

the structure of human consciousness should be changed so that consciousness is understood to consist of two dimensions, the psychic and the Noological dimension, consisting the causation between them (according to the ontological emergence theory) but also consisting the intrinsic causation and dynamics of each of their level, i.e. their conscious and subconscious¹ parts (according to the interventionist theory). As a result, the definition and treatment of various disordered states and the examination of both dimensions of consciousness would be more accurate and benefit more people than the research and treatment done so far. The existence of the Noological dimension of human consciousness has thus been justified not only pragmatically, but also theoretically, so there is a sufficient justification for accepting the existence of the Noological dimension as part of the human consciousness.

3 REGIONAL ONTOLOGY SHOWS THE DIFFERENCE BETWEEN PSYCHOTHERAPIES AND LOGOTHERAPY

3.1 What is meant by regional ontology?

The concept of regional ontology was first introduced by the German philosopher Edmund Husserl (1859–1938) and the concept is used in the field of phenomenology.²

“In regional ontology, we start from the assumption that in human practice, in everyday life, there are many practical areas in which we operate. These areas are often such that we don't pay much attention to them other than in the case that someone starts thinking about them as skills. In this case, it may quickly be revealed that there are questions that form a core area in a certain skill. The core area is more loosely related to issues that form a more vague circle in relation to these core skills. Everything together, the core and its peripheral areas, constitute, however, the lifeworld as a whole, the praxis of living, that can somehow be perceived as its own area, at least looking from a distance.

It is thought that such questions-of-skill could form their own area, which presents its questions in its own way and also tries to answer them in its own way. It does not use the answers of other methods and it is precisely through this that it generates

¹ “When we operate purely in the dimension of human consciousness and try to clarify its functioning, the term ‘subconscious’ serves the purpose better than using the term ‘unconscious’, for ‘unconscious’ refers to various levels of functioning in mental life of a human in relation to somatic reality, situation or to transcendental reality.” (Niiles-Mäki & Sadeaho 2022, 27.)

² Husserl 1983, 18 & Husserliana Ideen III, 25.

research. Eventually, it gives birth to its own discipline. The idea is that this area of research is an ontological region: the phenomena, events and beings belonging to it are defined and understood only within this region. They exist as such only for this region.” (Varto³ 1996, 43, translation mine.)

From both logotherapy's and psychotherapies' point of view, regional ontology refers to its operational areas of logotherapy and psychotherapies where questions within therapies's own operational areas are asked and attempts are made to answer the questions that are asked. In the operational area of logotherapy, the questioning is based on philosophy, in the case of psychotherapies, the origin of the questioning can be found in psychology. Many questions in the field of therapy are common, because therapy in itself is always aimed at helping people, regardless of which discipline the mentioned therapy commits to. The questions related to the practice of a certain specific therapy are always tied to the theory that's on the basis of the therapy and aims to explain the human being-in-the-world and the human essence (the images and perspectives of human, human perceptions, personality theories, theories of consciousness).

There is a big difference in how a person's being-in the-world and the essence of the human are understood from the perspective of different fields of science - e.g. philosophy, psychology and medicine. These differences in perspective always affect asking and answering: why and how is a person in the world? How can we understand/examine/explain another person/ourselves? Why does a person act in the world the way they do? How can human activity be influenced? How can a person influence their own actions? What are the differences and similarities between individual people? What is the relationship between human being- and other beings-in-the-world?

3.2 The regional ontology of psychotherapies

Psychology as its own discipline was born in the middle of the 19th century, when it broke away from philosophy and anthropology precisely because of the regional ontological difference: researchers, theoreticians and ordinary people began to ask questions they were not accustomed to in the field of philosophy or anthropology, nor were appropriate questions found for these answers (Silvonon 1999, 18–22).

