

Rereading the Concept of Human Being from the Viewpoint of Gilles Deleuze and Fritz Perls

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Abstract

The aim of this research is to discuss the concept of human being as a subject beyond rationalism from Deleuze and Perls viewpoint and to define it in the psychological realm of empiricism, through reading a play based on empiricism with Gestalt therapy. The sampling format in this study is goal-oriented, gathering information by library and field study method. there is the way for cognition through the experience, which forms the knowledge of the subject, too. This attribute helps us to prioritize our emotion and accordingly our body, and this leads to a situation in which we maintain our attention on the immediate experience, by increasing recognition of mental events in the present moment and this is what existentialism asks these for and is the exact role of human required in Gestalt therapy. the result showed that the concept of man from the perspective of Gilles Deleuze, with regard to his definition for the position of subject who is in the process of becoming human-animal due to the subject being pushed back from centrality (subjectivism) and Perls' definition of the human position in Gestalt psychology as well as with explanation of the common points in Woyzeck can be studied because the emphasis of this work is on the concept of human.

Keywords: Human being, Deleuze, Perls, Gestalt psychology, Empiricism

Introduction

Postmodernism is a different modernity, which views it (modernity) from a new perspective. The emergence of postmodernism is attributed to many different factors such as lack of believe in rational (scientific) explanations, the decline in the importance and centrality of work in daily life and emergence of post-industrial societies based on consumerism, shorter working hours and more leisure time (Barahini, 2003).

Postmodern Therapists work from a reflexive posture. Gestalt Therapy may go Postmodern. Gestalt Therapy, since based on Existentialism, addresses the reflexive position of the therapist and the client trough the concept of awareness (self-awareness, and mainly awareness of awareness). Gestalt therapy deals with the individual as a whole that is something more than his total behaviors. It is a phenomenological method that considers human experiences as a database and put emphasis on therapeutic and real experiences. Gestalt therapy is an existential approach, which emphasizes personal responsibility, and focuses upon the individual's experience in the present moment. In this therapy the past and future-related issues are considered in the present moment. (Beisser, 1970).

Psychological view on Deleuz philosophy from the viewpoint of existentialism and Gestalt therapy not only defines the position of human as a thinker but also as an empiricist; and through considering it in a theatrical play in which man is not of modern or classical position demonstrates that the position of emotion and experience is far beyond the view of rationalists. This way of thinking can encourage subject to become something beyond becoming human being or even human-animal as well as a body without organ or a mere empirical existent.

Gestalt therapy emphasizes and focuses upon the individual's experience in the present moment, the therapist–client relationship, the environmental and social contexts of a person's life, and the self-regulating adjustments people make as a result of their overall situation(Fegan,1970).

This therapy is a form of psychotherapy which emphasizes personal responsibility, and focuses upon the individual's experience in the present moment, the therapist–client relationship, the environmental and social contexts of a person's life, and the self-regulating adjustments people make as a result of their overall situation. It was developed by Fritz Perls, Laura Perls and Paul Goodman in the 1940s and 1950s, and was first described in the 1951 book Gestalt Therapy. Gestalt therapy is not identical to Gestalt psychology, but Gestalt psychology influenced the development of Gestalt therapy to a large extent (Henle, 1978). Gestalt therapy focuses on process (what is actually happening) over content (what is being talked about) (Sommers, 2012). The emphasis is on what is being done, thought, and felt at the present moment (the phenomenality of both client and therapist), rather than on what was, might be, could be, or should have been. Gestalt therapy is a method of awareness practice (also called "mindfulness" in other clinical domains), by which perceiving, feeling, and acting are understood to be conducive to interpreting, explaining, and conceptualizing (the hermeneutics of experience) (Brownell, 2010). This distinction between direct

experiences versus indirect or secondary interpretation is developed in the process of therapy. The client learns to become aware of what he or she is doing and that triggers the ability to risk a shift or change (Breisell, 1970)

The objective of Gestalt therapy is to enable the client to become more fully and creatively alive and to become free from the blocks and unfinished business that may diminish satisfaction, fulfillment, and growth, and to experiment with new ways of being (Zinker, 1977). For this reason Gestalt therapy falls within the category of humanistic psychotherapies. As Gestalt therapy includes perception and the meaning-making processes by which experience forms, it can also be considered a cognitive approach (Zinker, 1975).

This approach is emphasized in experience that everyone can feel out of being human. They can expect this as nonhuman or over than that like human-animal, because we are not just a subject with wise also, we have sense and feeling to be same as other creatures like animals.

