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Jealousy

 Toxic Jealousy	 Healthy Jealousy -	 Healthy Unconcerned
Showing concern about your relationship > Being Morbidly Jealous: The opposite of Jealousy and Concern is not concerned		
Toxic Jealousy: {} I'm worthless if I lose this meaningful relationship. {} I believe my self-defeating jealousy will help me to be vigilant when there is a clear threat to my relationship. {} I doubt the other person loves me. {} I am distrustful of him or her. {} I have no trust or confidence in the other person.	Healthy Jealousy {} You want to be in a loving relationship, but you are not worthless if you are not in such a relationship. {} You know jealousy is a feeling and just a feeling. It cannot make another person think differently. {} Doubt is different from despair or desperation. {} You can show concern about your relationship and instill confidence in each other, which is more productive than morbid jealousy.	Not Concerned: Not marked interest or regard usually arising through a personal tie or relationship; easy state of blended interest, certainty, and no apprehension, something that does not relate to or belong to one; not a matter for consideration; laissez faire: attitude of letting things take their own course, without interfering.

#1 What does it mean to feel jealous?

#2 For you what does jealousy feel like?

#3 What does your feeling jealous look like?

#4 What makes you feel jealousy?

#5 How can you express your jealousy, so it doesn't get you into trouble?

#6 How does your jealousy impact others?

#7 When others are jealous how does impact you?

#8 What are some of the possible reasons why healthy jealousy is functional and toxic jealousy is dysfunctional?

#9. In what situations do you feel unconcerned?

#10 In what situations do you need to experience healthy jealousy?

#11 How is Toxic Jealousy Meaningful?	How is Healthy Jealousy Meaningful?

#12 Cost Benefit Analysis

Cost of Toxic Jealousy	Benefit of Healthy Jealousy
Benefits of Toxic Jealousy	Cost of Healthy Jealousy
13. Characteristics of Toxic Jealousy that results in toxic way of expanding your uniqueness.	15. Characteristics of Healthy Jealousy that result in healthy way of expanding your uniqueness.
How does jealousy ward off anxiety?	
How does jealousy protect my self-esteem?	
What am I training people to treat me...	
14. Characteristics of Toxic Jealousy that results in toxic way of restricting your uniqueness.	16. Characteristics of Healthy Jealousy that results in restricting your uniqueness.

]

1		
2	Discovering Meaningfulness	Discovering Meaningfulness:
3	Cost of	Cost of Being
4	Benefit of	Benefit of being
	Wards off Anxiety	
	Protects Self-Esteem	
	Trains people to...	
5	Toxic Expansion of My Uniqueness:	Discover Healthy Expansion of Your Uniqueness:
6	Toxic Restrictions of Your Uniqueness: (see interpersonal (c) extreme behavior: I can be cold, unfeeling, shrewd, (Factor N+, ambitious but insecure),	Discover Healthy Restrictions of Uniqueness:
7	Toxic Dialectic:	Healthy Dialectics:

Will to Meaning: Rating Form:

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#1: (F) Follow Up: What was the purpose of this exercise?



#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?



#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.



#4 (G) Goal: What goal did you expect to reach by doing this exercise?

#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.



1
Not Helpful

2
A Little Helpful

3
Somewhat Helpful

4
Helpful

5
Very Helpful

Comments:

Distrustfulness: jealousy-stubborn, slow to forgive a wrong

Jealousy: intolerant of rivalry or unfaithfulness, disposed to suspect rivalry or unfaithfulness, I'm going to lose a loved one or a close friend

