

BULLETIN

Logotherapie & Existentiële Analyse

Europäische Zeitschrift für Integrative Psychotherapie, Logotherapie und Existenz Analyse nach Frankl

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The Bulletin wants to offer the platform for those who work in the mental health sector, or are preparing for a mental health profession. The added value of the Bulletin is its commitment to the critical integration and central position of a metaclinical, evidence based anthropology as first proposed by V. E. Frankl (1905 – 1997) .

Het Bulletin beoogt een platform te zijn voor hen die werkzaam zijn in de hulpverlening (geestelijke gezondheidszorg), of zich daarop voorbereiden. De toegevoegde waarde van het Bulletin vindt u in de binding aan het werk van V. E Frankl (1905 – 1997), waarbij diens kritische antropologie centraal staat in de vraag naar menselijke waardigheid en zinvol bestaan. Het Bulletin kiest, met Frankl c.s., voor de zich steeds verantwoordende integratieve benadering.

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BULLETIN

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Editorial

Lectori Salutem,

‘PSYCHOLOGICAL RELIEF DISPOSES DEPLORABLE’ (*Psychische hulp stemt bedroefd*) is the headline in the Dutch magazine for consumers, published by the influential Consumentenbond (consumers’ association), *Consumentengids*, May 2003, vol.51. ‘There is a remarkable little confidence in the reliefworkers in mental health. Not surprisingly. The professionals in mental health are vague on the effects of their treatment and do little to inform their clients. Moreover there are long waiting lists.’

Only 25% of the surveyed people in the poll have confidence in the help offered on mental matters. 14% have no confidence and 58% have only little confidence. People who received help are a little more positive.

These results are similar with the ones of the Consumentenbond enquiry in 1998. Compared with the confidence people have in e.g. general practitioners, pharmacists and dentists, who score all over 80% on the confidence scale, mental health workers do real bad.

Several questions remain after reading the article:

- Is there too much ‘black box’ or even ‘magic’ in the profession of mental health?
- Can this be met with clear information through brochures or leaflets?
- Are the expectations of clients and their entourage too high? And is society the cause of this? Or is it the magicians ‘cloak’ of the professionalism in mental health?
- In what condition do people come to a professional in mental health?
- What are the differences in ‘product’ offered by a GP, pharmacist or dentist and the professional in mental health? The psychiatrist is primarily part of the last group, he prescribes drugs and still it does not make a big difference in the ordeal of the public. Nevertheless, the other professionals can usually offer concrete solutions for pain and problems. The mental health worker has no instant solutions and depends on the will (will to live; will for meaning) of the client.
- Is enough (scientific) research done and are sufficient evidence-based results available in our profession?

Some of these answers can be given without problem. It can be no insurmountable problem to serve our clients with more information on tariffs, on ethics, on procedures etc. Other questions need a more thorough preparation and continuous process of research and plain searching. The start of a new European University, specialized in psychotherapy and counseling can prove to be a contribution to a scientific and professional development of the helping professions in Europe. The Eureka University raises great with its device *Pro Humano Homine*. Humanity and dignity as vocation and goal for homo sapiens recens. It takes a great task by taking responsibility for a true scientific approach. This means continuity in scientific research and further research on evidence based methods in integrative psychotherapy.

The time of the Harry Potter cap or the magicians top-hat in mental health care lies long behind us and in so far it is still in and under us it must be cleansed out.

It remains a question whether the Consumentenbond can ever give high rates on mental health work, just as high as the other professionals. But we can start giving the most adequate and understandable information to our clients we can. Our associations and educational centers like the university have to do a lot of work in this. It would be a miracle if in a few years the confidence in our mental health work would grow to e.g. 50%!

Pieter Hoekstra



Het Masters Degree in Integratieve Psychotherapie van Eureka-University

Gedurende de laatste paar maanden hebben mij vragen bereikt over Eureka-University. Het is duidelijk dat er behoorlijk belangstelling voor bestaat. Ik zal proberen om in dit nummer van het Bulletin in het kort een paar zaken nader toe te lichten.

Waarom dat universitaire programma?

In Nederland en in de rest van Europa wordt het streven naar een eigen universitaire route voor psychotherapie steeds duidelijker. Zowel in de kleine kring van machtige stromingen, als in de grotere kring van klein gehouden methodes wordt de noodzaak voor een wetenschappelijke onderbouwing en dito opleiding helder onderschreven. Met een universitaire graad binnen Europa is ook de vraag of iemand goed is opgeleid niet meer afhankelijk van de min of meer toevallige beroepsgroep die probeert om de toegang zo smal en de spoeling zo dik mogelijk te houden. Psychotherapeut is een heel gewoon beroep, net als psycholoog of huisarts. Er zijn dingen die alle richtingen gemeenschappelijk hebben.

Waarom integratief?

Integratief is een woord met drie raakvlakken in het vak.

Ten eerste is het de persoon van de individuele cliënt, die veranderingen in het eigen bestaan en in de relaties tot anderen integreert. Integratief brengt het persoon–zijn van ieder mens meteen naar voren, en ziet de problemen die iemand heeft als deel van de individuele en sociale achtergrond.

In de tweede plaats slaat het begrip op de persoon van de therapeut(e). Ieder van ons neemt kennis op, doet vaardigheden op. Die kennis en die vaardigheden worden door ieder van ons in een gepersonaliseerde visie en houding ten opzichte van de werkelijkheid waarmee wij dagelijks te maken hebben geïntegreerd.

In de derde plaats slaat integratief op de methode die we gebruiken. Zoals bekend, is het Frankl geweest die zich keerde tegen een min of meer toevallig eclecticisme (zie punt 2).

Het is duidelijk dat Existenzanalyse direct ingaat op de positie van de persoon, en dat in het kader van de therapie ruimte is voor de *systematisch verantwoorde* inpassing van interventies uit andere *wetenschappelijk gefundeerde* therapiemodellen. Het integratieve karakter van onze eigen methode eist immers dat wij de toe te passen interventies steeds toetsen. Wij toetsen op zaken als: a) hoe zit het met het mensbeeld dat achter die interventie schuilgaat? b) in welke dimensie grijpt deze interventie aan en met welke gevolgen? c) op welke grond past de toe te passen interventie in het therapieplan dat we met de cliënt aan het uitvoeren zijn?

Wat betekent het Masters Degree in de markt?

Een universitair diploma is een kwaliteitsborging. De universitaire titel geeft aan dat de kandidaat op het hoogste onderwijsniveau is opgeleid. Bovendien is er een Europese erkenning van universitaire diploma's. Nu is het altijd al zo geweest dat iemand die bijv. theologie of medicijnen of rechten gestudeerd heeft een aantal hordes moet nemen alvorens zich als predikant of arts of apotheker of als advocaat te kunnen vestigen. De verwachting dat met het MA – ICP meteen dat probleem is opgelost, is niet gegrond in de realiteit. Wel is het zo dat het diploma, gekoppeld aan bij voorbeeld de beroepsregistratie (ECP) of een (voorlopig in principe nog mogelijke) BIG registratie, past in de ontwikkelingen die de (A)GGZ op dit moment doormaakt in relatie tot de nieuwe kaders vanwege de overheid voor die zorg.

Waarom zou ik het MA - ICP gaan doen?

Daar zijn vele motieven voor aan te dragen. Het onjuiste motief is de verwachting van vergoedingen vanuit de gesubsidieerde takken van sport. Zoals we allemaal zien gebeuren, loopt de gesubsidieerde sector terug, worden pakketten verkleind, en verschuift de vraag naar wie betaalt steeds weer naar het antwoord: de gebruiker. Iets anders ligt de verwachting of iemand met het MA-ICP in een sollicitatieprocedure waarvoor bijv. een GZ-registratie wordt gevraagd, kans maakt. Het uitstroomprofiel van het MA –ICP is gelijkwaardig aan dat van de GZ-psycholoog, maar heeft daar bovenop nog een aantal extra's. Daarnaast is het argument dat het vervullen van de bij- en nascholingsplichten met een helder doel voor ogen het MA- ICP tot een zeer goede invulling van die verplichting maakt. Ook in het kader van de opleiding tot supervisor, is het MA- ICP een belangrijke stap. In de dagelijkse beroepspraktijk kan het MA-ICP competitief zijn vanwege de vraag of de overheid voor deze zorgdiensten ook BTW zal heffen; gezien het uitstroomprofiel en inhoud van de opleiding is de verwachting dat daar ook mogelijkheden liggen.

Dan naar de verzekeraars toe, voor zover mensen een particuliere aanvullende polis hebben, of vanwege de beperkingnoodzaak van niet ziektebeeld gerelateerd arbeidsverzuim. Hier kan coullance makkelijker worden gehonoreerd, omdat de aanvrager als therapeut een vakbekwame en universitair gekwalificeerde persoon kan opgeven. Naar de cliënten toe is het MA-ICP een belangrijke kwaliteitsgarantie. Voor de therapeut zelf is het een belangrijke opleiding, omdat de wetenschappelijke vorming er borg voor staat dat de kandidaat / professional zich op niveau kan (blijven) verdiepen in het groeiende aanbod, de ontwikkelingen in het vak en de intercollegiale contacten. Voor het vak zelf ten slotte is de betekenis van het MA–ICP niet gering. Tot slot is het duidelijk dat je een MA-ICP gaat halen uit zelfrespect. Het is in zekere zin de kroon op het werk dat je al die jaren hebt gedaan en de beloning voor de investering die je doet.

Als ik de opleiding ga volgen, hoeveel tijd heb ik dan voor scripties en zo?

Die vraag gaat eigenlijk in op een probleem dat in elke opleiding speelt. Dat is dat mensen het vaak moeilijk vinden om zich schriftelijk uit te drukken. Er speelt ook mee dat mensen het nogal eens moeilijk vinden omdat ze het gevoel hebben er dan 'alleen' voor te staan.

Dat geldt zeker niet voor iedereen. Soms berust de angst op een verkeerd gevormd beeld.

In elke opleiding moet je een examen alleen doen, maar mag je bij voorbeeld scripties met een aantal mensen samen maken. Dat dient dan wel goed van te voren overlegd te worden met de begeleidende docenten. Je kunt je voorstellen dat jouw hoofdstuk dan toch echt helemaal moet voldoen aan de gestelde eisen van niveau, inhoud en uitvoering. Het moet ook echt jouw hoofdstuk zijn.

Hoever zijn jullie met de erkenning?

Alle stukken die betrekking hebben op de accreditatie zijn ingeleverd en worden door de daartoe aangewezen autoriteiten behandeld. Omdat het proces van accreditatie achter gesloten deuren plaatsvindt, kan ik er niet zomaar zondermeer een antwoord op geven, al kan ik in algemeenheid zeggen dat er vanuit de relevante ministeries positieve berichten zijn. Het gebeurt ook niet elke dag dat er zoiets wordt opgezet, en vooral vragen naar de financiële gevolgen van accreditatie vergen nogal wat tijd. Ieder EU land kampt met dezelfde beperkingen wat dat betreft. Regeringen willen geen nieuwe open-einde regelingen. Bovendien is er een complicatie vanuit de WTO (wereld handels organisatie).

Deze club heeft bezwaar tegen gesubsidieerde onderwijsinstellingen en doet dat op grond van het WHO verdrag. Politici lopen soms harder dan ze zelf denken, en ambtelijke molens komen soms iets later dan verwacht. Wat we met zekerheid kunnen stellen is, dat de huidige accreditatieprocedure met grote welwillendheid en spoed wordt afgewerkt.

Wanneer het MA-ICP binnen een EU lidstaat geaccrediteerd is, dan is het ook een erkende graad in de hele EU.

Hoe zit het met vooropleiding en werk?

