

## BULLETIN

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### Editorial

Lectori Salutem,

This is the last number of our Bulletin in this year. And we are looking forward to a new year. For Logotherapy and Existential Analysis in Europe it will be a memorable one as we expect it to be. In the first number of the next volume we hope we can present you much new facts which will put Logotherapy definitely on the map of Europe again.

The years behind us there has been worked hard by quite a number of people to build further on the foundations that Viktor Frankl laid. And as he said himself referring to his teachers Sigmund Freud and Alfred Adler – he who stands on the shoulders of the giant can – though he himself might be a dwarf – look slightly further than the giant himself. We can be grateful for the giants who have been given to us, in which line Viktor Frankl himself can be named on our behalf. In the 21st century – in the third millennium we have to engage a road for ourselves and our contemporary fellow-travellers. A new era has its own questions and – parallel to Frankl's words – we have to answer the questions we engage in our times and lives.

We hope some fundamental answers will be found in the coming year to the questions the humanistic and psychotherapy in general and especially logotherapy are asked. In this we do have our full confidence.

This number of the Bulletin includes some articles about psychological assessment. It is one of the questions over and over again asked in nowadays psychological science how the different schools in psychotherapy respond to validated and objectivating diagnostic instruments. After long years of splitting up the psychotherapeutic world in rejectors of classifying instruments like DSM and ICD as a primal differentiation and further a splitting between the Anglosaxon world and e.g. Holland using the DSM-III/IV and a lot of other countries using the ICD-9/10. Two years ago we gave this separation some attention in our Bulletin as far as it concerns Viktor Frankl and Existential Analysis. At this point we will ask attention on assessments like typical existential instruments as the Purpose in Life-test (PIL) and the Seeking of Noetic Goals Test (SONG).

In the future we want to ask attention for the (Dutch) interview-method of prof.dr.R.E. Abraham of the university of Leiden, which is a psychodynamic approach with the possibility to see not only the psychopathology of the individual but at the same time the healthy side and thus the qualities of the person. This means the therapist has a lot of information about the capacities and possibilities of the patient or client. From the existential point of view the advantages of this structural interview called 'Het Ontwikkelingsprofiel' (The Developmental Profile) are obvious. And we will also examine the potentials of the MMPI-2, as the international most used assessment in psychology, in the logotherapeutic practice.

I hope you will enjoy this number of the Bulletin and wish you all the happiness, joy and blessing for the year to come.

Pieter Hoekstra

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 Existentiële 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 gewoon lid van de EALEA.

# Frankl, over Leven en Verzoend Bestaan

Kombi-lezing

Prof.dr. Willem J. Maas

Kombi is een stichting die zich bezighoudt met de zorg voor kinderen van de oorlog. Dat kunnen kinderen zijn van de mensen die politieke slachtoffers waren van de bezetter, maar ook kinderen van hen die in hun politieke keuze geacht werden tot de bezetter te behoren.

Dit jaar heeft Kombi iets bijzonders gedaan. De Stichting besloot tot het instellen van een jaarlijkse lezing. De lezing is vernoemd naar de grondlegster van het werk van Kombi, mevrouw Tineke Wibaut. Zij is als oud verzetsstrijder degene geweest die zich sterk heeft ingezet voor het gesprek dat tussen de kinderen van de ene en de kinderen van de andere kant van de oorlog gevoerd kon en ook moet worden, opdat er voor alle betrokkenen een situatie van nieuw levensperspectief kan ontstaan. Ik mocht in dat verband een derde van de lezing doen, die als titel droeg: Viktor Frankl en verzoening.

In mijn deel van de lezing heb ik in een houtskoolschets uiteengezet waar het bij Frankl om gaat: wie lijden kent, kent ook het geluk – wie lijdt aan de gevolgen van oorlog, heeft een uitdagende taak voor zich, en verzoening is iets wat je zelf doet.

Het resultaat van een geslaagde therapie wijst daar ook op. Je maakt dan het boekje met de bloemen die je hebt en je komt uit bij de dingen van vroeger die je een dusdanige plek hebt kunnen geven dat juist diezelfde dingen je in staat stellen om te zeggen: 'Het is goed!; het is goed, en het is goed dat ik er ben'.

Het bleek opnieuw hoe groot de belangstelling voor het werk van Frankl feitelijk is. De lezing werd ingeleid door Taliet van der Neut, oud-studente van ons instituut en een van de hoofdverantwoordelijken voor de uitvoering van het werk van Kombi. De spreekbeurt werd ingeluid door een van mijn favoriete Bachnummers; Herz und Mund und Tat und Leben (BWV 147). Met de woorden van de dichter Hans Andreus ben ik de lezing begonnen.

*Beginnen...*

*Beginnen te geloven,  
dat er een leven op aarde mogelijk is,  
Daags leven maar met liefde als een hartslag  
en met geluk niet alleen voor de man,  
de vrouw en het kind,  
maar in het zich verliezen in het andere,  
elk ander,-  
met mensen als kinderen,  
vrienden, feestgangers,  
mensen.*

*Spiegels en het verleden.  
Maar spiegels verweren,  
en met het verleden komt men niet uit;  
geen mens leeft met het verleden.  
Maar het valt moeilijk de eenvoudige  
zon te aanvaarden  
en de aarde te bewerken met machines of woorden,  
te begrijpen,  
dat er een simpele mogelijkheid tot vreugde is,  
vreugde omdat het door moet gaan,  
de stilstand voor het ogenblik is,  
omdat het door moet gaan.*

*Met mensen die leven onder de daken van hun gedachten  
en in de landschappen van hun gevoelens  
en die de ruimte verwachten. Mensen.*

Het is een hele eer om voor u te mogen spreken over het onderwerp verzoening. In het kader van de achtergrond waarmee gewerkt wordt, is het zeker niet eenvoudig om iets te gaan zeggen. Voor ik het weet kan iemand zich diep gekwetst of miskend voelen, of juist bevestigd – en, dames en heren, dat zou ik het liefst vermijden omdat het onderwerp 'verzoening' nou juist betekent dat er vanuit het nemen van een persoonlijke verantwoordelijkheid iets

wordt gedaan, tot stand gebracht, afgesloten en geplaatst. Daarbij komt het er niet op aan wat anderen vinden, maar slechts wat ieder van ons persoonlijk doet. Ik zal het onderwerp benaderen vanuit een praktisch-theoretisch kader. De vraag was of ik iets wilde zeggen over de betekenis en plaats van het onderwerp 'verzoening' en de Logotherapie/ existentieel-analytische psychotherapie.

De methode die ik kort met u bespreek, gaat er van uit dat elk mens op elk gegeven moment in elke denkbare situatie voor een drietal vragen staat. Die vragen vormen het kenstuk, want zij zijn het hart van onze sprong voorwaarts de medemenselijkheid in.

Onze menselijke en dus onontkoombare medemenselijke mogelijkheid is, dat wij 'over' de dingen en onszelf kunnen denken, en dat wij 'boven' onszelf uit kunnen stijgen. En omdat we dat kunnen, komen er nu drie vragen die we niet kunnen vermijden.

1. Wat staat mij binnen de gegeven mogelijkheden nu te doen?
2. Hoe kan ik wat van mijn goede ervaringen/herinneringen nu gaan gebruiken om in de gegeven omstandigheden als mens te antwoorden?
3. Wie zou ik zijn als ik op dit moment af zou zien van mijn menselijke waardigheid.

Als je het van die kant bekijkt, liggen de zaken even eenvoudig als dringend. Mens-zijn kun je niet uitstellen, en om een mens te zijn hoef je maar weinig moeite te doen; mens-zijn kun je alleen realiseren als het boeket van de bloemen die je hier en nu hebt. Ik herinner mij de geboortedag van een zusje, ik was nog klein en had geen zakgeld. Toch maakte ik voor mijn moeder een boeket van de bloemen die ik langs de veldweg tegenkwam. Om het wat te doen lijken deed ik er herderstasje en velerlei ander onkruid bij. Ze was er blij mee die dag. Ik zelf ook.

Het aardige van deze kant is dus eigenlijk ook, dat de drie gestelde vragen zowel analyse als therapie zijn. Zo eenvoudig als het gedicht van Andreus aangeeft waar het werkelijk om gaat, zo eenvoudig betekenen de drie gestelde vragen de kwaliteit van je leven en je plaats tussen de mensen.

Wat Logotherapie je afleert is, dat je zou zijn wat je had. Of, en dat klinkt alleen gecompliceerd, dat je niet zou kunnen zijn omdat je iets niet hebt gehad. Wat Logotherapie eigenlijk zegt is, dat het leven de eisen stelt en dat wij mensen daarop moeten inspelen met onze daden, onze besluiten en onze positieve ervaringen.

Nu zijn er mensen die zeggen dat zij helemaal geen enkele positieve ervaring of herinnering hebben. Ik weet dat die mensen echt bestaan. En mijn antwoord is dan – want deze mensen zijn voor mij dan de gegeven omstandigheid en de gestelde vragen – dat het niet waar kan zijn. Ik ben namelijk zelf nogal aardig positief, en juist als iemand je zegt dat hij of zij nog nooit enige positieve ervaring of herinnering had, dan heeft de betreffende dus ofwel niet opgelet, ofwel de betreffende klagende is niet in staat om te oordelen, ofwel de klagende is niet bereid om iets te leren. Want voorafgaande aan de opmerking ben ik er in die ontmoeting die nou juist de betreffende de vragen stelde: was er ooit iemand die je een positieve ervaring hielp realiseren? Wanneer het antwoord dan 'nee' is, is er een probleem in focus. Niet opgelet is jammer. Niet bereid om iets te leren is zonde.

Niet in staat om te oordelen is zorgwekkend, want dat zou betekenen dat ik ofwel niet met een mens te doen had, ofwel met een ernstige patiënt. Die patiënt die niet kan oordelen, kan ik dus ook niet meer naar huis laten gaan, want om daar te komen moeten er heel veel boordelingen en keuzes gemaakt worden waarin het wel en wee van zowel de patiënt als dat van anderen aan de orde is op een niveau dat zowel vrijheid als verantwoordelijkheid eist. Met andere woorden, het leven stelt vragen, de situatie stelt eisen, ik de mens als innerlijk vrij en uiteindelijk beslissend wezen, is een verantwoordende zijnsvorm. Dat houdt in: er is een doel, er is een reden, er is een weg, er is tenslotte zin.

In het kader van verzoening, kom ik dan tot de volgende opmerkingen.

Er is een verschil tussen het zelfstandig naamwoord 'verzoening', zeg maar als abstract onderwerp, en tussen de werkwoordelijke, daadwerkelijke betrokkenheid die spreekt uit de zin 'ik verzoen mij met', of 'ik ben verzoend met' of ik heb mij destijds verzoend met...'.

Zou ik spreken over 'de' verzoening, dan was ik denkkelijk in de theologie met een heel specifieke situatie aan het werk, maar zeker niet in de psychotherapie. Overigens moet ik er op wijzen dat het zelfstandig naamwoord verzoening in het Latijn, re-conciliare, een situatie dekt, die u zichzelf en anderen gaarne zou besparen. Ik neem tenminste maar aan dat 'conciliare', het verkopen van een meisje niet uw werk zal zijn, en dat 'conciliare', het op een accoordje gooien met een tiran, ook uw stijl niet is.

