suspect that she could say "No". She began to try to keep up with running the house maximum perfectly like her mother. And of course she failed because no one could. But she didn't know that at the time. She experienced this failure as her inferiority, and even more felt like an ugly duckling that did not need to be born at all.

Guilt feeling was her constant companion. No matter how hard she tried, nothing good could come into the world, thanks to her. She has not a picture of herself. The only guideline for her was following of a good and obedient girl, unquestioningly following the requirements for her. She had no right to express her own feelings, must to suppress aggression and remain nice among strangers. The only thing she learned from early childhood was that she needed to study well, and she succeeded. Julia left home at 16 and went to study in another town. She became a sought-after specialist and began earning good money in a prestigious industry. But she did not consider herself entitled to use them and sent most of money to her elderly father, who remained to live in the provincial town from where she was from. Although no one has ever helped her, Julia constantly helped her oldest sister, who always got into different stories. Julia believing that, based on family relations, this is her sacred duty. She has formed a victim complex. Let's look at the consequences of what happened to Julia in terms of factors of influence and consequences.

- The using relationship caused the lack of an unconditional right to life
- The ban on expressing feelings has led to an emphasis on functioning
- Systematic exploitation has led to a blockade of internal motivation for activity
- Negative self-worth led to the development of latent depression
- The injustice in the treatment of her personal boundaries dissolved these boundaries
- Distorted assessments led to the fact that there were no essential elements in the self-image for the formation of self-worth
- Unfounded accusations gave rise to doubts in her right to defense
- The directive external prescription of the necessary actions deprived her of her free will
- The excessive responsibility presented to her led to the formation of a neurotic sense of guilt.

As a consequence:

- She didn't feel safe, either among people or alone with herself.
- She had no confidence in her own feelings and she didn't feel that life was good
- The relationships and intimacy caused fear
- She did not understand herself well, considered herself bad, guilty of everything and behaved hysterically
- She couldn't make serious decisions about her life.

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3. A sense of one's own worthlessness, uselessness and "badness", lack of the right to justification and, as a result, disorientation at the personal level, which is accompanied by a lack of understanding of one's own preferences, inability to make a decision, to make one's own judgment about the correct. The victim experiences a constant sense of guilt, not caused by anything specific.

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Below there is another story about the Victim that grew up inside a small girl by her experience of violence.

Real story №2. Anna (Loose of trust to the world)

When Anna was 6 years old, she got into a situation that left an imprint on her entire future life. Her older sister had a friend who was very fond of cruel jokes under little Ana. Quite often teenagers scared Ana and locked her in a dark closet. She screamed and cried, asking to be released, and this gave her rapists a special pleasure. At that time, they did everything to give the girl the impression that she was left there totally alone. They pushed her inside, turned off the lights and started telling scary stories, and then they started stomping loudly, pretending that they had left there. For a moment, Anna's eyes went dark, and she gasped with horror, and then suddenly it became "nothing", and she stopped feeling. She didn't scream like last time and didn't knock on the door, demanding to open and let her out. She just sat there, frozen, and hardly breathed. When the girls opened the door, fearing that she felt ill and lost consciousness, Anna came out on her own legs. But she was at the same time like a wooden one. No one understood anything; she gradually became "unfrozen". The elders did not find out about it, and the case was even forgotten, surfacing only at a certain stage of therapy. At the time when Ana told about it for the first time, she did not even have any serious claim to her sister and her friend. "Well, big deal, childish pranks? What are teenagers not doing at a certain age?" It took some time to convey to her what a huge significance this had for the breakdown of her defense mechanisms. There was left only the last one among the coping reactions – the sham death that she always faced to when she felt fear.

7. Processing of detached and self-projected responsibility (guilt feeling) in the victim of abuse and violence.

Work with the restoration of protection for victims of violence and abuse consists of successive steps, among which the central place is given to restoring the real picture of what happened and rendering justice. The processing of guilt feeling should be preceded by preliminary work, since it is impossible to start with this theme; it is necessary first to create access to it. Here are useful the steps of trauma therapy. It must be remembered that in parallel the therapist has to take care for all four basic motivations. The work begins with the gradual formation of a trusting relationship between the therapist and the patient. As a rule, severe and traumatic events are not affected during this period. Sometimes the person who came for help does not even know about them. We are talking about the current situation and the difficulties and problems that the client faces in his daily life. This stage allows us to form a good trust and lead to work on the theme of repressed experience.

The sequence of working out one's own guilt

Step 1. Concrete and reality:

- What really happened?
- What circumstances accompanied this?
- What opportunities and limitations did you have in that situation (not now, but then)?
- Can you assess the real threat and danger in that situation based on the realities in which you were THEN?

Step 2. Restoring the picture of what happened and rendering justice:

- How do I see the whole picture of what happened now?
- What was the motivation of all its participants to do so, and not otherwise?
- Do I understand my motivation?
- What remains unclear to me?

- How do I see the role of the one who committed violence in this situation?
- Did I deserve this?
- Was it fair to me?
- Can I forgive the rapist or is it impossible for me, given the consequences?

Step 3. Taking a position in relation to the participants of the situation

- How do I now see what happened, looking at all this from a distance?

Step 4. Understanding your contribution to the situation

- What contribution was made on my part to this development of the situation?
- Could I have done otherwise?
- Under what circumstances would this be possible and thanks to what?
- Was it at my disposal then?
- Why did not I can?