hostile toward a rival or one believed to enjoy an advantage

Menu of Solutions & Effective Strategies (MOSES) (g) jealousy	
1	(A) Adversity-Activating Event: My partner finds another person attractive and fun,
2	(Ac) Critical Aspect of Activating Event
3	(B) Belief {} I'm worthless if I lose this meaningful relationship. {} I believe my self-defeating jealousy will help me to be vigilant when there is a clear threat to my relationship. {} I doubt the other person loves me. {} I am distrustful of him or her. {} I have no trust or confidence in the other person.
	(B) Extreme Evaluations: It would be awful to be without a loved one. It terrible to feel lonely.
4	(C) Thinking: Anthropological Evolutionary: Protect my DNA {} I think the loss of my relationship is imminent. {} Misconstrue my partner's ordinary conversations as having romantic or sexual connotations. {} Construct visual images of partner's infidelity. {} I tend to see threats to my relationships when none exists {} If my partner admits to finding another attractive and believes that the other is seen is more attractive than me {} than I feel anxious that my partner will leave me for the other person.
5	(C) Automatic Thought:
	(D) Inelegant Solution: (D) Elegant Solution
6	(C) Toxic Negative Feelings (s): {} jealous {} anxious {} desirous {} green-eyed {} worried about what you will lose. {} apprehensive about what you will miss. {} nervous about not having someone that is important to you now. {} You feel frightened that someone will take something away. {} feel unloved
	(D) Discover a New Way of Feeling- (E) Exercise & Practice New Feelings:
7	(C) Meaningfulness in My Feelings {} Morbid jealousy is meaningful because my emotional brain is telling me that I need to focus more energy on my relationships.
8	(D) Discovering Meaningfulness in Your Emotions: { } Showing concern for your love relationships helps you to see what is important in your life and see the uniqueness in the other person.
	(D) Discover New Ways of Behaving –
8	(C) Behavior: {} I seek reassurance that I am loved. {} I monitor the actions and feeling of my partner {} Search for evidence that my partner is involved with someone else {} I attempt to restrict the movements or activities of my partner {} I set tests which partner has to pass {} Retaliate for my partner's presumed infidelity {} I sulk when my partner seems more interested in someone else rather than me.

Distrusting *Jealous* frequently disappointed able to doubt others
Slow to forgive hard to impress You're a bunch of fools
Stubborn touchy, easily hurt People make me feel... People never give me what I need.
Defensive Blames Everybody blames me,
Suspicious suspecting, jealous, dogmatic, dwells on frustration, irritable, handles tension by projection,
 Insists on getting his point across, cannot endure human frailties, oppositional, likely to fight,

Antagonistic, quick to offense, anxious insecurity, and frustrated dependency needs; enjoys making trouble for the fun of it; demands people accept responsibility over errors.

The person is usually moody who tend to be cynical, fault finding and markedly suspicious of the motives of others. This person finds it difficult to fit into a group and generally makes a poor team worker. He prefers to be self-sufficient and independent. Jealous / possessive.

Coronary heart disease, higher frequency of general physical illness.

Provocative Let's stir up some trouble to have some fun.

Withdrawing I act stupid, so they'll leave me alone

People most people are annoying, whiners,
 They are frank to admit their disillusionment and irritation with others.
Pessimistic disappointment with self and others. Trains people to reject me;
Schizoid: uncaring, cold, "relationships are messy."
 / compulsive type, depressive type, schizotypal type, avoidant type,
 Finds structured settings comfortable.
Paranoid / compulsive type, depressive type, negativistic type, narcissistic features, avoidant type,
 "Goodwill hides a hidden motive." I must always be on guard.

Half-hearted "I guess I'll have to; I don't see any other solutions."

When I don't trust people, I train people to reject me. They handle anxiety by establishing distance between themselves and others. Past rejections or humiliations; / rejection of conventionality; / Trust in others, cooperative, agreeability, affiliation will certainly lead to a loss of individuality/ feeling of difference and uniqueness/ retaliatory pleasure in rejecting; /

Cognitions: Half-hearted pessimism: / rejection of love and closeness/

If I act sullen/ disappointed, **then** I won't feel disappointed in the future. (Conclusion)

I can deal with future disappointments by being disappointed most of the time.

I am a sullen, disappointed person because you can't do anything for me. (Causality)

Non-conformity: I do not accept your ideals of conduct, I don't conform, I do not want your approval.

Pessimistic: I can say, "I knew it would turn out that way..."

Emotionally, the half-hearted façade trains people to reject me. (easily hurt, touchy, and suspicious.)

When life becomes stressful, I become easily resigned.

I'm hard to impress and I'm usually frustrated, depressed, and most dissatisfied with my situation.

Behaviorally, I am often stubborn and often disappointed minor stress in my lives.

In relationships, I want to be close to people, initially but eventually I'll feel rejected.

In an attempt to repair the relationship, I may have felt rejected, and believe people will reject me if I tell them how I really feel.

I may believe that talking about my feeling and wants will only bring about more difficulties.

I cannot tolerate conformity or collaboration. I feel irritable, pessimistic, and look for dishonesty in others.