Juist mede daarom scherp ik het beeld aan naar de werkwoordelijke betrokkenheid, naar de vrije en verantwoordelijke daad ten gunste van de toekomst van het mens-zijn zelf, ten gunste van de menselijke waarde en waardigheid. U begrijpt dan ook vanzelf dat en hoe ik elke poging verwerp om de tiran van slechte herinneringen en onzindelijke gevoelens te pacificeren. Het kan wel zijn dat ik zulke herinneringen en gevoelens heb, zelfs dat ik die gevoelens en herinneringen op instigatie van anderen of uit louter innerlijke onmacht voor kortere of langere perioden de boventoon heb laten voeren, het blijft echter zo dat wat ik heb ik niet kan zijn. En het gaat er nou juist

om dat ik een *echte* mens ben en niet om de vraag of ik een perfect gewensdroomd leven krijg. Het echte is iets dat me dat door niemand of door niets kan worden ontnomen. Een onaangename reis ligt immers achter je en is gerelativeerd zodra het reisdoel gehaald is. De moeizame bevalling weegt niet op tegen de gezonde baby en het nieuwe leven. Het vooruitzicht op je specifieke taak na de bevrijding maakt dat je de verantwoordelijkheid oppakt om je gevangenschap zo goed en zo kwaad mogelijk te overleven.

Nou lijkt het een groot verschil te zijn of je nou zelf de oorlog als oorlog hebt meegemaakt, of dat je bent opgevoed door mensen die de oorlog niet te boven kwamen. Overigens ken ik geen enkele levende ziel op deze aarde die niet het kind is van mensen die oorlog hebben meegemaakt. Toch is er hoop en moeten er ook eisen gesteld worden. De hoop gloort wanneer de innerlijke afschuw van oorlog het wint van de denkfout dat een ander iets moet oplossen wat alleen door de betrokkene zelf kan worden gedaan. Geen enkele analyse, geen enkele therapie, geen enkele therapeut of theorie kan het leven van een ander mens leven of overdoen. De gedachte dat er ooit een gedane zaak keert, ontkent het karakter van ons hele bestaan. Wij kunnen het verleden niet overdoen en we kunnen in het verleden niets veranderen.

Wij zijn wezens met een open toekomst die wij nog helemaal zullen kunnen vullen met de daden die er wel mogen zijn, zodat later, als deze toekomst ons eigen verleden is geworden, er met voldoening naar kan worden teruggezien, met trots aan gerefereerd, en met vreugde kan worden vastgesteld dat- en ook al was het er maar eentje – er anderen zijn gekomen die ondanks de menselijke geschiedenis, en dankzij ons beslissing aan een nieuw hoofdstuk in het menszijn hebben mogen beginnen.

U merkt het wel; verzoening is feitelijk steeds maar weer en uitsluitend iets **echt zelf doen**. De drie vragen stellen en er uitsluitend met de inzet van jezelf op antwoorden, is je verzoenen met het leven, met de ander, met vroeger, met hoe je bent geworden aan de plaats waar je gekomen bent. Je verzoent je immers met het bestaan vanuit het perspectief van de toekomst die je kent vanwege het verleden dat je verwerpt en verwerkt in moedige en verantwoordelijke deelname aan het opheffen van het eerste- en tweedehandse lijden en de zwakke kanten van de eigen karakterstructuur.

'De' verzoening als theologisch onderwerp is een zaak van historische dogmatiek. Wie daar nog aan twijfelt, leze het begin en het eind van het evangelie nog eens door. Het evangelie vertelt eigenlijk niet over verzoening, laat staan over de abstractie ervan met het lidwoord 'de' er voor. Aan het begin staat immers dat Jezus komt om zijn volk te redden uit handen van de satan die het Romeinse rijk hen heeft toebedacht in de gedaante en persoon van Pontius Pilatus, en aan het eind bevestigt de Eeuwige dat het volk gered is, doordat duidelijk is gemaakt hoe leven zit in het breken van een brood, het omzien naar weduwen en wezen in hun verdrukking.

Nou zal er wel weer een theoloog bij zitten die zegt: En de verzoening bij Paulus dan?', waarop ik verwijs naar de 2<sup>e</sup> brief aan de Korinthiers, waar Paulus schrijft: Maar wij hebben deze schat in aarden vaten...het gaat ook daar om wat je echt zelf doet in vrij en verantwoordelijk antwoordend doen. Wij zijn sterfelijk, beste mensen, en sterven zullen we dan ook. De sterfelijkheid echter doet niets af aan de schat die we bewaren en doorgeven. Die schat is inder-daad zelf zijn wat de toekomst vraagt van het individueel persoonlijke mens-zijn.

Ik hoop dat u mij vergeeft dat ik niet ook nog andere wereldgodsdiensten of eerder niet nog bijv. Freud en Fromm, Jung en Adler of nog weer andere coryfeeën heb geciteerd, maar ik zou het vooral bij praktische theorie, bij uitvoerbare daden houden. Bij het exclusieve 'do-it-yourself-to-be-human'- pakket.

Omdat we steeds weer zijn gehouden om bij de les te blijven.

Om de toekomst anders te laten zijn dan het verleden en het heden.

Om met Andreus de mensen te zijn die mens-zijn met hart en ziel met woord en leven.

Daarom verwijs ik nog even terug naar het gedicht van Hans Andreus dat het boeket maakte van de bloemen die de dichter op dat moment had...

*Beginnen te geloven,*

*dat er een leven op aarde mogelijk is,*

*(...)*

*Met mensen die leven onder de daken van hun gedachten*

*en in de landschappen van hun gevoelens*

*en die de ruimte verwachten. Mensen.*

Ik dank u voor uw aandacht

## **BOUNCING BACK: BUILDING YOUR RESILIENCE IN DIFFICULT TIMES**

*When your members rely on you, and the public relies on your organization's members to help carry them through challenging times, developing resilience from the top down is key.*

*By Russ Newman*

It has been a year since the terrorist attacks, but uncertainty appears more and more to be a way of life. Whether faced with a job loss, financial concerns, a serious illness, the death of a loved one, or other traumatic events, how we respond to these experiences can enable us to more effectively manage such events.

What enables a person or an organization to deal with hardship? It involves resilience, the ability to bounce back from difficult experiences. Resilience is the process of adapting well in the face of adversity, trauma, tragedy, or other significant sources of stress.

### **Resilience in the Workplace**

For today's association leaders, carrying an organization through difficult times can be challenging. You may find yourself juggling the responsibilities of providing relief and resources for your organization, your members, and even the public that relies on your organization's members.

Providing a source of strength for those reached and affected by your organization is essential. As your staff and members turn to you for guidance, find ways to build resilience within your own organization.

"Businesses and associations faced with reorganization and marketplace pressures need a workforce capable of turning adversity into opportunity if they are to thrive," says Salvatore Maddi, founder of the Hardiness Institute. "Today's managers have the added challenge of finding innovative ways to motivate and grow their employees in the face of seemingly adverse workplace changes."

An important fact to remember is that resilience can be learned. Developing resilience is a personal journey. It is an ongoing process that requires time and effort, one that engages people in a variety of strategies that can include making connections, remaining active rather than passive, pursuing daily and long-term goals, and maintaining a healthy outlook of your situation.

After a traumatic or life-altering event, certain adaptive questions might surface:

- "This has changed my life, but I'm not yet sure just how. What am I supposed to learn from this?"
- "How do I grow beyond this?"
- "How do I find meaning in my life after an experience like this?"

While these questions may take time to answer, being open to personal exploration can help enable a person to triumph over hardship.

In the words of Victor Frankl in his book *Man's Search For Meaning*, "Even the helpless victim of a hopeless situation, facing a fate he cannot change, may rise above himself, may grow beyond himself, and, by doing so, change himself. He may turn personal tragedy into triumph and turn his predicament into human achievement."

How open are people to resilience? Now, more than ever, people seem open to reexamining their lives and finding new ways to cope. In the fall of 2001, during the months after the terrorist attacks, the American Psychological Association (APA) conducted a series of focus groups across the country to find out what issues should be addressed as part of APA's ongoing public education campaign, "Talk To Someone Who Can Help." While participants talked about the emotional impact of the attacks, they also acknowledged that uncertainty is now a way of life, and being resilient was the only way to safeguard well being.

The topic of self-discovery also emerged in these focus groups, and participants were far more open to the idea of growing and learning about themselves than before the terrorist attacks. It appears that a window to self-discovery opened as a result of 9/11.

However, for the many Americans who are trying to look beyond setbacks in their lives and move on, that process may not be as automatic or as easy as one would want. It is here that organizations can be instrumental in helping both their members and communities nationwide move forward.

## **10 Ways to Build Resilience**

You may want to share the following information with your staff and members to help them build resilience. Some or many of the strategies that follow may be appropriate for them to consider in developing their own personal strategy.

1. **Make connections.** Good relationships with close family members, friends, or others are important. Accepting help and support from those who care about you and will listen to you strengthens resilience. Some people find that being active in civic groups, faith-based organizations, or other local groups provides social support and can help with reclaiming hope. Assisting others in their time of need also can benefit the helper.
2. **Avoid seeing crises as insurmountable problems.** You can't change the fact that highly stressful events happen, but you can change how you interpret and respond to these events. Try looking beyond the present to ways that future circumstances may be a little better. Note any subtle ways in which you might already feel somewhat better as you deal with difficult situations.
3. **Accept that change is a part of living.** Certain goals may no longer be attainable as a result of adverse situations. Accepting circumstances that cannot be changed can help you focus on circumstances you can alter.
4. **Move toward your goals.** Develop some realistic goals. Do something regularly — even if it seems like a small accomplishment — that enables you to move toward your desired effects. Instead of focusing on tasks that seem unachievable, ask yourself, "What's one thing I know I can accomplish today that helps me move in the direction I want to go?"
5. **Take decisive actions.** Act on adverse situations as much as you can. Take decisive actions rather than detaching completely from problems and stresses and wishing they would just go away.
6. **Look for opportunities for self-discovery.** People often learn something about themselves and may find that they have grown in some respect as a result of their struggle with loss. Many people who have experienced tragedies and hardship have reported better relationships, a greater sense of strength even while feeling vulnerable, an increased sense of self-worth, a more developed spirituality, and a heightened appreciation for their lives.
7. **Nurture a positive view of yourself.** Developing confidence in your ability to solve problems and trusting your instincts helps build resilience.
8. **Keep things in perspective.** Even when facing very painful events, try to consider the stressful situation in a broader context and keep a long-term perspective. Don't blow the event out of proportion.
9. **Maintain a hopeful outlook.** An optimistic outlook enables you to expect that good things will happen in your life. Try visualizing what you want rather than worrying about what you fear.
10. **Take care of yourself.** Pay attention to your own needs and feelings. Engage in activities that you enjoy and find relaxing. Exercise regularly. Taking care of yourself helps keep your mind and body primed to deal with situations that require resilience.

Additional ways of strengthening resilience may be helpful, too. For example, some people write in journals about their deepest thoughts and feelings related to trauma or other stressful events in their life. Meditation and spiritual practices help others build connections and restore hope. The key is to identify ways that are likely to work well for you as part of your own personal strategy for fostering resilience.

