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**Therapeutic Examination of Either-or Questioning
to Improve Underdeveloped Ego Autonomy in Early Adolescence:
Quantum Analysis Using the Psychoanalytic Systems Theory**

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Abstract

For the hypotheses of the either-or questioning from quantum analysis using the psychoanalytic systems (PAS) theory, we performed a therapeutic examination of an adolescent male with an underdeveloped ego autonomy: Either-or questioning may be effective in capturing issues in the embryonic phase of ego autonomy when client redefine own positioning as $P(a)=1$ or 0 and provide (1)the opportunity to practice decision-making;(2)the creation of a psychologically safe space;(3)activation of experiential ego;(4)activation of observational ego. The results of the analysis indicated six stages:(1)Either-or questioning;(2)Intervention in particles and energy of experience;(3)Mother-child object relations in the ego autonomy embryonic period;(4)Reactivation of the oedipal triangular relationship;(5)Mother-child relationship that forms the basis for a benevolent superego; and (6)Corrective development of client's ego autonomy. Redefining the two options, past or future, breaks down the quantum-theoretical multidimensional parallel anisotropy of corrective development from regression and regression under the control of ego and the development of independent movement.

Key Word: early adolescence, ego autonomy, either-or questioning, quantum theory, psychoanalytic systems (PAS) theory

Introduction

For a long time, it has been assumed that free association is not a basis for the psychoanalysis of adolescent cases (Freud, 1927). Also, several young people in Japan today lack autonomy, are unable to express themselves, and struggle with decision-

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making regarding their choices, as exemplified by school non-attendance and hikikomori (social withdrawal) (Nabeta, 2007). If they could engage in free-associative dialogue, it would open the path for verbal psychodynamic psychotherapy. Still, it is also difficult for these youths to apply an orthodox approach via open-ended questions that promote talking about and questioning themselves. In adolescent cases lacking in narrative and autonomy, the therapist takes the initiative to interact and present options. In this context, they repeatedly confirm the reactions of the client and support their choices. Thus, they are able to demonstrate the significance leading to subjective narration (Author, 2016). Instead of taking a macroscopic and internal approach to storytelling, therapist stays involved with the microscopic experiences of client from moment to moment. Here, there is a potential to apply the quantum analysis of the Psychoanalytic Systems (PAS) theory (Kotani, 2018). Psychodynamic theory grasps changes via dynamics and analyzes their mechanisms. PAS theory holds the dynamics as a chain of systems promoting change (Kotani, 2020).

Quantum analysis in this study attempts to use dynamic psychotherapy with the quantum mechanical point of view based on a previous study (Author, 2020). As of now, there are limitations to mimicking the theoretical structure of quantum theory, but we hope to overcome the limits of the conventional macroscopic viewpoint and to grasp and promote microscopic quantum changes.

Quantum informs everywhere as a probability wave [a bundle of information for the observer (Hotta, 2019)] when unobserved, and becomes a particle once observed. In client's continually moving process of experiencing, when therapist stopped at, or client touched upon, a particular particle of a moment, the process of kindling [the process in

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which neurons fire at some point by continuing to give stimuli that are even below the threshold (Kotani, 2010)] with Schrödinger's live or dead cat [originally, it is a paradox for indicating measurement problem. Here, it is used as an example for expressing the characteristics of the world of quantum theory. Quantum theory involves an overlapping state in which the cat in the box is alive and dead at the same time. Its fate is only determined when the box is opened. This is called stochastic interpretation. In contrast, in many-worlds interpretation, there are worlds in which the life and death of the cat branch off, where the observer enters one of the parallel worlds with the cat] and $P(a)=1$ or 0 (whether the proposition that P is a is true or false) allowed for theragnosis [a term created by Bach (1957) combining “therapy” and “diagnosis,” which is a technique to expand space by differentiating each moment (here and now) in which therapist and client live together (Kotani, 2010)] as diagnosis/assessment derived from minute dynamic change (Kotani, 2018).

In Author (2020), client with underdeveloped ego autonomy with respect to being unable to make decisions, specifically without talking about himself, succeeded in his own Schrödinger's cat experiment by asking various choices are made in extreme either-or questioning (two difficult choices) and experientially came to accept the fifty-fifty life and death probabilities of quantum change (Kotani, 2018). As long as no words are applied and the decision remains unmade, it is simply a bundle of information for the observer. However, when an either-or question is answered, words are applied to energy particles, and either Th or Cl confirms them from the observer's perspective, determining life or death. Alternatively, Th and Cl enter the world of the chosen option.

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What becomes useful here is the uncertain relationships of quantum theory. Author(2020) indicated that by forming a quantum entangled state in which two particles are correlated in the matrix [the space where mental phenomena are expressed based on the transmission of information by individual neural networks (Pinney, 1994)] of therapist and client paired by the interaction of immobilization of “here and now” boundaries by either-or questioning, the simultaneous measurement of life and death drives or position and momentum becomes possible, in an uncertainty relationship where “quantum entanglement” in which two particles are correlated does not occur; The uncertainty relation between energy and time; in order to recognize an oscillating wave, it is necessary to take the time of its wavelength before a change in state becomes clear (Tani, 2018).

