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Critical Thinking Paper

PSY242

The book, *Mutual Caring*, highlights the importance of the development of a foetus in the first trimester. This book not only speaks on the physiological point of view and data collected but connects these statements on how the Lord called pregnancy and pregnant women, to be in a state of love and gratitude. It also includes how counselors/ advisors should include this word and data from the experiment for their sessions, for their clients as you can get to the root of the “illness” like anxiety. But they should include God as He is a sense of peace, love, and safety which is the element many people are missing, but with balance. There were certain chapters that highlighted my personal beliefs and ideas I never thought of.

At the beginning of the book, it explains how Frank Lake held an experiment with a group of six people each. This experiment was to help patients dive deep into their past life and not just their childhood but before the day they were born, as a Foetal. In the beginning, I was skeptical of this experiment as I couldn't wrap my head around someone being able to reconcile such a buried memory. But unfortunately, not everyone had the “ideal” upbringing, after observation, Lake was able to divide these clients into 4 groups, also called, “Four levels of Foetal Response”.

The first level was the “Ideal” response. This person experienced what we would hope for in every pregnancy journey. An ambiance of warmth, love, and happiness, and because the mother is receiving that from her husband or family, the foetal or the client, in this case, is too. It was intriguing how some clients when asked “Does your mother accept you being there” they

would respond with, “Of course, she doesn’t know I’m here yet. I’m too tiny. But it will be all right when the time comes”. The second level is the “Coping” response. Unlike the first one, this client or foetal failed to receive that care and recognition. This mother was in a lot of distress, specifically in the first trimester. This is usually accompanied by anxiety and anger/frustration. The third response is total opposition. Which is when the mother has dark and bitter emotions and that translates to the foetal . The fourth is transmarginal stress is a whole other level of distress. Where they don’t want life but death, they rather have the pain end forever than for things to get better.

In chapter 4 a section that caught my attention was, “The origins of foetal constriction and confusion”. This section discussed why some of us may feel like there is never a solution to our problems. It gave the example of a mother who is pregnant “at the wrong time”. She isn’t ready financially, her marriage is a mess, or she isn’t emotionally ready. Confusion, stress, hopelessness, and all these emotions can have the baby translate that there are no solutions when we are faced with challenges or confused about what we should do in these situations. This made me connect to the spiritual aspect, Generational curses. Depression can also be a generational curse or suicide. But it’s up to us to allow God in the picture so we can remove these curses for generations to come.

In Chapter 6 self-discovery continues to not only the point of view of the patient but the counselor/advisor. Firstly, in the section “Displacement of Home-Grown Wisdom by professional training”. It dives deep into how psychiatrists and psychological mentors in general, have allowed subscriptions like anti-depressants to substitute the true meaning of therapy or “mental healing”. When we allow these medications to suppress what we are feeling and not dissect it, we will never start the true journey of healing. Like it was mentioned at the beginning of the

book, we as counselors have to be present and sympathetic because when that is taken away the patient or client will stop opening up, or continue in their “illness”. This subject continues in the next section, “Counselors and Boundaries”. This section elaborates on the boundaries we have to have with patients and allow ourselves to be sympathetic but not live in their “fantasy world”. Counselors cannot have their clients be the center of their lives, but they must be able to be there as a guide and allow themselves to let go when needed or it can even make the situation worse. Another section in chapter 6 that caught my attention was “God-talk Discouraged”. This section specified how some counseling agencies don’t include God in the center or even in the counseling session. But I agree on how excluding the word of God and Him, in general, is taking away factors that help not only the client but the counselor. Depending on your relationship with God, this can help you guide the session to speak on aspects of the client’s need, even when they didn’t know they needed it. Trying back to the experiment, when the people participating in the experiment, they didn’t remember being in their mother’s womb but once they reached a level of relaxation and focus they were able to remember not only how they felt but what their mother felt during her pregnancy. Connecting to this experiment, when allowing God in the center of the session, and when you have that connection and relationship with God, He can unravel emotions and memories that we buried deep into our minds. But taking away from “Two models: integrate vs. Cast out” it warned us how we must be careful and know when to include God depending on the person’s spiritual life, as it could add unnecessary stress by maybe saying “it could be a demonic element in this situation”.

In the final chapter, it reclaims that the roots of major neuroses, hysterical, phobic, conversion, schizoid, anxiety, and depressive and obsessional disorders may have been caused by the lack of presents from the mother in the post-natal period, but based on the evidence from the

subjects from the experiment spoken about at the beginning of the book, the first trimester is the key time for connection and recognition from the mother. The section “The Womb as an Institution” explains how the foetal is in the womb alone and it’s the mother’s responsibility to bring warmth and love to the child, as at this stage is key for development and if failed to bring acceptance and sustenance it can do quite the opposite like bringing in anxiety.

The last section of chapter 7 questioned whether I feel that God is like an institution and why many may feel this. After meditating on this section, it brought me back to the beginning of this chapter and the experiment. There were many participants who may have walked in there with anxiety or peace, anger, or happiness. They may have walked in growing up in an “ideal” upbringing or one that wasn’t so “ideal”. All these elements play a factor in how these clients/ participants may interact, think, and feel. Everyone thinks they have to see God be able to then not see Him as an institution, but it all ties back to the beginning. When you were a Foteus, you couldn’t see your mother but you were able to feel what she was feeling through the umbilical cord. But some not having that necessary connection in the first trimester affected their hope and love which like in anything affected them in a way to have a connection with God.

In conclusion, this opened my mind to how our first connections even before we were born affected and took part in our character development. But it comes to show how detail-oriented our God is. Everything we go through, including our development in our mother’s womb, is part of God’s plan. It made me rethink the verse in Jeremiah 11 which says, “Before I formed you in the womb I knew you” which brings two parts. The Lord formed us in our mother’s womb, which is psychologically and scientifically backed up. We learn throughout this book that we are not a clean slate as a foetus or when we are born because God was already forming our character, he was already forming who we were going to be. The second part is the

Lord before we were conceived already knew us, and knew that whether we were loved and cared for or if we were missing the presents of our mothers, He knew what we were going to get through to be who we were meant to be.