## **Growth Beyond Trauma**

Beyond building resilience, people can experience positive transformations in their life as a result of their struggle with trauma or major adversity. Such posttraumatic growth occurs along with the setbacks that may happen as someone adapts to a highly stressful situation, explain Richard Tedeschi and Lawrence Calhoun, authors of *Posttraumatic Growth: Positive Changes in the Aftermath of Crisis*.

"Posttraumatic growth goes beyond resilience and involves not only the ability to bounce back but also to grow a little further," they say. "The first suggestion for the survivor of trauma is that growth is more likely if one can learn to accept and endure the immediate consequences of the challenging event. Challenged persons also need to

recognize that a transformative experience is not something that can be forced. Rather, people must put themselves in the position to learn not merely intellectually but experientially."

Posttraumatic growth has been found in people of all ages. It can occur within the person, in relationships with others, and in a person's view of the world. It may be exhibited through a greater sense of inner strength — even while feeling vulnerable, forming new relationships, improving existing ones, seeing new possibilities in new ways, developing spiritually, and appreciating the value of life with greater awareness.

Tedeschi and Calhoun provide the following tips for fostering growth.

- Notice any greater sense of compassion or understanding that you may be developing for people who have gone through the kind of experiences you have. Try talking about your experiences with a good listener or fellow sufferer.
- Step back and consider if there are dreams or possibilities now open to you that had not seemed possible before your crisis. Maybe you'll be ready to try them out sometime soon.
- Think of yourself as someone who has found a way to survive the crisis. What abilities and insights might you bring to a future difficulty? What wisdom about this might you be able to share with others?
- Even if you have spiritual concerns or doubts you haven't had before, this challenge may be evidence of a deeper exploration of this realm of your life. Continue to question, wonder, and talk with others who are open to such discussions.
- Even if your crisis has left you with regrets or resentments, notice signs that you value life and do not want it to be spoiled or wasted.

No prescribed timeline exists for the achievement of greater resilience. Everyone's process is different; indeed, resilience is not generated by an event or single turning point. But by taking an open, proactive approach to the need for better bounce-back, you — and your organization — can learn resilience gradually and consciously.

Russ Newman, Ph.D., J.D., is executive director for professional practice, American Psychological Association.

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.

**Book:**

'Metaphoria, Metaphor and Guided Metaphor for Psychotherapy and Healing', by **Rubin Battina**, Crown House Publishing, Camarthen, 2002.

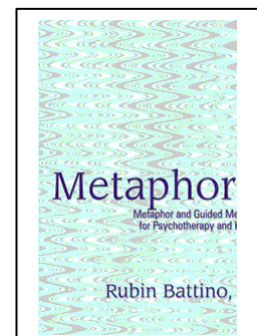
A thorough piece of work, offering a broad perspective of intervention possibilities that are directed by 'knowing what you are doing if addressing a client in therapy'. The line throughout the book, keeping the awareness of man's individual uniqueness, is a fine tune, making sure that mechanistic application is not going to happen. For students in communication it is a very helpful and powerful guide'

**Reviewed by:**

Prof. Dr. W. Maas

**Links:**

*Crown House Publishers*  
<http://www.crownhouse.co.uk/>



# "Zeit und Zeiten" - Das Verhältnis des Menschen zur Zeit

## (Ein Streifzug)

### Wolfgang Gräßler

Die Zeit als abstrakte Größe des Raum - Zeit - Kontinuums erhält konkreten Sinn durch die menschliche Existenz. Erst der Mensch steht in erlebter und gelebter Zeit, und so steht er auch mit seinem Schicksal "zwischen den Zeiten" (Heyer).

Das Schicksal allerdings ist kein leerer Begriff, wenn wir es unserem persönlichen Auftrag gemäß bewältigen. Der Zeitgeist wiederum verkörpert das Zusammenspiel, das Miteinander und Gegeneinander gesamtgesellschaftlicher Bewegungen und Strömungen in einem jeweils epochalgeschichtlichen Ablauf. Jedes Leben hat seine Zeit, jede Krankheit ihre Zeitdynamik, jedes gesamtgesellschaftliche Verhalten mit seinen existentiellen Fragen und Antworten, seinem Bewähren und Versagen, Sinn und Widersinn spiegelt den jeweiligen Zeitgeist wider.

1. Im Unterschied zum "Nebeneinander" des Raumes bezeichnet die Zeit das "Nacheinander" in nicht umkehrbarer Richtung. Als gerade Linie verläuft sie aus der Unendlichkeit der Vergangenheit nach vorwärts in die Zukunft. In dieser "objektiven Zeit" hat jedes Wirkliche seine Stelle, damit auch jedes innere, seelische Geschehen. Die messbare Zeit wird aber nicht an sich selbst gemessen. Eine gleichmäßige Fortbewegung von Körpern wird in gleiche Abschnitte zerlegt, und die gegliederte räumliche Bewegung ermöglicht dann die Zerlegung in Zeitabschnitte. So ist auch der Gang der Uhr nach der Bewegung der Gestirne als großer Weltenuhr geregelt. Die Wissenschaft von der berechenbaren Natur, also die exakte Naturwissenschaft wird durch die Zeitmessung ermöglicht.

Jedoch auch die messbare Zeit ist relativiert. Die allgemeine Relativitätstheorie hat in verschieden bewegte Systeme verschiedene Raum - Zeit - Maßstäbe eingeführt. Je nach dem in einem Raum - Zeit - Bereich herrschenden Schwerefeld gelten dort veränderliche Maßstäbe für Längen und Dauern. Fassen wir Raum und Zeit zu einer Ganzheit zusammen, lässt sich der physikalischen Wirklichkeit ein "gekrümmter" Raum von vier Dimensionen zuordnen. So entsteht ein nicht anschauliches Gebilde mit veränderlichen Maßwerten.

Schon Kant hat gesagt, dass der objektiven Zeit in Wahrheit nicht objektive Realität zukommt. Sie sei eine im menschlichen Subjekt liegende "reine Form der Anschau- Kant bezeichnet sie sogar als Form der inneren Anschauung, eines inneren Sinnes. Damit weist er auf eine weitere Wurzel des Zeitbegriffs hin, nämlich auf das Zeiterleben.

2. Bereits in den Bekenntnissen Augustins spielt das Zeiterleben eine Rolle. Das Erleben passiert nicht die Punkte einer Zeitreihe wie eine Linie. Es ist nicht in einem „Jetztzeitpunkt“ eingeschlossen. Sondern es handelt sich um ein überschauendes und zusammenfassendes Bewusstsein von einer gewissen Dauer. Im Rahmen der "Erlebniszeit" findet alles sinnerfüllte Erleben im Kleinen wie in der Geschichte, die Erinnerung und die Vorwegnahme statt. Bleiben wir noch etwas bei der "Erlebten Zeit". Bei Jaspers ist das schön herausgearbeitet. Im Rauschzustand kann man die Zeit überstürzt oder verlangsamt erleben, bis hin zum Verlust des Zeitbewusstseins. Der Depressive hat oft das Gefühl, als wolle die Zeit nicht vorangehen. Der Schizophrene erlebt den Zeitstillstand, das Schrumpfen der Vergangenheit oder es fehlt überhaupt das Bewusstsein vom Abfließen der Zeit. Jeder Psychiater und Psychologe hat solche Fälle gesehen. Ein depressiver Kranker hat mir berichtet: "Ich kann nichts mehr voraussehen, als wenn es keine Zukunft mehr gäbe. Ich meine immer, es hört jetzt alles auf und morgen ist überhaupt nichts mehr." Ein anderer Kranker: "Die Zukunft kommt nicht. Ich bin wie eine Maschine, die auf der Stelle steht und arbeitet. Mein Denken steht still, als ob es keine Zeit gäbe. Ich war wie abgeschnitten von meiner Vergangenheit." Das alles sind pathologische Erlebnisse von Zeitstillstand, Ineinanderfließen der Zeiten oder Zeitzusammenbruch. Aber auch jeder Gesunde erlebt seine Zeit. Er steht in einem Umfeld, und dieses lebt in diesem Raum, in dieser Zeit. Er reflektiert über sein Verhältnis zu den näheren und ferneren Mitmenschen, über seinen Standpunkt, über seine Welt. Diese Reflexionen spiegeln sich in seinem Zeiterlebnis wider. Wenn ich sage: "Ich erlebe diese Zeit", dann meine ich eigentlich: "Wie erlebe ich die Geschehnisse dieser Zeit?" Ich meine also das Erlebnis eines Konglomerats von Phänomenen, die meinem Bewusstsein, meinem Verständnis und meinem Handeln in dieser Zeit, dieser Zeitspanne hier und jetzt zugänglich sind. Und wenn in der Gruppentherapie, bei Übungen von Selbsterkenntnis und Selbstfindung ein Teilnehmer zu mir sagt: "Ich erlebe sie so", dann meint er: "Ich erlebe ihr Wesen, mein Verhältnis zu ihnen so, wie es sich mir bis hierher und jetzt darstellt, zu dieser Zeit darstellt."

3. Was nun ist die gelebte Zeit? Einfach gesagt, wäre es die Zeit meines Lebens von der Geburt bis zur Gegenwart, bis hier und jetzt, und die noch zu lebende von heute bis zum Tod. Das Zentrum der gelebten Zeit liegt in meiner Gegenwart, wird aber von Vergangenheit und Zukunft umklammert.

Ich habe eben halb unbewusst, von Umklammerung gesprochen. Damit habe ich aber, halb bewusst, die Zeit als gerade Linie ein Stück verlassen und mich dem Gestaltkreisdenken von Weizsäckers angenähert. Die Folge der Gestalten ordnet sich nicht nur im zeitlichen Nacheinander, sondern auch in der Folge von Erkenntnissen und Taten, von Lebensstufen und Geschlechterfolgen als Wiederkunft. Die Lebensordnung gleicht dabei weniger einer Geraden, als dem Kreis, nämlich als Rückkehr in sich selbst. Zeugung, Geburt, Wachstum, Reife, Alter, Tod sind in der ewigen Symbolik der Verknüpfung und der Wiederkunft verbunden. Die Gestalten folgen einander



aber "die Gestalt aller Gestalten ist Selbstbegegnung in ewiger Heimkehr zum Ursprung" (von Weizsäcker). In jeder Lebenserscheinung erscheint auch die Darstellung des Lebenskreises, "ein Gestammel um das Sein". So weit, so gut. Auch bei Jaspers wird die gelebte Zeit benannt, bei von Gebattel mit dem Begriff der "Werdenshemmung" erörtert, aber bereits wieder von Jaspers kritisiert. Es liegt nicht in meinem Vermögen, diese Kritiken wieder neuer Kritik zu unterziehen.

Aber an einen Begriff will ich mich noch heranwagen. Es ist der Begriff der "ungelebten Zeit".