Given that time as a classical parameter defined by observers and clocks (Tanimura, 2013), starting from the attempts to immobilize position and capture particles of either drive energy, by adding a quantum mechanical point of view to the macroscopic diagram of “intrapersonal drive energy development” (Kotani, 2008) along the progression of drive⇒need⇒wish⇒will⇒action/expression, it should be possible to establish a theory and technique to understand the mechanics of instantaneous microscopic change “here and now.”

With Author’s model (2020), the birth mechanism of Cl’s either-or questioning ((1) to (4) below) can be verified in the regaining of a positive oedipal position and re-acquiring of ego autonomy through dynamic developments that followed; Th’s either-or questioning constitutes the development mechanism after (5). In other words, the results

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of the analysis indicated eight stages: (1) Preservation of narcissistic space through either-or questioning; (2) Either-or questioning and the demand for a mark of victory; The client drives the therapist into active-aggressive oedipal victory space; (3) The therapist falls into the trap and drives client to a need for oedipal victory through Freudian “negation” dynamics; (4) Clarifying castration anxiety; (5) Immobilization of "here and now" boundaries; (6) Releasing the micro quantum world; (7) Clarifying fluctuation of ego autonomy; and (8) Allowance of oedipal self (life) and castrated self (death) due to uncertainty relations; Experiencing being Schrödinger's cat. In particular, the either-or questioning from the client constitutes the occurrence mechanism up to (4). The either-or questioning from the therapist constitutes the development mechanism from (5). Castration anxiety activated the oedipal triangular relationship and pushed forward mother-child separation and development of the triangular relationship in a developmental correction process to obtain a more resilient ego autonomy. However, it does not lead to a correction algorithm for the development repair of underdeveloped ego autonomy by either-or questioning; It is necessary to pave the way for constructing therapeutic principles that drive the corrective development of early adolescent's autonomy.

Method and Procedure

Thus, the objective of the present study was to perform a therapeutic examination of an adolescent male with underdeveloped ego autonomy (Author, 2016), starting with an intervention with ‘either-or questioning’ by the therapist in terms of the four hypotheses below that have been developed based on Author's work (2020) and to delineate a correction algorithm for ego autonomy development.

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(i) Function of the either-or questioning

Hypothesis 1: In the case of an early adolescent with underdeveloped ego autonomy, in addition to choosing for either-or questions presented by client, either-or questioning by therapist may be effective in capturing issues in the embryonic phase of ego autonomy when client redefine own positioning as $P(a)=1$ or 0. Therapist's either-or questioning induces client's own regression under the control of ego. Compared to one choices, either-or questions lead therapist and client to take explicit positions and under the immobilization that then give rise to an interactive mental matrix [this means the interactive space that appears "between" individuals, which is experienced when individuals do not try to connect with each other (Pinney. 1994)] with explicit vectors and provide the opportunity to practice decision-making in which $P(a)=1$ is clear.

(ii) Intervention effect of the either-or questioning

① **The creation of a psychologically safe space.** Hypothesis 2: Either-or questions may open the door to a quantum parallel world, where it is possible to move between me and not me and father and mother. They uncover a cry for change that break down harsh superego assumptions, aid a reactivation of the oedipal triangular relationship $\Rightarrow$ a mother-child relationship that forms the basis for a benevolent superego, and contribute to the creation of a psychologically safe space (Kotani, 2005) that the individual may stay stuck in reality in times of uncertainty or crisis and utilize in times of growth.

② **Activation of experiential ego.** Hypothesis 3: It might be therapeutic to employ interventions that capture the particle or energy rather than waves or time, in the

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context of uncertainty relation. client's immobilization of position through either-or questioning and his attempts to capture particles of energy were the starting points from which vectors were fixed, and client can engage in autonomous decision-making through activation of an independent ego autonomy following intrapersonal drive energy development.

③ **Activation of observational ego.** Hypothesis 4: Either-or questioning may promote an interactive mental matrix with explicit vectors, pave the way for interaction with others to self-observation from observation of others, and assist in the establishment of the inner boundaries of self- space where inside and outside overlap. It also aids in client's shift of the axis in self-observation from particle position $\Rightarrow$ particle momentum $\Rightarrow$ wave, and helps to stabilize client's self-identity, defined by and for himself at the macro level through coexisting measurements of position and momentum, or energy and time.

Let us look at the significance of using quantum theory from the viewpoint of a macroscopic dynamic development and cultural issues. A fluctuating quantum theory perspective provides meaningful insight into the turning point at which healthy development of ego autonomy is achieved without losing unity. This perspective is useful in cases where there is an underdeveloped ego autonomy and a fluctuating self-identity (Author, 2020). If ego autonomy is oscillated by separation anxiety and is developed through concretization of an object, then the either-or question is a product of a 2-year old emperor who reflects on significant others in whether to confront or retreat from his own internal state of dilemma, that is, separation, or stay or leave a unified world (in-and-out program)(Kotani, 2018). The first separation-individuation (Mahler, 1964) conflict is

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reignited when the second (Blos, 1967) begins, as is the developmental task of reconstructing self-identity (Masterson, 1972). In Japan, the prolongation of early adolescence is becoming increasingly generalized (Author, 2020). In the background, developmental tasks between 3 and 10 years of age go unachieved, and the assumptions of conventional psychological development models are increasingly difficult to apply (Kotani, 2014). Therefore, in modern adolescent cases, the relapse of developmental tasks in infancy will once again be an important impetus for developmental correction between these two periods (Nagayama, 2020).

