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## Anticipation and Understanding of Events and Mental Stresses as The Effect of Changes and Transformations in Human and Social Life: An Education Perspective

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### ABSTRACTS

The goal of this study was to conduct an integrative analysis of anticipating and reducing the stress of changes in a person's life (patient) in the context of socio-cultural changes. In the context of the analysis of socio-cultural changes, the research approach was a systematic theoretical understanding of the difficulties of anticipating and minimizing the stress of changes in a person's life (patient). The study's key findings revealed that archetypes and role models are critical in analyzing the sociocultural components of understanding, experiencing, and coping with transition stress. Furthermore, unlike archetypes, role models, according to academics, can be categorized based on a comparison to life's core motives. Furthermore, human communities go through different stages of growth, which manifest as varied approaches to tackling the issues that reality throws at them.

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## 1. INTRODUCTION

Many points of change and transformation are included in scenarios and human life tales, including changes related to external and internal deformations and hazards, such as bodily somatic and other diseases and disorders. These points combine to create multidimensional and multicomponent narratives. Participants or heroes of tales (narratives of change or narratives of the stress of change) live in a variety of spaces and times, crossing worlds that alter their perceptions of themselves, others, and situations of interaction (Arpentieve, 2015; Khlebnikova, 2013). As a result, while working with stressors of change) and narratives explaining them, extra emphasis should be devoted to combining diachronic and synchronous analysis to comprehend and anticipate ("foresight") stresses of change to mitigate them.

Participants' changing patterns of conduct and the essence of their activities at various phases of their lives, in various worlds and periods. In this framework, metaphors - signifying worlds and times, as well as completed or nascent transitions between worlds and times - should be given special attention. Metaphors serve as powerful signals and catalysts for change (Van ray 2012; Nijhout, 1990; Hartley & Benington, 2006; Nicolaidis, 2015). Each metaphor is a seed or designation of intention that the heroes follow on their road to happiness and the resolution of the dilemma, to themselves, to each other, and God.

Depending on the socio-cultural setting in which he lives, on traditions, and the stage of development of society, a person comprehends, experiences, and passes through the stress of change. Many points of change and transformation are included in scenarios and human life tales, including changes related to external and internal deformations and hazards, such as bodily somatic and other diseases and disorders (Meleis et al., 2000; Cronon, 1992). These points combine to generate narratives, which is a multifaceted and multi-component phenomenon. The study's goal was to conduct an integrative analysis of anticipating and reducing the stress of changes in a person's life (patient) in the context of socio-cultural changes.

## 2. METHODS

In the context of the analysis of socio-cultural changes, the research approach was a systematic theoretical understanding of the difficulties of anticipating and minimizing the stress of changes in a person's life (patient).

## 3. RESULTS AND DISCUSSION

Depending on the socio-cultural setting in which he lives, on traditions, and the stage of development of society, a person comprehends, experiences, and passes through the stress of change.

### 3.1. Archetypal Metaphors in The Work of a Narrative Therapist

Despite the wide range of tales, they all highlight the key stages and moments that occur in every life story and constitute an algorithm. The following is typical life stress or change algorithm:

- (i) Growing up in the "father's house" (appropriation of parental experience, understanding the world, building relationships with worlds, people - life support),
- (ii) Letting go of the house (voluntary or forced start of the path),
- (iii) Route selection (crossroads and a choice corresponding to the goal of the path),
- (iv) Validation (for a "good" or "bad heart" - selfishness or cooperation),

- (v) Getting to know potential assistance (friends who can help),
- (vi) (vi) Battles and victories (achieving the goal of the path and fighting with personified evil, as a result, which man becomes stronger and wiser or, on the contrary, succumbs to evil, weakens),
- (vii) (vii) Returning to your home (difficulties of going back, meeting a hidden evil, death when applying the old experience),
- (viii)(viii) Resurrection (death of the past, illusions, infantilism, discovering new creative abilities, strength and wisdom, help from friends, victory inside and out),
- (ix) (ix) Returning home (a new home, new relationships, new trials, restoration of justice, and roots that will serve as a source of support for him in adulthood), a new image (change about Faces - Transformation: forgiveness, acceptance of the world, the path to a new future with an "open heart"),
- (x) A wedding or a coronation, for example (victory celebration, new social status, objectives, greater responsibility).