I am quick to reject conventionality.

I stress a grievance against the world and a pessimistic disappointment with self and others. (T. Leary).

Interpersonally, pulls moral disapproval from others. Likes to provoke others to be impatient. Professions fail to understand me. Help-rejecting complainer; pessimistic dysphoria;

When I use this façade, "I must not do that and now that you did the unspeakable, I will not spend much of my waking day correcting, teaching you, preaching to, and watching you." Low frustration sneaks in with the belief, "I can't stand it when you make mistakes or act like you may hurt my self-esteem." You may further believe, "I can't stand it when you try to make a fool out of me."

When I use the jealous distrusting (half-hearted façade), I train people to reject me; of course, I deny that I have anything to do with people rejecting me. I often like to point out what is "wrong" with the "other person."

I place myself in a vicious cycle when I doubt myself and doubt others.

I become fearful (anxiety) that someone else will offer more... (isolations).

I become jealous, provoking quarrels (anger) and disappointment, which in turn serves to make us more uncertain of our position in the other person's life.

This increases our feeling inadequacy (helplessness) intensifies our provocative jealous.

This feeling of inadequacy (helpless) and our anger results increases my feeling of isolation.

This motivates us to find ways to compensate for my feelings of helplessness, anger, and isolation.

Spirituality goes beyond Human Law – It is Experiential: Human law is about right and wrong. To avoid becoming demanding, you recognize spirituality and rigid rules. Toxic jealousy results from demandingness combined with intolerance, unreasonableness, and awfulizing. With toxic jealousy, you don't experience the other person's uniqueness because you don't know what the other person true desires.

Unhealthy Jealousy	
Not Having a Sense of Choice	When you feel toxic jealousy, you feel as though the other person's behavior is making you feel; and they have emotional control over your life. When you attempt to restrict the movements or activities of your partner, your partner retaliates with anger or acts passively and aggressively because of your partner's presumed infidelity.
Resisting Change	When you seek constant reassurance that you are loved, sulk, and think losing your relationship is imminent, you are having difficulty dealing with changes in your relationships.
Not Self-Correcting	With toxic jealousy, you are busy changing another person's behavior and not changing your beliefs about the situation. You search for evidence that your partner is involved with someone else; you set tests that your partner must pass; you tend to exaggerate any threat to your existing relationship; you misconstrue your partner's ordinary conversations with relevant others as having romantic or sexual connotations. You construct visual images of your partner's infidelity; if your partner admits to finding another person attractive, you think she or he finds that person more beautiful than us and will leave us for another person.

Adapted from the work of Windy Dryden.

Worksheet:

#1. What role does play in your life? Do you 10 to see threats in your relationships when none really exists? Do you think the loss of your relationship is imminent?

#2. How does toxic jealousy interfere with your sense of choice? Do you misconstrued your partners ordinary conversation as having romantic or sexual connotations? Do you monitor the actions and feelings of your partner? Do you search for evidence that your partner is involved with someone else?

#3. How will emotionally hurt make change difficult? How can you influence the other person to act in a fair manner? Do you construct visual images of your partners infidelity? Do you seek constant reassurance that you are loved? Do you attempt to restrict the movements or activities of your partner?

#4 How will emotionally hurt interfere with your capability to self-correct? Are you being realistic about the degree of unfairness of the other person's behavior? Do you set test which partner has to pass? Do you retaliate for your partners presumed infidelity?

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1
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A Little Helpful




3
Somewhat Helpful

4
Helpful

5
Very Helpful

Comments:

Regression or Mobilize Your Time and Energy

 <p style="text-align: center;">Regression</p>	 <p style="text-align: center;">Express: Mobilization of Energy: Meaningfulness</p>	 <p style="text-align: center;">Accept</p>
<i>Meaningfulness > Regression: Feeling Acceptance is the opposite of feeling meaningfulness and the opposite of regression</i>		
<p>Regression: You move backward to a previous and especially worse or more primitive state. You scenes from the past do not pop into my mind; I feel disorganized; it is pointless to set goals and make plans; it is pointless to try; it is pointless to be concerned; disorganized; pointless to set goals and make plans; pointless to try; it is pointless to be concerned; I wish my life would return to better time; I'm not interested in things I use to love to do –</p>	<p>Mobilization of Energy: Meaningfulness. You are an interesting person, and you have energy and vigor to do the things you love. Scenes from the past do not pop into your mind. You are organized to set goals and carry you're your goals productively while using a moral-ethical plan. You know you can work on your goals and get something done today; Intentionality – Purpose-Plan-Practice-make a new Plan are all present.</p>	<p>Accept: You can to endure without protest or reaction. You receive willingly – for example you accept your feelings are just feelings and your thought are thoughts – no more, no less. You receive favorably what others offer you.</p>

#1 What does it mean to regress?