Step 5. Recognition of the responsibility of each participant and their part of this responsibility.

- Can I see how responsibility is shared, accept and acknowledge this fact?

Step 6. Letting go of excessive responsibility/guilt. Self-understanding and forgiveness.

- Do I admit that I crossed my limits and expected the impossible from myself?
- Do I understand that what I have demanded from myself so far and for which I felt guilty is not really my area of responsibility and the opportunity to do something?
- Can I forgive myself and sympathize with myself for the suffering I suffered in that situation and many years later?
- Can I take my side in this situation?
- Am I ready to defend myself and stand by myself?

Step 7. The return of the right to justification and a good name.

- Can I say now that I feel I am right and I withdraw from myself the undeserved accusation of what happened?
- How do I see all this now, looking from a new position?
- What would I like to do with this story of my life?

Annex 1.

Coping reactions of victim according to EA model of coping reactions

The main movement:

- To avoid experiencing violence by retreating into the inner world;
- Change the place of residence, break up with those who knew about the violence;
- Ignore violence, pretend that it doesn't exist
- "Destroy" an act of violence by explaining
- Unconscious creation of false memories, substitute reality

Paradoxical movement:

- Changing of roles in the Karptman's triangle
- Stubbornness, resistance
- Disputes, discussions
- Indignation within yourself
- Procrastination
- Astination
- Lament
- Start a long clarification of the required in order to avoid the actions
- Workaholismism
- Do your own thing, as if stealing, stealthily from oneself and feeling guilty
- To be a "good girl"
- To reinterpret violence, justifying the rapist

Aggression (a specific form - reacting externally only after reaching the limit beyond which there is a threat to the destruction of the self):

- Self aggression in various forms: self-deprecation, self-blame, self-coercion, self-denial
- Irritation
- Malice
- Anger
- Rage
- Outrage from the outside
- Offense

The reflex of sham death:

- Sacrifice oneself
- Obedience
- Passivity
- Submission
- Retreat, refusal of resistance
- Insensitivity
- Fading
- Stupor
- Amnesia
- Dissociation: with the body, with the feeling, with the Self
- PTSD
- Altered states of consciousness
- Psychosis and delirium.

In people with extensive traumatic experience of violence, in most cases, only the level of the sham death reflex remains involved. And, as soon as there is a threat of violence, a person freezes, falls into a stupor, ceases to feel own body, the legs do not go, one takes one's breath away and becomes insensitive and absolutely passive. Often such coping is accompanied by dissociation with emotionality or certain parts of oneself. At such moments, one can see oneself from the outside, as if from a distance, or feel like a small child, for example, or the way one was at the time of the injury. It's a sign to give up, to give up the fight, not to get involved in anything, because it's all so terrible that it's better to die than to stay in it. In a way, one is really dying. One's feelings are no longer available to oneself. Victim is a logical mechanism. Quite often, in the

coping reactions of victims of emotional violence at the level of activism, there is an auto-loop, a self-reversal: auto-aggression, self-blame, self-coercion, self-denial, self-punishment.

Annex 2.

Blocking attitudes and irrational beliefs of the violence's victims

- Usually people with a victim complex have a lot of irrational beliefs:
- Everything that happens has some reason
- "Evil can be attracted, I am to blame for what happened" (Magical thinking)
- Such happens only to those who deserve it
- Feeling compassion for oneself is a sign of weakness
- A victim of violence is a "weakling"
- One needs to forgive the offender, so as not to spoil karma
- What's the point of digging into the past if nothing can be changed anyway?
- This is the order of things, it cannot be changed
- This world is ruled by power, and it has all the rights. It's useless to fight. Who am I against it?

It is necessary to confront the victim with these attitudes and clarify their realism, help one doubt their universality and totality.

Annex 3.

The origin. Factors of influence for the "Victim" personality's forming

We can talk about the influence of the experience of violence on the development of personality only in a probabilistic way. A study with scientific validity has not yet been conducted. But in people who have a greater tendency to become victims, there are some general patterns that increase the likelihood of such people developing defenselessness before acts of emotional influence, pressure and violence, up to the level of personality disorder. It can be assumed that such a person has the sub-personality of the victim in its three hypostases in a latent form (Victim, Savior and Rapist). Conditionally influencing factors can be divided into two large groups: A - external influences and B - internal disposition. Many of the factors listed below turn out to be in both groups:

1. The massive volume of the traumatic experience or violence.
2. Its predominance in experience, uniformity, totality.
3. The need to stay in hard situations due to insurmountable circumstances.
4. The absence of a Defender figure and a model of defensive behavior to follow.
5. Asthenia.
6. Self-doubt.
7. Anxious personality type.
8. Fixation of coping with reflex of sham death as the main and only protective mechanism.
9. Absence of personal structures for resistance to violence. (They need permission to resist).
10. Low development of personal self-reflection.
11. The tendency to hyperreflexive circles of thinking according to the self-accusing type.
12. Prohibition of aggression.
13. The pressure of social stereotypes.
14. The coincidence of the model of sacrificial behavior with the motto of life.
15. The combination of unfavorable environmental factors with the internalization of self-attitude according to the model of coercion at an early age.
16. The presence of several adverse factors at the same time.

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