In de aankondiging van het MA-ICP is gesteld dat er qua vooropleidingen een heel brede instroom bestaat. Dat komt door het EU-verdrag. Als ik het eenvoudig mag houden, dan ziet het er ongeveer zo uit.

a. Heb je een vooropleiding in een van de mens- en sociale vakken waarmee je kunt instromen in het HBO?

Dan kun je aan het BA- HSSc beginnen, mits:

- je 27 jaar oud bent

- een baan hebt in de zorg, onderwijs of welzijnswerk

Bij die baan gaat het om tenminste een halve baan. Je mag je baan als stageplaats inbrengen, als je baas akkoord gaat met de voorwaarden.

Samengevat: een niveau 4 erkend diploma plus een halve baan in zorg, onderwijs of welzijn, geeft de mogelijkheid om het deeltijd Bachelors Human and Social Sciences te volgen.

b. Voor mensen met een ECPop weg naar het verkorte Masters traject is er net zoiets. Voor hen geldt dat de baan er moet zijn of aantoonbaar een praktijk van tenminste 15 uur per week of een stageplaats van die grootte in onderwijs, zorg of welzijnswerk.

c. Reguliere instroom in de MA-ICP fase, gaat altijd gepaard met de module Persoonlijke Psychotherapie Ervaring (PPE). Iemand met een HBO in een van de mens- of sociale wetenschappen (first university degree) kan inschrijven. Ook dan wordt goed gekeken naar welke vakken er al zijn, omdat alle vakken uit het BA-HSSc gedaan moeten zijn, voordat aan de PPE mag worden begonnen. Ook hier geldt weer: werk of stageplaats (zie a en b) moeten er zijn.

Wanneer gaat het van start, welke is de cursusplaats?

Kandidaten die na een intake gesprek de mededeling hebben gekregen dat zij zijn toegelaten tot de opleiding, krijgen rond 1 september definitief bericht over de cursusplaats. Met de nu beschikbare roosters voor de Basisvakken Psychotherapie van STIPO kunnen degenen die voor het BA-HSSc hebben ingeschreven voorlopig uit de voeten, omdat daar zowel de data als de plaats als de docenten van bekend zijn (brochure en website STIPO). Voor de verkorte route voor ECP houders komt er persoonlijk bericht, en dat geldt ook voor de groep die met PPE moet beginnen. De hele opleiding is deeltijdonderwijs! Dat betekent zelfwerkzaamheid en zelfredzaamheid, waarbij groepsgewijs werken bevorderlijk is voor de motivatie en het op tijd afleveren van gemaakte studieopdrachten.

Waarom is de website van de universiteit niet beschikbaar?

De website van Eureka-University is momenteel in revisie. Dat komt mede omdat onze gebouwen nog niet klaar zijn. Voorlopig wordt er in Wenen en in Herzogenburg les gegeven. Voor Nederland, Duitsland en Hongarije zijn er geen problemen. Wij hopen dat de website in augustus helemaal klaar is.

Ik hoop dat jullie ik jullie hiermee voldoende informatie heb gegeven.

Prof. drs. Marlot Rappard, Registrar Eureka-University.

Het Nederlands Instituut voor Integratieve Logotherapie vertegenwoordigt Frankl's aanwezigheid en op bescheiden wijze de voortgang van zijn werk in ons land sinds 1987. Het werk wordt door enkele vrijwilligers gedaan. Er zijn geen subsidies, geen stille fondsen, maar wel kosten en lidmaatschappen die het mogelijk maken om te blijven doen wat ook u mee zou willen dragen. U kunt iets goeds doen door uw bijdrage te storten op rek. 46.93.15.652, om daarmee ook uit te drukken dat u waardeert wat de Stichting doet: publiceren, lezingen geven, lessen verzorgen, voorlichting verspreiden, mensen verwijzen naar een goede therapeut.

De NAP heeft de mogelijkheid gekregen om ook individuele leden op te nemen. Deze leden, ECP houders, kunnen toetreden tot de zogenaamde Kamer voor Individuele Leden. De jaarlijkse kosten bedragen € 45,-. Deze mogelijkheid betekent dat integratie op professionele contacten nu van start gaat. Individuele leden in de Kamer zijn ook vertegenwoordigd in het Hoofdbestuur van de NAP. Het kan zelfs zo zijn dat een hele vereniging, zoals bijv. de NVLEA er een is, besluit om haar leden in de Kamer onder te brengen en de administratieve zaken bij de NAP. Dat scheelt dan weer kosten en werk. De ECP houders Logotherapie en Existentiele Analyse vormen samen in de Kamer een sectie, en behartigen als zodanig hun belangen. Goed nieuws dus, voor het einde van een vol en druk jaar. De sectie blijft als Vereniging (rechtspersoon) gewoon lid van de EALEA.

FREEDOM: The person as the unique issue for the science of Psychotherapy, an introduction - *pro humano homine*

© 2003 Prof. Dr. W. J. Maas

1. Freedom as a problem and a challenge

'In relation to the gods and also other things I explain, there is no human nor will there ever be one who will know how things actually are. Because, even if this one would succeed in expression the most perfect, he still would not be aware of doing this. In all things the only thing given is probability' (Xenophanes, DK 21B34)

Freedom in psychotherapy terms is that movement that will lead to an individually and personally different situation¹, in case of which individual behaviour stands for the initiating, structuring and consolidating factor. According to the French psychiatrist *Henry Ey*, there would not have been such a thing as pathology without the existence of freedom². My reasonable accounted freedom stands for what I actually am able to do³. But what is freedom actually, what does it stand for? Where is a scientific psychotherapy pasting this subject, and how is it practically using it?

Most of the time, freedom is taken for granted as an axiomatic issue; it receives an orphan status and is treated with the love and attention by a bad fairy. In one of the many dictionaries, the *Wörterbuch der Psychologie*⁴ it says: Freedom is the absence of compulsion. Annex to this, freedom boils down to the more or less limited personal playground for thinking and acting. We are being referred to philosophical attempts to define the subject, as well as to biology. The brain development human beings have gone through (*encephalisation*) enables the human being to exercise a certain indecency regarding situations, drives, reflexes and instincts. Freedom also refers to the ability to anticipate, remembering, and to the symbolic interpretation of perception. The latter range to precondition for self-accountable behaviour⁵, freedom as 'behaviour' presupposes 'choice' and 'person'. In freedom, we are actually looking at the *facultativum* in human being, at the *competency*, which cannot be defined under the terms of the psychosomatic.

We do not find freedom in terms of biology, because in biology as a science, the laws of nature rule.

Psychology as a science cannot handle freedom as an issue or subject, because freedom is not a measurable collective or individual behavioural category. Freedom in itself is not a behavioural term. In psychology, 'freedom' is but the space, which is granted by a group to an individual, or to the limitation of requirements, put up in front of the individual⁶.

Freedom as a subject belongs to a different realm, to the existential realm, however not necessarily in terms of a metaphysical category. At the same time, it is necessary to underline that it would be unscientific to put that any metaphysical notion is per definition untrue, of no further use, and of no practical consequence. *Wittgenstein* says: 'Wir fühlen daß, selbst wenn alle möglichen wissenschaftlichen Fragen beantwortet sind, unsere Lebensprobleme noch gar nicht berührt sind. Freilich bleibt dann eben keine Frage mehr, und eben dies ist die Antwort.'⁷

2. Freedom and Person: integrated existential issues

Medical sciences are asking for the pathology and cure for physical health.

Psychology is putting up questions concerning the explanation of measured pathologic and probable behaviour.

Psychotherapy as a science of the spiritual or existential, is preconditioned to question from possible freedom.

¹ Situation is psychologically a moment of choice; whereas choice presupposes freedom.

² Quoted from **W. Blankenburg**, *Prolegomena to a Psychopathology of Freedom*, in: **D. Kruger** (edit), *The changing reality of modern Man*, Nijkerk 1984, p. 174 ff.

³ C.f. **P. Reynaert**, *de onmeetbaarheid van de geest, Husserls project van een fenomenologische fundering van de geesteswetenschappen*, Assen, 1992, p. 123.

⁴ **W. Helmann**, *Wörterbuch der Psychologie*, Stuttgart, 1959.

⁵ **W. Hehlmann**, op.cit. p. 137 – 138.

⁶ C.f. *Prisma van de Psychologie*, ruim 2000 begrippen van A- Z, Utrecht 1992, kol. 303.

⁷ **L. Wittgenstein**, quoted from **K. Wuchterl** in: **Margot Fleischer**, *Philosophen des 20 Jahrhunderts, eine Einführung*, Darmstadt, 1990, p. 48.

S. Freud once stated that his psychoanalytic science aimed at *'dem Ich des Kranken die Freiheit zu schaffen, sich so oder anders zu entscheiden'*⁸. However, Rycroft's Critical Dictionary of Psychoanalyses⁹ does not mention the subject at all.

Rycroft is an important source, since his lexicon not only refers to Freud, but also to Jung, including – as he states – existential concepts like the ones of Sartre, Laing and May. His work on top includes the anthropological concepts and Lacan¹⁰. Again, what strikes us, is the complete absence of the notion of freedom.

This brings us to the question what freedom actually means within the frame of a meta-clinical theory, that is to say: in terms of the view on human being which is the foundation of any psychotherapy integrating clinical practice and evidence based medicine. Putting it like this, takes our question from the atmosphere of metaphysics, and arriving at the point stressing that and how psychotherapy should deal with it as 'basically' possible and 'down to earth' probable. The notion of freedom has arrived in our language from the Indogermanic, and is correlated to 'love', 'existing' and 'choice'. The English is familiar with two words for freedom; the one called 'freedom' and the other called 'liberty'. Liberty containing the notion that one may do as one pleases. The Dutch language has only one notion, which is 'vrijheid', (freedom). Its word for 'love' arrived from the Latin *lubet, libet*, and co notates with the Greek word $\lambda\upsilon\beta\epsilon\tau\omicron\varsigma$. With this notion we have come to the watershed between human existence and animal life; whereas the human exists in a principally open relationship towards the world¹¹ and the animal life is 'within a definite surrounding or milieu. Therefore we now leave biology, zoology and psychology and arrive into a different field of sciences, or, as others have called this jump, into another dimension¹². Freedom is an ontological phenomenon¹³, as Wittgenstein affirmed. But what does this mean, this 'ontological'?

We already found that the notion of freedom could not be for the sciences of physics and biology, because within these fields of research or problems, the only valid notion is 'order and necessity'.

Where natural laws rule, is order, and that order is as inevitable as it is evident – if order would fail, natural law could not be valid. What is 'nature's 'being'(esse) and the dynamics are 'ontic'(concerning being). The laws answer questions to 'what do I have when I have such a thing and what comes with it?'

As such, a human being 'is', and is 'ontic', for as much it fits into the stereotypical dependencies of psyche and physis. The human biology and psychology follow the rules of objects, in terms of reproductability and measurability. That is how and why they fall within what Husserl called the naturalistic paradigm¹⁴

however, as soon as we shift to the notion of *person*, the human being breaks the paradigm.

Person is *de facto* a violation of the natural category, opposing nature. It is with this specific category that psychotherapy is dealing *per se*, and it is causing it constant and tremendous problems all the time. Like we saw, *person* does not relate to biology, thus not to 'Triebdynamiek' whereas the psychological notion of *character* does. Psychology is not psychotherapy or vice versa. Why is this the case? Because being a person is not completed by having or not having drives, or even with being driven or not. Paradigms such as 'Will to power' or 'Will to pleasure' are understandable as aspects or expressions of human presence, but these paradigms do not complete the reality of being a person. The paradigms will always be disintegrated in confrontation with the personhood of any human being. This is, because the human being is as such not a homeostatic principle, not congruent in itself, like in the ancient formula, $\alpha\lambda\lambda\alpha \tau\omicron\upsilon\tau\omicron\varsigma \epsilon\sigma\tau\iota \alpha\lambda\lambda\omicron\tau\omicron\upsilon\tau\omicron\varsigma$ ¹⁵. The human being is not similar to 'being's such.