Das gelebte Leben also ist meine innere und äußere Lebensgeschichte. Die Äußere: das sind die Fakten die mir begegnen, und die Ereignisse die auf mich einwirken. Die Innere: das ist der innere Zusammenhang der Erlebnisinhalte der geistigen Person, sehr wandelbar. Äußere und innere Lebensgeschichte sind verflochten, aber in der inneren spielt sich die eigentliche Sinnfindung ab. Kausalgesetze gelten hier kaum, es geht immer um geschichtliches. Ein Mensch muss nie so werden. Er kann so werden. Wir können hier mehr verstehen, weniger erkennen. Die Natur erklären wir zwar, aber die Seele können wir nur verstehen. Nach Bollnow's Beschäftigung mit Rilke ist "ungelebtes Leben" das, was nicht verwirklicht werden konnte. Aber auch das ist eine Folge von Entscheidungen. Es ist entstanden oder entsteht durch Verzichten und Unterlassen, durch Verwerfen von Möglichkeiten oder durch Versäumen, also auch Versäumen von Entscheidungen. Letzten Endes ist Versäumnis auch eine Entscheidung, aber im negativen Sinn: Ich habe mich entschieden mich nicht zu entscheiden, aus Bequemlichkeit, oder Hemmung, oder Denkfaulheit, oder Passivität, oder neurotischer Störung, aus Egoismus oder was auch immer. Eine solche Pseudoentscheidung ist aber keine echte Entscheidung, da sie Handlung und Einstellung verneint und die Sinnfindung behindert.

*"Inzwischen dürfte klar geworden sein, dass nur eine Psychotherapie, die es wagt, über Psychodynamik und Verhaltensforschung hinauszugehen und in die Dimension der spezifisch humanen Phänomene einzusteigen, mit einem Wort, dass nur eine rehumanisierte Psychotherapie instande sein wird, die Zeichen der Zeit zu verstehen und den Nöten der Zeit sich zu stellen. "*

FRANKI

Nach Bollnow finden sich bei Rilke Hinweise auf das Versäumte. Das Versäumte ist bei ihm das eigentlich Wirkliche, es sind die immer schon gewesenen, aber unbewältigten Aufgaben. Der Mensch hat sein ungelebtes Leben versäumt und soll es jetzt nachholen.

Damit kann man den Künstler überzeugen, den Wissenschaftler weniger. Hier will ich bescheidene Kritik ansetzen. "Ungelebtes Leben" ist eine *Contradictio in adjecto*, ein Widerspruch in sich selbst. Es gibt keine nicht heiße Hitze, keine nicht kalte Kälte, keine nicht helle Helligkeit, keine nicht dunkle Finsternis. Und so wie es kein nicht gestorbenes Sterben und keinen untoten Tod gibt, so gibt es auch kein ungelebtes Leben. Widersprüche in sich selbst fallen in sich zusammen. Sie sind leer. Leben aber hat Inhalt.

Hier kommen wir zu Frankl Die menschliche Existenz findet durch ihre Essenz Inhalt, Sinn und Ziel. Existenz hat immer Inhalt, sie lebt in Paradoxalitäten, in Spannung, aber sie ist kein Widerspruch in sich selbst, sie hebt sich nicht selbst auf, sie ist nicht leer. "Lebe so als ob du zum zweiten Mal lebtest und das erste Mal alles so falsch gemacht hättest wie du es zu tun im Begriffe bist" (Frankl). Hier habe ich die Möglichkeiten der Fehler der Vergangenheit erkannt und positiv in die Zukunft umgesetzt. Aus den Fehlern und Versäumnissen lernen wir und eröffnen wir uns neue bessere Möglichkeiten. Das Fakultative steht bei Frankl unter dem Vorzeichen des Positiven: der schöpferischen Werte, Erlebnis- und Einstellungswerte. Ein versäumtes, "ungelebtes" Leben aber, das jetzt nachgeholt werden soll, ist erstens der besagte Widerspruch in sich. Zweitens hat es in seinem Forderungscharakter einen negativen Akzent: Wir wissen nie genau, was wir eigentlich versäumt haben. Wir können es nur ahnen oder erträumen und auch doch wieder irren. In der Existenz kann es nicht um das einfache Nachholen von Versäumnissen gehen, sondern um ein Neuintendieren besserer Möglichkeiten, neuer Einstellungen, aus möglichen Fehlentscheidungen erkannt und verinnerlicht.

4. Und weiter Frankl.

Wir sprechen vom "Fluss der Zeit". Ein Fluss gräbt sich ein Bett, und das bedeutet Erosion. So redet man auch vom "nagenden Zahn der Zeit". Aber der strömende Fluss erodiert und zerstört nicht nur, er häuft auch an. In der Vergangenheit reichert sich Geschehenes und Geschaffenes an, hier wird es sedimentiert und aufbewahrt. "Die Zeit verfließt aber das Geschehen gerinnt zur Geschichte. Nichts Geschehenes lässt sich ungeschehen machen - nichts Geschaffenes lässt sich aus der Welt schaffen. In der Vergangenheit ist nichts unwiederbringlich verloren: "Im vergangenen ist alles unverlierbar geborgen" (Frankl).

Wir wirken also in die Vergangenheit: Die schöpferischen Werte retten unser Inneres in die äußere Wirklichkeit, die Erlebniswerte die äußere Wirklichkeit in unser Inneres. Wir haben allen Grund, der Vergangenheit Ehrfurcht zu bezeugen. Denn wir sind vor der unentrinnbaren Vergangenheit für die entscheidbare Zukunft verantwortlich. So kennen wir Furcht wie Trost. Wir können uns in Zukunftsangst vor der Zukunft fürchten. Aber das in der Vergangenheit Geborgene tröstet uns - und daraus erwächst neue Zukunftshoffnung.

Noch etwas zur Zeitgestalt bei Frankl.

Die Umwelt einer Tiergattung wandelt sich nicht von Generation zu Generation. Sie bleibt starr. Und so bleibt die Gattungsseele des Tierischen ebenfalls starr. Jedes Individuum seiner Gattung reagiert aus identischen Instinkten in gleichen Situationen gleichartig, ebenso jede Generation. Der Ameisenstaat kennt weder Geschichte noch

individuellen Eigenwert. Doch der Mensch ist individuelles Wesen und gleichzeitig durch und durch geschichtlich. Er existiert in seiner Welt einzigartig und einmalig. Der Mensch ist nicht, sondern er wird, in seiner Geschichtlichkeit. Am Lebensende wird er "ganz", und seine Welt vollendet (nach Frankl). Es handelt sich also um eine ganzheitliche Zeitgestalt. Jeder Augenblick bezieht sich auf Vergangenheit und Zukunft. Im Tod rundet sich das Leben zum geschlossenen Ganzen ab. So kommt auch Frankl Weizsäcker wieder nahe. Das Leben eines Menschen führt im Tod wie eine Kreislinie in sich zurück. Die "Lötstelle" für dieses Ganze repräsentiert das Unbewusste: Aus ihm erwacht der Mensch zum Leben und in dieses Unbewusste entschläft er in den Tod. Und jetzt bringe ich den Sinn geometrischer Axiome wieder unter ein Dach: die Zeit selbst in ein Pfeil, aber die Zeitgestalt des menschlichen Lebens ein Kreis. In Sinn und Sein des Menschendaseins sind die Paradoxalitäten von Raum, Zeit, Leben und Mensch komplementär.

5. "Alles hat seine Zeit - geboren werden und sterben, pflanzen und ausrotten, töten und heilen, weinen und lachen, schweigen und reden, Streit und Friede" (Prediger). Es ist eine Tatsache, dass alle Dinge und unser Handeln ihre Zeit haben. Aber alles hat seine begrenzte Zeit durch ein ewiges Gesetz jenseits der Zeit. Dieser Sinn bleibt ein Geheimnis. Weshalb den einen die oder jene Krankheit befällt, den anderen nicht, weshalb sie bei dem einen so lange, bei dem anderen so kurz, bei dem einen so leicht, bei dem anderen so schwer ausfällt, wissen wir nicht. Wir können zwar Prävalenzen, Genotypen und Phänotypen versuchen zu erkennen oder zu ermitteln, mit Ätiologien und Nosologien mehr oder weniger erfolgreich arbeiten, wir können Klassifizierungen aufstellen, aus verschiedensten Blickwinkeln, wir erleben Psychosen in Rythmik oder aperiodisch, sehen die Phänomenologien der Krankheiten in Lebensläufen, in Querschnitten und im Längsschnitt.

Daraus entwickeln wir neue Chancen und Gewinne für Therapiestrategien und versuchen den Sinn des Fortschritts zu beantworten oder zu hinterfragen. Das alles hat Sinn. Aber den Sinn des Gesetzes der Vergänglichkeit können wir nicht erfassen. Das ist eigentlich keine Resignation, sondern Trost. Ich kenne einen endogenen Depressiven, der mir immer wieder sagt in der Zeit der Gesundheit, aber auch in der Phase der Depression: "Ich weiß, dass alles seine Zeit hat.". Das kommt aus der Tiefe der Schwermut gequält heraus. Aber obwohl er das unter dem Druck der Krankheit buchstäblich herauspresst - er will das sprechen. Obwohl die Depression den Sinn des Lebens zu unterdrücken scheint - diesen Satz zu sprechen, ist ihm ein Trost. Er empfindet in der Tiefenphase alles oder vieles sinnlos - aber er weiß, dass auch dieses Sinnlosigkeitsgefühl seine Zeit hat. Er weiß nicht wie lange, das ist die Qual. Aber er hat immer wieder erfahren, dass die Qual vergeht. Die Erkenntnis der Zeitgestalt seines Lebens und seiner Krankheit bringt ihm bei aller Belastung die Hoffnung.

So wie also alles seine Zeit hat, sind wir auch aufgefordert, die rechte Zeit zu erkennen, zumindest uns darum zu bemühen. "Wer zu spät kommt, den bestraft das Leben" - hat mal einer gesagt. Das ist insofern wahr, wenn ich blind durch das Leben tappe und keinerlei Anstrengungen unternahme, die Zeichen der Zeit, im allgemeinen sowie im persönlichen Leben im Verhältnis zu erkennen und positiv zu bewältigen. Die rechte Stunde zu erkennen, das ist ein Anruf und Aufruf. Aber trotzdem muss ich wissen: es gibt Grenzen unserer Planung und Zeiterkenntnis. Die Uhr weist auf meine Aufgaben hin, aber auch auf meine Versäumnisse. Die Bewegung des Uhrzeigers versinnbildlicht den Augenblick und die Ewigkeit. Und so haben Aktivität und Planung ihre Aufgabe, aber auch ihre Grenze. "Alles ist wichtig" - hat der Prediger gesagt. Die Nichtigkeit der menschlichen Existenz ist gerade von Dichtern des Existentialismus eindrucksvoll beschrieben worden. Aber im "Willen zum Sinn" wird die Nichtigkeit aufgehoben. Obwohl wir um unsere begrenzte Zeit wissen, sagen wir: "dennoch und trotzdem"! Wir sind aufgerufen zu rechtem Handeln zu rechter Zeit, trotz der Möglichkeit unseres Scheiterns. Auch die Phasen der Depression, auch die Schwere der Krankheit, auch die Unausweichlichkeiten von Leid und Sterben müssen haben verborgenen Sinn. Das ist bei Frankl immer wieder vollendet erläutert. In der Vergangenheit ist alles unwiderruflich geborgen. Der Pessimismus ist überwunden, wenn wir erkennen, dass die Ewigkeit in die Zeit hineinruft. Nach Tillich sind wir ein Gefäß für das, was ewig ist. Das ist die ewige Realität der Hoffnung, und daraus können unsere Kranken und vermeintlich Kranken am meisten schöpfen, für die einen als Trost, für die anderen als Aufruf.

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# Logotherapy, where do we stand?