Psychotherapy was born in the aftermath of the World War I (1914–1918). A syndrome called "Shell shock" afflicted many soldiers, and traditional punishment or treatment methods (execution for desertion, electrocution, return to the front) did

³ Juha Varto (born 1949) is a Finnish philosopher, whose main areas of expertise are pre-socratic and hellenistic philosophy, phenomenology, philosophy of science and philosophy of art. https://en.wikipedia.org/wiki/Juha_Varto

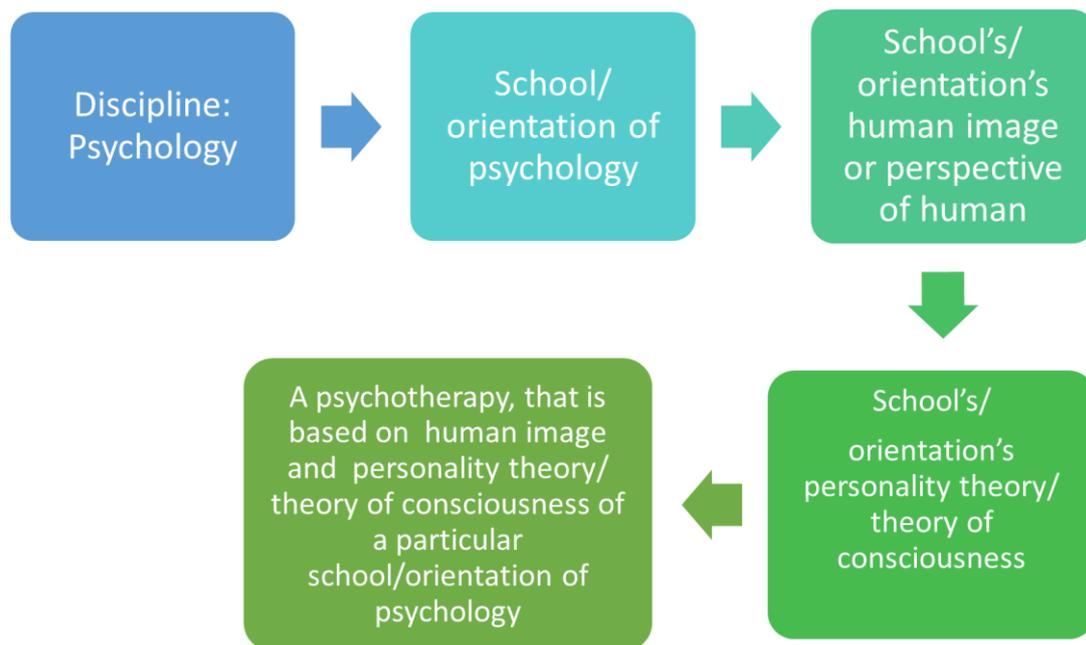
not bring a solution to the ever-growing mental health problem. Mental hospitals were filled with patients even during the World War II (1939–1945), but after the World War I it had been realized that discussion and sharing one's experiences were a better treatment method than punishment. Psychotherapy quickly began to utilize the research results and new theories of the new discipline, psychology. (Pietikäinen 2013, 375–380, in English: Shephard 2002, 33, 67-71, 101-102, 134-138, Barham 2004, 5-7, Young 1997, Dobbs 2009.)

Psychotherapies should not be called psychotherapy in a generalized way, because the field of psychology - on which psychotherapies are based - includes many different schools of thought or orientations, whose theories differ substantially from each other in terms of questions and answers related to human existence, human essence, personality and consciousness. It can only be stated that all psychotherapies are based on psychological questioning and their basis is the discipline of psychology. It should also be kept in mind that not all titles ending in -therapy or starting with psycho- count as psychotherapies. Psychoanalysis is not based on psychological questioning, but is based on psychiatry; therefore, psychoanalysis does not belong to psychotherapies. Music therapy, art therapy, occupational therapy, riding therapy and animal-assisted therapy are also based on other than psychology, although psychological knowledge is also required and applied in these therapies. Physiotherapy, zone therapy, angel therapy or tapping therapy - to name a few - have nothing to do with psychology. Sexual therapy, on the other hand, clearly belongs to the field of psychotherapy, because sexuality - sexual identity and the manifestation of sexuality - is a property of the psychic dimension of human consciousness.