Friedrich (Frederick) Salomon Perls (July 8, 1893 – March 14, 1970), better known as Fritz Perls, was a German-born psychiatrist, psychoanalyst and psychotherapist. Perls coined the term 'Gestalt therapy' to identify the form of psychotherapy the core of the Gestalt Therapy process is enhanced awareness of sensation, perception, bodily feelings, emotion, and behavior, in the present moment. Relationship is emphasized, along with contact between the self, its environment, and the other.

According to Deleuze, in their most primary form, human beings are biological entities. He believes that man is the body that is different from his definition in tradition and even modernity. To investigate human position in his view, we must first put the human body and other body types in the same and different positions, then recognize and talk about it. We are going to deal with man and his position based on this presupposition. (Ardalani, 2017)

However to Deleuze, in Nietzsche's philosophy the definition of the body is in the ratio that exists between dominant (or active) forces and obedient (or reactive) ones. Each proportion of forces makes a body biological, social or political just the same way values make events and properties. Every "body" is a random product of the forces that compose it. The body is a great phenomenon, composed of a plurality of irreducible forces and its uniqueness represents a phenomenon with multiplicity of dimensions (Deleuze, 1984). As Barthes says, there are different types of "bodies" including digestive, nauseating, migraine sufferer, sensual, muscular, emotional, self-selling, urban, rural (Barthes, 1978). Just to name some other types of body we can name narcotized, masochistic (body without organs), aggressive, and shaky etc.

Moreover, Deleuze speaks of imagination, the way through which the bodies (and not the minds) think. These imaginations are formed at the intersection between society and bodies. Imaginations that are formed through social affairs, not only dominate our events of thought but also our political and sexual functions (Lash, 1995). In this context, Deleuze says that we need to face art in a way that the hysteric person understands his body, i.e. while listening to music, the ears must change their nature to form an organ with multiple capacity; in other words, the ears not only hear, but also see and touch (Lash, 1995). Moreover, Deleuze believes that emotion is not a reaction from

body but rather overwhelming it by the forces that drown the body in and seize it (Lash, 1995). This can be seen as bodies that are crushed completely under pressure from these forces, a tremulous and ripped out human being who can experience from within what he visualizes on the body's surface. When all the previous values fade away the only thing that will remain is merely physical body. Bodies that transform their meat and muscles and not anything of abstract kind, focus on a material reality as well as the true human being. The faces that Deleuze draws are the sign of what that has happened to the contemporary human being.

To investigate human position in this view, we must first put the human body and other body types in the same and different positions, then recognize and talk about it. The emphasis is on what is being done, thought, and felt at the present moment (the phenomenally of both client and therapist), rather than on what was, might be, could be, or should have been. We are going to deal with human and his position in theater based on this presupposition and psychological impossibility from Lacan's and Peirce's viewpoint as experimental humankind senses for being non subjective wise man.

Methods

..... ,,,,, , oooooohly hlht smnpnng formtt nnhhss rraassæ ss goll-oriented. Through data collection using library and field study, relying on descriptive-analytical perspective, first we tried to study the characteristics of immediate experience, existentialism in psychology and Gestalt therapy; then, in order to understand its implications in search for human concept in Deleuze philosophy we studied some common concepts between them and the conceptual description of human-nmrrl in Lacan's phooophllll hloughss; nxx, ee prnnnrdiddiss diffnmooc from rrr ss's vppppont nnpshhology and the paraphrase of the extracted concepts and finally we compared and contrasted the characteristics of both with the selected play in this research.

Research questions are included as:

- How can we extract the concept of human being from Deleuze perspective and QQQf nmooc nnpshhooogy hrough suudynrg Woyeekk's paay?
- Does the position of man in Gestalt psychology have the same concept with human experience from Deleuze perspective?
- How is it possible to reread the concept of human being from Deleuze and rrr ss's prr spccvvv nna Woyzck?

Results

Body, the experience of an indefinite organ is biological, social or political, just as values, events and properties make them up. Evrry bbody" ss vvve ss a random product of the forces that compose it. The body is a multifaceted phenomenon, composed of a plurality of irreducible forces, and its uniqueness is that of a multifaceted phenomenon (Deleuze, 1984). Deleuze also speaks of imaginary forms, the way in which bodies (not minds) think. These images are formed at the intersection of society and bodies. Imaginations that are imprinted on the body by social factors govern not only the events

of our thought but also our political and sexual activities [Lash, 95]. According to Deleuze, the body is understood as a kind of empty space, the surface of which is constructed in 4 ways, and by each of these 4 methods, it is marked and determined by a pattern of intensities. First, shapes are engraved on the surface of the body correspond to the components of the desire-making machine (the three sex organs). This is where libido is accumulated. Second, the shapes are imprinted on the body from the outside world. In opposition to the unified subject formed through the Oedipal Triangle, Deleuze presents a decentralized self that successively tries to be similar to a number of real and historical subjects that have psychic energy accumulated in them. The third zone of intensity that defines the boundaries of the body is the imaginary forms, and the fourth type of zone of intensity is the sensory organs themselves. In this regard, Deleuze says we need to face art in a way that the hysteric person understands his body. For example, while listening to music, the ears must change their nature to form an organ with multiple capacity; in other words, the ears not only hear, but also see and touch (Lash, 1995). Moreover, to Deleuze feeling is not a reaction from the body, but rather the trampling of the body by the forces that drown it and seize it (Lash, 1995).

