

**USE OF THE PHILOSOPHICAL METHODOLOGY IN
PSYCHOTHERAPEUTIC PRACTICE: ON THE EXAMPLE OF VICTOR E.
FRANKL EXISTENTIAL PSYCHOANALYSIS**

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The first thing that comes into mind speaking about human generosity and the title of a true human being, is the reference to outstanding Austrian psychiatrist, psychologist, neurologist, former prisoner of the Nazi concentration camp and the creator of logotherapy, the method of existential psychoanalysis, which underlies the creation of the Victor Emile Frankl's Third Vienna School of Psychotherapy.

Existential analysis can be defined as phenomenologically personally-oriented psychotherapy, which aims to help a person to live freely and fully, to go to authentic affirmations and to actualize the responsibility for the own life and representations of the world. The scope of existential analysis includes cases of perception violation and behavior that have psychosocial, psychosomatic or psychological causes, such psychological problems as fears, depressions, addictions, psychosomatic illnesses, psychoses.

Modern anthropology, developed by Alfred Langle on the basis of the Victor Frankl views, combines theoretical depth with methodology and practicality. It comes from the idea that a person is driven by four fundamental motivations, including the ability to accept living conditions, the need to live out something valuable and build relationships with other people, be authentic and bring something meaningful to the world. This concept of existential motivation provides a framework for the diagnosing and eliminating all types of mental problems.

The purpose of existential-analytical psychotherapy is to release a person from fixations, distortions, one-sidedness and injuries that affect his/her feelings and behavior. As a result, the client becomes free to realize the goals, objectives and achievement of values that are perceived by him/her as authentic and for which he/she wants to live.

In addition to physical and mental motivations, each person is ruled by four existential motivations that include both physical and mental motivations. They include, in addition to desire to make sense which was described by Frankl, three more components that make people active profoundly and constantly:

- motivation for physical survival and spiritual overcoming of being, i.e. to be able to be (Sein-Können);
- motivation for obtaining mental joy from life and experience of values, i.e. to enjoy life (Leben-Mögen);
- motivation for having personal authenticity and justice, i.e. to have the right to be who you are (So-sein-Dürfen);
- motivation for existential content and creating something that is valuable, i.e. to rule and act (Handeln-Sollen).

In modern definition, "logotherapy" (Greek logos - meaning, knowledge and therapy - treatment) is a method of psychotherapy, which is based on a system of philosophical, psychological and medical views on the human nature, the central component of which is the desire for meaning. This desire is an alternative compared to the concept of desire for satisfaction (S. Freud). The desire for meaning, as a fundamental motivational power is directly related to the freedom of the will of the human.

For a logotherapist, a person is always “something bigger”, and he/she always pursues the goal of finding points of contact with that part of the client which is not affected by the disease, and will try to help him/her to realize his/her own capabilities and resources.

The basis of the same logotherapeutic approach consists of three philosophical and psychological components:

- 1) freedom of the will;
- 2) will to the meaning;
- 3) the meaning of life.

The basis of the logotherapy is the idea, that the meaning is the objective reality. Logotherapy postulate that the task of the person is to create a better version of him/herself from the “original material”, as well as the creation of a better world, through the realization of the own freedom and responsibility, the same as through recognition and realization of all events that take place.

Up to date, logotherapy is practiced by professionals both as a separate method, and in combination with other methods, but is used in individual and in group work. In addition to the area of psychotherapy, the logotherapy part is also used in pedagogy.

Logotherapy aims to help the patient in the search and awareness of the hidden meaning of his/her own live by analyzing it. Unlike psychoanalysis, it is not limited with the study of unconscious dynamics and aspirations, but focuses on spiritual realities, in particular the potential meanings of the client and his/her will to the meaning. According to Frankl, there are such ways of making sense:

- 1) actions directed on the outside, for example, creative activity (values of creativity);
- 2) feelings which are felt by a person (the values of feelings and love);
- 3) a certain personal position regarding the fate and events that a person cannot change: incurable illness, irreparable loss, terminal state, death (values of relations).