#2 For you what does regression feel like?

#3 What does your regression look like?

#4 What makes you feel regressed?

#5 How can you mobilize your energy, so it doesn't get you into trouble?

#6 How does your regressive behavior impact others?

#7 When others regress how does impact you?

#8 What are some of the possible reasons why mobilizing your energy is functional and regressing is dysfunctional?

#9. In what situations do you need to accept fate?

#10 In what situations do you need to experience regressive behaviors?

#11 How is Regression Meaningful?	How is Mobilizing Your Energy Meaningful?

#12 Cost Benefit Analysis

Cost of Regression	Benefit of Mobilizing Your Energy
Benefits of Regression	Cost of Mobilizing Your Energy
How does regressing ward off my feelings of anxiety? ?	
How does regressing protect my self-esteem?	
What am I training people to treat me like when I regress?	
13. Characteristics of Regression that results in toxic way of expanding your uniqueness.	15. Characteristics of Mobilizing Your Energy that result in healthy way of expanding your uniqueness.
14. Characteristics of Regression that results in toxic way of	16. Characteristics of Mobilizing Your Energy that results in






	restricting your uniqueness.	restricting your uniqueness.
1		
2	Discovering Meaningfulness	Discovering Meaningfulness:
3	Cost of	Cost of Being
4	Benefit of	Benefit of being
	Wards off Anxiety	
	Protects Self-Esteem	
	Trains people to...	
5	Toxic Expansion of My Uniqueness:	Discover Healthy Expansion of Your Uniqueness:
6	Toxic Restrictions of Your Uniqueness: (see interpersonal (c) extreme behavior: I can be cold, unfeeling, shrewd, (Factor N+, ambitious but insecure),	Discover Healthy Restrictions of Uniqueness:
7	Toxic Dialectic:	Healthy Dialectics:

Will to Meaning: Rating Form:

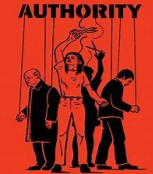


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	<p>#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?</p>				
	<p>#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.</p>				
	<p>#4 (G) Goal: What goal did you expect to reach by doing this exercise?</p>				
<p>#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.</p>					
	<p align="center">1 Not Helpful</p>	<p align="center">2 A Little Helpful</p>	<p align="center">3 Somewhat Helpful</p>	<p align="center">4 Helpful</p>	<p align="center">5 Very Helpful</p>
<p>Comments:</p>					

Resentful

(f)	Bitter Resentment 	Can Complain if Necessary 	Impartial 
1	Toxic Bitter Resentful: Rebels against everything Bitter complaining (marked by intensity or severity, accompanied by severe pain or suffering) (f) (Skeptical: others won't address my concerns); restricts uniqueness by being closed-minded, stuck in past, and they feel left out and emotionally hurt. {} Resentment as in feeling of indignant displeasure or ill will at something regarded as a wrong, insult, or injury; {} I resent others bossing me around. sometimes gloomy, depressing, miserable, feel frustrated, depressed, dissatisfied, <i>distrustful alienation</i> involves a spiteful and bitter rejection of love and closeness (f).	{} Can Complain, if Necessary, {} Healthy Pessimism: checking out what the other person is promising. {} Skeptical: an attitude of doubt or a disposition to incredulity either in general or toward a person. {} Has a love of being productive. I restrict my uniqueness by expressing grief, pain, or discontent with what another person is doing. Healthy: When I maintain my boundaries, I am stating I want this, and I don't want that. I restrict my uniqueness by not being resentful, indignant, or angry.	Impartial: Showing no interest, impartial: not inclined to favor one party more than the other.
Resentment is a feeling of indignant displeasure or persistent ill will at something regarded as a wrong, insult, or injury.			