According to Kotani et al. (2001), the phallic stage, 3–4 and 6–7 years, is when the passive state changes to the active, the phase of development of an important starting mechanism for gender conflict. Adequate active narcissism prior to becoming involved in the conflict of the oedipal triangle leads to the drive for the subsequent developmental process through oedipal conflict. This phallic active initiative creates a desire to burn aggressiveness as forward energy instead of defense. However, the weakness of the source of this desire, that is “phallic energy,” is considered a characteristic of modern Japanese adolescents. Especially for men, the problem that the collective collusion dynamics of the negative oedipal constellation that the father is placed far away under the collusion with the mother who has grown in existence covers modern Japan is conspicuous (Hashimoto, 2008). Adolescents with weak phallic energy are more likely to use defenses that cover their libidinal impulses with aggressive impulses, and need to help activate, differentiate and integrate their respective impulses (Kotani et al., 2001).

Japan is a maternal society, as opposed to the Western paternal society, which gives high value to the satisfaction of individual needs and growth; A given group of

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Japanese people first formed “an overall place,” laying emphasis on maintaining the equilibrium of this place (Kawai, 1976). Under the "Amae [dependence]" culture, the Japanese seek a sense of unity like a mother-child relationship from the other party (Doi, 1971), grasp the reality in an ambiguous manner, and become accustomed to ambiguous expressions that cannot be answered clearly with two choices. (Kawai, 2003). This is also related that the matrix-like thing is involved in the structure of cognition and emotions that are formed in close connection with the motherly existence, and creates ambiguity at the expression level (Nakazawa, 2003); it gives the basis of uncertainty in quantum theory and is regarded as the movement of the wholeness that the infinite number of elements change while being interrelated with each other (Nakazawa, 2003). However, in recent years, the principle of maternal society has disappeared, parents are no longer functioning as agents who bear the structure and authority, and while family relationships are diminishing, the boundaries are disappearing (Kawai, 2013). This creates a problem that the energy that develops in multiple simultaneous parallel directions in quantum mechanics (Kotani, 2018) cannot be operated, and the vector of the intrapersonal drive energy development cannot be determined while the two types of mental energy, libido and aggression, remain compressed (Kotani et al., 2001). In these circumstances, many young men in modern Japan are in a state of school non-attendance and withdrawal with vague interpersonal anxiety that are difficult to be aware of (Nabeta, 2009). They either excessively adapt to groups by denying themselves or avoid groups and isolate themselves because they are unable to form a secure boundary between themselves and others (Ishikawa, 2009). There are increasing numbers of young men who do not attempt to leave the bilateral

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relationship of permissiveness despite a fairly strong ego—the modern difficult patients who are the prototype of hikikomori (Kotani, 2014). To stabilize an autonomous ego, what CI needed are mother-child mental matrixs through which they can safely enjoy the fluctuating quantum space (Nagayama, 2020).

The either-or questioning encourages regression under the control of ego, helps Th and CI take a clear position at $P(a) = 1$ or 0 , activates phallic energy (Author, 2020). And it will be useful in activating libido and aggression while going back and forth between active and passive, and helping to move toward differentiation and integration. It is a development from the switching of the axis foot by the ego in order to grasp the two axes of active-passive and libido-aggression and to make the best use of these complementarities.

In addition, it is a development from a discovery-based case study to a hypothesis-verification-based case study (Kotani, 2020). To that end, we focused on the data on the function and intervention effects of ‘either-or questioning’ and performed analysis using categories of generation and development mechanism from the abovementioned study by Author (2020). Verification was made with a case different from that in which the hypothesis was derived, using the cumulative case study method, which refines the theory (Yamamoto et al., 2001). Modern scientific case studies are centered around hypothesis verification, leading to technical studies in science and engineering and then to data-driven discovery using big data (Kotani, 2020). With this, we sought to create a path to effective intervention with either-or questioning.

Results (1)

Case summary

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Client. An early adolescent boy. Because of school non-attendance (*futoko*) , the client was visiting a day center on his mother's request.

History (from an interview with the mother). The parents are unwell. The client was quiet, well-behaved, and nervous since his early childhood. The mother focused on the client's early education. The client developed early and was toilet trained before turning two years old. He was so dexterous that he could use chopsticks at the age of two and was high-achieving. He underwent an operation for undescended testicles before school. From the second term of 1st grade onward, he was usually absent from school. The father adored the client, causing the mother to show affection toward the older brother. Recently, because of the father's job, the client is mostly alone with his mother. He struggles with eating his meals and changing his clothes and does not like to remove his mask.

Therapeutic structure. Combined psychotherapy was conducted consisting of individual therapy and group activities once a week.