Looking at the question, several aspects come to our minds. One of the aspects is clearly referring to the answer to the question 'who are we as Logotherapy professionals?'. Since Logotherapy is integrative psychotherapy, the answer cannot be detached from answering 'who am I?'. Our professional identity is closely connected to our personal identity. This might sound new to some of our readers, however, it is not. During Personal Psychotherapy Experience as well as during Supervision, both our personal and our professional identity have been carefully scrutinised. That is: during personal psychotherapy experience we all went through this process of sorting out what kind of psychological and social issues appear to be in the way of our very unconditional being with the other, with others, and with ourselves. In training we not just studied the metaclinical lectures, but we thoroughly went through, balancing our own perception of being and world with the critical questions asked in relation to a principally open, non judgemental, Socratic and humane courage in relating. Then, we have studied and experienced what values truly represent in people's lives, as well as in our own life. Options to act, supports for the required attitude in a life where life itself is asking the questions and we are the ones who have to answer. Our response –ability, the integration of the best possible person who we can be, in any given situation and condition, has been subject to practice. Once we went into supervision, our experiences with clients as well as the issues that touched us more or less personally, were subject of exploration. We learned – by experience and by extra study – how to deal with subjects obviously referring to personal issues and still to overcome problems. Whatever we undertook, throughout the whole training and in all our readings and studies, one thing was crystal clear: we were expected and required to be the bearers of a re-humanising vision and practice of being human.

This is what bothered us, when Existential Analysis and Logotherapy were dealt with by people who only parroted what others stated before them, without getting to the sources and without looking at the clinical evidence. Not just the method, but its professionals and clients alike, were served off, dished – by both arrogance and stupidity. It is why we have committed ourselves to not give up when we were looking for and realising new possibilities to show that Frankl's work is one of the best possible ways of working with people in distress and suffering. It is why we took the insults and allegations of monopolies protected by governments. At the same time, we have to conclude that this position is not at all our choice, however, the development of Existential Analysis and Logotherapy, in terms of science and profession, is our responsibility. The cornered position that we found ourselves in, has indeed dented who we are. We have found great people, courageous representatives, as well as people who act more or less like Tolkien's Smeagol.

Neither Existential Analysis nor Logotherapy can be 'owned' – it is the opposite: What we have been enabled to do is what we owe. We owe it to our founding father, we owe it to our clients, we owe it to ourselves. It is our obvious duty to heal ourselves from the wounds we find ourselves inflicted with. Scars remind us that we have been in and survived grave situations. We are at the brink of a new time. New developments, new questions, new tasks are waiting for us.

One of the tasks is to organise and execute Training Accreditation. For this, EALEA has voted in Dublin in 1999 that the European Training Standard for Existential Analysis and Logotherapy would need to be closely related to the already state recognised Training Program in Austria. Since this is normative, local national differences will occur and be accredited. EALEA has taken into account that Existential Analysis and Logotherapy are not within the range of state recognised training options in a lot of European nations. This however is not at all a reason for ignoring a recognised standard. EALEA has also recognised that different European countries have differences in culture, differences in what is required in terms of Basic Training (Propedeuticum). This development has been picked up in a pro-active attitude, with a gracious timeslot for all who want to participate to upgrade, and reach the standard. This Bulletin has been a information channel for many people all over the world, and certainly throughout Europe, to find information, to link up and to actively participate. Still there are Institutes not participating. As is known to most of us, there are split ups because of personal differences between people who do not read the signs of time or who misinterpret the developments within the ongoing professionalisation of both Psychotherapy and Psychology. These situations are more wounding than scarring, as we all are aware of. New developments have been presented with an open invitation to participate on an equal basis. No one has been excluded or skipped. Have you been visiting [www.ealea.org](http://www.ealea.org)? Have you been in the meetings EALEA organised throughout the past years? If you have, you bear witness to its openness and readiness to facilitate and help wherever needed.

Just the other day, exciting news reached us. Existential Analysis and Logotherapy have been incorporated in a university schedule with recognised academic degrees.

Institutes within the EALEA network have been invited to participate in this project. The academic background and the degree will definitely contribute to the momentum of change within the healthcare professions throughout Europe. It brings us back to where we started: who are we, where do we stand, what do we stand for? If you are reading the Bulletin, and thinking about starting training in Existential Analysis and Logotherapy within a country that still supports a monopoly for Psychotherapy, you might feel your courage and mind boggle with the questions to what use it would be to undertake the studies. At the same time, you might also overlook the possibilities to get organised and stand up against such falsifications. It is possible to get the walls down, just watch others do it and learn. It is of no consequence that most of us do not get any insurance reimbursements for our work. Helping as

good as you can as much as you are able to, is enough to crack the granite of an already crumbling system. But not being there when it counts, betting another card, might just leave all of your and our efforts out of the new era in which European and academic standards will set the agenda. If you are not yet a Member of EALEA, subscribe today! If there is still no training in your country, contact us, and we will refer you to possibilities that will indeed offer you a perspective worthwhile working in.

Only a united Existential Analysis and Logotherapy will be able to reach what Frankl set out to do: to change the world of Psychotherapy in favour of the rehumanisation of human being. To accept co-responsibility for the quality of our communities and to reject the collective neurotic attitudes that procure desperation, strife and war between people who are different, unique and definitely response-able for the humane future of mankind. To pick up the probably for some time not paid work, left behind by those who felt they had no choice because of economy, the work with youth in despair, violence and drugs. The same goes for working with the jobless, homeless, and with those who suffer most due to their bio-psycho-social complex problems. It also means to stand in for peace and humanity – a vocation for some, a reality to those who are able to answer the question where Logotherapy stands, and what we stand for ourselves.

I feel that I may speak for all of us wishing you happy holidays, and a courageous perspective for the new year, expecting sound decisions and hoping to see you soon.

Prof. Dr. Willem J. Maas

### *De Tolerantietest - Discussie over fatsoen, normen en waarden op scherp gezet*

Hoewel het hier uitdrukkelijk niet gaat om een psychologische of een wetenschappelijk gevalideerde test willen wij u toch graag kennis laten maken met de tolerantietest van de Stichting Vredeseducatie. Alle informatie, inclusief een deel van de vragen kunt u vinden via de website van de Stichting Vredeseducatie [www.vredeseducatie.nl](http://www.vredeseducatie.nl). De digitale versie is vooral erg aardig. Wel blijkt dat 'eerlijk' antwoord geven veel boeiender resultaten oplevert, dan politiek correct. De 'gewenste' antwoorden van de makers zijn behoorlijk voorspelbaar, maar daarover meer.



Spreekkoren in het stadion, strenge grenscontroles, een winkelier die maar één asielzoeker tegelijk in zijn winkel wil hebben, vrijheid van meningsuiting van een imam, racistische moppen en inburgeringscursussen voor nieuwe Nederlanders. Deze thema's staan centraal in de Tolerantietest, die de discussie over de grenzen van tolerantie wil stimuleren. Het spel kan op twee niveau's gespeeld worden: scholieren van 12-14 jaar en jongeren en volwassenen vanaf 15 jaar. De deelnemers verdiepen zich in maatschappelijke dilemma's, maken een keuze uit drie mogelijke oplossingen en ontvangen commentaar op hun score. Een uitdagend middel voor onderwijs, jeugdwerk en voor mensen die willen nadenken over tolerantie. De tolerantietest bestaat uit een CD-rom en een brochure. Daardoor is het mogelijk om zowel individueel als met een groep te werken.

*Achtergronden:* Soms hoor je iemand zeggen: 'Ik ben een tolerant mens'. Maar eigenlijk weet je dan nog niets van die persoon. Of je hoort iemand zeggen: 'We moeten toleranter worden'. Ook dat zegt niets. Want tolerantie in z'n algemeenheid bestaat niet. Het is een leeg begrip. Tolerantie kan alleen in een bepaalde context worden gezien. Het gaat in alle gevallen om de vraag: tolerant ten opzichte van wie of wat?

*Het hangt er maar van af:* We kunnen heel tolerant zijn ten opzichte van vreemdelingen maar aan de andere kant kunnen we ten opzichte van criminelen voor een beleid van strenge straffen zijn. Mensen kunnen heel tolerant zijn ten opzichte van SGP aanhangers, die geen vrouwen als volwaardig lid van de partij verdragen, en tegelijkertijd intolerant zijn als het om kinderen gaat die hun autospiegel slopen.

*Humeur:* Ook is het zo dat onze tolerantie erg afhankelijk is van ons humeur. Wanneer we een bewering of daad de ene keer wel accepteren, accepteren we het een andere keer niet. Omstandigheden als tijd en plaats zijn daarnaast ook van invloed. Onze tolerantie ten opzichte van een Jehovagetuige die ons op zaterdagmorgen uit bed belt, is anders dan wanneer we deze persoon op een ouderavond ontmoeten. We kunnen twee soorten tolerantie onderscheiden, persoonlijke tolerantie en politiek-maatschappelijke tolerantie. Deze twee vormen staan niet zelden haaks op elkaar.

**(vervolg Tolerantietest op p.22)**

# **A STUDY OF THE RELATIONSHIP BETWEEN EXISTENTIAL WELL-BEING AND A NEW MEASURE OF HOPE, WITH IMPLICATIONS FOR THERAPY**

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The work and writing of Victor Frankl was first introduced to this author while an undergraduate student at Greenville College. During the intervening years I have continued to study Frankl, his logotherapy techniques and related research. I have taught for 30 years about finding one's existential meaning via one's work, love, or suffering. I have emphasized repeatedly the central place and power of hope in the pursuit of existential well-being. Thus, when my colleagues and I began using the Snyder Hope Scale in conducting research with our psychology students as a part of an extensive retention study effort, I very quickly became excited about what we were learning. Not only can Hope be validly measured, but the Snyder Scale provides scores on three sub-components of Hope. I saw this as a very helpful extension of the logotherapy PIL and SONG assessment tools that evaluate current fulfillment and the desire to seek fulfillment. The subscales of hope, introduced by Snyder, include goal seeking, willpower, and waypower. A deeper understanding of how hope is developed will provide insights for therapy.

Victor Frankl was schooled in both medicine and philosophy. The early years of his professional career in psychiatry had a psychoanalytical orientation. When World War II broke out, Frankl, a Jew by birth and faith, was taken prisoner and spent most of the war years as a prisoner in Nazi concentration camps. He recounts some of those harrowing experiences in his book, *Man's Search for Meaning*. The second half of the book includes an introduction of logotherapy, Frankl's revised theory and approach to therapy that he developed in response to his prison camp insights and experiences. One incident retold there illustrates the power of HOPE: Several inmates had been dying from typhus; one gentleman who had typhus and whose days were clearly numbered overheard a guard discussing the projected "release" date for their camp. This very ill man regained strength and was ready to walk out the gate on the appointed day, even though by physical laws he should have died by now from typhus. However, the "release" did not occur, and within days the man's illness retook his body and he died. As long as he had hope for release, he mustered the ability to fight his disease. The research literature is full of accounts similar to this one demonstrating the power of hope. Frankl developed the logotherapy approach to psychology in part to build on the idea that "hope of a future" is a life-sustaining force. He clearly emphasized that logotherapy is not a panacea for every mental disorder, but it does offer hope in guiding clients searching for meaning in their lives.