⁸ S. Freud, *Psychoanalyse und Libidotheorie*, Gesammelte Werke, Band XIII, 1923, p. 280.

⁹ C. Rycroft, *A critical dictionary of psychoanalyses*, Middlesex, 1995.

¹⁰ C. Rycroft, op.cit. p, xi – xii.

¹¹ P. Reynaert, op.cit. p. 77.

¹² V. E. Frankl, *der unbedingte Mensch, metaklinische Vorlesungen*, Deuticke, Vienna, 1949

¹³ c.f. I. Wittgenstein, *Tractatus logico-philosophicus*, Werke in 8 Bnde, Suhrkamp Verlag, Frankfurt a. M., 1984, Bnd. 1.

¹⁴ C.f. Reynaert, op.cit.

¹⁵ C.f. L. Kolakowsky, *Horror Metaphysicus*, Kampen, 1988, p. 83, 'The Cartesian ego indeed is something of an absolute. Because it is unique and excluding all sorts of time, it is self-contained and self-reflectively mine, it can always say with the bilblival creator: I am who I am. 'I' am pure actuality, since I am in every 'now' all that I can be. This consequence of the *cogito* was not revealed by *Descartes*, since he almost completely left out the time-dimension of it. He recognised time only as a frame for physical events, not as a life form of the spirit'. The referal here is to Exod.3: 14. In Hebrew it states: 'I am whom I will be', containing at least three aspects. The first is the concrete-existential, the actual delivery from slavery; the second is the one that constitutes the copyright (c.f. first and second commandment), whilst the third is a persona-existential or an experiential value, contained in the 'do not fear – I am with you'. These three aspects do include three forms of time; that is the past, the future, and the presence of the Eternal relating to the presence of the acting life of the whitness within the present. The LXX translation, to which Kolakowsky and Descartes are referring, presupposes a conuency

Any human appears to any other human as someone – though representing the kind, but consequently breaking hits paradigm in his or her past, action, and goal. Being a person cannot be the *adequatio rei et intellectus* of the ‘being who he/she is’, however still remaining true, that is within the relationship to the other. If we would face something of a ‘nature of personhood’ than this will only be possible in a dialogue, whilst the existential dimension itself remains dialectic.

We might also look at the question if the experience, that is the awareness of being ‘some one particular mad not someone else’, is a matter of the cogito¹⁶, since it could very well be the experience of the inevitable task to clarify or integrate life by ways of existing¹⁷. Because with the appearance of this particular contend of awareness, that is: one is oneself a person, the other phenomenon comes into existence, which is freedom. Where there is a person, there also is freedom – however, freedom is not a possession.¹⁸

We could say: The experience of the awareness of *being a person* is psychologically the consciousness of *being different* than the other as well as of the ‘being like this’ of the self. ‘The inner freedom of the human being is the secret, although unavoidable reference point, for every psychopathology and psychotherapy’ concludes *Blankenberg*¹⁹, and he agrees with Heidegger about the inevitable item list occurring in relation to the issue of freedom.²⁰

Freedom = the inevitable within psychiatry / psychotherapy
 = that which all psychopathology actually refers to
 = that what is aimed at in all therapies
 = what we cannot avoid
 = what we cannot finally dismiss
 = what we cannot toy around with easily
 = what we cannot objectify satisfactorily
 = what we cannot contain, not from itself, but which is requiring a different entrance²¹

3. Further considerations on the issue of freedom

*Irvin Yalom*²² defines freedom on the lack of outer structure. ‘Rather, the individual is entirely responsible for – that is, the author of – his or her own world, life design, choices and actions. ‘Freedom’ in this sense, has a terrible implication: it means beneath us there is no ground – nothing, a void, and an abyss²³.

For *Yalom* freedom is not so much a correlate of existence, that is: of being a person. It is more or less one of the ‘givens’ in the psychology of someone’s life²⁴ with this, freedom cannot be a subject of intention. This would be, in *Franklian* terms, a hyperreflection because the nature of what *Yalom* has defined to be freedom, can only be discovered by ‘deep personal reflection’ – that is: by excluding the daily reality from reflection and to completely focus on the ‘self’. This however leads to a result that is worded under ‘nothing’. Maybe we need to consider more carefully – since defining freedom this way sounds more or less like a leap from one into another dimension, than is sounds like the correlate of personhood. Should we not remain in one and the same dimension in trying to understand what this is? Or should we, like in *Yalom*’s definition and with *Kierkegaard* just dazzle at the edge of the abyss? More cautiously, would not day-to-day life be the exact place where we will

which is not to be found in the original Hebrew. The problem is thus obviously the one of reductionism, a mistaking of identity for presence.

¹⁶ C.f. **W. R. Scholtens**, *S. Kierkegaard, dagboeknotities, een keuze*, Baarn, 1971 p. 61, note 121 (III A 48) ...; de strijd om een bewustzijn als lege vorm, als het vastgehouden beeld van een vervlietend object, doet zich dan ook weer voor in het probleem van de menselijke vrijheid. Ook het volslagen lege ‘liberum arbitrium’ dat net als een weegschaal niets met inhoud te maken zou hebben, zal op een gegeven vooronderstelling stoten: immers het bestaat niet eens, omdat het vooraf gegeven bestaan van de wereld er zelf de oorzaak van is.

¹⁷ C.f. **S. Kierkegaard**, *Samlede Verker*, København, 1901 – 1906, X4, A665; XIII 392; XI, 193.

¹⁸ C.f. **V. E. Frankl**, *Insofern der Mensch Geist ist, existiert er als Person*.

¹⁹ C.f. **W. Blankenberg**, op.cit. ibid.

²⁰ **W. Blankenberg**, op.cit. p. 187 – 188.

²¹ Here **Blankenberg** is the psychoanalyst and he adds: the entrance is only possible from a *different* sort of psychotherap, e.g. ... an existential analytical, expanded psychoanalysis. C.f. op.cit.p.183.

²² **Irvin D. Yalom**, *Existential Psychotherapy*, New York, 1980, p. 8 – 9.

²³ **Ibid** . p. 9

²⁴ The problem which occurs with this point here is the issue of having control over one’s will, or, accountability. In forensic law the mix up becomes clear. We should not condemn people to imprisonment in a state asylum because of a failing individual, psychological reflex in terms of ‘control of will power’, but because this *person* has refused to actually act responsibly and with that maintain human dignity .

find the *projection* of freedom in terms of ‘*expression of personal existence*’? If we would, freedom would no longer be either misinterpreted fate or wish full but only virtual reality. Let me rephrase this, in terms of natural law, which describe both order and necessity. Our bio-psychological state (which is being) cannot produce by itself, neither by ‘melting’ nor by ‘merger’ or ‘partition’, the person each of us knows that he or she is. The other way around: the awareness of being a human being cannot be concluded upon our bio-psychological being (which we share with all living creatures). The riddle is neither solved from matter nor from dynamics, because it is no preposition or a characteristic. Freedom as correlate to person, shares the paradoxical nature: however much the human is self-aware, he/she is never a given object to himself/herself (c.f. *R. Allers*). As a subject, the human individual experiences himself or herself as such always in ambivalence. Reality, or, the world, or life itself for that matter, presupposes a centre of both perception and intention, and in the same instance it is requiring urgently a something else. This something else is different and cannot be a nothing. With this, the human suddenly experiences to be a person – the one that is within a reality and has no other option than to answer. This is how ‘life’ is the human expression of the experience of being itself. Self-awareness is *integrative*, whereas two separate ontic categories, the biological and the psychological are integrated without being mixed or merged. We do not understand our lives as the addition of ‘a little bit of surviving’ and ‘a teaspoon of answering’. Compared to ‘being’, ‘life’ is more than an academic issue, it is in fact already transcendence. Transcendence presupposes both person and freedom. The fact that transcendence is an act of integration, also presupposes definite intention and meaning. The animal is alive, however an animal does not exist since the animal is not a person. An animal is not a person, since the animal knows not about ‘life’. A human cannot just ‘be’ – one is either alive or one is dead, but one cannot be without purpose or goal, intention or awareness, presence or faculty. The reality of what has been defined by *V. E. Frankl* as ‘existential vacuum’, the phenomenal reality of ‘noogenic neuroses’²⁵ actually provide proof for the ultimate conclusion that in the end of the day, all people want their life to live this. The awareness to live, the self-awareness, or the knowing to be a person, is the source from which freedom flows. It was *Berdjajev* who once said that freedom is not a right, but a task.

This awareness of living my life brings me the consciousness of transience. Even this awareness, rooted within being a person, requires that we have to live our life in freedom, that is: that we exist, that we actualise our lives by transcending ourselves in terms of beings limited to condition and situation. We do always reach out, beyond anything and anyone – even beyond death. The German scientist/ psychotherapist *R. Kühn* states:

‘Mit dem ‘Leben’, um es kurz zu sagen, escheint die Existenz, unsere Weise des daseins und mitseins, als Herkunftsein im Aufgabencharakter selbst der individuellen Vollzugsverwirklichung: ‘Das Leben selbst ist es, das dem menschen Fragen stellt (...) In der Verantwortung des Daseins erfolgt (die) Beantwortung (konkreter Lebensfragen), in der Existenz selbst ‘vollzieht’ der Mensch das Beantworten ihrer eigenen Fragen’.²⁶ So, on the turf of ‘life’ we do find the *psychological necessity* (law) to answering just next to the *biological urge* (order) to survive in terms of ‘being as such’.

To have to survive and to have to answer are the *ontic drives* of being a human being, however the *integration* of the two we obviously left the ontic and arrived into the *ontological*, that is: with the freedom of the competency of decision of the person²⁷. With this arrival, we also have arrived within the realm of psychotherapy. Just mind the keywords here, which are: transcendence, integration, facultative, ontological, and person. The *factual* submitted state of the psycho-somatic is confronting and confronted by the *facultative* competency of the human spirit, which is unconditional freedom (not liberty!, because that would be freedom submitted to psychological or biological drives).

In freedom, *Jaspers* wrote, we have to deal with human possibilities for existing.²⁸ *Frankl* adds here, that these possibilities are to be decided in the tension between *logos* and *ethos*, possibility or meaning and human responsibility.²⁹ *Logos* and *Ethos* are not subjected or equally related, because being free is actually being a person, which is related to values (not morally but existentially). In this there is no such thing as the everlasting ‘and – and’, as we find this beautifully expressed in what is called ‘natural theology’.³⁰ It exists in dialectics, as it shows us that once there is the one, there is always immediately the other too, vice versa. We cannot but conclude that we do have a different option than the ones proposed by *Blankenberg* or *Yalom*, the choice is not between *psychoanalyses* or *existential psychodynamics*. The basis for integrative psychotherapy is *person*. In as far as a human is a person, the human being is free, and as soon as this person exists, the person is accountable

²⁵ *V. E. Frankl, Theorie und Therapie der Neurosen*, Munich, Basel, 1989/ 1998

²⁶ *R. Kühn, Sinn- Sein – sollen, Beiträge zu einer phänomenologischen Existenzanalyse in Auseinandersetzung mit dem Denken Viktor e. Frankls*, Cuxhaven, 1991 p. 6.

²⁷ *V. E. Frankl, der leidende Mensch, anthropologische Grundlagen der Psychotherapie*, Zürich, 1990 p. 234.

²⁸ *K. Jaspers, Vernunft und Existenz*, Groningen-Batavia, 1935 p. 12.

²⁹ *V. E. Frankl*, op. cit. Ibid.