Ethical considerations. Permission for conducting the research from the manager of the center, as well as the consent of client and his mother, were obtained.

Case study progression (1) Client's speech is in quotation marks (""), therapist's speech is in brackets (< >), and the points of change are in italics.

#1 The ground rules such as speaking and playing freely were explained. The therapist asked if the client had any questions. The client froze, looking confused and aggrieved. <To be honest, is it difficult to be with me right now?> The client looked shocked and nodded. <Thank you. I want you to take it easy here.> The client remained rigid and unrelaxed in response to the therapist's question. <Do you play sports?> ...

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<How about baseball?> The client nodded. <How about soccer?> The client's facial expression became relaxed as he nodded. <So, you play soccer?> "Yes." <Do you have a favorite player?> "(Japan's leading defender) X." The conversation regarding this topic ended. <What do you do indoors? Shogi (Japanese Chess) ?> The therapist asked questions one at a time. "I do play shogi." <What do you want to play?> ... <Shall we play shogi?> The client smiled and nodded. At the start of the game, the client was winning. <Oh shoot.> "Would you like to pause the game?" <No, I'll keep trying.> The client attacked with *hisha* (a rock), which the therapist likewise returned. The client kept up with the therapist, and they continued attacking using the same hands. They ended up laughing together. In the end, the client won. "That was fun."

Subsequently, the client did not speak up. The therapist presented options on what he liked for the client to choose from. Until #7, the client was unwell, and the two met roughly every other week. #2-3, the client chose the game of shogi. The therapist took his advice, and the client thought of hands for both of them. The client used all his remaining pieces in the last five minutes of the game and won. His voice became louder. #4-5 <What should we do?> ... <Shall we play shogi?> "Something different? ... or shogi?" The therapist lost, but the client said, "We can play more." The two restarted the game. The client did not use any of his pieces, saying, "The game isn't finishing. Maybe we are tied." <I think you won.> The client nodded. "I want to play this next, though I don't know the rules." The client then chose a new game (dice).

#6 <What should we do?> "... " The therapist showed him a board game. and asked <This one, or something else?> "Something else?" The client showed interest. <A different board game, or do you want to draw pictures?> The client chose backgammon.

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The client did not know the rules and froze. Later on, the client began blocking. Both the client and the therapist blocked each other and laughed. They were then unable to move their pieces.

#7 From this point, the client basically stopped wearing a mask. In the hallway, the mother and the son stared at each other in silence. The mother asked ‘What do you want to do with your mask? Do you want to take it with you?’ ‘No...’ <It is best if he makes his own choice.> The mother appeared shocked and asked again ‘What do you want to do?’ ‘I don’t need it.’ The therapist performed the Baum test. ‘I don’t have a model. Please draw one.’ <Draw however you want.> The client made a drawing. ‘I’m not good at it. I wanted to make it more detailed and accurate. Isn’t the face weird?’ <No, it’s not weird. What bothers you?> ‘Nothing specific. I just thought it was weird.’

Discussion (1) Initial assessment based on the PAS theory

Given that the client was unable to decide what to do, the therapist narrowed down what they would play. The therapist’s first spontaneous words was the question, “Would you like to pause the game?” (#1). The client had an immature ego that struggled when called on for autonomy (Author, 2016). With the underdeveloped ego autonomy of the client, he is unable to emerge from his shell other than by trying to go along with others. It is a dependent personality-style defense pattern that has a sense of inferiority, seeks Authority in making decisions, and takes a passive role. He is likewise unable to make his own decisions. Since embodiment was frequently repeated until (#7), when the client decided to remove his mask against his mother’s will with the help of the therapist, the client’s underdeveloped resilience of ego autonomy is manifested. Such autonomy should have been generated during the separation process from his mother by age 3.

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(Kotani, 2018). Because the client felt compelled to hide his face with a mask until then, it is likely that there was a problem of anxiety with seeing and being seen. This issue is typical in adolescence, and the client was merely following his mother in order to stay on the side of seeing by hiding his libidinal impulses. This indicates a problem with sexual identity as well as with weak phallic energy during the sexual differentiation in adolescence (Kotani et al., 2001). The client stopped attending school as he entered the latency stage, which prevented the client from obtaining sufficient experience with the oedipal triangular relationship. With a symbiotic but insufficiently protective relationship with his mother, his parents' poor health, and his undescended testicles, the client developed problems with group identity and this further led to his phallic and superego underdevelopment. The client was unable to enter into a positive oedipal position under the close, extreme double-bind state of the mother-child relationship, and exhibited underdevelopment of ego function (Beres, 1956) related to secondary autonomy (Hartmann, 1939). Thus, client faced developmental tasks in 1) ability to face reality, 2) psychosocial expression of instinctual impulses, 3) peer and social group relationship skills, 4) ability to balance triangular object relations, 5) reality integration of thought processes, 6) independent integration of autonomous function, and 7) ability to integrate self as an independent entity (ability to be alone). Because the client tried to follow the therapist's lead and complained that his face was "strange," it seemed that he tended to perceive the therapist (mother) as all good and himself as all bad. This together with high oral object-seeking and regression to the ego autonomy developmental stage led to questions directed to the therapist acquire ego autonomy.