#1 What are some of the possible reasons why having healthy pessimism is more effective than being resentful on others?

#i.

#ii.

#2. What situation do you need to show healthy pessimism?

#3 In what situations, do you need to be impartial?

#4 How are resentful beliefs meaningful?	How is having healthy pessimism meaningful?

#5 Cost Benefit Analysis

Cost of Being Resentful	Benefit of healthy pessimism
Benefit of Being Resentful	Cost of healthy pessimism

#6 How does being resentful ward off anxiety?

#7 How does being resentful protect our self-esteem?

#8 How will others respond to your resentment?

#9 Characteristics of toxic way of expanding your uniqueness.	#11 Characteristics of healthy way of expanding your uniqueness.
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#10 Characteristics of toxic way of restricting your uniqueness.	#12 Characteristics of healthy way of restricting your uniqueness.
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Menu of Solutions & Effective Strategies			
(f)	Survival Mode:	Interpersonal Values	Functional Values
1	Toxic: I can be rebellious, bitter, resentful, and complaining. I rebel against everything. I <i>protect my self-esteem</i> by acting superior, distant, judgmental, contrary, and condescending toward people. I ward off anxiety by complaining, acting resentful, and I even feel like I have to rebel against everything.	I can be skeptical, but I am often gloomy, and I resent being bossed around.	Realistic, a justified rebellion, unconventional. I can complain if necessary.
2	Discovering Meaningfulness: I may be defiant and rebellious to experience my values and concerns for others.	Discovering Meaningfulness: People cannot take advantage of me if I'm skeptical of their motives. I have a clearer perception of reality. Therefore I have a greater chance of experiencing meaningfulness.	Discovering Meaningfulness: When I see unfairness, cruelty, and injustice, I need to take unconventional steps to address my concerns for others.
3	Cost of Feeling Resentful: My resentment provokes others to punish me. When I hold on to bitterness, I tend to hold a grudge and cannot forgive others for their humanness.	Cost of Being Skeptical: I suspend judgment, systematic doubt, or criticism. Others see my criticism as being uncooperative or cruel to others.	Cost of Complaining: When people see me as a chronic complainer, I will have difficulty getting along with others or being resilient because I'm looking at what I don't have rather than what I do have.
4	Benefit of Feeling Resentful: It is OK when people ask for forgiveness, but if they continue to hurt me or abuse others, I will hold on to my resentment until their behavior changes.	Benefit of Being Skeptical: When I'm skeptical, I better grasp reality and what other people really want and don't want.	Benefit of Complaining: I have a better chance of getting what I want, and I can correct other people's behavior, so the group meets its goals.
5	Toxic Expansion of My Uniqueness: {} I believe that demanding that people agree with me and should act in a certain way is self-defeating. This self-defeating behavior will restrict my uniqueness by other people attempting to put me into a rigid categorical box. I lose my individuality with I trust people, cooperate, or agree with others. Unhealthy: I restrict my uniqueness by provoking others to reject me and I feel superiority to others. Crime provokes punishment. Provokes others to ignore me, even condemn me. People don't want to have anything to do with me.	Discover Healthy Expansion of My Uniqueness: I'm skeptical I don't over-evaluate my skills. I expand my uniqueness by being wary of what will go my way or what will not go my way. I realize I don't always have to get my way.	Discover Healthy Expansion of My Uniqueness: When I complain, I figure out what's wrong with the situation and find ways to correct the problems I see.
6	Toxic Restrictions of Your Uniqueness: I am skeptical of another person's uniqueness. {} I am bitter and rebellious that <i>provokes</i> punishment from others. I restrict another person's uniqueness by finding fault with him or her and acting superior to him or her.	Discover Healthy Restrictions of Uniqueness: {} The meaningfulness related to criticism is that behind a rebellious act is a creative expression in which you critically question some conventional concept. Skepticism gives you a sense of freedom and uniqueness. It protects you against surprise.	Discover Healthy Restrictions of Uniqueness: When I complain, I realize I have limited resources and need to step back and figure out a new plan.
7	Toxic Dialectic:	Healthy Dialectics:	Healthy Dialectics:

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#4 (G) Goal: What goal did you expect to reach by doing this exercise?

#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.