Each stage is significant, producing stages with meanings that can be discovered by asking the patient a series of questions. Archetypal and other typologies of personality development and its relationships well exhibit the description and issues of choosing behaviors. These personal models define a person's and human societies' evolution in terms of generational membership, societal myths, and archetypal figures and scenarios (narratives).

The theory of archetypes, based on legendary storytelling, was popular in other countries. The typologies grew out of it. The notion of archetypes is currently a powerful and efficient instrument for generating successful brands and advertising, as well as developing new areas of psychotherapy care. Practitioners and theorists frequently differentiate a variety of basic models of behavior and archetypes as systems of partially contradictory basic wants (intentions), as well as combinations that implement them, based on their research. Archetypal figures and scenarios, which are frequently recognized, can also be categorized.

A thorough typology of archetypes merits special attention in Russia. He discovered a number of characters who corresponded to archetypes while studying and researching fairy tales: Mother (Stepmother), Bogatyr, Lefty/Craftsman, Tsar/King, Koschey, Goldfish, Soldier, "Beautiful Vasilisa", "Fool Ivan", Prince Ivan, Damn, Baba Yaga/Witch. The archetypes are comparable to many of these archetypes. Some researchers [9] look into Russian folk stories and mythology from the past. He could not, however, identify complete correspondences between all archetypes and names; in particular, he did not locate a clearly defined archetype (ideal image) that corresponded to the archetype of Creativity. The Goldfish archetypes and the magical attributes of Beautiful Vasilisa, who creates the world and wonders, are comparable to him.

Creativity is the process of putting a project, a dream, or a representation into action, as well as the process of changing an unstable imaginary thing into tangible materials. This can be seen in a much later fairy tale tradition, in a story written by an author. This is personified in depictions of Russian craftspeople such as Levsha/Craftsman and Master Danila. "Fabulous" archetypes aid in the expansion of identity and the balancing of multiple purposes in the patient's interaction with himself and the world while examining narratives. However, not all archetypes are mixed, which can result in internal or external conflict, as well as a misunderstanding of the need for a specific type of behavior/attitude, the need for change, and so on. The archetype can become a design, a method of attaining substantial or likely significant changes, attitudes, or understanding of the topic of intentions.

Some scholars indicated at the start of their research that the field of archetypes is not limited, that archetypes pass into one another, and that the archetype itself is a clear

"tendency to represent motive". At the same time, archetypal structures contain both positive and bad features, which are compatible with human life but can create barriers for people to understand each other and make changes, making what happens between patients and therapists, patients and other people vague and fuzzy. Furthermore, the archetype as a super cultural notion is representative of all humans, in one way or another, for each individual. As a result, appealing to archetypes does not guarantee that their use will be helpful, nor does the use of archetypes in psychotherapy motivate alterations significantly. But, ignoring the cultural context is both impossible and ineffective. If you employ role models – some reference (unambiguous) sets of behavioral patterns that have common qualities and operate as role models — rather than archetypes as support and transformation, narrative therapy can be highly successful, productive, and effective. The role model, like the archetype, has major cultural importance; nevertheless, it is not always directed to the collective unconscious and is involved in the socialization process of a person to varying degrees and intensities, depending on the cultural environment.

Role models have distinct and common characteristics in each culture. The major feature of them is the ability to create a reference sample as well as an important design of the stereotype of the carrier of other role-playing behavior from the perspective of the psychotherapeutic process. The role model is significant as a specific means of putting a motive into action, and more broadly, as a person's self-expression, a designation of his own beliefs in a certain context of life. The role model used in psychotherapy can be thought of as a possible image that a person would like to play, that is, portray to others. It has the potential to become the foundation of a new way of living.