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In summary, an underdeveloped ego autonomy associated with mother–child attachment, the lack of oedipal triangular relationship experience, phallic and superego underdevelopment, high oral object-seeking, regression to the ego autonomy developmental stage, and sexual identity and group identity issues were all common in the case presented by Author (2020). Specifically, a common point was whether the either-or questioning served as a key to activate phallic energy.

Results: Case study progression (2)

Subsequently, the client participated in group activities (#8). When he was presented with options by the therapist, the client began to choose squiggle (Sq) (#8, 16, 18, 20).

#9 The client chose shogi. He stated, “I am going to get serious with a handicap that does not use a bishop,” and won all the games.

#12-14 The client was asked to decide what to do without the options given to him. “Have you become better at shogi? What is your handicap?” <What do you want to do?> “I’d rather not have any handicap.” In this manner, the client was able to make his own choices. When the therapist was in a tight spot, the client asked “Do you want to change?” The therapist answered, <I surrender. Okay.> The client turned the board to change sides. “This is hard. The defense is shaky.” The Cl laughed and pointed toward the position that was originally on the client’s side. “Yours is solid.” The client won. “I had to try hard because I didn’t think I’d win.”

#16 Sq (2) was selected. The therapist proposed storytelling using Sq, but the client became quiet. Thus, the therapist suggested, <We can do it together>. When the

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therapist talked about returning to the time before being born, the client said “Is it weird? Oh well,” and talked about the growth of Peach Boy [a popular hero of Japanese folklore].

#18 and #20 The client voluntarily told a story. For the image of the client looking up at a flying bird, the therapist talks about the image of looking down from the flying bird (# 18), and for the image of coming to get on the client's balloon, the therapist talks about the image of the heading ball falling from the balloon (# 20).

#21 <What do you want to do?> “Whatever...” The therapist proposed Sq (5). There was no story told. <Do you want to play shogi?> “...Not today.” <Do you have a story to tell?> “I don’t feel like doing anything lately. Maybe it’s because I was active for a while. I don’t know what to do.”

#23 <What should we do?> “... We can just talk.” This was the first time the client chose to talk. “Please tell me bluntly if there are bad things about me.” <You worry too much about others. You don’t make your own decisions. You probably followed your older brother’s footsteps; but can you be original? As yourself?> “My voice is quiet, right? I want to change that so people can hear me better.” When told that the client’s voice is easy to hear during individual therapy and in group activities, the client was surprised. “Isn’t my chin too small?” <That never occurred to me. What area bothers you?> “I’m sure I’m not alone in this,” and the client laughed. “I just think so. My cheeks are good...but if I’m not good looking, people might not want to get to know me.” <What about you?> “I might feel like that, so I thought other people might feel the same.” <What happened?> “There was a boy in first grade who was too clingy, and I didn’t like him. It doesn’t have anything to do with his looks though.”

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In the group, the client wanted to throw a fast ball when playing catch, but his body did not do what he imagined, and he could not control its movement. However, toward the end, the client was eventually able to throw a fast ball. (G#10 #24).

#27 “I no longer stay awake at night and sleep during the day.” “I don’t feel better going outside lately. I haven’t been feeling well since I bought the shogi board last month. I had been pushing myself too far until then if I had any goal of having something to look forward to.” “I used to be able to push myself because I wanted to play video games, but there is nothing now. Do you have something?” < When I was your age, I felt incomplete all the time. I finally felt stable when I found long-term goals and short-term joy in psychology. What do you think?> “I understand that I need short-term and long-term goals.”

Since then, the client began attending a hobby class and learned to make his own pieces. At a high school, the client’s grades are good, and he is not having any problems in small-group activities (according to interviews with the mother when the client was in 12th grade).

Discussion (2) Verifying the either-or questioning hypothesis

Hypotheses are verified using variables and mechanisms identified by Author (2020) (hereafter denoted by 【】). While adding and correcting variables associated with the mechanism of change, an analysis is performed to identify the algorithm for corrections of developmental problems in adolescents based on ego autonomy.

①**Verification of hypothesis 1.** Either-or questioning was proposed by the therapist to handle the client, who did not talk or ask questions. This became the origin of the client’s own use of either-or questioning. Open-ended questioning widens the ego, but

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this was difficult because the client had an unstable self-identity, 【the preservation of narcissistic space is difficult】 , and he was unable to talk freely. The client was unable to build interest in spontaneous talking. First, the positioning was clarified by using the either-or questioning, specifying the particles of experience and a clear interaction of vectors with the 【immobilization of "here and now" boundaries】 were called for.