Example:

The discipline of psychology is divided into several traditional schools or orientations. One of these is the orientation of Cognitive psychology. In simplified terms, in Cognitive psychology, a person is defined as an active information processor who can modify their thinking and actions (human image). Based on this image of a human, a person is seen as a person whose behavior is influenced by goals, survival expectations and schemas related to the situation (personality theory). Cognitive psychotherapy is based on both the cognitive human image of a person and the perspective of a person in personality theory. The therapy aims to affect distortions of thinking (cognitive dissonance), for example by modifying schemas and affecting distorted thinking structures.

The positioning of the regional ontology of psychotherapies can best be described with the help of the following diagram:



Picture 2. Positioning of the regional ontology of psychotherapy. Niiles-Mäki & Sadeaho 2021, 16.

The example of orientation or school of Cognitive psychology has many of its own therapy forms within Cognitive psychotherapy, e.g. Cognitive Behavioral therapy, Cognitive Processing therapy, Cognitive Stimulation therapy, Schema therapy and Trauma-Focused Cognitive Behavior therapy.⁴ Since there are many schools or orientations within the discipline of psychology, there are also many human images or perspectives on humanity and many traditional theories of personality or consciousness formed on the basis of these schools/orientations. They explain the etiology of psychological disorders in quite different ways. Since the therapies developed on the basis of different schools/orientations explain the origins of the disorders in different ways, the methods used in the therapies can also differ greatly. Therefore, there is no such thing as a single "psychotherapy" looking from the regional ontological point of view, since the questioning and answering related to practicing a particular psychotherapy (from the scope of various psychotherapies) always belong to a specific psychotherapy. Asking and answering questions related to the practice of other than psychotherapies - e.g. physiotherapy - are always within their own scope of the discipline(s) or doctrine(s), that form the basis of the therapy.

A more recent three-level holistic personality theory by Dan P. McAdams⁵ suggests, that *"the stories people tell about their lives are not simply reflections of personality trends but are instead features of personality itself. Rejecting approaches to*

⁴ Psychology Today, <https://www.psychologytoday.com/us/types-of-therapy>

⁵ <https://enrkabigtingpsychology.wordpress.com/portfolio/dan-p-mcadams/>

personality that emphasize drives, motives, and even traits, Tomkins (Tomkins 1979) argued that from birth onward human beings unconsciously arrange their lives into affectively charged scenes and organizing scripts, which themselves become the structural features of psychological individuality. McAdams (McAdams 1985) asserted that the development of what Erikson (Erikson 1963) called ego identity is largely a matter of constructing and internalizing an integrative self-narrative to provide life with some sense of unity, purpose, and meaning. According to McAdams, people living in modern societies begin to arrange their lives into self-defining life stories - complete with settings, scenes, characters, plots, and themes - in the emerging adulthood.” (McAdams & Pals 2007, 13-14.)

Although McAdams's holistic model of personality⁶ succeeds - in many ways - in overcoming the problems of the traditional personality theories⁷ of traditional schools or orientations of psychology, it ignores the contribution of the situational⁸ and transcendental factors to a person's becoming a person (*self-defining life story*) and being a person (*the redemptive self*⁹). According to logotherapy, purpose cannot be invented, but it is to be found. The purpose is therefore always outside not only the human psyche, but the whole person. The will to a purpose is a quality of the Noological dimension of consciousness, which emerges in the activity of the agents of the Noological dimension (self-transcendence, self-distancing). Implementing purposes in everyone's own life is also always in relation to the outside of the person, to the situational and transcendental reality, because purposeful action is always bound to the universal values that are independent of the individual person. If we try to merge the agents and qualities of the Noological dimension (e.g. the will to find a purpose) with the psychic, we invalidate the existential-phenomenological-hermeneutic basis of Frankl's logotherapy, which explains the necessary ontological difference between the Noological dimension of consciousness and the psychic dimension of consciousness.

3.3 The regional ontology of Logotherapy

Logotherapy is based on philosophical questioning. For this reason, the existential-phenomenological-hermeneutic¹⁰ set of doctrines that is the basis of logotherapy, is called logophilosophy. In addition to logotherapy, today there are also other specific

⁶ which is used by such psychotherapies as – for instance - Integrative psychotherapy and Narrative psychotherapy.