³⁰ Natural theology has nature as a resource annex to revelation, this will always, as Nietzsche explained, lead to a submitting duality. History cannot be anything but the history of the party that once won.

for the use of this freedom.

Freedom therefore, is not an idiosyncratic axiom. It flows both directly as well as necessarily from the experience that the human person 'exists', and, from the never ending requests coming from 'life' itself – which conveys to us that our existing is a question, is under strain, is required-ness³¹. This is as soon as each human being appears within the time-space, psycho-physical condition. Freedom is the immediate correlate of our being a person, which facilitates. In terms of psychotherapy it could very well be the last of the gifts left in Pandora's box of the psyche. It would then equal hope.

Thus we now arrive to a different scheme than *Blankenberg*

Freedom = phenomenal and affirmative correlate of being a person
ontology, (spiritual being, consciousness, awareness)
= self conscious trans-subjective
(being free for something or someone else)
= the competency to self-distance and self –transcendence (attitude)
= auto- execution in the executing reality of existence
= personal answer within the act of change
= expression of personal existence

4. The phenomenal and affirming correlate of the person

This point is important, because it introduces the decision about the problem of the humanity of human being as well as about the possibilities of a thing like psychotherapy. That is: we now deal with freedom in terms of consciousness. It brings along a series of problems to solve. *Ernst Cassirer* puts it like this: 'der Bewußtseinsbegriff scheint der eigentliche Proteus der Philosophie zu sein. Er tritt in all ihren verschiedenen Problemgebieten auf; aber er zeigt in keinem von ihnen dieselbe Gestalt'³². This is, as we saw earlier, because awareness or consciousness is more of an ontological than an ontic matter. We will use the words intermittently here, since the original German has only one word actually relating, whereas the English has two different words. Consciousness arrives through medical science in terms of a patient being able to communicate, and in ethic e.g where it relates to the degree of accountability, whereas in psychology, consciousness and awareness are blurring since describing the level of perception of more or less 'background' processes in the psyche³³. It looks like we are facing more of *projections* than the reality we are looking for. For us in psychotherapy it is of great importance to notice: What would be 'true' in terms of psychotherapy must be open to logical reasoning but may not lead to a sort of closed consideration. This is due to the characteristic of what we found looking for 'person'³⁴. From this point it is that we will consider the issue, and then we will move from consciousness to self-awareness.

Consciousness or awareness is philosophically 'das Medium, worin für mich, was ist, allein sein kann, in unausweichlichen Formen, die ich als Kategorien vergegenwärtige, mit dem Sinn einer Geltung für jedermann'³⁵

Jaspers underlines that consciousness as such is 'identical to this side, how much it also may be on the other side'³⁶. What we find here is no so much a meta-physical solution, or a leap into the spiritual, as it is a meta-clinical conclusion. Meta-clinical is what we conclude based on the evidence from clinical practice.

Consciousness or awareness for that much is not a natural science issue which we can understand from a causal perspective, but it is a phenomenon that is so common that we cannot but accept its objectivity.

This is what we found with *Frankl*, where he is dealing with the issue of 'being a person. Being a person always is 'being with' another being, and in truth – and, he concludes, 'this real activity' (German: Wirklichkeit, a word composition *integrating* both reality and realisation) of this is not ontic, but onto-logical reality.³⁷ *Jaspers* illustrates this, when he states: Consciousness is the water of existence, without water nothing will be able to live. The only problem is, that *Jaspers* is defining consciousness in terms of a kind of Pan-en-theism, with the

³¹ C.f. **Frankl**, op.cit. ibid. quoting **Goethe** here.

³² **E. Cassirer**, *Philosophie der symbolischen Formen, dritter Teil, Phänomenologie der Erkenntnis*, Darmstadt, 1994, p. 57.

³³ C.f. **C. Rycroft**, op.cit. p. 25 –27.

³⁴ C.f. our critics on the Cartesian / Kolakowsky point of view

³⁵ 'der Gegensatz von Notwendigkeit... ist Möglichkeit... Das Lebendige, Paradoxe ist nun die Einheit von Möglichkeit und Notwendigkeit. Wer in der Möglichkeit lebt und sie zugleich in der Notwendigkeit begrenzt, ist der Wirkliche...' , **K. Jaspers**, *Psychologie der Weltanschauungen*, Heidelberg 1960 (5) p. 394.

³⁶ **K. Jaspers**, *Philosophie III Band, Metaphysik*, Berlin, 1932, p. 184.

³⁷ **V. E. Frankl**, op.cit.

consequence that the I as a person participates rather un-personally.³⁸ This might go in philosophy, however it leads us in the same instance to the *aporia* in the question about the truth of consciousness: it would be cosmic – and that is a concession which is needed in philosophy, but cannot be used in the science of psychotherapy. That is why *Frankl* offers a different solution. He states that the possibility of the spiritual or personal being is to ‘; be with the other’ is an initial capacity or competency, whereas this capacity or competency itself is the pre-condition for all other possibilities, like perception, thinking, communicating. It is a necessity that the *ontology* of consciousness precedes the psychology of awareness, since existence leads the way before and rules over and co-decides the psyche, which, in its term is co-determined by the social and the somatic.

It may be that psychotherapy will look for some assistance to either logic or to a certain degree to philosophy, however as a science it is neither of these helpful resources.

As such and as a science, psychotherapy must remain firmly sober, ‘diesseitig’. Now, the dilemma is clear, and it was *Frankl* who solved it by stating: ‘Being is for the perceiving, spiritual being never ‘outside’ or ‘beyond’, but – as we always said – being is simply there.’³⁹ It is from this point of view that consciousness or awareness indeed is detached from the ontic in term of its contend. We know that with every individual this is present, but we cannot feed this back to either biology or psychology or to the combination of the two. Therefore it cannot be anything else than an ontological reality.⁴⁰ This exercise looks a little bit of a tour de force. In fact it is not, since psychotherapy differs from other sciences in its quest for the person’s freedom – which actually is the essence of psychotherapy.

Psychotherapy shows that and how awareness or consciousness of whatever issue within the individual’s mind or emotion, is in fact the *possibility* to access of the person, and thus: this person is the door to his/her individual freedom. Consciousness or awareness is the affirmative connotation of personhood. This is what *Frankl* has called the ‘Gewusstsein’⁴¹, without becoming self-awareness still being confirmed of being this human person. *Frankl* speaks in terms of a immediate relationship⁴², which is definitely not to be understood in terms of an identity – it is all about ‘being in the act’, or, transsubjectiveness⁴³. Consciousness itself is a pure act which in itself is not just the phenomenon of freedom as well the correlate of the person of this human being. The person is not the self-awareness, or the consciousness – the person ‘has’ this consciousness or awareness. It is in itself (empty yet) a function of thought and language/ communication; it is ‘physically bound’ but still not completely dependent of an intact psychosomatic; it belongs to being a person and is phenomenally knowledgeable, existentially at hand, in terms of the being free of this particular person. This, according to *Frankl*, is caused by the dimensional difference which should not be taken for granted, but in fact, as the spiritual or personal, constitutes human being to begin with.⁴⁴

If we would continue to treat the latter, existence, being a person, freedom, as non items, then we will end up in a therapy model that will not be other than a merely eclectic collection of psychological techniques.⁴⁵ We will run the risk of theory and practice with clients as if they were defect machines.⁴⁶ Subsequently the *person*

³⁸ K. Jaspers, op.cit.

³⁹ V. E. Frankl, op.cit. loc.cit.

⁴⁰ V. E. Frankl, ibidem., Preface to the first edition: ‘Die Ontologie jedoch kennt das Menschsein auch noch jenseits all seiner Bedingtheit – sie kennt den Menschen auch noch, soweit un-bedingt ist; die kennt ausserdem dem von biologischen, psychologischen und soziologischen her Bedingten, dem Homo Sapiens recens, dem Animal rationale und dem Zoon politikon, auch noch den un –bedingten Menschen: dieses Substantivum, zu dem die in all diesen Adjektieven ausgesagten Bedingtheiten erst ‘adjiziert’ werden – dieses Substantivum, dessen jene Bedingtheiten als ihrer Voraussetzung bedürfen. Mit einem Wort: die Ontologie des Menschen kennt neben der menschlichen Faktizität auch noch die Existentialität des Menschen, oder, wenn man so will den existenziellen Menschen ‘vor dem Fall’ in die Faktizität. Der unbedingte Mensch ist weder der vital bedingte Homo sapiens recens, noch das Animal rationale, noch das sozial bedingte zoon politikon, vielmehr ist der unbedingte Mensch, der Mensch als solcher: Homo humanus (Vienna, 1949).

⁴¹ V. E. Frankl, ibid. p. 142.

⁴² ibid, p. 212.

⁴³ Transsubjectivity is the competence of consciousness, the pure act of ‘being with the other’, c.f. V. E. Frankl, ibid. p. 142.

⁴⁴ V. E. Frankl, *Theorie und Therapie der Neurosen, Einführung in Logotherapie und Existenzanalyse*, Basel, 1999, p. 49.

⁴⁵ A. Goldstein, E. B. Foa (ed) *Handbook of Behavioral Interventions*, New York, 1978, c.f. L. Michael Ascher, *Paradoxical Intention*. Ascher writes: ‘Behavioural techniques have been developed which appear to be translations of paradoxical intentions into learning terms’.

⁴⁶ V. E. Frankl, *der leidende Mensch. Anthropologische Grundlagen der Psychotherapie*, Vienna, 1984 p. 173 ‘die geistige Person ist störfähig, aber nicht zerstörbar – durch eine psychophysische Erkrankung. Was eine Krankheit zerstören, was sie zerrütten kann, ist der psychophysische Organismus allein’.

will become and remain inaccessible, however this is due to our own shortcoming in perceiving, understanding and beginning with the – sometimes mere – freedom of the client. It is not so much a question of ‘how much’, it boils down to questioning the presence of it. *Frankl* underlines here: ‘no so much his complete determined-ness, but his remaining freedom of spirit is what shows itself here’⁴⁷. In as far as the client may escape the being treated in terms of a broken machine, there is another risk, which arrives when the humane dimension is consciously ignored. This is visualising a human being in terms of a mere result of both birth and education.⁴⁸ With this mistake, the person of the client becomes reduced to an argument within a therapeutically interpreted social ideology.⁴⁹ With this we now arrive at a specification of the definition of freedom in relation to the *homo humanus*, the unconditional human being.

We just found out that the *essence of Psychotherapy* is the *Quest for the freedom of the human person*. I already underlined how often and that this intention is badly understood. It was *S. Freud*, who initiated this by putting that his Psychoanalysis aimed to offer *the ego of its patient the freedom to decide itself* this way or another.

Apart from the already notified *emptiness*, which is defined by *Freud* in terms of *homeostasis*, freedom is here but the end of pathology. It boils down to an ego having but one *impersonal* relationship, which is to *itself*. Freedom for that matter is nothing but *liberty to act out*. It is the goal of therapy, which is an *act*⁵⁰ of change. The question we are now facing is, whether such point of view concerning the phenomenal and confirming correlate of the notion of person, is contributing to the humanity of the deciding individual. This will also introduce the issue of responsibility.

5. Self-conscious inter-subjective being

The human spirit is inter-subjective and with this quality, freedom is a necessity. Awareness is not completely a somatic nor a self-contained phenomenon. Inter-subjectivity is trans-subjective in as far as and as soon as consciousness or awareness transcends subjectivity. In this instance, self-evidence occurs, and with it self-distance and self-transcendence. Where would we find person without freedom, or vice versa, freedom without person?⁵¹ What does it actually include and mean? Freedom is an exclusively anthropocentric reality, an existential reality from which both time-spatial as well as psycho-emotional factuality of the individual becomes feasible and understandable. With some right, one could ask from which instance awareness arrives⁵². The only possible answer here is that we still do not know, although this is not one of the big scandals⁵³ of psychotherapy. What we are able to say however is, that the human being is equipped with a rather average brain, which is being helped through 14 billion neurons to maintain a phenomenon called awareness or consciousness.