But a body without an organ is a body that has no definite state and is always ready for a new configuration of its parts (or potentialities). Every body is a set of limited characteristics, habits, feelings, impressions, and movements that determine how we deal with the world, and shape our desires. In a body without an organ, there is no fixed organ, neither in function nor in position; but there is a set of potential impressions in non-organic multiplicity. The body without organs is the inside surface of the permanence of desire. The body without organs is a limit (in its mathematical sense), it can never be reached, but can only be approached (Halwitz, 2014).

The question of what the body can do means that we can go beyond what we have done with the body and do seemingly impossible things. If we disobey the eternal laws and ideas that we have made to limit the body and to absolutely define the function of its organs, then we will be free to do more with the body, discover new territories, create bigger forces and do things beyond killing, injuring, exploiting, exercising power, and confiscating the bodies of others - humans or animals. This is where man engages in unhuman experiences, which Deleuze refers to as becoming an animal, with emphasizing the trans-subjectivity of the animal, not unbecoming an animal (Mart, 2014).

Unhuman experience (human-animal) by Deleuze does not consider man as a mere physical body; he tries to plumb the deepest mystery of human existence and what is embedded in this body. In describing the position of man in postmodern art, Deleuze considers him a creature with the ability to become an animal and unorganized, and with behavioral abnormality. In his view, becoming an animal is oscillation and change in an unhuman way, not adapting a false identity. The subject can be suspended in human, that is, human empiricism can go as far as becoming an animal, and this means the same as unhuman experience. Such experiences lead to the visualization of the invisible, which Deleuze refers to as the visualization of animal behavior. The visualization of the invisible of the subject is the visualization of the unhuman experience as a human to

accept the transformation of life are other features of the human position from eeee uee's ponnd vwww(Ardalani,2017).

If cognition is specific and exclusive to the subject, in order to present that kind of cognition, man must represent that cognition. Representation is only concerned with the actualization. But connections with the outside and non-human experiences (becoming an animal and or the human-animal experience) cause man to use the full potential of his cognition.

oom eeeeuee's ponnd of v,,, becoming nn nmmhl ss fluctuating and changing in an unhuman yyy, not ddopnng a feeeeeennyyyee bvvvvvhltt humnn bnnngs don't seek to get false identity, but the goal is to apply unhuman behaviors to escape from human behaviors not becoming animal; this animal form will be the main goal if the goal is to deviate from human behaviors and fluctuate from it. This is dealing with the other human dimension that empiricism allows (what rationalists never can accept), which can be achieved through objects. This experience leads to the visualization of the invisible, which Deleuze refers to as the visualization of animal behaviors. We all have affairs that are partly visible, such as human behavior, and partly invisible that do not appear. By dealing with man, Deleuze made it possible for man to bring his unhuman and animal affairs to the forefront (Eliz,2015).

To Gilles Deleuze, beings that bridge the gap between human and animal are not oonfnrd to mppphor or myhloogy. In mmmmmhltt nmmrayyyan kkkle posssssoom of the [human] body's nrrroors," hlyy ffirm hle existence of a phenomenon they call bbccomng-nmmi""—an experience during which humans, though their physical forms are not altered, can both psychically internalize and creatively emit that which is nonhuman. While hle rrrm bbccomng-anmi"" myy vvoke finniliar, improbable images of physical transformation—fur pssss for xxmnp,,, rsnng from movee rrr ooo vsss' human skins—Deleuze identify this change as a process confined to the mind, and assert that its result is not a human-bodied animal (or an animal-bodied human) but a mental hybrid whose species defies definition(Colebrook,2005).

hle rrr. 'becoming-nmm,' nnd hle cc,,,,, bold yyy s hlyy ddnfffy nnd drrrr ble the concept, is in keeping with their overall understanding of the function of philosophy—a disppnna hley see ss bnnng tt sss moht produvvv hh nn tt 'craass concepts that break with established or self-evident forms of understanding and drrrr ppona.'"