## **REVIEW OF LOGOTHERAPY: THEORY, TECHNIQUE, RESEARCH**

From his experiences in prison camps, Frankl emerged a firm believer that man can be self-determining even under extreme conditions: he can decide what will become of himself mentally and spiritually. A person can retain his human dignity even in a concentration camp. It is precisely "this spiritual freedom which cannot be taken away—that makes life meaningful and purposeful" (1962, p.66). If life has meaning, according to Frankl, there is meaning in both suffering and death. Many prisoners lost hope in the future and thus lost their will to live. Some, however, used the bad external situations as an opportunity to grow beyond themselves spiritually, or to "transcend" environmental factors. This spiritual freedom and capacity to transcend distinguishes man from the animal world and is the dimension of the human personality that gives meaning to life. This is the dimension that logotherapy emphasizes. Frankl considers this spiritual (not to be confused with religious) dimension of human existence to be the chief attribute of man, and from it is derived conscience and love.

In addition to spirituality, Frankl identified the human characteristics of freedom and of responsibility.. Man is the essence that decides. Although man is influenced by instincts, inherited dispositions, and by his ever-changing environment, he is still free to accept or reject and to make decisions. Man's final freedom, even in death, is his attitude. Man becomes a result of his decisions, thus he is ultimately self-determining. Man is also free to be responsible—to himself, his conscience, or his God. In logotherapy a patient becomes aware of his responsibility, and must decide for himself to whom or what he will be responsible. The transitoriness of life contributes to man's responsibility. He is constantly making new decisions (in a constantly changing life) for which he is responsible and which contribute to his finding meaning in life. Thus, Frankl views man as a spiritual being capable of self-transcendence, who is also free to choose and becomes responsible for his choices. He is motivated by a "will-to-meaning" which involves a set of ideals and values that pulls (rather than pushes) an individual toward a choice or a decision. A person chooses to behave morally not to satisfy a moral drive, but "for the sake of a cause to which he commits himself, or for a person whom he loves." (1955, p. 101). Frankl sees pleasure-seeking and the search for self-actualization as futile if they become an end in themselves. Rather, happiness and self-fulfillment are by-products of finding meaning through choices involving basic life tasks by discovering the meaning of love, work, and suffering. When an individual is frustrated in his attempts to thus discover meaning, he is experiencing "existential frustration," a form of noögenic neurosis.

Frankl identified three classifications of problems in living: neurosis (anticipatory anxiety), noögenic neurosis, and psychosis (organically based). Noögenic neuroses have a spiritually based etiology and are manifested as existential boredom, frustration, and a loss of meaning and purpose in life. Psychoses are best treated with physical medicine

and psychotherapy. Noögenic neuroses, rather than developing from conflicts between drives and instincts, are a result of conflicts between various values. Logotherapy was developed specifically to treat noögenic neuroses. The aim of logotherapy is to help man consciously accept responsibility for himself by using spiritual freedom to make personal choices. The therapist helps a client search for meaning but does not impose a particular meaning. The individual is responsible to choose.

Four strategies are employed in the practice of logotherapy: Socratic dialogue, logodrama, paradoxical intention, and dereflection. A more thorough discussion of these strategies was presented in the original full-length paper and is available from the author or in Frankl's writings.

These strategies are based on the patient's ability to detach himself from absorption with personal problems. The emphasis is on attitudinal change, not on the symptoms itself. Frankl also claims that paradoxical intention is effective regardless of the etiological basis of the problem. Weisskopf-Joelson (1955) concurs that it is possible for certain factors to cause neuroses in early childhood and that entirely different factors might relieve the neurosis during adulthood.

James Crumbaugh and Associates have done extensive work in developing and perfecting psychometric tools to use in assessing Frankl's concepts. Space does not allow as many details here as might be desired, but a more complete review of literature is available upon request from this presenter. Crumbaugh has developed the (SONG) Seeking of Noetic Goals Test as well as the (PIL) Purpose of Life test. They are available from Psychometric Affiliates, P.O. Box 807, Murfreesboro, TN 37133. The Purpose of Life test can also be found in *Measures of Religiosity* (1999). These tools are attitudinal scales designed to measure the degree to which subjects experience meaning and purpose in life. Support for the PIL as a tool for assessing noögenic neurosis has gained support both in the United States and abroad.

The SONG was designed to measure the strength of motivation a client may have for seeking meaning in his life. If a patient has not found purpose, he might be highly motivated to search. If one has already found purpose, motivation to seek may be lower. In actual practice, however, a patient might lack both meaning in life and the motivation to find it if his need has been neutralized or distorted. Thus there appeared a need to determine the operating strength of this motivation in any given case. If a patient lacks purpose in life and also has developed defenses that prevent him from seeking it, he would need both psychotherapy to deal with the defenses and logotherapy to help him find meaning. The SONG was administered to this variety of populations in an effort to determine its reliability, its validity in predicting group differences, its relationship to the PIL, and the ability of the PILSONG combination to predict therapeutic success. Crumbaugh's results supported all of the above.

Reker and Cousins (1979) administered the PIL and the SONG to students in order to analyze the factor structure, construct validity, and reliability of these scales. Their data supported Crumbaugh's claim that the SONG complements the PIL in the area of measuring strength of motivation. Again the SONG and the PIL were shown to be highly reliable and valid instruments. These findings have practical implications for clinical psychologists. By combining the two scales, factor scores can be computed for a client on ten dimensions, and satisfaction with life profiles generated, to which could be added normative data for each factor with individual deviations noted. Thus appropriate therapy could be initiated, of whatever orientation, and focused on specific life problems of major concern.

The use of logotherapy techniques has been demonstrated to be successful in a variety of types of client situations. It has been deemed beneficial with alcoholic patients, grief counseling for family members, helping terminally ill patients cope with their impending deaths, reduction of sexual frustration, overcoming phobias, treating insomnia, and helping obsessive-compulsive patients. The scores of empirical studies and case study reports give credence to researchers and therapists who believe the tenets and techniques of logotherapy are indeed valid.

While the concepts of noögenic neurosis and will-to-meaning may appear to be abstractions, Crumbaugh has shown they can be reliably and validly measured. Logotherapy does present a systematic existential approach to counseling and therapy. This brings us back to the topic of HOPE introduced earlier, which is closely related to "purpose in life." A quote Frankl used to keep himself focused in prison camp is worth our consideration: "He who has a why to live can endure any how." The "why" provided the motivation (willpower) to seek or create whatever means possible (waypower) to endure and survive (goal). (Parenthesis are also sub-components of Hope.)

## **OVERVIEW OF SNYDER HOPE CONCEPTS**

The Snyder Hope Scale is presented and described at great length in C. R. Snyder's *The Psychology of Hope*, published in 1994. Snyder discusses the measurement of hope as well as the development of hope, and the possibility of destroying hope. He then presents suggestions for kindling and nurturing hope in both adults and children. A careful reading of this book is strongly encouraged if one wants to make application of these concepts in therapeutic settings.

Dr. C. R. Snyder defines hope as "...the sum of the mental willpower and waypower that you have for your goals." (Snyder 1994, pg 5). Willpower is one's driving force or determination while waypower involves the development of mental plans to help one find an effective way of reaching their goals. Thirdly, goals themselves need to be well defined. These three aspects of hope can be measured using Snyder's Hope Scale. He emphasizes that hope is a mental willpower plus waypower for one's goals. The emphasis on mental reflects Snyder's belief that our thoughts about our goals are constantly 'in process' and may influence our actual behaviors. This hope is not merely an

optimistic attitude, nor is it emotion or self-esteem (although these may be by-products of hope-filled living). Hope is not merely based on intelligence nor on one's achievement record; it is rather a learned way of thinking about yourself in relation to your goals.

Since Hope develops as a learned way of thinking, obviously one's childhood helps to shape whether they become a high-hope or a low-hope adult, and whether they are low in either willpower or waypower, or both. Either can hinder progress in that clearly defined goals backed with strong determination but lacking in waypower lead to frustration and discouragement. Likewise, a creative set of options for pursuing selected goals leads nowhere if not energized by willpower. If willpower becomes depleted, burnout may result, and again one's clearly defined goals are not attained.

Persons with high levels of hope tend to have an internal source of control, are task-oriented and good at problem-solving, enjoy competitiveness as it applies to the process of testing and stretching one's skills (vs. winning only), have multiple and challenging goals, and exhibit a quiet sense of self-respect and dignity. Persons with low levels of hope often demonstrate or report feelings of anger or hostility because of blocked goals, and may battle guilt, fears, and depression. They often report being lonely. The likelihood of helping a low willpower/high waypower individual (or vice versa) is better than that of helping one low in both areas.

### **RESEARCH AT INDIANA WESLEYAN UNIVERSITY USING SNYDER HOPE SCALE**

During the past three semesters, students in the freshman general psychology courses have been subjects in an extensive project connected to our Office of Assessment and Retention. A battery of measurements and assessment tools have been utilized, including Snyder's Hope Scale, a Spiritual Well-Being Inventory, and the 16-PF Inventory for assessing personality traits. Many aspects of this study are reported elsewhere, but for this paper the especially significant findings relating to Hope are included. Findings taken from (Ihrke, 2000) "Hoping and Coping," a paper presented at CAPS 2000 Convention in Tulsa, Oklahoma.

Participants: 583 Freshmen at Indiana Wesleyan University 1999-2000 (plus 40 Sophomores)

#### *Assessment Tools:*

(1.) Spiritual Well-Being Scale (SWB) (Paloutzain and Ellison, 1991) (Subscale of Existential Well-Being and Religious Well-Being) RWB is defined as how one perceives the Well-Being of their spiritual life as expressed in relation to God, while EWB is defined as how well a person is adjusted to self, community and surroundings. (Boivin, et al, 1999)

(2.) 16 Personality Factor Questionnaire (16PF) (Russell and Karol, 1994) Subscale of interest for this paper: Emotional well-being. This scale was designed to measure psychological self perception dimensions, not theological ones.

(3.) Hope Scale (Snyder, 1994) Measured both will- and waypower. Only correlation significant ( $p < .05$ ) are reported.

#### *Result Summarized:*

(A.) SWB had two components. Religious Well-Being (RWB) and Existential Well-Being (EWB). The relationship of EWB to Hope proved significant. (fr:  $r = .493$ ,  $p = .0026$ ) so  $r = .205$ ,  $p = .0053$

(B.) Of the sixteen personality factors explored by the 16PF, only two proved to be significant in relation to Hope levels: Emotional change ( $r = .619$ ,  $p = .0002$ ) Self-Assured ( $r = .543$ ,  $p = .0013$ ) These factors on the 16PF both deal with a subject's ability to cope with changes in life and personally upsetting events. Additionally, Levels of Emotional Adjustment ( $r = .606$ ,  $p = .0002$ ) proved to be strongly correlated with Hope.

*Discussion:* The Hope Scale Measure was shown to be significantly related to Existential Well-Being. This measure pertains to the sense of life purpose and satisfaction one is deriving from their faith, not to specific religious features of one's faith. This finding was consistent for both freshmen and sophomore samples independently, again reinforcing the strength of the finding. Secondly, Hope Scale Measures were significantly related to the 16PF measures most indicative of emotional resilience when facing changes in life. Thus Hope is shown to be a measurable construct in young adult college students and has construct validity in that it is significantly related to other well-established measures of emotional well-being and existential well-being.