This is also the point where we again meet the big objections against psychologizing consciousness or awareness or against spiritualising brain functionality.

Freud's topology of the brain gave rise to this thought of and quest for localising phenomena. The thing is here, that a *topos* may show activity attached to a certain issue, but the point is that identification between functional reactions and phenomena is impossible. Until now, there has never been a seat for the ‘id’, nor is there a seat for ‘ego’ let be that there would be a seat for the ‘super ego’. This focus also ‘brain-centred’ humanity, and triggered several derailed alternatives. We do not have a hard disk either, nor will it be maintainable to say that each of our cells is a universe in itself, a conscious universe. Spiritualising matter is as much a violation of logic, as will the opposite, materialising the spirit, deliver. It is specifically within psychotherapy that we cannot go a different way than through the human phenomena: the human person as a spiritual being who exists (obligatory)

⁴⁷ **V. E. Frankl**, loc.cit.

⁴⁸ This was already clearly visible with *Freud*. On the one hand abused, spoiled children and on the other hand the rules of the game called ‘socialisation’.

⁴⁹ **V. E. Frankl**, *Ärztliche Seelsorge, Grundlagen der Logotherapie und Existenzanalyse*, Vienna, 1992 (4), Anmerkung 4, p. 302.

⁵⁰ **Y. D. Yalom**. *Existential Psychotherapy*, New York, 1980, part II, Chapter 6, p. 218, *responsibility*, and 7, p.286 *freedom*. Yalom tells how his therapy trainer taught him the point of Freud, but he sees no connection between what he has noticed to be not spoken about and the therapist’s hidden quarry, *action* (p. 287).

⁵¹ **V. E. Frankl**, *der unbedingte Mensch, metaklinische Vorlesungen*, Deuticke, Vienna, 1949, p. 116, footnote: Perhaps this is what theologians have been calling ‘grace’: the freedom of being able to use one’s freedom.

⁵² **V. E. Frankl**, *der unbewusste Gott, Psychotherapie und Religion*, Munich 1991 p. 23

⁵³ The real scandals being that we still do not know what and how about psychoses, what we can do about it in either psychotherapy or psychiatry. Or for that matter, that we still are grappling with schizophrenia.

unconscious⁵⁴. That is ‘how’ the human person is both ‘with the other’(existence) as well as ‘with itself’ (psychology). Human existence is trans- subjective, which means in psychology: inter – subjective. Human existence is both self detached as well as self-transcendent, and with this, human existence is principally a dialogical and dialectical at the same time⁵⁵. Or, to say it with the German philosopher *Ernst Bloch*: ‘I am- but I do not have me – that is why we only are in becoming’⁵⁶. In psychology, the human is a being within its own psycho-emotio-social ‘field’ – but: the human can escape from this field. At the same time, the human fate is that the field and psychology will not be parted from each other. Like the cow is not able to leave being a cow behind, this is what makes a cow what she is – a mammal. The human being however can do , from the very beginning, what the cow never could. Human beings can focus on being humans, a thing cows will never do on being a cow. However, the human being may leave the *conduct* we generally recognise as human – this particular individual may also return to humanity – change, which a cow can’t either. We humans may refuse to recognise the urgent request from the other to be, remain and serve humanity in dignity – so, we exist in in-contingency and we live dis-continuity. Humans live in a *continuum imperfectum* – that is how they remember past, are conscious of the present , and aware of the future. Our ‘turf’ is very much temporally limited⁵⁷ Our ‘world’ is an open one and is characterised by the ‘situation’. Our site is always a moving one. Freedom, which causes this situational awareness, is inevitably also delivering choice.

6. Some remarks on the issue of evil.

It is not a coincidence that we are going to have a look into the correlation between what humane freedom actually ‘can do’, and between the historical, situational reality of what is known as ‘evil’⁵⁸. The freedom to use freedom is what Frankl guessed theology understands in terms of grace⁵⁹. Frankl obviously thought about the combination ‘freedom – evil’. Being able to use (posse) evil equals the possibility of sanctity with Augustin: *non posse non peccare*. The human person, according to *Frankl*, is unconditional, *posse non peccare*. Or, to put it otherwise, ‘Wherever there is justice, is not always blessing as well, and everywhere where there is a blessing justice is not necessarily too. Thus one must ask: What is the justice in which the blessing is present?’⁶⁰. The very existence of freedom as a typically humane phenomenon commemorates the being of evil in a different dimension. Freedom as the guardian of Pandora’s box is seducible by the possibly unknown, and becomes the organiser of chaos⁶¹ as soon as the box is opened. Evil is never in an impersonal mode. It is always linked to the existence of freedom, and it is as concrete as the individual⁶². Psychotherapy can never ignore the concretion of evil in terms of an existential choice as well as in terms of a psychological reaction and reality, whilst physically present in figures of both inflicted as well as inflictors.

C.G. Jung repeated in 1945 what he stated in 1919 in the aftermath of the great war. ‘It is without doubt a clearly moral fact that the morality of a society is inversely related to its stature, since the more individuals are being clogged, the more individual factors are being wiped out, and with these, morality as well since the latter completely rests upon the ethical feeling and with it on the freedom of the individual which cannot be missed. That is why each and every individual, when living within a society, is to a certain extent unconsciously a less good person than when this individual would only act on his own behalf. Because he is being carried by society,

⁵⁴ C.f. **V. E. Frankl**, op.cit. p. 22- 23: ‘die Person geht im Vollzug ihrer geistigen Akte so sehr auf, dass sie in der Reflexion gar nicht aufscheinen könnte. In diesem sinne ist geistige Existenz, ist das *eigentliche Ich* –sozusagen das ‘Ich’ ‘an sich’- *unreflektierbar und daher überhaupt nur vollziehbar, nur in seinen Vollzügen, nur als ‘Vollzugswirklichkeit’ existent.*

⁵⁵ C.f. **V. E. Frankl**, op.cit. p. 30.

⁵⁶ **E. Bloch**, *Geist der Utopie*,(1918), Frankfurt a M. 1971, p. 209- 216.

⁵⁷ Consciousness only lasts milliseconds. After this, a new consciousness arises.

⁵⁸ Evil – for many people this is the wrong word, because it has a rather theological or moral contend. Evil in this article is not a violation of social rules, not even when this is understood in terms of ‘anti-meaning’. Evil as such is not the opposite of ‘good’, because only morality is within this polar scheme.

⁵⁹ **V. E. Frankl**, *Der leidende Mensch, anthropologische Grundlagen der Psychotherapie*, Munich, 1990, p. 247, note 65a.

⁶⁰ c.f. *Tosephtha Sanhederin*, 1, 2- 6.

⁶¹ The word chaos means anger, which is in fact the ultimate spiritual loss of freedom to the raging psychodynamics.

⁶² Within the therapeutic process which is labelled as *Clearing*, the French New Age philosopher *Jean de Panafieu* states that there is actually nobody on earth who may want or is able to inflict upon me.

and for that he has lost his individual responsibility⁶³ Here too, when we just forget about the false consequences, the link between freedom and evil is at hand. Without freedom there is no ethics, says Jung. What would one need ethics for if not living in a society, not within the masses? What good would do ethics if it were not for the self of the individual that inflicted evil by itself? This leads us to the basic problem in *Jung's* theory, which is that the spiritual person is changed into an unconscious psychic individual, whereas e.g. the second world war with its consciously planned and systematically executed genocide on various groups is looked upon as if this was a natural catastrophe, something like the Vesuvius causing damage. We underline here, that in integrative psychotherapy clinical theory as well as in its practice, *human* being is always *existence* and always equals '*Sein in der Tat*'⁶⁴, because human being is never 'just being' or 'mere presence'. It is exactly humanely to the point that humans differentiate between 'behaviour' and 'my act', between 'being' and 'my life', and that they do not count themselves to belong to a collective unconscious, but to a personally responsible. My doings confirm that I exist; this is my responsibility in the grammar of the nominative. This is what life is related to being and history. 'Das Sein in der Tat ist ein Sein in der Bewährung, welche die Treue als Kern hat', *Breukelmans*⁶⁵ states, and he underlines that the biblical consideration of individual behaviour is the explicit use of 'personal, intentional acting within the frame of the complete 'Tat-Sachen', facta as well as acts⁶⁶. *Frankl* underlines that human being always equals 'deciding' (entscheidendes Sein)⁶⁷. The consequences of a *humane anthropology* are as heuristic as the clinical theory; the relationship between 'being a person' and the reality of 'evil' versus 'responsibility' is clearly present, and *nowhere* it contains a moral condemnation of the person. Freedom is related to the establishment of value – respectful – relationships, and to existing in history. There may be a thing like the theological original sin, but there definitely is the existential 'original responsibility' – which equals the responsibility against the background of a last, radical freedom for a radical NO; suicide⁶⁸. This radical freedom it is that determines about human being, and truly, as *Frankl* confirms, it is here that theology speaks about the *mysterium iniquitatis*, about the puzzling being of evil. It is exactly because of the fact that our decisions *are* basically free, that we cannot found our executing powers upon anything, have our executive powers lead by nothing else but by freedom itself – or, we would lose freedom forever. Whenever we lose freedom, or loosen someone else about his or her final responsibility, we also will have lost the reality of guilt. This is why there is no evolutional 'bridge' between mankind and animal kingdom, even if the modern consumer would like to humanise domestic animals, since the animal will never be responsible where the human cannot avoid this to be, because of his or her freedom. To 'be with the other' in terms of self-detachment and self-transcendence of the spiritual person may well be executed unconsciously, but it is never unintended, and thus immediately responsible. This, our existence, appears to bring with itself the possibility of evil, which shows itself always in terms of a degree related to the ultimate individual reaction of self destruction⁶⁹. Each time evil appears is, in other words, a mirror of the last radical individual act of suicide.

Whereas transience brings in the need for meaning and the reality of mortality, existence brings in freedom and with it: the demand for our responsibility within that freedom. If we lose this, we will have lost our *humanity*. That is why and how all human being, as such, is always already responsibility – always, that is: from history and for ever⁷⁰. It would not be right to do away with existential analysis, by stating that it would be too theological to be 'scientific', either science or therapy⁷¹.

⁶³ C.f. **C. G. Jung**, *Gut und Böse, Nach der Katastrophe (GW 10)* Zürich 1945. For us this is only a horrid position, since it actually changes the inflicted into the unconscious perpetrators, and the consciously perpetrating ones into unconsciously inflicted.

⁶⁴ **F. H. Breukelmans**, *Biblische Theologie II, Debarim, der biblische Wirklichkeitsbegriff des Seins in der Tat*, Kampen, 1988, p. 13. 38. f.f.

⁶⁵ **F. H. Breukelmans**, *op.cit.* p. 275.

⁶⁶ *Ibidem*, p. 239.

⁶⁷ V. E. *Frankl*, *op.cit.* p. 142, 181, 207, 212, 269f., 278 f., 281 f. (*intentional*), p. 22f, 44, 55,, 58, 98 f., 110, 215, 264 ff., 278, 313 ff., (*responsible*).

⁶⁸ **V. E. Frankl**, *ibid.* p. 247.

⁶⁹ C.f. **V. E. Frankl**, *Man's search for Meaning* (original: *Ein Psycholog erlebt das Konzentrationslager, Vienna, 1946*).

⁷⁰ **V. E. Frankl**, *der leidende Mensch*, *op.cit.* p. 248.