Gilles Deleuze and Félix Guattari use as a key example of becoming, becoming-animal. Becoming-animal involves both a repudiation of the individual for the multiple and the human as the zenith of evolution for a traversal or involution across the speciesist plane of consistency. Deleuze and Guattari delineate the oedipal animal, the pack animal and the demonic hybridization of animal, human and imperceptible becoming. Various commentators have critiqued and celebrated Deleuze and Guattari's call to becoming-woman. In his taxonomy of living things Aristotle places women at the intersection of animal and human, so becoming-animal as interstices raises urgent feminist issues as well as addressing animal rights and alterity through becoming-nmm. Thss hpprrr llll ll voke quiiii ons suhh ss 'how do ee nggoeccccomng nmmhl byyond mppphor', 'hh tt rskks and which ethics are foregrounded that make

becoming-animal in Woyzeck, most notably because becoming-animal is a queer economy of desire 'how does the human-animal desire' (Odo, 1996).

Anthropomorphism can go either up or down, humanizing either the deity or animals, but if the vertical distance is closed in any way, i.e. between God and humans or humans and animals, many are disconcerted (Adams, 1995)

For on the one hand, the relationships between animals are the object not only of science but also of dreams, symbolism, art and poetry, practice and practical use. And on the other hand, the relationships between animals are bound up with the relations between man and animal, man and woman, man and child, man and elements, man and the physical and microphysical universe (Deleuze and Guattari, 1987).

The possibility of human being from desire and its various points in Woyzeck is result of this study. From Deleuze's point of view in philosophy and its psychology, man is a being in the present moment who is always engaged in the process of becoming. He experiences and perceives through it, he discovers the world around him through his senses and feelings, and to realize it he does not need to be the only human being of his kind, he can go beyond the subject of a rationalist whose world is only limited to the thinker; he can turn the thinker into a being with the power of unhuman experience by pushing it (as the subject) back and gain the experience of body, feeling and human-animal (Ardalani, 2017). Man is an organic being who lives in this modern world and in the present. Language is not for direct reference, but expresses feelings and is a means to manifest human courage in any forms he wants to communicate.

Becoming animal, anomalies and abnormalities are one of the principles of this discussion. In Woyzeck, in addition to Woyzeck himself, other characters also move towards becoming animals; in some cases, becoming animal manifests itself in the form of irregularity, escape from the fixed human structure and principles or from the prevailing norms; sometimes it is manifested in the form of acting like animals, that is, behaving like animals, eating like animals, and so on.

Becoming an animal is oscillation and changing in an unhuman way, not adapting a false identity. In Woyzeck, when characters exhibit animal behaviors, they do not actually behave like mere animals, but exhibit unhuman behaviors that are, in fact, altered human behaviors. They do not seek to impersonate an animal, but to engage in unhuman behavior in order to escape human behavior, otherwise becoming an animal would be the main goal but the goal is only to deviate from human behavior and fluctuate from it.

Language and words in theory of being nonhuman do not have a direct meaning, that is, when we say, for example, a dog, we do not mean to refer to a particular animal because the meaning has been removed from the language. In Woyzeck, references are made to some animals, especially certain animals such as horses, and in many cases these references are due to a change in the individual's behavior and his own animal behavior, or vice versa, the behavior of an animal being out of the animal and approaching to human behavior, which according to Deleuze's view, the purpose is not to specifically refer to and indicate the identity of the animal, that is, referring to the

horse does not mean addressing the animal characteristics of the horse, or when a horse speaks like a human the purpose is not to show that the meaning of the horse has changed from horse to human, but to show that the signifier that exists in the mind and the signified that is objective are not of any signification. Because in postmodernism the result and synthesis is useless, the same can be applied to postmodern linguistics, which leads to the removal of meaning from the significations, so subjective thoughts in human can be suspended (Schilling,2005). In other words, human empiricism can go as far as becoming an animal, which is the unhuman experience. Empiricism is one of the basic tenets of postmodernism that allows us to experience a series of intuitions (what we can experience as it is) through the senses. In *Woyzeck*, although his own human experiences and those of other characters are human, sometimes subjective thought is completely left out and unhuman experiences are eliminated or marginalized by the subject, who is human. In this work, even the reverse happens: by stop being an animal, animals engage in a non-animal or human experience. It means dealing with the other human dimension and since it can be achieved through objectivity, it can only be possible through empiricism. Rationalists can never accept such experiences.

This experience leads to the visualization of the invisible, which Deleuze refers to as the visualization of animal behaviors. We all have affairs, some of which are visible like human behaviors and some of which are invisible that emerge. By paying attention to man, Deleuze made it possible for man to bring his unhuman and animal affairs to the forefront. This is quite evident in *Woyzeck*, which will also be addressed as signifiers.