⁷ and psychotherapies committed to these, e.g. Cognitive Behavioral Therapy, Gestalt Therapy, Hypnotherapy, Jungian Therapy, Person-centered Therapy, Psychodynamic Therapy and so far.

⁸ according to Lauri Rauhala's redefined sense of the term; see chapter 4.2.

⁹ McAdams & Pals 2007, 14-16.

¹⁰ The problematics in combining phenomenology and hermeneutics in the same field of study and resulting theories, but also solutions to that, has been discussed in Anne Niiles-Mäki's dissertation 2021, 36-40.

forms of therapy based on existential-phenomenological philosophy: existential-phenomenological therapy also includes the Daseinsanalysis of the Swiss Ludwig Binswanger (1881-1966)¹¹ and Medard Boss (1903-1990)¹², who applied existential and existential-phenomenological philosophy to psychotherapy and psychiatry. Both have been inspired by the German philosopher Martin Heidegger (1889–1976), whose hermeneutic-phenomenological Dasein analytics (Kakkori 2003, 90-104, in English Brencio 2014, 297-304) served as the theoretical basis for the formation of both therapies (Brencio 2015, 283-285). Martin Heidegger also served as one of Viktor Frankl's inspirations; Frankl knew both Martin Heidegger and Ludwig Binswanger personally (Frankl 2000, 113–114). It was the confusion caused by the English translation of the terminology used by e.g. Binswanger¹³ that made Frankl move from using the term 'Existential Analysis' to increasingly use the term 'logotherapy' (Frankl 2010b, 81). In addition to the abovementioned specific philosophy-based forms of therapy - which means forms of therapy that have their own specific methods - German philosopher and psychiatrist Karl Jaspers (1883–1969) has developed psychiatry in the direction of existential-phenomenological philosophy (Wiggins & Schwartz 1997, 15-36). Jaspers and Frankl knew each other and respected each other: according to Frankl, Jaspers had declared Frankl's book 'Man's search for Meaning' to be among the most significant books of mankind (Frankl 2000, 113–114). There have been practitioners of philosophical therapy/counseling since the 1950s.¹⁴ Practitioners of philosophical therapy/counseling use philosophical methods in helping clients. One of the most famous methods is the Socratic method, which is also used in logotherapy.

It must be remembered that philosophical therapy existed long before psychology as a discipline, and psychotherapy as a form of treatment, were born. Western philosophical therapy was already formed in ancient times (from around 400 BC) under the influence of Plato's and Aristotle's thinking. Hellenistic philosophical schools—the Stoics, the Skeptics, the Epicureans, and the Cynics—practiced the healing of the soul, *Therapeia*, in a variety of ways (Nussbaum 1994). Since the Hellenistic period, philosophical therapy has changed less into a therapy practiced by philosophical schools and more by individual philosophers and practitioners of philosophy, where the theoretical basis of philosophy can also be applied to the use of e.g. psychology, psychiatry and theology.

The positioning of the regional ontology of logotherapy focuses on two fundamental questions: a) How is a human in the world and b) Why is a human in the world? Both

¹¹ see e.g. Vitelli, R. 2018, 1-42.