⁷¹ This type of criticism, widely spread during the last decades of the 20th Century, mostly originates from parroting by people who do not know the fields they are judging, although it may be a complete new discovery to themselves to find out that they have been looking for something that indeed is not available.

7. Back to person, responsibility and act

Thanks to the above shown sobriety⁷² in which integrative psychotherapy is looking for the facts of the acts of the human person in order to credit and confirm what has been present for ages, it is possible to accredit what has been found in other fields of human thought without prejudice. It is not so much the issue of an anthropology to solve the riddle of freedom and responsibility, it is however a necessity that a meta-clinical or heuristically formulated theory of psychotherapy maintains the sobriety that first fits perception and observation, and afterwards becomes the critical instance which is consciously used in testing all possible interventions. This means that psychotherapy is never allowed to lose its *subject*, the individual *spiritual person* in favour of quasi adaptive communicative acceptance in terms of *psyche* or *behaviour*. Psychotherapy can only remain a *humane science* to the measure in which it honours the person as a '*bedingt unbedingtes Wesen*'⁷³ - and thus is psychotherapy a science and practice⁷⁴ *pro humano homine*⁷⁵, the collection of '*argumenta ad hominem ad situationem*' with each and every single, unique person. We need to investigate the '*Vollzugswirklichkeit der Existenz*' in which this person who is our client, is expressing the search and effort to be a *co-humane human*, both to him or herself as to others. This is what we also found in the quote from the Talmud⁷⁶. This concludes that we are also beyond the often highly praised *self realisation*, because this is exactly what shows itself in frustration, neurotic problems and narcissism, whereas the 'expression of personal existence' regards the other, life and itself as well.

8. Conclusion

In 1949 it was *Viktor Emil Frankl* who first taught about the re-discovery of the *homo humanus* within the science and profession of psychotherapy. He retrieved the notion and the fact within the barbed wire of concentration camps he just barely survived, as well as in the psychiatric wards that he had been serving as both neurologist and psychiatrist. His complete life has been changed by this *trouvaille*. He will is not out there to protest for the sake of protest, but his wake up call for psychotherapy in general is also the start of the realisation of what has become *integrative psychotherapy* – the redevelopment of a helping human science and a humane helping profession. *Frankl* has never claimed his work as a individual achievement, neither did he ever claim an orthodox corpus or a closed system.

He left us his work as a reminder and as a requirement for further development. Each time we meet one of our clients, each time we actually look for the *argumenta ad hominem ad situationem*, we will meet ourselves as human persons as well as inquisitive scientists. We do work for the benefit of the *person*, for the sake of facilitating the person in the background of problems and situations beyond individual powers to the foreground of our relationships.

For that, we will keep on developing, and we need to find an oath that focuses us in our efforts.

Alkmaar, June 17th, 2003

⁷² C.f. the instance of differentiation of psychodynamics into dimensional ontology which differentiates between cause, object and projection etc.

⁷³ C.f. **Frankl**, op.cit. p. 248.

⁷⁴ However there is a professional code for psychotherapists, there is no oath for them – this is expressing the fact that psychotherapy is not so much different from medicine, but that it lacks the necessary self conscience about the dignity and value of the person it is addressing in terms of therapy.

⁷⁵ **V. E. Frankl**, op. cit. p.249, *homo humanus*.

⁷⁶ C,f, Talmud, *Tosephta Sanhederin* 1, 2-6.



Ben ik aan counseling, hulp of therapie toe?

Vragen om voor jezelf te beantwoorden en om er over na te denken

	nee	twijfel	gedeeltelijk	ja
Ik weet niet precies wat ik met mijn leven aan moet	0	0	0	0
Ik onderneem de dingen zelf	0	0	0	0
Ik heb goed contact met belangrijke anderen	0	0	0	0
Bij tegenslag heb ik moeite om overeind te blijven	0	0	0	0
Ik kan me goed concentreren	0	0	0	0
Ik voel me goed gezond	0	0	0	0
Ik begrijp wat mij is toevertrouwd	0	0	0	0
Ik laat veel aan anderen over	0	0	0	0
Mijn situatie is niet echt helder	0	0	0	0
Ik zit niet op de goede plek	0	0	0	0
Ik verveel me iets te vaak	0	0	0	0
Ik ben bang om nieuwe dingen te gaan doen	0	0	0	0
Ik vind mezelf niet erg aardig	0	0	0	0
Ik ondervind veel steun in mijn leven	0	0	0	0
Ik zou graag meer zeggenschap hebben	0	0	0	0
Ik kan goed cadeautjes bedenken voor iemand	0	0	0	0
Ik ben trots op wat ik heb bereikt	0	0	0	0
Ik sta iedere ochtend fris op	0	0	0	0
Ik kan zo heerlijk genieten	0	0	0	0
Ik doe steeds hetzelfde	0	0	0	0
Ik heb moeite met nieuwe mensen	0	0	0	0
Ik vind steeds iets nieuws in wat ik doe	0	0	0	0
Ik leg niet gemakkelijk contacten	0	0	0	0

Maak zelf het verhaaltje goed af.

Mijn sterkste eigenschap is.....
 Mijn eigenlijke krachtbron is
 Mijn vertrouwen gaat uit naar
 Ik heb mijn hoop gevestigd op.....
 Laatste werd ik zomaar gevraagd voor
 Toen ik die klap kreeg te verwerken, dacht ik
 Uiteindelijk leef ik voor
 Als ik iets kon overdoen, dan
 Wat ik doe, dat heeft te maken met.....
 Als ik de kans kreeg, dan begon ik te leren voor
 Als ik jou was, dan zou ik
 Ik heb er een lief ding voor over.....
 Ik was zo verrast.....
 Mijn bestaan is de moeite waard, vanwege.....
 Het kostte me heel wat moeite, maar toch.....

*Wat een mens goed doet, is niet natuurlijk ook een succes. Als dat wel zo was, dan kwam ook al het kwaad aan het daglicht.
 Was ein Mensch gut macht, bringt nicht natürlich auch Erfolg! Wenn es umgekehrt so wäre, dann käme immer auch jedes Übel ins Licht. What a human being does well, does not automatically also mean success. If it would, then all evil would always come into the light..*

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Simone Sundl, Cand. Phil.- Vienna

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Integrative Logotherapy and Existential Analysis: What to do about so called "Personality disorder"?

Dr. W.J. Maas, ECP, ©2003

Professor for Psychotherapy at the Eureka-University, Austria

*This article aims to clarify the question whether and to what extent Integrative Existential Analytical Psychotherapy Methods may contribute to the treatment of Personality Disorder
(translation Dr. Patti Havenga Coetzer, South Africa)*

Integrative Existential Analytical Psychotherapy Methods

a. The rediscovery of the person

Logotherapy and Existential Analysis denote the oldest forms of integrative psychotherapyⁱ. It arrives from the rediscovery of what is called *pathoplastic*ⁱⁱ, the influence from the person one is onto one's own experiences of bio-psycho-social suffering, and this discovery took care of the coming into existence of a mainstream psychotherapy modality next to the older psychoanalytical and individual psychological stream. The rediscovery of the person one is also denotes a sober reconstruction of the question on the how's and what's of psychotherapy itself. Psychotherapy is a scientifically founded "*geisteswissenschaftliche*" strategy of change. As such this science and know how do not belong with the natural sciences. Psychotherapy is obviously not meant for plants or animals. It can be maintained that these forms of being do have a history and to a certain extend: individuality, however they lack the personhood. To discuss or deal with any sort of problem presupposes the *person*. This article elaborates on the question whether and to what extent modern integrative existential – analytical psychotherapy methods may contribute in the case of personality disorder.

Some remarks on being a person

Being a personⁱⁱⁱ is known by the relative competence of self-detachment and self-transcendence. Being a person is linked to being human; it is obviously a precondition of humanity. Without the admission or consent of the person one is, trans-subjective communication is not possible. Communication always implies the intentional personal decision regarding self and the other. Existential Analysis always puts being a person first and in front of, before the question of the kind of disorder or problem is investigated or even a therapy begins. This has been called the Copernican Turn in psychotherapy^{iv}.

Being a person is not a part of the bio-psycho-social conditions, simply because the transcendent and detaching instance cannot itself coincide with the effect of the action, which is, of course, self-detachment and self-transcendence. There is a clear difference between having and being, and being (existence) is of a different category than the being that one has.

Psychotherapy may render useless when this difference is not extrapolated and integrated^v. Being a person takes place in a different dimension than having.

Dimensionality

With this difference, the contact with the essence of being human, which is being a person, arrives in and from a different dimension than the psychological^{vi}. This, however, without ignoring the personhood of the other as if this was only a fiction. Being a person is as real as the phenomenological hunch in any question that will lead to scientific research. Being a person is the unique, irreducible and unconditional spiritual act evoking human being. In this act the category, or better: the dimension of being a person, opens our possible individuality, which itself is each and every time an expression of being this (unique) person^{vii}. Being a person does not depend on condition or situation^{viii}. Each time, only one instrument and one vehicle is available to a person. The condition of the instrument and the circumstances under which the instrument is available indeed has to be taken into account, but it never will determine the being, this unique person. The other way around, the person one is may to a high extend deny, but will not be able to completely ignore, the instrument and the vehicle. It is possible to ski on one leg, however skiing without legs is not possible. Skiing can be done without snow, and all kinds of variations on skiing exist that compensate to high extend the absence of one or more natural conditions. Someone without legs may somehow participate in skiing; in this case the having or not having legs does not "belong" to the being a person. To be able to ski on one leg only requires self-detachment and self-transcendence. Both existential acts do have psychological *expressions*, which are the relative freedom for the other and the active responsibility in individual doing^{ix}. The one who skis with only one, or even without legs at all, is indeed individually actually skiing, and does really go for the decision to do it, even if this doing requires a

lot of extras and even more than one extra individual to make it happen. There are many well known cases showing that, and how people are able to turn their individual illness, disability or loss into a personal achievement, which is being actualised in favour of something other or someone else in spite of the bio-psycho-social conditions. Being a person *integrates* each perception, the totality of psyche, experience, emotion, motive, knowledge, skills, body, condition, circumstance, and moment, the other in the self if the individual^x

b. Psychotherapy and its setting

Psychotherapists work with differential diagnoses. A problem posed is translated into a possible disorder which may root in biology, development, psychology, or in a combination of these factors known in terms of diagnosis. *Disorder, the lack, the problem, the measure of abnormality or dissociation, maladjustment or dysfunctional,* these terms are all codetermining factors in a public debate concerning the definition of mental health. The spiritual aspect, however, is not being recognised or researched. It was considered too complicated and too expensive. These opinions subsequently lead to narrowing down the questions to what the individual's cognition and behaviour was lacking. What someone communicates to the outside world through both cognition and behaviour is not being questioned on what is constitutive and again narrowed down to terms concerning experience and environment (in Anglo-American society: race and class). Someone who shows a personality disorder suffers (and makes others suffer) from behavioural problems. This is costing us money and should be dealt with.

The transition has taken place almost without being noticed. By not taking into account the reality of being a person, both reductionism^{xi} and nihilism^{xii} have taken dwelling within diagnoses. Thus, diagnostics do serve a second goal, which is the one of the society allocating a limited amount of money and other means to restore social skills, fitness for labour, and this is actually the case, to restore individual psychological balance within conditions stated by a society which can express itself only in terms of utilitarianism^{xiii}.