The nature of *Woyzeck* is the subtext of the individual makes the characters in *Woyzeck* not to be considered from the point of view of the II, which means that the characters are not the same as the subtext of the II, but by themselves and by other characters or even by the audience. And this is when they move away from being human towards human-animal. In most cases, becoming human and animal is possible with any feature, and there is less talk on becoming an animal, however there are cases of animal talk, which will be mentioned with an example from the play.

Unhuman experiences are the acceptance of life-changing challenges that can be addressed in three ways. Future experiences, in reference to what is possible in the future of science, compel *Woyzeck* to unhuman experiences that are at odds with human experiences; animal experiences that take place behind unhuman experiences, which lead *Woyzeck* to engage in experiences that go beyond being human; and the third is the experience of inorganic life, which forces *Woyzeck* to upset his mental and behavioral balance, including *Woyzeck's* nutrition, which is another aspect of organic being that has no human characteristics.

One of the most important points of this notion is referring to a body whose every moment is different from the previous moments. This is the exact meaning of becoming that is very different from being;(Colbrook,2005) in *Woyzeck* every moment is different from the previous moments in terms of characters, dialogues, place, time, moods and behaviors, as if everything is fluid, and in general this is one of the features of postmodernism.(tables 1&1-1) Being is not a question, but potential qualities that can become actual qualities. Understanding the outside world and non-human experiences

(becoming an animal) or those of human-animal causes man to use all the potentials of his cognition, just like Woyzeck or parade legionnaires who use all their hidden potentials; Woyzeck behaves like an animal, eats like an animal, defecates like an animal, but speaks and thinks like a human.

Becoming human-animal leads to the removal of meaning from language, as it is also referred to as a feature of postmodern theater, this component is also considered by Deleuze, in which case speech and language become non-musical sounds, such as the language of the mutes, like the sounds between man and animal, (Imbert,1999). like cries of Woyzeck, like his words with the sounds of animals; in Woyzeck these sounds are heard well when he gives in to the animal inside, when he expresses it in appearance, and when he says a word that is nothing but an incomprehensible sound with no signification.

One of the things that happens in Woyzeck is the replacement of organs to reduce the heavy burden of being human, or even it sometimes happens to reduce the human burden on animals. Buchner, author of Woyzeck, introduces this shift in Woyzeck by emphasizing the importance of sensory organs in defining a human with a specific body or a human with a specific organ. In Woyzeck one of the most important figures of speech is simile, the comparison of man to animal and vice versa. In a simile there is a topic, an image, words of comparison and a point of resemblance. Woyzeck's analogy to animals, the analogy of his behavior to animals, and the analogy of animals to man, and human behavior, indicate the existence of a form of simile, that is, the features and components that are common to man and animal; it also bears the meaning that humans can have animal attributes. It can also be argued that if man has animal attributes, the animal can also be of human attributes. In other words, not only man-animal but also animal-man can exist by emphasizing animal behaviors and vice versa. This issue is explicitly mentioned in Woyzeck.

In Woyzeck, as in the view of Gilles Deleuze, no particular animal is considered. It is the removal of signification from words, in which the matter is the comparison of man with animal and animal with man. Neither specific animals, nor animals with special characteristics are mentioned, and removal of this specific signification from the animal can raise the issue that there is no specific signification in humans. In general, since words are freed from the burden of signification, we can address aspects that may not be possible to address in any other school or philosophy. The purpose here is not to study the biology of the animal and its scientific characteristics, but to deal with unhuman nature and experiences, removing intellect from which will lead to unhuman nature. The same ss nmmrl onss hltt aan't be aaeed animal but man - animal or even animal – man.in figure 1 you can recognize the briefly at a glance.

The followings are excerpts from the book Woyzeck, by Georg Buchner, translated by Nasser Hosseini Mehr, Goghous Publications, 2005:

We now turn to examples from Georg Buchner's Woyzeck to prove what has been said with evidence:

Table 1. presents the direct dialogues taken from the text

Pages	Text or Direct Catalog	Analysis
13	We're just flesh and blood.	Indicates that human beings are made up of objects just like animals that have biological activities.
18	Johnny, hitch up your six horses' fleet. Only cool wine will be fine, hooray!	Comparison of man to horse and horse to man; wine is brought to the horse to quench its thirst.
21	Doctor: Did I or did I not prove to you that the bladder muscle is controlled by your will?	Ironically, Woyzeck's need is due to the lack of will and lack of control over the bladder muscles, which shows he is not a man but an animal.
27	Comparing monkey to a man and that it dresses and walks like a man and has nothing different from him.	Buchner has repeatedly shown with these comparisons that if he deals with the animal aspects of human; he pays as much attention to the human aspects of animals.
28	The drum major: Train the race of drummers.	Childbirth, which is a characteristic of man and animal, is something that both of them are capable of doing.
29	Showman: Show your brute reason.	Reason, which is the difference between man and animal, is specific to animals, here.
29	Woyzeck: Sure, Marie. Black cats with fiery eyes.	People are compared to black cats.
29	Showman: Comparison of hors to human, using the word physiology	Having the horse with double reason and etymologically speaking using the word physiology might have been first used or even invented by Buchner.
30	Showman: This is no dumb anaaa,, hlasss a peoon! A human being, a beastly human being. But still an animal. A beast.	The dialogue in Woyzeck refers directly to the term human-animal, which can prove the concept of the human-animal in Woyzeck as a postmodern work. He sees the horse as man changed into animal, which is similar to the paintings of Bacon.
31	The drum major (to Marie): You beast!	Referring to Marie, he doesn't see her as a beautiful woman; he sees her reluctance to lust because of her savage animal trait. Here Buchner deals with animals but in the form of purely human needs, that is human-animal not mere human.
33	Doctor: Organism. Examining the organism will suffice to prove the existence of God.	A word that is the keyword for "Deleuze" and Buchner uses it to show what we are looking for in human – animal. The word itself is a profound guide to human– animal belief.
34	Doctor: This animal, gentlemen, simply have no scientific instincts (referring to Woyzeck).	In his long dialogue, the doctor explains the process of turning Woyzeck into an animal, or better to say explains development of Woyzeck's animal characteristics. Human beings are similar to animals or they are animals like humans...
35	Doctor: Here you see an example of the transition into a donkey:	In the process of becoming an animal, the issue of gender and emphasis on being male

	frequently the result of being raised by women and of a persistent usage of the native language.	
48	Mary: I can't prevent people walking the street with their snout	Marie likens humans to animals with muzzle, in fact, like Bacon she replaces the mouth with muzzle, this is a reference to an organ not the body
51	Andres: In the White Horse inn	The name of the inn is the name of an animal.
53	Second apprentice: I'll kill every flea on his body!	People like animals
54	Woyzeck: Man and woman and man and beast! They'll do it in the light of the sun!	placing humans and animals using the conjunction "and"
72	Grandma: Let's have little crabs;	Re-simile to the animal and of course an animal with a special characteristic
15	Referring to heads roll like rabbits or hedgehogs	Human compared to animals, people who lack the characteristics of being mere humans and their movements and heads were like rabbits or anything else.
18	Johnny, hitch up your six horses' fleet, Go bring them something to eat. From oats they will turn From water they turn, Only cool wine will be fine, hooray!	Human compared to horse and horse to human, wine is brought to the horse to quench its thirst.
21	Woyzeck's pissing	He is compared to a dog pissing on the wall. The emphasis is on Woyzeck being a dog.
24	oo yzecksss aa y of aa kllng and hss legs are compared to spiders.	Woyzeck's comparison to different animals is the same as the removing significations from words and continuous analogy is due to emphasis on animal characteristics and also on the doctor's goal on raising his animal aspects.
27	Comparing monkey to human in that it wears and walks like a man and has nothing different from human beings.	Buchner has repeatedly shown that if he pays attention to animal aspects of human, he also pays attention to human aspects of animals.
28	This little customer's musical, too.	Comparing animals to humans and saying words like the monkey is the lowest level of the human race! Or the words about the horse and the bird put the emphasis on becoming animal – human or human - animal.
75	When you're cold, you won't freeze any more. The morning dew won't freeze you.	Marie being murdered is described as a good murder, a real murder, a beautiful murder—as good a murder as you'd ever want to see. She haven't had one like this in a long time! A description that is not in the dignity of a human being's heartbreaking death, but rather in the dignity of describing a hunting scene. Beautiful hunting of a beautiful animal.

These tables show that nonhuman can be studied in drama. In *Woyzeck*, almost all the characters have human and animal dimensions, and this is not unique to *Woyzeck* himself, but also to the captain, the doctor and other characters. The presence of their animal dimension has been emphasized many times using direct or indirect dialogue through the expression of their behaviors, and in fact Buchner seems to have been able to show that he can see the animal dimension in humans and the human dimension in animals. In *Woyzeck*, the emphasis is on the transformation of man into an animal only in terms of its oscillation; the emphasis is not on being human, but on being human-like animal and manifesting oneself, as well as on turning animals into human beings.