The proposals and the presentation of options on what he liked from the therapist can be considered as an attempt at a quantum theory experiment to measure life drives. In #4-5, as the therapist chose the questions, there was a fluctuation between one extreme of completely going along with the therapist in open-ended questions and the other extreme of the client making his own choice. Here, denying the therapist's proposals can be seen as an expression of denial to regain an ego autonomy from the separation and individualization phase (Kotani, 2018). Initially, the client was living in a world wherein if he made a choice, he lost something. Here, he remained underdeveloped because he had no experience of loss. This could be considered the 【clarifying fluctuation of ego autonomy】 . Given his history of not experiencing balanced love from both parents, his core fear was the loss of affection if he did not follow his mother. The either-or questioning posed by the therapist caused the client's ego to regress from castration anxiety to anxiety over the loss of affection. As such, changes took place by 【releasing the micro quantum world】 to overcome these anxieties. In this way, a psychologically safe space was created to address his castration anxiety. With this as a trigger, the moment came when Cl was able to hold the space of anxiety which life drive is the source and created by facing death drive (Kotani, 2018-2019). By asking if the therapist would like to pause and by letting the therapist choose whether the client should go along with the

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therapist in #1, the client confirmed the position of the therapist and readjusted his own position. The client then took a step forward to overcome his own issues. Since castration anxiety is inherited by the super-ego and there is a death drive (Freud, 1923), C1 re-questioned the life drive and death drive that have an uncertain relationship, and began an attempt to capture the death drive of with the ego.

The client had phallic and latent developmental problems and was unable to handle adolescent anxieties with active regression to the latent stage. He regressed to the secondary social isolation and tended to use the primitive defense mechanism of withholding decision-making. The either-or questioning led to the development of a quantum-theoretical multidimensional parallel anisotropy of regression under the control of ego and a corrective development from regression (Kotani, 2018). It prevented this unnecessary regression and became a switchback point toward subsequent corrective development. It likewise allowed active coming and going. In other words, the therapist promoted regression under the control of ego to the ego autonomy growth phase by using the either-or questioning regarding latency stage activities. Similarly, he then created the starting point for autonomous decision-making. In this way, the client was able to choose a new game with the opportunity to perform a quantum theory experiment (Author, 2020) on the oedipal self (life) and castrated self (death). This was done in a win-lose game using the sensation of “let’s just try” while repressed libidinal impulses in his latency stage (Kotani, 2010) (#4-5). The development of an ego autonomy has a wave-flow from budding to establishment, where the budding stage is the starting point. Usually, regression responds to a flow with width instead of resisting at a point. However, in the either-or questioning, the therapist intervenes with the budding stage as the starting point

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of development, kindling the point in the developmental process. Through the either-or questioning, which involves the stimulation of both the ego autonomy growth phase (function) and the latency stage (contents), the client re-identified the self in the latency stage. He also learned to use the latency stage sensations of playing a new game. Sex in the latent phase is based on the anal stage system (Ushijima, 1994), where simultaneous parallel development took place.

Mechanism: 【Difficulty in preserving narcissistic space】 ⇒ either-or questioning from the therapist ⇒ 【Immobilization of “here and now” boundaries】 ⇒ Intervention in particles of experience ⇒ 【Releasing the micro quantum world】 ⇒ Mother-child object relations in the ego autonomy embryonic period ⇒ 【Clarifying fluctuation of ego autonomy】

In this way, hypothesis 1 was verified.

② **Verification of hypothesis 2.** Questions such as “Would you like to pause the game?” (#1) and “Isn’t it weird?” (#7) are passive in the sense that the client was asking the therapist to take the responsibility of making decisions. However, the fact of asking a question is active. In the form of questions, the client is starting to exert a primitive ego autonomy along with object-seeking as a representation of a budding desire for his father so that he can step out of the two-person *amae*-relationship [dependency]. The client expects the therapist to realize this through silence.

In addition, “Would you like to pause the game?” and “Isn’t it weird?” are questions that indicate invitations to the quantum theory parallel world including the two opposite options: “We will not pause” and “It is weird.” This movement breaks down the standards of general society and the harsh superego premise, as a desire for change. The

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client shifted from seeing both the mother and father in the therapist, to only seeing the father in the therapist. Instead of considering himself as wrong or strange for not following the therapist (mother), he was able to see himself as 50-50 in safety. The question, “Isn’t it weird?” is an attempt to 【experience being Schrödinger's cat】 in the dimension of being seen. The client allowed himself to go back and forth through the interaction of “weird” and “not weird,” allowing various vectors, thus proving the “psychologically safe space” (Kotani, 2005) . The client struggled with impulse control in adolescence. Given his difficulty with free-associative dialogue, it was an important turning point when the either-or questioning associated with adolescence anxiety arose. For the first time, he became able to question his oedipal self (life) and castrated self (death). With the either-or questioning from the therapist as the starting point, the client regressed to the latency stage under the control of ego through activities such as board games. He then adjusted his development through cancellation, with contributions from the psychologically safe space generated in his resistance of the “in and out,” overlapping with the experience of going in and out of the symbiotic world with his mother during the symbiotic stage (Kotani, 2018).

Additional mechanism: Reactivation of the oedipal triangular relationship $\Rightarrow$ a mother–child relationship that forms the basis for a benevolent superego $\Rightarrow$ 【Experiencing being Schrödinger's cat】 (the creation of a psychologically safe space)

In this way, hypothesis 2 was verified.