### **IMPLICATIONS FOR THERAPY**

Having demonstrated that the Hope Scale can be used as a measurable construct, changes that occur in an individual's personal levels of hope can be recorded and tracked over time, leading to an even further understanding of how life experiences influence one's levels of hope. By analyzing the increases, decreases, or stability of Hope scores as they related to significant life experiences, an understanding of an individual's waypower and willpower components of hope can be gained, and thus a better sense of how to enhance empowerment can be determined. This will be helpful not only to universities concerned with college students' adjustments and retention, but it holds tremendous promise for the counselor in creating opportunities to increase hope for individuals experiencing various levels of hopelessness. Specific methods of therapy and counseling can be developed to directly affect levels of both willpower and waypower, not to mention developing healthy goals themselves. Further studies in thus empowering clients should lead to their increased emotional and existential Well-Being. To that end (and due to limited space) I refer you to Snyder's text for summary-type checklists which he developed in order to give the reader some specific ideas that can be used (and eventually tested) with their clients. For a thorough discussion of these suggestions, a



careful reading of *The Psychology of Hope* is strongly recommended. These "applications" to therapy are based on psychologically sound developmental theories as explained in Snyder's book which includes specific "Do and Don't" lists as a guide for ways of enhancing the development of goal-setting, willpower and waypower (i.e. increasing HOPE) in both children and adults.

If we can use any of the logotherapy techniques to help our clients generate a hope for their own future, and for ways of coping (setting goals, increasing willpower and/or waypower) with their conflicts, we are serving them well. Perhaps the most important beginning for therapists is to establish that relationship of trust from which hope can emerge. Then, in time, we may also be privileged to introduce our clients to "the PERSON who is...the Reason for the Hope" we have within.

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- See Also: *International Forum for Logotherapy* (1990 - 1999).

Dear Dr Maas,

I would be grateful if you would send me details of any training contacts in the study of logotherapy in the UK. I am currently a post-graduate student at Heythrop College, University of London, studying for a MA in psychology of Religion. I am also Head of Education at St Michaels Hospice in Hastings, England. As you are probably aware, the work of Victor Frankl, especially *Man's search for Meaning* is a key text in palliative care studies and has had a major influence on spiritual/existential care of dying people in many UK hospices. However strangely I am unaware of any therapists with a logotherapy training. I am interested in training as a therapist, following the completion of my MA and would be grateful for your assistance, with thanks, K. G.



## PURPOSE IN LIFE TEST

J. Crumbaugh and L. Maholic, "An Experimental Study in Existentialism: The Approach to Frankl's Concept of Noonegenic Neurosis," *Journal of Clinical Psychology* (1964) 20:200-207.

**SCORING:** The higher the number, 1 through 7, on each item, the more you view life as satisfying and having a purpose. For all twenty items the highest possible score would be 140, although it would be unrealistic for anyone to score this high unless in a peak moment in their lives or a manic episode!

Items	1-----2-----3-----4-----5-----6-----7
1. I am usually:	completely bored; <span style="float: right;">exuberant, enthusiastic.</span>
2. Life to me seems:	completely routine; <span style="float: right;">always exciting.</span>
3. In life I have:	no goals or aims at all; <span style="float: right;">very clear goals and aims.</span>
4. My personal existence is:	utterly meaningless, without purpose; <span style="float: right;">very purposeful, and meaningful</span>
5. Every day is:	exactly the same; <span style="float: right;">constantly new and different.</span>
6. If I could choose, I would:	prefer never to have been born; <span style="float: right;">like nine more lives just like this one.</span>
7. After retiring, I would:	loaf completely the rest of my life; <span style="float: right;">do some of the exciting things I've always wanted to.</span>
8. In achieving life goals I have:	made no progress whatever; <span style="float: right;">progressed to complete fulfilment</span>
9. My life is:	empty, filled only with despair; <span style="float: right;">running over with exciting good things.</span>
10. If I should die today, I would feel that my life has been:	completely worthless; <span style="float: right;">very worthwhile</span>
11. In thinking of my life I:	often wonder why I exist; <span style="float: right;">always see a reason for my being here.</span>
12. As I view the world in relation to my life, the world:	completely confuses me; <span style="float: right;">fits meaningfully with my life.</span>
13. I am a:	very irresponsible person; <span style="float: right;">very responsible person.</span>
14. Concerning man's freedom to make his own choices, I believe man is:	completely bound by limitations of heredity and environment; <span style="float: right;">absolutely free to make all life choices.</span>
15. With regard to death, I am:	unprepared and frightened; <span style="float: right;">prepared and unafraid.</span>
16. With regard to suicide, I have:	thought of it seriously as a way out; <span style="float: right;">never given it a second thought.</span>
17. I regard my ability to find a meaning, a purpose, or mission in life as:	practically none; <span style="float: right;">very great.</span>
18. My life is:	out of my hands and controlled by external factors; <span style="float: right;">in my hands and I am in control of it.</span>
19. Facing my daily tasks is:	a painful and boring experience; <span style="float: right;">a source of pleasure and satisfaction.</span>
20. I have discovered:	no mission or purpose in life; <span style="float: right;">clear-cut goals and a satisfying life purpose.</span>

# Purpose in Life, Student Development, and Well-Being: Recommendations for Student Affairs Practitioners

Christy D. Moran

To supplement student development research, the author reviews clinical psychological research on the concept of purpose in life. This review is presented to provide implications and recommendations for practice in the higher education setting. By not only encouraging students to *identify a purpose in life but also assisting them in this process, student affairs practitioners may positively influence their personal development and well-being.*

Chickering (1969) and Chickering and Reisser (1993) discuss seven vectors of development that contribute to the formation of identity.

The establishment of identity is believed to be the core developmental issue with which students grapple during the college years. They suggest that developing purpose is an important aspect of students' identity development. It is during this time that students reflect upon their current life situation and their goals for the future in order to make decisions regarding life after college. Developing purpose, the sixth vector, encompasses three areas: vocational plans and aspirations, personal interests, and interpersonal and family commitments. Vocational planning is often accomplished as students identify those activities that not only give them great pleasure but also use their skills and abilities. Personal interests, the second aspect of developing purpose, involves making choices about personal commitments of time and energy. Finally, considerations of lifestyle and family are integral aspects of developing purpose as students attempt to clarify goals in the midst of increasing intimacy in relationships.

In student development research, at least two instruments have been used to measure the extent to which this concept of life purpose has been identified and developed. The Student Developmental Task and Lifestyle Inventory was developed by Winston, Miller, and Prince in 1987 to measure the behavioral dimensions of this construct. In addition, the attitudinal dimension is often measured by the Developing Purposes Inventory of the Iowa Instruments (Barratt, 1978). Research from fields other than student development provides further evidence of the importance of the identification of such meaning as well as interesting findings from which implications for student affairs practice may be drawn. Particularly, existing literature found in the field of clinical psychology proves useful in this regard. This article reviews such research and provides student affairs practitioners with suggestions for assisting students in the development of a life purpose.

## *Frankl's Theory on Purpose in Life*

The majority of clinical research concerning the concept of purpose in life is based on the theoretical framework that Viktor Frankl proposed and developed in the late 1950s and early 1960s. His theory posits that the world is full of diverse people to encounter and meanings to fulfill (1959). He describes the concept of "will-to-meaning" as the "striving to fulfill as much meaning in existence as possible and to realize as much value in life as possible" (p. 161). Furthermore, he believes that this will-to-meaning implies a particular kind of perception or interpretation that will reveal the person as an individual with a purpose to fulfill and a justification for existence. Frankl suggests that meaning is available to anyone regardless of gender, age, educational background, IQ, or religion.

However, negative consequences may result when one does not find his or her purpose in life. Frankl refers to the lack of perceived meaning in personal existence as existential frustration. Common manifestations of existential frustration may include feelings of boredom and apathy. This, then, may lead to both a loss of joy in living and of the motivation to continue the struggle for survival; Frankl refers to this condition as existential vacuum (Florian, 1989). Interestingly, Frankl contends that existential vacuum, a common human condition, occurs as a result of the machine age and the loss of individual initiative (Martin & Martin, 1977). Severe existential frustration may result in neuroses that need to be addressed clinically through treatments that involve assisting the individual in his or her search for meaning.

The Purpose in Life (PIL) test, developed by Crumbaugh and Maholick in 1964, has been the instrument most commonly used in the field of clinical psychology to assess the degree to which individuals experience a sense of meaning and purpose in their lives. This test is composed of two parts: Part A contains 20 questions on a 7-point Likert scale, and Part B consists of a series of open-ended questions. The majority of existing research on the purpose in life construct reports results from Part A of the PIL only. This instrument has been translated into at least six languages and is used virtually globally in research (Crumbaugh & Henrion, 1988). Numerically higher scores on the PIL reflect increased purposefulness. Meier and Edwards (1974) report a test-retest reliability of 0.83 on the PIL. One criticism of the PIL is that it is related to American middle-class values or to American society's dominant values (Chang & Dodder, 1983).

### *Purpose in Life and College Students*

Much of the clinical research on purpose in life has focused on traditional-aged college students. Most of these analyses have used the PIL and have resulted in correlational data between the construct of purpose in life and a few other constructs. This research is relevant to practice in student affairs and warrants attention in this regard.

Specifically, many of the constructs related to purpose in life are directly or indirectly related to aspects of identity development as well as to physical and psychological well-being and may be descriptive of an identity type that is conducive to success in college. The propositions that follow, generated from clinical psychological research, have been developed to guide discussion and practice in the field and to provide a framework through which to research this topic.

1. Students' identification of a purpose in life shapes and is shaped by their personal values and beliefs. Personal values and beliefs help to define one's identity while also providing a guiding framework for decision-making about one's vocation in life. Interesting relationships exist between particular values and beliefs and purpose in life. Using surveys to sample 99 volunteer undergraduates, Simmons (1980) found that students who have a clearly identified purpose in life tend to value intellectualism, responsibility, and self-control. These values, when espoused by students in the higher education setting, could assist in maximizing their success in reaching their educational goals.

According to Love and Talbot (1999), the derivation of meaning, purpose, and direction in life is an integral aspect of spiritual development that is becoming an increasingly important quest for college students. Spiritual development may actually provide an impetus for the development of purpose in life (Chandler, Holden, & Kolander, 1992). Nam, Heritage, and Kim (1994) found a positive relationship between religiosity and purpose in life with a sample of 344 undergraduate students. The relationship between valuing religiosity and developing a purpose in life is salient in discussions of holistic development among students.

2. Students' identification of a purpose in life affects and is affected by their desire to be actively involved in social situations and leadership roles.

Tinto (1987) suggests that student involvement and integration may result in higher retention rates. One's level of identified purpose in life is salient in this regard as it is positively related to an enjoyment of planning and organizing events (Yarnell, 1971) as well as to his or her level of participation in campus organizations (Doerries, 1970). The development of a purpose in life may provide the impetus for such involvement.

Additionally, students who have certain personality types may be more likely to become involved in campus activities than are other students.

Participation in campus activities, then, may actually lead to the identification of a life purpose. Pearson and Sheffield (1974) found that individuals having high levels of identified purpose are likely to be those characterized as extroverts and those who enjoy social situations. Involvement, then, may actually result in the formation of a life purpose.

3. Students' identification of a purpose in life influences and is influenced by their physical health as well as their health-related behaviors and habits.