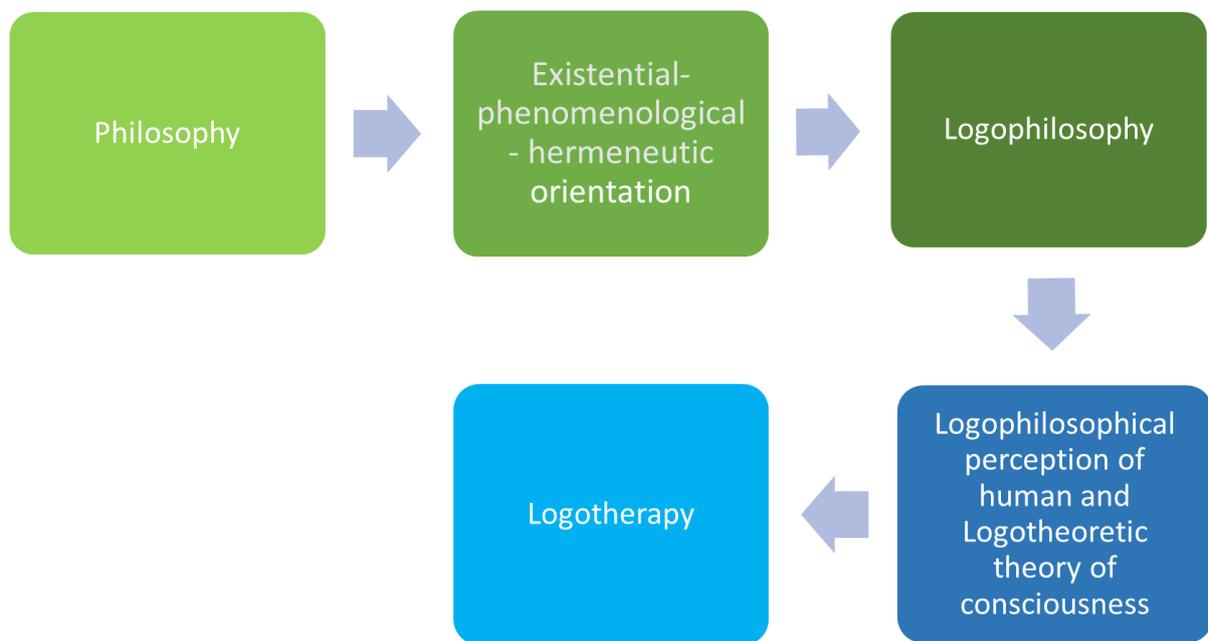
¹² see e.g. Craig, E. 1993, 258-276.

¹³ Binswanger's term *Daseinsanalyse* was translated into English as 'Existential Analysis', which is the same translation as for Frankl's term *Existenzanalyse*; see Frankl 1988, 5.

¹⁴ https://en.wikipedia.org/wiki/Philosophical_counseling

questions are central in philosophy. Logophilosophy developed to explore, understand and explain the problematic of human existence in the world from the framework of *Logos*, the purpose of life. Logotherapy, on the other hand, was born as a response to the existential distress brought about by being-in-the-world, where the purpose of one's life or the purposeful nature of life in general is perceived in a distorted or incomplete way. Also, the conflicts that are experienced between the functioning of the conscience and the functioning of the situation are classified as experiential problems within the scope of logotherapy.

The positioning of the regional ontology of logotherapy can be described best with the help of the following diagram:



Picture 3. Positioning of the regional ontology of logotherapy. Niiles-Mäki & Sadeaho 2021, 18.

After the original Viktor Frankl's logotherapy, several other logotherapeutic applications have emerged, e.g. Uwe Böschmeyer's logotherapy¹⁵, LogoArt¹⁶, Paul T. Wong's meaning-centered therapy¹⁷, and spiritual logotherapy or pastoral logotherapy¹⁸. Logotherapy applications are not their own logotherapies like psychotherapies, because they either a) stick to the franklian theoretical base and do not create completely new theoretical interpretations of human being-in-the-world and the essence of human, or b) do not stick to the franklian theoretical base but also do not create new theoretical interpretations of human being-in-the-world and the

¹⁵ see e.g. Riemeyer, J. 2007, 310-334.

¹⁶ see da Silva Prado & Lehtioksa 2021.

¹⁷ e.g. in "The Human Quest for Meaning - Theories, Research, and Applications" 2012.

¹⁸ Graber 2004.

essence of human. In the latter case, logotherapy applications are left without a logophilosophical basis and cannot then be considered logotherapy, but rather as applications of some other discipline or purely as recreational activities.

Logophilosophy contains several basic assumptions, doctrines and theories, which are mainly presented in the earlier book 'Introduction to logophilosophy' (Niiles-Mäki & Sadeaho 2022). 'Handbook for Logotherapists' focuses on the doctrines and theories that answer the questions about a human being-in-the-world and the essence of a human, from the framework of the regional ontology of Logotherapy. These doctrines and theories are presented in chapters 4-6.

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