③ **Verification of hypothesis 3.** <Is it difficult to be with me right now?> in #1 can be considered as an intervention via 【immobilization of "here and now" boundaries】, confirmed through an interaction with particles of death drive energy received from the

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client's expression using quantum analysis. As the therapist clearly stated their position, the client's position was clarified, supporting the stabilization of the self. This can be considered an intervention in coming to recognize the interactive mental matrix according to the PAS theory. Moreover, if we consider the client's subsequent either-or questioning as the moment in which he attempted to meet the therapist's subject, it can be grasped as an energy exchange with the therapist. This reveals the stabilization of the interactive mental matrix, as in the PAS theory. Here, considering the occurrence mechanism of Author's (2020) either-or questioning, the therapist chose shogi, in which the client was favorite, to measure life drive and attempted the 【preservation of narcissistic space through either-or questioning】 from the therapist. Here, the 【therapist fell into the trap】 by deliberately playing the loser's role. This touched on the client's desire for superiority and the defense of "negation" against the rise of the suppressed oedipal impulse came into action. This led to the client unexpectedly saying "should we pause?"—an expression of the narcissistic oedipal desire for victory without playing. This is based on castration anxiety, in which the 【therapist drove client to the need for oedipal victory through Freudian "negation" dynamics】. Here, the client thought of the therapist's hands in shogi in #2-3, which led to a victory without playing as the 【client drove therapist into an active-aggressive oedipal victory space】.

In #4-5, the client asked "Is it a tie?" to deny his win so that they could play again, turning back time. After the fluctuation discussed above, as the therapist posed a question with two options in the real position of the client winning the shogi game, the client chose to win this time and was able to choose the new game on his own. After 【clarifying castration anxiety】, ego autonomy developed from the 【either-or questioning

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and demanded a symbol of victory】 by forcing the therapist to confirm the client's win through the either-or questioning. Therefore, the earlier question of "Would you like to pause the game?" can be considered the client's defense of hiding himself in time by macroscopically going along with the other (Author, 2020). The question is also quantum theory's invitation to its world, where the flow of time to the past and the future is indicated (Price, 2012). Microscopically, it can be considered a question that demands a fixed point of reality, "here and now," of the therapist. As the therapist remained "here and now" and attempted a quantum theory experiment that clarifies winning and losing by defining the topos, a space was created in which fluctuation could be shared as time was taken microscopically. The subsequent question of "Isn't it weird?" was a question to determine the client's relative position and to go out. It can be seen as a microscopic bud of 【allowance of oedipal self (life) and castrated self (death) due to uncertainty relations】. "Do you want to change?" in #12-14 was a question to switch his space with the other's space instead of making the time ambiguous. This was where the "here and now" of the quantum theory world under the influence of both past and future emerged, allowing the client to face his "past self" spatially. A mental dynamic was activated (Kotani, 2018), which arose to clarify the difference between the self and the others by looking at the past self and clarifying the boundaries among the past, present, and future. In this way, the position was determined.

Furthermore, with the client's question being seen as an opportunity, the therapist showed a different vector from the client's existing values. The poles of 50-50 became clear, as a starting point for the clarification of the boundary between the self and the others and a key to overcome separation by object relationships. The therapist and the

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client, making their own stories from one Sq, is an attempt to express the quantum theory parallel world of 【experiencing being a Schrödinger's cat】. It effectively represents an interactive mental matrix experience of the simultaneous parallel process that maintains a psychologically safe space according to the PAS theory (Kotani, 2018). Extreme two choices that were developed in the therapist–client interaction was in a bundling of energy through the dynamics of "quantization," in which things must be split in two to stabilize autonomous energy (Author, 2020). Temporally horizontal and spatially vertical images expressed in complementary and contrasting ways (Author, 2016) indicates that a quantum entangled state has formed. At this time, in the intrapsychic world, the client was opened in past–present–future vertical time, in which regression under the control of ego and developmental correction from regression develop in parallel; then the simultaneous and parallel expansion of the upper and lower vectors occur so that the experience ego and the observation ego are differentiated and the complementary interaction between them is activated. The client moves with will (doing) from the position of viewing (being), as suggested from the story. In this way, a quantum entangled state in which the simultaneous measurement of life and death drives, or the position and momentum became possible was generated by the either-or questioning (Author, 2020). The ego autonomy was likewise activated upon the generation of a psychologically safe space, which led to the client choosing to speak on his own as space-time is born from quantum entanglement (Lin, Matilde, Ooguri & Stoica, 2015). In this way, the client searched for non-materialistic desires, delineated the desired image of himself (#27), and took actions and expressions upon graduation. Intrapersonal drive energy development activated the independent ego autonomy. By obtaining a safe space for play through

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interacting with the therapist in the game of shogi, the client's experiential ego was activated through Sq and storytelling.

Additional mechanism: Interventions of energy particles $\Rightarrow$ 【 Allowance of oedipal self (life) and castrated self (death) due to uncertainty relations】 (confirmation of the position $\Rightarrow$ quantization matrix (the creation of a psychologically safe space $\Rightarrow$ activation of an independent ego autonomy)).

In this way, hypothesis 3 was verified.

