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Summary

PL: Od sensu do odpowiedzialności. Moralny wymiar logoterapii i logoteorii
Viktora Emila Frankla.

EN: From Meaning to Responsibility. The Moral Dimension of the Logotherapy
and Logotherapy of Viktor Emil Frankl

The title of this work - "From Meaning to Responsibility. The Moral Dimension of the Logotherapy and Logotherapy of Viktor Emil Frankl" – is inspired by the scientific development of the Viennese psychotherapist. Within the framework of Frankl's therapeutic practice, it is necessary to introduce the category of "meaning" into psychotherapy to explain the suffering experienced by man not caused by disease due to changes in the biology or psychology of the human body. With this, Frankl goes beyond the psychotherapeutic concepts of Freud and Adler and creates his own approach - logotherapy, which over time and under the influence of his philosophical development is supplemented by logotherapy. To talk about the "therapeutic" power of meaning, it is not enough for it to be discovered by the patient, but it must be recognized and acknowledged, which is done by taking responsibility for it. In this thesis, the terms "logotherapy" and "logotherapy" will be used together in an order that indicates the direction of Franklian psychotherapy development: from clinical practice to the constitution of its theoretical foundations.

The purpose of this work is to present Frankl's understanding of morality, which seems to grow out of a collision of meaning and responsibility. The relationship that exists between these phenomena is of such a nature that it shapes man in terms of moral good and evil, and also marks his maturation as a person. This human struggle with meaning can have a dramatic course reflected in the despair experienced by man. Frankl wishes to support a person in the struggle with meaning, but the therapeutic assistance provided is not understood as an attempt to replace the patient in the process of fulfilling meaning, but rather as an accompaniment in this search. Frankl's concept of psychotherapy is conceived as a way of

educating the patient to take responsibility for his life and for his choices. It is not indifferent, therefore, what meaning a person chooses and which values he realizes; through his decisions he decides not only about one or another thing, but about himself, and individual choices shape him as a person. Underlying logotherapy and logotherapy lies Frank's deep concern for the well-being of the patient as a person and the desire to help him through his personal maturation process.

This thesis is an attempt to reconstruct the Franklian concept of education related to the idea of personal maturation through responsibility. The direction of consideration for the individual chapters is as follows:

1. On the way to the logotherapy and logotherapy of Viktor Emil Frankl. The development of logotherapy and logotherapy is closely related to Frankl's biography, so it is necessary looking at his life and scientific and professional experiences before attempting to understand and describe the important assumptions of the psychotherapeutic approach he developed. An important stage in the crystallization of the Franklian concept is the discussion with reductionism, and especially the indication of the problems of psychotherapy in its wake: reification, human depersonalization, the lack of an objective category of meaning and value. In his attempt to overcome reductionism in psychotherapy, Frankl reaches out to, among other things, philosophy.
2. The concept of man in the view of Viktor Emil Frankl. As a consequence of his reflections on reductionism, Frankl decides to redevelop the anthropological basis of psychotherapy, drawing inspiration from several approaches, including phenomenology and existentialism. He draws attention to the fact that man should be recognized as a biological, psycho-spiritual unity. The most important aspect of being human is this personal element, which is grounded in spirituality. A person's way of being describes the category of existence, and the most personal phenomena in man include: self-transcendence, freedom, and responsibility.
3. The axiological dimension of Franklian psychotherapy. The subjective aspect of responsibility includes relating man to the objectively existing world of meaning and value. Frankl points to conscience as a "organ" that "tracks" meaning and in which man experiences his responsibility for meaning. An important aspect of a person's existence towards the world of logos and ethos is time. Human contingency seems to influence the meaning fulfilled and values realized, and ultimately leaves its mark on the formation of man as a person. Extreme

situations - guilt, suffering and death - affect everyone, verify their choices and put their hopes to the test.

4. "Call for responsibility" as the basis of Frankl's educational ethics. Frankl describes his psychotherapy as "education to responsibility". In his view, education is a meeting of human beings. The logotherapist's role is to accompany the patient on the road to discovering the objectively existing meaning and alerting him to his responsibility for the realization of this meaning. The logotherapist helps the patient perceive meaning through the use of selected logotherapeutic techniques. Education in the logotherapeutic process leads to self-education, which is connected with Frankl's belief that the final effort related to meaning and values is a matter of personal commitment, in which no one else can replace a person. Taking responsibility results from the fact of being a person and leads to the development of not only a specific person, but also has its social dimension, counteracting, among others, conformism and totalitarianism. Responsible living is the basis for the functioning of a community of people.