Students' physical health influences their success in college in that those who are healthy are capable of attending classes regularly and of becoming involved in the campus culture. Using approximately 45 Canadian undergraduates as their sample, Thauberger and Cleland (1981) found a positive relationship between level of identified purpose in life and overall physical health and well-being. Additionally, students having identified a purpose in life may not feel the need to

attend to their temporary crises with the use of alcohol and drugs; research suggests that students with an identified purpose in life are unlikely to use these substances (Nam et al., 1994).

4. Students' identification of a purpose in life impacts and is impacted by their psychological well-being and overall satisfaction with life.

Psychological well-being and satisfaction with life are both states of being that may influence a student's enjoyment of and effort in his or her college experience. Much research in clinical psychology supports the existence of a relationship between the identification of a purpose in life and psychological health. Zika and Chamberlain (1992) found that students are less likely to be depressed, hopeless, or anxious if they have identified a life purpose.

Similarly, they are better able to cope with developmental crises (Reker, Peacock, & Wong, 1987).

Overall, quality of life is positively related to identified purpose in life as well (Ulmer, Range, & Smith, 1991).

These four propositions provide valuable information about the importance of the identification of a purpose in life. The identification of a life purpose is related to students' values and beliefs, their level of involvement in social situations, and their physical and psychological health and well-being.

### *Implications for Student Affairs Practitioners*

Based on the propositions listed above, the following implications have been developed to assist student affairs practitioners as they work with students to encourage their identification of a purpose in life.

These implications are practical and provide ideas for various areas of student affairs administration.

1. Student affairs practitioners should spend time reflecting on their own values, beliefs, and purpose in life in order to be able to effectively lead students in doing the same. At work, student affairs practitioners could incorporate reflection and discussions about these issues into initial job training sessions as well as into on-going training and development seminars, workshops, and other events. Furthermore, during lunch gatherings as well as before and

after work, student affairs practitioners have the opportunity to engage in conversations about these important issues with the goal of clarifying their individual purpose in life.

Discussions about values, beliefs, and life purpose should not stop when leaving the college or university setting. As professionals, student affairs practitioners should engage in activities that further their development even while at home and on vacation. Spending time in solitude on a daily or weekly basis; keeping a journal of thoughts about values, beliefs, and purpose; as well as discussing these issues with family and friends are all activities that could provide an impetus to the solidification of a life purpose.

2. Student affairs practitioners should be willing to invest quality time with students and deem this the priority task within their job descriptions. Quality time with students will afford more opportunities for meaningful conversations to occur.

Student affairs practitioners should practice and model time management strategies that maximize significant one-on-one time with students. The importance of building rapport with students should not be minimized as rapport often leads to more meaningful conversations. These one-on-one meetings should incorporate conversations about life issues as well as conversations about the students' tasks or role in relation to the practitioner. As practitioners desire to assist in the holistic development of students and seek to be mentors in this process, it is imperative that they be willing to sacrifice time in other areas of their work schedule in order to attend to students on a one-on-one basis.

Student affairs practitioners can also invest quality time with students through informal gatherings and activities outside of the work setting.

This displays interest in students' lives beyond just the task with which they work or the leadership role that they fill. Because of the nature of the profession, student affairs practitioners should not hesitate to invite students out for coffee, to attend their concerts and recitals, and to be approachable to them throughout the day.

3. Student affairs practitioners should practice the art of asking questions, listening, and reflecting in order to engage in meaningful, intentional conversations with students about existential issues.

When meeting with students, whether on a formal or informal basis, student affairs practitioners should be intentional in guiding conversations by having a flexible plan in their mind as to the desired direction of the conversation. Discussions should incorporate the asking of questions as well as active listening and reflecting with the students.

Topics of discussion concerning students' present lives should include the following: their rationale for their use of time, their reasons behind their involvement or lack of involvement in campus activities, and their interests and passions in life.

Student affairs practitioners, in any role, should also direct conversations with students toward issues of the future. Discussions of personal talents and abilities as well as short-term and long-term goals would assist students in thinking about issues of life purpose.

Students should be encouraged to think about how their talents can be combined with their interests to define their purpose in life and to achieve their goals in life.

4. Student affairs practitioners, in all areas of administration, should incorporate issues of purpose in life into every aspect of their work with students.

There are numerous examples of methods by which critical thinking and discussion about existential issues may be implemented in student affairs. In residence life, for example, times of solitude and self-reflection can be incorporated into the training of resident assistants (RAs). Broader issues of life purpose may become an integral aspect of the goal-setting initiatives and strategies of the RAs. Academic success workshops can be developed for students living in the residence halls who are on probation. Discussions about purpose in life can be incorporated into assignments or seminars in order to connect this existential issue with academic success as well as with time management.

Another suggestion is to incorporate "philosophers in residence" into the system. In study rooms or social lounges in the residence halls, for instance, faculty and graduate students can organize formal and informal discussions as well as creative programs about existential issues.

Similarly, in the area of student health, students attending drug and alcohol education classes should be required to self-reflect in a guided, intentional manner. By encouraging these students to think about their purpose in life, they may be less likely to participate in health-related behaviors that may deter the fulfillment of their goals and purposes. Similarly, psychological counselors should incorporate group sessions that address existential issues. "Purpose journals" could be used as an assignment or sanction for students in order to assist them in thinking about their broader purpose. Students may be asked to spend time during each counseling session recording their thoughts about their lives, talents, passions, and future goals.

In student programs and leadership initiatives, student affairs practitioners can lead "Purpose in Life" workshops that involve speakers, group discussion sessions, and time for solitude and self-reflection. Additionally, collaborative activities with religious centers, recreation centers, ethnic centers, and other resource centers can include discussions of the possible connections between the various resources offered by these centers and students' purposes in life. Students should be encouraged to become involved in other campus activities and resource centers in order to help define their passions and purposes as their identity continues to develop.

### *Future Research on Purpose in Life*

Additional research on the importance of developing a purpose in life is needed. First of all, the research results reviewed in this article are predominantly of a correlational nature. Therefore, it would be expedient to attempt to determine the causal directionality involved in the relationships between purpose in life and other constructs. In addition, updated research would help identify possible changes in the degree of identified purpose among college students over the past 20 years. Longitudinal studies could be useful in demonstrating possible age-related changes in purpose in life. Due to the number of ethnic minorities attending college, studies that directly looked at ethnic differences in purpose in life could provide more information about the needs of ethnic minorities. Also, both qualitative and quantitative research could help answer questions such as the following: What are students' sources of purpose in life? How do these sources of meaning change as students develop? What types of life events, occurring during the college years, result in changes in degree of identified purpose in life? How does the development of a life purpose interact with and depend upon other aspects of student development?

### *Conclusion*

This article contains a review of clinical psychological research that highlights the importance of identifying a purpose in life. Student affairs professionals are admonished to consider the effect of students' identification of a life purpose upon development and well-being during college. By taking a closer look at this concept of purpose in life, student affairs practitioners may be better prepared to assist students in identifying such a purpose. This, in effect, may lead to student identity development and well-being that could benefit individual students as well as the campus-at-large.

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### **(vervolg Tolerantietest p.12)**

*Persoonlijk en maatschappelijk:* Persoonlijke tolerantie is meer het gevolg van de persoonlijkheid en karaktereigenschappen. De ene opvoeder kan veel meer hebben van kinderen dan een ander. De één wordt nu eenmaal sneller geïrriteerd dan de ander. Mensen die makkelijk overlast van hun burens accepteren en die veel geduld met hun kinderen hebben en dus in de omgang tolerant zijn, hoeven lang niet altijd in maatschappelijk opzicht voor tolerante politieke maatregelen te kiezen. Een keuze op politiek-maatschappelijk terrein is van een ander niveau dan de persoonlijke keuzen in de omgang met andere mensen.

*Tolerantie, waar ligt de grens?* Politieke en maatschappelijke tolerantie verschuift langzaam. Tolerantie is een gebeuren achteraf. Het voorval of de daad heeft plaats gevonden. Er worden maatschappelijke grenzen overschreden. De vraag dringt zich op: "Waar ligt uw grens?" Accepteert u dit nog of vraagt dit om 'zero tolerance?' Die grens kan werken als een balans die doorslaat of als druppel die de emmer doet overlopen. Bij het samenstellen van deze tolerantietest, bleek keer op keer dat een kleine nuance in de vraag over uitingen van een cabaretier of een imam een hemelsbreed verschil uitmaakt. Een cabaretier balanceert tussen humor en belediging. En woorden van een imam zweven tussen vrijheid van meningsuiting en oproep tot discriminatie. De formulering luistert nauw.



*Grenzen verleggen:* Om deze reden is de waardering die de makers van deze test geven aan bepaalde antwoorden, discutabel. Een keuze omtrent tolerantie waarden met punten is een hachelijke zaak. Het is dan ook niet de bedoeling iemand vanwege opvattingen in een hokje te stoppen en iemand vast te pinnen op een cijfer. In die zin is een tolerantietest onzinnig en statistisch onbruikbaar. Het is veel meer een discussiewerkvorm om te ontdekken wat tolerantie is en om ten aanzien van vijftien maatschappelijke situaties de eigen grenzen te verkennen en eventueel te verleggen. De tolerantietest is gericht op waarden-communicatie en waarden-verheldering. De test meet wat u politiek en maatschappelijk acceptabel vindt. Of anders gezegd: waar tegen opgetreden moet worden.



## 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..*

Ga indien met 'ja' beantwoord, naar de website [www.logotherapy.nl](http://www.logotherapy.nl) of bel tijdens kantooruren met 06 224 76 200 en vraag naar een professional in uw buurt.



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Voor persoonlijke groei, verandering in levensstijl, op orde brengen van verwarring rond werk, identiteit, emotie en relaties adviseren wij: individuele therapie. Individuele therapie is kortdurend, nl. tussen 5 - 10 sessies over 3 - 4 maanden. Deze trajecten hebben *geen leeftijdsbeperking*. U wordt begeleid door een ECP –houder (Logotherapeut met ECP) of door een andere, bij de NVLEA aangesloten Logotherapeut. Uw therapeut werkt onder het klacht – en tuchtrecht van de Nederlandse Associatie voor Psychotherapie.

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Wanneer er sprake is van langdurige of onomkeerbare problematiek, zoals een blijvend verlies in uw gezondheid, een ongeval met als gevolg een lichamelijke of sociale handicap, dan adviseren wij Psychotherapeutic Care. Psychotherapeutic Care™ biedt een grondige heroriëntatie, afhankelijk van het gestelde probleem, op de vraag waartoe en voor wie uw bestaan betekenis heeft. Daarnaast, met name bij terminale problematiek, biedt deze vorm van langer durende zorg een complete begeleiding voor uzelf en uw naastbestaanden. Uw begeleider is een specifiek op dit terrein geschoolde en ervaren professional die daarnaast een ECP voor Integratieve Logotherapie heeft behaald. Ook hier geldt dat zorg wordt verleend binnen de professionele raamwerken van de NVLEA en van de Nederlandse Associatie voor Psychotherapie.

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Info's : [www.stipo.com](http://www.stipo.com), [www.logotherapy.nl](http://www.logotherapy.nl) en [www.epsa-academy.com](http://www.epsa-academy.com), [www.europsyche.org](http://www.europsyche.org)

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Simone Sundl, Cand. Phil.- Vienna

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