④ **Verification of hypothesis 4.** “Would you like to pause the game?” is a question that is posed commonly by both the therapist and the client's mother, preventing conflict by going along, and concealing the client's own phallus. As discussed earlier, it can be perceived as a 【Freudian “negation” dynamics】 of 【the active-aggressive oedipal victory impulse】 , indicating 【clarified castration anxiety】 . The subsequent question of “Isn't it weird?” was posed when the client made a different decision from his mother and removed his mask. The client began to see the therapist as the father, different from the mother, and demanded feedback. This shows that ego autonomy was starting to develop. “Please tell me bluntly,” the first statement by the client that was not a question (#23), was posed when he began to speak on his own. This is a straightforward demand for the father. “Do you have anything?” (#27) may be a desire for an internal model to acquire an ego autonomy instead of an example in order to get his wish. After graduating from junior high school, the client enjoyed his hobbies and was able to go to school. This indicates that the development of an ego autonomy is related to changes in questions.

However, adding to the development of the quantization matrix from the intervention in energy particles in hypothesis 3, there is the development of the

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measurement of time from energy. “Is it weird? Oh well” (#16) while storytelling is a quantum-theory change at the moment of overcoming the consideration of himself as “strange” (Kotani, 2018). He felt the energy particles and recovered his own time and space through a time difference, which expanded the self. Combined with activated mental power, the client was able to see the universality of worrying about facial appearances (#23). Through drawing and storytelling with the therapist, the client participated in the world of quantum theory, where there is no answer by the standards of general society. In this way, the client questioned himself through relativization, began to speak with a sense of time, demanded individual models from the therapist, and posed questions requiring answers with a temporal outlook (#27).

To refer again to uncertainty relations, the client changed the tool he chose from the therapist’s options from board games to drawing. He then shifted his point of balance from positional observation to momentum observation. The fact that the client’s choices based on autonomous decision-making changed through from shogi to drawing to storytelling can be seen as a shift of balance for self-observation of the client’s ego from particle position to particle momentum to wave. The change from others’ observation to self-observation, and from interaction with others to internal self-observation led to the stabilization of self-identity that allows for macroscopic determination of the self as well (Kotani, 2018). When playing catch, the client was initially unable to balance his control and strength, which was connected to the lack of balance between his position in the microscopic world and momentum observation—probably creating this choice. After committing himself by clearly defining the reality of the “here and now” during the board game, the client expressed the world of quantum theory beyond macroscopic real time

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and space through fantasy. This enabled travel between reality and depth, establishing an internal boundary for the self-space where inside and outside overlap (Kotani, 2014). Therefore, because the client no longer sleeps during the day and stays awake at night (#27), it can be said that he successfully regained his time and space in reality. In addition, as exemplified by the statement “please tell me bluntly” (#23), his expression indicated the maximization of momentum upon clearly placing the therapist in the position of a father. This led to the start of self-willed speech with the interactive mental matrix. This is the development of the approach to the macroscopic internal aspects and the story of the 【allowance of oedipal self (life) and castrated self (death) due to uncertainty relations/experiencing being Schrödinger's cat】. In this way, the client was able to enter the oedipal world with self-space, maintaining the world of quantum theory (Author, 2020). The client was then able to hold free-associative dialogue with open-ended questions. 【Clarifying castration anxiety】 in turn clarified the desire for the father, where the observation ego was activated, leading to self-feedback.

Additional mechanism: $\Rightarrow$ Corrective development of client's ego autonomy (budding self-feedback based on ego autonomy).

In this way, hypothesis 4 was verified.

Conclusions

All hypotheses were verified, and the algorithm in Figure 1 was identified. In the present study, we performed a therapeutic verification of the either-or questioning. We utilized quantum analysis of the microscopic experiential process (Kotani, 2018) on an adolescent subject with an underdeveloped ego autonomy who was able to pose questions but struggled to talk about himself. In this way, a correction algorithm for adolescent

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developmental problems derived from an underdeveloped ego autonomy was identified. By adding intervention in energy particles to the either-or questioning, fluctuations were perceived from the perspective of quantum theory. This enables the method's application to cases where orthodox open-ended questioning approaching the interior is difficult from the perspective of waves and stories or the macroscopic perspective, a highly significant point. Furthermore, based on Author (2020), the interactivity of time occurs with the either-or questioning as the starting point, entering the world of quantum theory. Redefining the topos of time enables freedom from the parameter called time. It likewise allows for development from confirming the position in space, "here and now," to a quantization matrix. In other words, repositioning at $P(a) = 1$ or 0 includes not only space, but also time. Thus, redefining the two options, past or future, breaks down the quantum-theoretical multidimensional parallel anisotropy of corrective development from regression and regression under the control of ego (Kotani, 2018) and the development of independent movement, indicating its utility as a technique. The quantum-theory perspective is significant in that it makes it easier to perceive simultaneously the overlapping regression to various stages.

In the future, by continuing the technical utilization of "either-or questioning" and the verification of the application of the present algorithm to similar cases, we will specify functions, intervention effects, and precautions. In this manner, we hope to generalize this technique toward contribution to decision-making support through ego autonomy. At that time, further therapeutic examination of sex-based, age-based cultural differences is desirable.

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Figure 1. Algorithm of an ego autonomy corrective development through either-or questioning (at left, Author (2020)).