In view of this, the main task of logotherapy is to focus the general attention of the therapist and the client on the search and gaining of meaning. For this, Frankl has developed the main logotherapy methods: paradoxical intension and dereflection. Both are based on the strengthening of self-transcendence and self-alienation tendencies.

Frankl pointed out that a mentally healthy person can only exist when there is a certain tension between the internal and external content that a person must realize.

The follower of the Victor Frankl’s doctrine James Crambo was made a test of vital purpose, which became the most famous logotherapeutic test. Using it, you can determine whether a person suffers from an existential vacuum and needs logotherapy or not.

An important innovation in the practice of psychotherapy and the systematics of pathological phenomena characterizing the mental dynamics of people of the XX century was the concept of noogenic neuroses, i.e. neuroses, caused by conflicts between different values, senses, and also with ethical norms of the person. The signs of the presence of noogenic neurosis are suffering, loss of the meaning, and life orientation points.

Dissatisfaction of one of the basic human need, the need in the sense of life is the cause of a massive neurotic triad, depression, drug addiction and aggression. These reactions caused by internal emptiness and senselessness, can be considered as clinical signs of a neurosis that embraced western civilization.

Victor Frankl also introduced the term and the concept of “paradoxical intention.” This method is recommended for patients with obsessive-compulsive and phobic disorders accompanied by an intense sense of anxiety or obsessive fears. Another method proposed by Victor Frankl is dereflection aimed at overcoming neurotic hyperreflexia. Forcing self-observation is one of the reasons for reducing the spontaneity and naturalness of behavioral reactions. The main task of dereflection is to ignore the urge to obsessive self-observation and control. To overcome fears, obsessive reflection about possible failures (often it leads to

disorders of sexual functioning) the ability of clients to self-alienation, expressed in humorous reactions to their own fears and compulsive (internal) reactions is used.

“If we take man as he is we make him worse but if we take his as he should be we make him capable of becoming what he can be.” This is the maxim and the motto for any psychotherapeutic activity that works the best.

“Therefore,” said W. Frankl, “If you do not recognize a young man’s will to be meaningful, his search for meaning, then you make him worse, you make him dull, you make him frustrating. You still add to contribute to his frustration. And if you will suppose in this man, in this so-called criminal, juvenile delinquent or drug abuser, the presence of at least a spark of the search for meaning, then you will release this from him, you will make him become what he in principle capable of becoming!”

ADVERSATIVE EXPRESSIONS WITH PHRASEOLOGICAL UNITS IN THE GERMAN, ENGLISH AND ABKHAZ LANGUAGES

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Contexts with phraseologisms and phraseological units with conjunctions *aber* in the German, *but* in the English, *aha* in the Abkhaz languages are of a particular interest from the semantic point of view in different language systems.

As a rule, traditions, customs, beliefs, mode of life, religion and history of people are reflected in phraseological units and phraseological expressions.

It is known, that phraseological units and phraseological expressions containing adversative statements in the compared languages enrich the speech, making it rich, lofty and eloquent. Phraseological units containing opposing conjunctions *aber*, *but*, *aha* express a contradiction, opposition. It should be noted that phraseological units containing adversative conjunctions in the compared languages possess both integral and differential features, expressing at the same time a request, distrust, agreement, demand, prohibition, reproach, etc.

Phraseological units and phraseological expressions in various contexts of their functioning are emotionally coloured. However, the investigation showed that phraseological units containing adversative conjunctions in different language systems are the most metosemiotically colored.

*Shaabanazh'aichoup, aha esnag' eipshniibzianidiztsazhadzom, zni-
zinlaih'zeilishpazimzazh'eianirhogiikoup.*

Die Redebeherrschen.

To possess the gift of the word.

Shaaban speaks well, but cannot always speak equally well, sometimes they can say that something happened to him - he cannot make a beautiful speech.

This proverb semantically illustrates the fact that a person who is described as *azh'aichoup* should systematically, as a rule, possess beautiful speech, his public performances of his daily speech should be flawless. However, his speech is not always