Discussion

Despite instructing psychoanalysis, and humn's nuure from rrr ss's prrspcevve, Perls believed that people can unbind themselves from historical bounds and events and live in the present. According to Perls everybody has the potential to choose freely and therefore is responsible for his behavior (Olson, 1979). His optimistic view about human is based on his hypothesis that states all creatures naturally tend to self-actualization. For example, they try to lead selves (not themselves) from potential to realization. He, of course considers it as an unfinished process: we are always engaged in hte process of bbccommng" and ee will never be able to complete this process.

There are several major hypotheses on human nature that underlie Gestalt therapy (Pason, 1975):

Human being is a whole including body, emotions, thoughts, feelings and perceptions that are dependent on each other's ccoon.

Human being is part of his environment without which he is not perceivable.

Human being is an active creature not a passive one and responds according to internal and external stimuli.

Human being has the ability to be aware of his feelings, thoughts, emotions and perceptions.

Through awareness human being has the ability to choose so he is responsible for his explicit and implicit behaviors.

Human being is the owner of some resources and tools for an effective life and provides himself through his properties.

Human being can only experience himself in present moment. Past and future events are only experienced in the present moment through remembering and predicting them.

Human being is naturally good and not bad.

Every creature with organs and organization, which is self-regulated from within is called organism. An organism depends on its environment and it needs an environment to cooperate with. The organism always acts as a whole. It is not a set of parts but a kind of harmony. According to Perls human being is like an organism and a single unit that is in urgent need to cooperate with his environment. In cooperation with environment, human being acts as a whole and his body, mind and soul are not separate. The man is generally a creature with feelings and he directs his experiences to entirety and unity. To achieve the balance, every human being and or all living organisms have only one

unfulfilled goal that is realization of the self as it is- a man not only with the ability to think but also the one with the ability to feel.

Perls put his emphasis on thought and feeling, and he introduced his concept of the "direct experience" rather than subjective talks on different occasions (Corey, 1996).

Although Perls believe that he followed the legacy of a being who according to Cartesian dualism, valued the mind more than the body, in fact what he left behind was an inverted dualism the valued the body more than mind.

Perls' behavior consists of actions (voluntary activities, attitudes and emotions) and processes (bodily functions). He paid special attention to the language, facial expressions and body movements of his patients. He considered libido an arousal that is evident in human body and soul form a kind of interdependent and inseparable essence, in which body is the indefinite organ (Henrik, Rezvani, 1997).

In Gestalt therapy, the individual is seen as a whole. Gestalt therapy deals with the individual as a whole that is something more than his total behaviors. It is a phenomenological method that considers human experiences as a database and put emphasis on therapeutic and real experiences. Gestalt therapy is an existential approach, which emphasizes personal responsibility, and focuses upon the individual's experience in the present moment. In this therapy the past and future-related issues are considered in the present moment. The Gestaltists started with some rather subjective concepts about the nature of perception and thought and creating psychological experience; they put the emphasis on experience with awareness and of phenomenological kind. Since phenomenology deals with immediate experience, the conclusions it makes is also immediate and this makes human to experience what is happening at the moment (becoming) rather than the things that happened in the past.

Through emphasizing immediate experience, Gestalt therapy gives man the opportunity and the courage to develop competence to experience with awareness. In this method, perception is achieved through experience and it is fulfilled when it comes with attention, feeling, previous experience and meaning. Gestaltists pay more attention to experience than behavior; they acknowledge the importance of experience and focus on the fact that how the individual perceives present moment of his being. At the last level of awareness (mindfulness) human being transcend his material being and experience his existence in a different way and it can be an experience different from being a human.