Furthermore, unlike archetypes, role models, according to academics, can be categorized based on a comparison to life's core motives. Role models are appropriate for a variety of situations in life and, more significantly, do not contradict the cultural context, since they may be utilized as both specific and super cultural, but only in the context of a certain cultural environment.

### **3.2. Models for The Creation of Archetypes: The Evolution of Metaphors**

With all of its "timelessness" and "super culturalism," the archetype or role model is more or less specific, embodying certain elements in the conscious and unconscious patient depending on the time and space of his life. The so-called "spiral dynamics," which is based on the work of the American psychologist and philosopher of the 1960s, investigating "emergent cyclical levels of existence," provides one of the interesting approaches to taking into account the diachronic and synchronous aspects of role models, understanding the cultural and historical features of their forms and contents, their relevance and realization. "Adult biopsychosocial systems" are susceptible to the belief that human groups go through developmental stages, manifesting as various ways of problem-solving that reality poses to them.

Simultaneously, the patterns of conduct he describes fluctuate depending on the cultural and historical context in which a person finds himself. Each stage of this space's growth is marked by a distinct set of values, distinct cognitive attitudes ("cognitive points" or ways for understanding oneself and the world), and distinct behaviors. At the same time, each subsequent level superimposes itself over the previous one: all past stages of development coexist with the most current.

In most civilizations, one paradigm dominates, i.e., the "cognitive glasses" through which society views the world. It is subject to change because, by assisting society in the resolution of some issues, it brings others to the fore, the resolution of which necessitates a paradigm

shift. This is not an accident, and the next paradigm is in specific dialectical relationships with the preceding one, which can be defined as a two-turn spiral with many nodal points. Each paradigm does not replace the previous; rather, it only dethrones it from the throne of power. This transition is more than "rebranding," since it is the process of changing identities that are unrelated to one another as stages of development.

Later, some researchers noticed that communities of individuals are carriers of memes (cognitive structures), with "value memes" - v-memes - playing a specific, decisive role (values-memes). Lower-order memes that define cognitive habits, as well as act as strategies for handling life chores and issues accepted in a certain group, at a given age, and so on, are attracted to value memes or "super memes" (that is, in fact, role-playing models). The current supermem gives rise to a new supermem, which progressively replaces the previous one in mass and individual consciousness, moving to the "shadow" or peripheral areas. Typically, movement occurs from one level to the next, higher on the spiral, although downward movement, or "degradation," to lower-level values, is also possible. Each level has its supermem, which gives a person their worldview and ideals. Each level has its perception of oneself and the environment, which influences more or less conscious ambitions (intentions) and behavioral patterns (problem-solving) (Van Ray, 2012; Dieterly & Schneidern 1974; Rickwood *et al.*, 2005).

When a person or society collects tasks that cannot be handled within the present level's framework, a transition of levels happens (Pekar, 2010; Sceffer *et al.*, 2009). Some researchers proposed the concept of "spiral masters," or persons and communities who have reached the "highest level" of the spiral and can command all other communities. However, less developed persons and organizations do not have higher levels of development; instead, they have alternative value systems and ways of solving problems. "Spiral masters" is what they're called. People who can reflect on and use the potential of each stage and change in the community for the growth of man, his relationships with himself, and the world are those who work in psychotherapy. The specifics of comprehending the world and the goals of changes at each level, as well as the theory of generations, can serve as a direct foundation for the creation of role models.

The theory of generations presents a similar picture of different types of people's behavioral patterns and their evolution across time, in various historical and political times. They believe there are "generational cycles" that depict a repeated pattern of behavior among several generations, with one "age identity" dominating over the others. Insofar as they grew up in the same historical conditions, people of each age group (cohort) tend to share a unique set of relationships and values, perceptions ("cognitive points"), and patterns of behavior and communication.