What does not fit into the offer – even with individualised budget systems – is not qualifying for treatment. Helping professionals, however, think quite differently. Their vocation is not the administrative limitation, but to offer assistance in a humane situation. What we see is that and how limitation of the refundable treatment offers must lead to the application of alternative health offers, which – just to follow the track – will then appear as regular, admitted treatment on the health bill. There are numerous other factors which co-determine the present reality. We should be asking if this is the only feasible reality. It is feasible that the lack of n=1 research is due to the already existing limitations in terms of treatment perspectives. The only result we see is the almost unlimited differentiation in terms of disorders. Just look at how DSM has expanded in hardly two decades; it has doubled in size, and still is busy describing individual, psychological disorders. The European setting for Psychotherapy in general is not the one that fits the demands of meeting the uniqueness of being a person, and it is even too narrow to allow the integration of a healthy development of the science and profession. In the framework of integrative existential analytical psychotherapy methods, where the notion of being a person is central, it is rather awkward to speak in terms of personality disorder. Integrative existential- analytical psychotherapy methods aim to reactivate and to strengthen what has remained untouched and healthy. That we actually have a problem here is rather clear from the augmenting seizing of DSM elaborating on the increasing numbers of *individual, psychological* disorders. Within the framework of integrative existential analytical psychotherapy (Logotherapy) it is rather strange to use the term "personality disorder". Due to the emphasis on reactivating and increasing of what has remained healthy and untouched, a logotherapeutic treatment is more interested in evoking and exploring self-detachment in relation to the behavioural, perception, and character problems, in order to help healthy self-transcendence winning over hyper reflection and hyper intention.

c. Characteristics of Integrative Logotherapy and Existential Analysis

What then landmarks integrative Logotherapy and Existential Analysis?

Apart from the central issue of dealing with "being a person", the main issue is the *basically paradoxical approach*. Analysis is looking for the possibilities within the unique "being a person", and advance these through the use of paradox. A patient is complaining in the GP office about heart problems. Physical examination did not show any cause for pathology. The patient repeats: *Each time that I have to hurry, my heart is causing me problems*". The GP may vary the rebuke by using paradoxical treatment, which immediately causes the activation of self-detachment and self-transcendence states: *"What did you have in mind to undertake against your heart?"* It seems that the presented problem is being ignored, but in reality it is not. It seems that some sort of joke is being pulled. However, it is not. The GP's question directly touches the patient's resources for relative freedom (for a different action) and responsibility (for the execution of behaviour and attitude that may positively influence the complaints^{xiv}).

Another example which may serve us, is the following: *"Just lately I feel that my life seems to be very dull. The usual question creeps up: "Is this everything there is?". At first glance my life looks pretty okay; I am happily married, I have children, a job and my financial situation is reasonably okay. I have many friends. Yet, I am missing something, and the feeling about it is growing. Sometimes I am caught in dark moods.*

There is this friend with whom I can talk; she tells me she does not understand it either. It is not that I am depressed; I still enjoy a lot of things. But I do have the feeling that it somehow goes deeper than the DIY problems... but I cannot put my finger on it". The paradoxical approach will choose the things in the personal background, the point from which the dark mood arrives. Being human is being vulnerable and transient: Everything and everybody dear to one in life will eventually pass away, and even we ourselves will one day pass away from all others. What is missing is the recognition of being a person, which is heard in the voice of conscience. The question will be: *What would you feel about yourself if you never gave it a thought - about whom you actually are, what you are actually doing, and what your loved ones and appreciation of others actually means to you?*

A specific technique from applied integrative Logotherapy is called *paradoxical intention*^{xv}. Much has been written about it, and to our regret, most of it is copied from others. Because one may learn to ask the right question in the right moment; that is the question that causes the client to face the problem and laugh to himself/herself and decides to change. Can one be taught humour^{xvi}?

Paradoxical intention as a technique arrived from suicide prevention. Frankl writes^{xvii} how he as the head of the department of psychiatry in the Viennese central hospital had to decide if a patient could be allowed to spend the weekend out of the hospital or not. He used to ask his patients *"If I had to live your life, I would have killed myself, anyway, why didn't you?"* Practically, this question leaves people no alternative than to directly answer from a sudden awareness about the unconditional meaning of their lives. If this meaning was a positive one, the patients rose above their state of depressed being and responded like: *"How dare you ask such things! Do you know what you are asking? I have a wife, I have got kids, how are they supposed to get by when I end my life like this?"* The decision is made with the immediate direct answer to the question for whom or for what one would live. If the question itself would be a direct one, the falsification of the answer would also be obvious. Each helping professional knows how and when clients do indeed give twisted answers to polite, directly put questions. Therefore, the question is impolite and indirect in order to evoke spontaneous and uncontrolled responses from the person's existential background (dignity), and to anchor this answer to the question, the problem is evidently prominent. If a patient gave an evading answer, special attention and continuous care would be necessary. Another application of paradoxical intention, working immediately from the "being a person" upon psychological self-perception, is the later developed *exposure in vivo*^{xviii}. Using this technique, confronts the patient/client with the fear-driven expected result of self-detachment (dereflection) - even in cases of hyper-intended sexual problems^{xix}, or in cases of trying to reach the propagated happiness or success. We need not to discuss that any sort of individual victory over anxiety or compulsion has a positive impact on the measure of self-esteem and will help to continue behavioural change.

The counter indication for *paradoxical intention* is, of course, severe depression and extreme compulsion. This, however, does not mean that existential analyses and/or integrative Logotherapy are useless with *personality disorders*.

d. Integrative existential analytical Psychotherapy and Personality Disorder

Both existential analysis and integrative Logotherapy are aiming to relief and change the pressure of unavoidable suffering. We cannot be alive and be without suffering, unless we have landed on the wrong planet. The pressure of suffering can be altered by changing the attitude of the client/patient towards life itself, including one's own situation and condition *through therapy*. The *recent* attitude is one way or the other a precondition to the pressure of suffering, whereas the *unconscious original* attitude is the precursor to a meaningful and open life. Existential analysis is the research side of the Third Viennese School Psychotherapy^{xx}. It means that therapist's questions relate to the unique, unconscious personal values in someone's individual background. *Values are first and foremost personal options of acting and/or motivational possibilities*. Values relate to the measure of inner freedom (for the other or the other person) and responsibility (the personal, actual reaching out beyond oneself) a person experiences. They are the format of the existential constellation which is expressed through the bio-psycho-social features. The person exists, and expresses him or herself through psyche and body within a particular social context. This context can be "the present situation", but it could also be "my individual history which seems to repeat itself in this situation".

In the light of what is coined in terms of psycho diagnostic categories like "personality disorder" these questions do not play any role, in spite of the fact that many cases refer to the developmental history of the disorder to events in early puberty. It goes without saying that even for the existential, and analytical psychotherapists pathology exists. However, it must be stated that the presented solution is a temporary solution. Especially with non-Caucasian clients, females and aging individuals we are increasingly confronted with the shortcomings of DSM and ICD. Fact is also that, for instance, third world immigrants are being diagnosed to suffer from almost all types of personality disorders. The unlimited increase of the seizing of the DSM manual is another point showing some severe difficulty. Within the process of the existential analytical therapy, words like "disorder" do preferably not occur in the foreground, because the analysis is out there to find individual resources and life confirming personal attitudinal values.

The analysis wants to find what is "Ausdruck personaler Existenz", especially to find the answer to the question about the actual meaning of the present *existential* situation. (An individual suffering from borderline disorder expressing that in the past someone he or she trusted or loved had abused or exposed him or her to a horrendous experience, is not so much suffering from a disorder as he or she is *expressing* the hidden anger in-dignity ((dignification)). The *existential vacuum* caused by the abuse, or denial in which the psychological and social problem may *practice usury* and thus develop into a behavioural scar for life, demands an approach which is aiming to re-establish and restore dignity and humanity. Dignity means that the self-respect and the integrity of the person in his or her uniqueness is being re-installed. Humanity means here that an end is put to the unconscious spiritual "unveiling" of the defenceless taken in suffering, the being left to die, the being forced into an invisible solitary confinement and the helpless violence that follows. It may be clear that we could intervene here on the levels of both behaviour and psyche, but we also need to see that even the addition of both is nowhere near understanding, acknowledging or even solving the existential dire situation of a client. This is partly due to advertisement of fast solutions or emphasis on protocol led work. A client expressed this with the following: "because EMDR is said to be successful, at least it is said that proof is there, do I have to act like it works for me? What about my grief, my identity, my lost life- what about that?". What has been embedded during many years of reactive patterns (!) cannot be made undone with a simple eclectic technique or in a jiffy. Even with the integrative existential analytical psychotherapeutical approach there is need for much time, much patience, for both client and therapist alike. It is the stringent requirement for unconditional co-humanity for practising therapists, that may open up the access to the spiritual person of a client towards a situational, dignified and meaningful personal answer^{xxi}.

As soon as the client answers *as a person* from his or her inner freedom for someone else or something else, new chances for a fresh existential base occur. In fact there is nothing wrong with *the person* (which is beyond the physical and psychological, and cannot be damaged or hurt), and it may be that all kinds of things went wrong with perception, thinking, feeling and responding. The emphasis is on retrieving resources and on rehabilitation based upon the existential value analysis. In this respect, the approach of the Dutch psychiatrist R. E. Abraham is helpful, since it not just reveals what was badly developed, but also what is self-transcendent and responsible. It also leaves space for religious connotations^{xxii}.

Each of us has received a "vocation" to work with the given talents, powers and mind through true and unconditional love for the world to come and for the place where humans may live in peace and dignity. This is not regarding the public or conceived individual or collective past. It needs to be clarified in the individual perspective that the violence and the denial from the recent or earlier past, in fact is the problem of those who perpetrated, and never a disqualification of the person of the client. With this, a basic openness comes into play, where the pending and urgent question to the *identity* of the client is at stake, and begins to find out how "things" happened – like acting out one's problems unto innocent and defenceless others. "Who would I be if I knowingly go on to act out on others what once happened to me?" Regarding heredity, integrative existential analytical psychotherapy cuts the ties that e.g. within a contextual framework are being looked upon as unbreakable. In fact, isn't it life itself that will eventually cut all ties with the past?

The story of Abram, the question put to Jesus concerning his mother and his answer, may indeed serve to enlighten much of what is called Christianity.

Parents donate the children a biological possibility, not the "being this unique person" which turns the creature into the human being. Within this framework of deliverance from a certainly damaging fundamentalism towards the personalised living faithful answer, we could add a lot. Whereas the Bible calls each of us to put questions before any answer, the Bible truly represents life itself in each situation we are confronted with. *Is this a question meant for me? What is it that is required in this situation? Is the question hurting me, or is it hurting the other? What about my answer here? I am aware that each of my answers may put the crown upon who I have been, and that I may add the right elements to the memory of the other after I will have gone. I exist; it is good that I am, and it is good that it is me this time.* This and more can be integrated by the use of Logotherapy in the reality of the bio-psycho-social suffering of the individual. The third School of Viennese Psychotherapy can have a curing influence upon perception, character and behaviour of individuals with a severe psychosocial problem. If and to what extent this contribution is more successful than others, has been rendered an obsolete question a long time ago. On the one hand we know that about 90 % of the result depends on the match between the therapist and the client, and on the other hand we have reports from clients who tell the tale of being delivered from unbearable isolation by someone who truly was there, who took them serious as human beings and have dedicated effort, time and skill to the retrieving of personal dignity and social reintegration^{xxiii}. The fact that it is particularly this approach which is reaching out for a contact with the personal spiritual, is an open invitation for its further development and application.