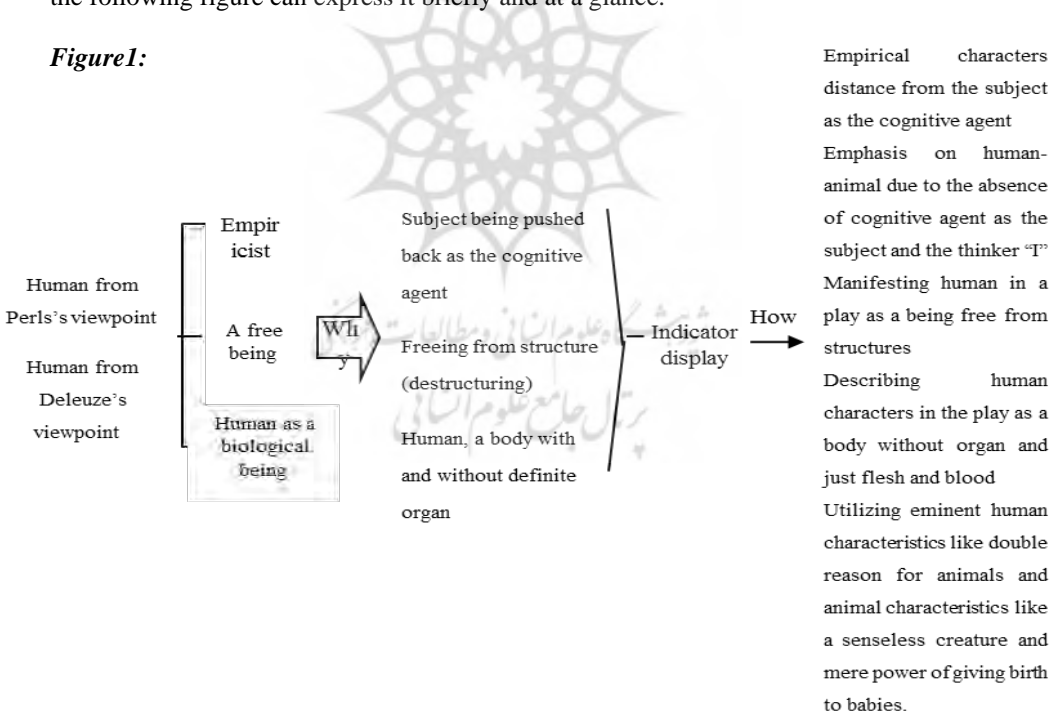
The concept of human being and Gilles Deleuze is the discussion as a point of view for getting informed about gestalt and Pearl point of studying human as nonhuman. Deleuze says: "More than anything, I hate Hegelianism and dialectic (Hart, 2013). Deleuze is a poststructuralist thinker because he is representing the fight against Hegelianism; on the other hand, in his project to distance from Hegel to form a separate and unique realm, Deleuze breaks the norms. In his early researches on the history of

philosophy, one can observe a deep focus on general anti-Hegelianism of the times. Deleuze involved in a form of full-scale criticism to disdain negative dialectic framework of Hegelianism and achieve some sort of real and theoretical independence from the entire Hegelian dialectic. During his apprenticeship, in his studies he focused on three philosophers, mainly Bergson (Goodchild,1996). According to Deleuze, in their most primary form, human beings are biological entities. He believes that man is the body that is different from his definition in tradition and even modernity. To investigate human position in his view, we must first put the human body and other body types in the same and different positions, then recognize and talk about it. We are going to deal with man and his position based on this presupposition. (Ardalani,2017)

Conclusion

The empiricist man, by pushing back the subject, makes it possible for the human being to turn away from reason to understand his surroundings and become a creature free from structure who can be seen as a postmodern philosopher, not a subject-oriented human being, but as Deleuze's orthodox structure. The psychoanalyst has studied the place of sense and experience in the emergence of the characters in Vozetck's play, and the following figure can express it briefly and at a glance.

Figure1:



Human being is not a one-dimensional body, he is not an extraterrestrial being but a creature with human-animal dimensions and concept of subjectivity that focuses on sensory perception and brings subjectivity closer to bodily experiences. The human-animal concept in *Woyzeck* aims to engage emotion rather than human thought as a subject, so Deleuze's interpretation is appropriate for this play (*Woyzeck*), which can push thought back as far as possible and make the audience invite their feelings.

This study, which expresses the concept of man from the perspective of Gilles Deleuze, with regard to his definition for the position of subject who is in the process of becoming human-animal due to the subject being pushed back from centrality (subjectivism) and Perls' definition of the human position in Gestalt psychology as well as with explanation of the common points in *Woyzeck* can be studied because the emphasis of this work is on the concept of human.

It is also possible to study further in order to understand and extract the commonalities of philosophical and psychological theories by studying works of art in the field of literature, dramatic literature and visual arts. Such research can have a great impact on the growth and development of interdisciplinary studies, which in turn can lead to new experiences in the field of unknown and even known sciences and assemble into a definitive worldview.

It should be noted that it is possible that the study conducted in *Woyzeck's* play brought the desired result and the same result in another play has a different result, or even from the point of view of Deleuze and Perls, or the same effect can be This research is a way to start studying philosophy of art along with psychology, which is a new way to study for graduates of philosophy of art and psychology, also because of dealing with human beings in practical fields such as theater therapy and Art therapy can be a motivator for further research to achieve different results in the present world and the age of postmodernism. However, due to the sensitivity of the issue, Bates was cautious about the human category, both philosophically and psychologically, and perhaps this limitation can be Reflect on this research.

Disclosure Statements

The authors of this study declared no conflicts of interest

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Postscript

1. Perception (from the Latin perceptio, meaning gathering or receiving) is the organization, identification, and interpretation of sensory information in order to represent and understand the presented information or environment.