### 3.3. Discussion

At the same time, members of each generation feel a sense of belonging to their generation and subjectively share one historical era: they are confronted with the same historical events and social trends, and they are in similar stages of life; they share certain general ideas and relationships, as well as behavioral and communication patterns. Because each generational phase lasts 20–25 years, a whole cycle of around 80–90 years is known as *sakuala* (saeculum) - the "natural age." According to a poll of centenarians, at the age of 90, a new cycle or "natural age" begins: the cycles tend to repeat, recreating the stages of childhood, adulthood, and old age in the individual's development. Furthermore, in some societies (many "primitive" cultures), people whose psychological age does not exceed that of children predominate, and in others (Tibet, India), there are many mentally "old" people.

As a result, the outcome of numerous processes and layers of a person's relationship with the world is quite variable, albeit it is not devoid of patterns, which can aid in the resolution of development crises, intergenerational conflicts, and civilization-wide development crises.

Researchers have identified many generational archetypes that are repeated successively, producing and perpetuating the crisis/awakening cycle's rhythms: idealist, responsive, civic, and adaptable. Working with people from different generations requires taking into account generational objectives and models, as well as the issues that arise from a person's birth, life, and death at different points in time. There are various alternative "paradigms" or models in the inner space - the time of man - at any given moment in time. Each of these, in turn, produces a family of templates that, when combined, establish a comprehensive understanding and attitude toward a variety of life issues.

Each model or paradigm gives rise to several more models and paradigms that go through their own shorter life cycles, from ascent to decay. The psychotherapist's job is to connect the patient with the myths or models that are at the apogee stage and to "transplant" them regularly with the "descending" one, which has shown its flaws and errors, and the paradigm on another, "upward," giving a more developed, complete, and accurate understanding of oneself and the world.

Understanding archetypal and more specific metaphors, including role models used by people in their lives, allows us to assess the patient's internal movement toward the realization of a specific motivation or intention, support upward and/or slow down downward intentions, and reduce the negative impact of change stress (Unfimtsec, 2009). With all of its apparent simplicity, studying a patient's narratives and metaphors necessitates a highly qualified specialist with a good understanding of himself: an individual approach, empathy and intelligence of the psychotherapist himself, willingness and ability to see the "truth" of a person, life, and himself. Furthermore, psychotherapy stories/fairy tales can be used to establish the concept of "weak," intertextual, and intertextual signals. "Weak signals" get their names in them (Bakurova, 2015; Harris & Zeisler, 2002; Hilborn, 2004). The most basic and well-understood notion is transformed into a metaphor for another concept or a combination of concepts. These are metaphors for Path, Light, Love, Change, and so on, and they fill the space of fairy tales in such a way that they act as if they are the major protagonists. As a reader or even as the author of the story, the patient becomes aware that the story he is studying has far more meanings than it appears, and he becomes a seeker and conceptualizer of the metaphors with which he resonates in the process of narrative psychotherapy.

#### 4. CONCLUSION

Traditional predictions of a person's development, changes in his life, and changes in psychotherapy are founded on the logical assumption that modest, weak adjustments have small results. They overlook or undervalue weak signals, focusing instead on markers of trend strength and probability. Many phenomena, however, do not fit into statistical trends. Oscillations on the edge of chaos are a fertile environment where faint signals are frequently observed. When you teach someone or a group to perceive the boundary and balance between areas of order, structure, and randomness, uncertainty, they gain the ability to recognize and consider weak signals and the trends that lie behind them. The fringe of culture is the richest source of weak signals: (i) interdisciplinary, inter-traditional; (ii) kitsch and simulated, pseudo-art and pseudoscience; and (iii) extra-traditional, cultural, anti-science, and anti-art. Story therapy has the most important psychotherapeutic potential among other

types of psychotherapy since it is rejected and banned, peculiar and rare, empty of price - useless and priceless, and magical, and fabulous.

## 5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

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