ⁱ **V. E. Frankl**, "Eklektizismus soll also nicht summativ oder additiv sein, sondern integrativ, also dimensional". In: *Der Mensch auf der Suche nach Sinn, zur Rehumanisierung der Psychotherapie*, Deuticke, Vienna 1959, 1973 p.27: „Wenn ich hierbei von Aufbauen auf der Psychoanalyse und nicht Anbauen an die Psychoanalyse spreche, dann soll damit zum Ausdruck gebracht werden, daß die Psychoanalyse integrativ überhöht werden muß - integrativ in die Höhe und nicht additiv in die Breite - und daß keine „Kompromißformel“ möglich ist, „in der die Fehler sich nicht aufheben, sondern wechselseitig verstärken müßten (...)“ in: *Der Mensch auf der Suche nach Sinn, zur Rehumanisierung der Psychotherapie*, Deuticke, Vienna 1959, 1973 p.94

ⁱⁱ **V. E. Frankl**, *Theorie und Therapie der Neurosen, Einführung in Logotherapie und Existenzanalyse*, Ernst Reinhardt München, 1993 (6), S. 55 "Personale Pathoplastik. Über alles Individuelle und Persönliche hinaus lässt sich nun aufweisen, dass die Psychose mehr ist als eine bloße Krankheitsart: immer ist sie auch eine Weise und Möglichkeit des Menschseins."

ⁱⁱⁱ **V. E. Frankl**, *Der unbedingte Mensch, metaklinische Vorlesungen*, Deuticke, Vienna, 1949
Zehn Thesen über die Person, in: *Logos und Existenz*, Vienna, 1951

^{iv} "Denn um die Frage nach dem Sinn des Leidens ist es nicht anders bestellt als um die Frage nach dem Sinn des Lebens. Sofern diese Frage überhaupt lösbar sein soll, müssen wir ihr eine «kopernikanische Wendung» geben - indem wir uns dessen bewußt werden, daß wir es sind, die zu antworten haben und nicht zu fragen, und daß das Leben selbst eine Frage ist - eine Frage, die wir nur dadurch beantworten können, daß wir unser Leben verantworten.", in: *Der Leidende Mensch*, 241 Bern 1975/1996 „Die Frage nach dem Lebensinn läßt sich nur konkret stellen und nur aktiv beantworten: holen wir zu einer Rückbesinnung auf die ursprüngliche Struktur des Welterlebens aus, dann müssen wir der Frage nach dem Sinn des Lebens eine kopernikanische Wendung geben: Das Leben selbst ist es, das dem Menschen Fragen stellt. Er hat nicht zu fragen, er ist vielmehr der vom Leben her Befragte, der dem Leben zu antworten - das Leben zu verantworten hat. Die Antworten aber, die der Mensch gibt, können nur konkrete Antworten auf konkrete »Lebensfragen« sein. In der Verantwortung des Daseins erfolgt ihre Beantwortung, in der Existenz selbst »vollzieht« der Mensch das Beantworten ihrer eigenen Fragen.“
, *Grundriß der Existenzanalyse und Logotherapie (1959) in: Logotherapie und Existenzanalyse*³, p.141, Weinheim 1998

^v Freilich ist der Eklektizismus, den wir Logotherapeuten vertreten, ein gesunder Eklektizismus, und das will heißen, daß er nicht summativ vorgeht und die Elemente, wie sie von den einzelnen psychotherapeutischen Richtungen beige-steuert werden, nur addiert, vielmehr versucht, die einzelnen Gesichtspunkte den verschiedenen Dimensionen des Mensch-seins zuzuordnen und auf die Totalität der menschlichen Realität hin zu integrieren. Eklektizismus soll also nicht summativ oder additiv sein, sondern integrativ, also dimensional.“ In: *Der Mensch auf der Suche nach Sinn, zur Rehumanisierung der Psychotherapie*, Vienna 1959, 1973 p. 27

^{vi} Psychological dimension as with C. Rogers, A. Adler, C.G. Jung (dictionary: a mean to judge or value one's personality, attitude, likings, opinions etc.). Dimension in psychology is bi-polar or ambivalent e.g. extravert-introvert; pro – con, etc.

^{vii} Ausdruck personaler Existenz, cf. *Theorie und Therapie der Neurosen*, a.a.b. p.48, 185 v.v

^{viii} **V. E. Frankl**, vgl. *Der leidende Mensch / Ärztliche Seelsorge/ Ein Psycholog erlebt das KZ*

^{ix} **Ch. Orgler, A.A. Längle**, *Existenz Skala*, Gesellschaft für Logotherapie und Existenzanalyse, Wenen 1995

^x C.f. **V. E. Frankl**, *Zehn Thesen über die Person*, *ibid.*, 1951

^{xi} "Der Reduktionismus verrät sich durch die Redewendung «nichts als»." **V. E. Frankl**, *Der leidende Mensch* *ibid.* p.13, en: „Der Reduktionismus projiziert eben nicht nur heuristisch die humanen Phänomene in die subhumane Ebene hinein, sondern er verleugnet überhaupt die Existenz einer humanen Dimension, und -was schwerer wiegt - er tut es a priori.“, *Der Leidende Mensch*, *ibid.* p.35

„Im Rahmen seiner Dimension hat der Reduktionismus Recht. Aber auch nur dort. Und das unidimensionale Denken ist eben sein Verhängnis.“, *Der leidende Mensch*, *ibid.* p.14

^{xii} "Der Nihilismus demaskiert sich nicht durch das Gerede vom Nichts, sondern maskiert sich durch die Redewendung "nichts als". **V.E. Frankl**, *Ärztliche Seelsorge*, Deuticke, Wenen, 1946 p.27 (see also: *Der leidende Mensch*, *ibid.* p.79)

^{xiii} Such is the case, e.g. in the Netherlands, where the Health Department began to eradicate the free and independent profession of Psychotherapy in 2000 by closing down the Registration after almost three decades of monopoly for only a few approaches, and, in where in spite of EU treaties, the Competition Authority on its own has stated that the protests of Psychotherapy do not refer to a substantial (financial) issue

^{xiv} **V. E. Frankl** spricht über die „Selbstvollzug in der Vollzugswirklichkeit der Existenz“ zie: *Der leidende Mensch*, *ibid.* p. 119

^{xv} **J.L. Harrington**, a psychoanalyst, describes Frankl's paradoxical intention from his own frame of reference as follows: „Frankl's paradoxical intention is an attempt to consciously initiate the automatic defence erecting counterphobic attitude described by Fenichel. In a psychoanalytic model, paradoxical intention may be viewed as relieving symptoms by utilizing defences which require less expenditure of psychic energy than the phobic or obsessive-compulsive symptom itself. Each time paradoxical intention is successfully applied, the id impulses

are gratified, the superego becomes an ally to the ego, and the ego itself gains strength and becomes less restricted. This results in decreased anxiety and diminished symptom formation." In: *Der Mensch auf der Suche nach Sinn*, ibid. p. 29

„Frankl's paradoxe Intention ist ein Versuch, bewußt die von Fenichel beschriebene automatische, Abwehrmechanismen etablierende und antiphobische Haltung in Szene zu setzen. Im Rahmen des psychoanalytischen Modells läßt sich die paradoxe Intention als eine symptomatische Behandlung verstehen, die einen Abwehrmechanismus mobilisiert, der weniger psychischen Energieaufwand beansprucht als das phobische beziehungsweise das zwangsneurotische Symptom selbst. Wann immer die paradoxe Intention mit Erfolg angewandt wird, wird das Es befriedigt, das Überich verbündet sich mit dem Ich, und das Ich selbst gewinnt an Stärke und wird freier. Die Folge ist ein Nachlassen der Angst und der Produktion von Symptomen." In: *Der Mensch auf der Suche nach Sinn*, a.a.b. p.29-30

^{xvi} c.f. **R. Nurmela**, *Die innere Freiheit, das jüdische Element bei Viktor Frankl*, Peter Lang, Frankfurt, 2001
^{xvii} suicidaliteit > zie: paradox. **V. E. Frankl**, „Psychagogische Betreuung endogen Depressiver“, in: *Handbuch der Neurosenlehre und Psychotherapie*, hrsg. von Viktor E. Frankl, Victor E. v. Gebattel und J.H. Schültz. Band 4, Urban & Schwarzenberg, München/Berlin 1959, pp.429 -430

c.f. **V. E. Frankl**, *Logotherapie und Existenzanalyse* ibid.p.256 (Elfriede G.) *Die Psychotherapie in der Praxis* p.9, p.287 (3e page Bemerkungen zur Pathologie des Zeitgeistes, 1993)

^{xviii} c.f. **E. Lukas**, in: *Von der Tiefen- zur Höhenpsychologie, Logotherapie in der Beratungspraxis*, Herder, Freiburg im Breisgau, 1983; exposure in vivo. Paradoxical intention has been practised by Frankl since 1929 (**Ludwig f Pongratz**, *Psychotherapie in Selbstdarstellungen*, Hans Huber, Bern 1973), but was first described in 1939 (**Viktor E. Frankl**, in: *Zur medikamentösen Unterstützung der Psychotherapie bei Neurosen*), Schweizer Archiv für Neurologie und Psychiatrie 43, 26, 1939, and only published after the war in 1947, **Viktor E. Frankl**, *Die Psychotherapie in der Praxis*, Franz Deuticke, Wien 1947. Die Ähnlichkeit mit später auf den Markt gekommenen verhaltenstherapeutischen Behandlungsmethoden wie anxiety provoking, exposure in vivo, flooding, implosive therapy, induced anxiety, modeling, modification of expectations, negative practice, satiation und prolonged exposure ist unverkennbar und ist auch einzelnen Verhaltenstherapeuten nicht verborgen geblieben. *Dilling, Rosefeldt, Kockott und Heyse* zufolge »liegt der Methode der paradoxen Intention nach *VE. Frankl*, obwohl sie ursprünglich nicht lernpsychologisch konzipiert wurde, möglicherweise ein ähnlicher Wirkungsmechanismus zugrunde wie den Flooding und Implosive Therapy genannten Behandlungsformen« (referral in: *Der Wille zum Sinn* : (15) **Hand, J., Y. Lamontagne, and I. M. Marks**, „Group Exposure (Flooding) in vivo for Agoraphobics“ in: *British Journal of Psychiatry*, 14, 1974, 588-402

^{xix} **V. E. Frankl**, *Psychotherapie in der Praxis*, zie ook: *Der Leidende Mensch*, ibid, p.10

^{xx} **V. E. Frankl**, *De zogenaamde Driete Wiener Richting in der Tiefenpsychologie*, in: *Gloria Dei* 9, 51, 1954 The „Dritte Wiener Richting“, as **Wolfgang Soucek** baptised Logotherapy, is relative to the earlier development of Psychoanalysis and Individual Psychology in Vienna around the beginning of the 20th century

^{xxi} Based upon the realism in psychotherapy (Sachlichkeit) which has been promoted by Frankl, and which moves between the poles of tragic and optimism, it is the client who is wrestling with failure, suffering and guilt in front of the therapist who in fact represents the unconditional "yes" of life itself in offering trust, company, patience, perseverance, etc. giving hope and effort a new opportunity to change towards a meaningful person in dignity and to integrate this in all other facets of the newly retrieved life.

^{xxii} Cf. Exodus 3:14, where the rabbinic tradition translates: I am whom I will be. The "picture" is enclosed in the first commandment, whereas the features are in the second, stating that there is a copyright. The picture in which the human being is a creation is receiving its true tension and dynamic from being created "within the picture and likeness"- coinciding with the first and second commandment, and opening the way to intentional human being

^{xxiii} **V. E. Frankl** in: *Der leidende Mensch*, a.a.b., p. 175: „Wert, Sachwert, hat eine Sache für mich. Würde hat jedoch eine Person, und diese Würde ist ein Wert an sich. Mit diesem Wert der person, mit deren Würde, darf nicht verwechselt werden der Nutzwert, den die Person auch über ihre Würde hinaus haben kann. *Der soziale Nutzwert eines menschen hat nichts zu tun mit dessen personaler Würde*. Würde – blind muss jeder Behandlung sein, sobald sie die Person zur Sache macht“