1
Not Helpful

2
A Little Helpful




3
Somewhat Helpful

4
Helpful

5
Very Helpful

Comments:

Shame

<p style="text-align: center;">Shame Toxic</p> 	<p style="text-align: center;">Healthy Shame</p> 	<p style="text-align: center;">Healthy Self-Respect</p> 
<p>Shame Toxic {} I overestimate the shamefulness of the information revealed, {} I overestimate the likelihood that the judging group will notice or be interested in such information. {} I overestimate the degree of disapproval I will receive from others. {} I overestimate the length of time any disapproval will last. {} Interferes with constructive and ethical problem-solving. {} Interferes with developing your productive and ethical skills and reaching your goals.</p>	<p>Healthy Shame {} An emotion caused by consciousness of recognizing your shortcoming. {} You accept that you've done something wrong. {} You see information revealed in a compassionate self-accepting context, {} You are realistic about the likelihood that others will notice or be interested in the information, {} You are realistic about the degree of disapproval you will receive {} You are realistic about the length of time any disapproval will last,</p>	<p>Healthy Self-Respect: You have constructive pride in your accomplishments, you like yourself without lording it over others. Unhealthy Self-Respect: you think you are better others. You high or special regard, and self-esteem is of greater values than another person's esteem.</p>

#1 What are some of the possible reasons why Healthy Shame-Regret is more effective than toxic shame?

#i.

#ii.

#2. What situations you have healthy self-respect?

#3 In what situations or issues are you embarrassed about?

#4 How is toxic shame belief meaningful?	How are healthy Regret-Shame meaningful?

#5 Cost Benefit Analysis

Cost of toxic shame	Benefit of healthy Regret-Shame
Benefit of toxic shame	Cost of healthy Regret-Shame

<p>#6 How does toxic shame ward of anxiety?</p>	
<p>#7 How does toxic shame protect your self-esteem?</p>	
<p>#8 How will others respond to your toxic shame?</p>	
<p>#9 Characteristics of toxic way of expanding your uniqueness.</p>	<p># 11 Characteristics of healthy way of expanding your uniqueness.</p>
<p>#10 Characteristics of toxic way of restricting your uniqueness.</p>	<p>#12 Characteristics of healthy way of restricting your uniqueness.</p>

Menu of Solutions & Effective Strategies			
(i)	Survival Mode:	Interpersonal Values	Functional Values
1	Toxic: Shame	Healthy: Regret Shame	Healthy Self-Respect
2	Discovering Meaningfulness:	Discovering Meaningfulness:	Discovering Meaningfulness:
3	Cost of Being Passive:	Cost of Being Modest:	Cost of Being Obedient:
4	Benefit of Being Passive:	Benefit of Being Modest:	Benefit of Being Obedient:
5	Toxic Expansion of My Uniqueness:	Discover Healthy Expansion of My Uniqueness:	Discover Healthy Expansion of My Uniqueness:
6	Toxic Restrictions of Your Uniqueness:	Discover Healthy Restrictions of Uniqueness:	Discover Healthy Restrictions of Uniqueness:
7	Toxic Dialectic:	Healthy Dialectics:	Healthy Dialectics:

1		
2	Discovering Meaningfulness	Discovering Meaningfulness:
3	Cost of	Cost of Being
4	Benefit of	Benefit of being
	Wards off Anxiety	
	Protects Self-Esteem	
	Trains people to...	
5	Toxic Expansion of My Uniqueness:	Discover Healthy Expansion of Your Uniqueness:
6	Toxic Restrictions of Your Uniqueness: (see interpersonal (c) extreme behavior: I can be cold, unfeeling, shrewd, (Factor N+, ambitious but insecure),	Discover Healthy Restrictions of Uniqueness:
7	Toxic Dialectic:	Healthy Dialectics:

Spirituality goes beyond Ordinary Responses – It is Situational and Universal: Your ability to express yourself and expand your uniqueness can lead to feeling ashamed. You don't see the universal meaning in every situation when you use ordinary responses. Although moments are unrepeatable, each situation has a theme of actualizing your desires, loving another individual uniquely, and how you respond to your community and world is your choice. Each situation (each moment) offers a specific meaning potential; no outside forces or inner drives can impose limitations on you, but your self-imposed restrictions limit your freedom and possibilities.

Shame and Intentionality	
Not Having a Sense of Choice	Choosing to act in a way that falls short of your ideals; isolating yourself from others and withdrawing from the group is your choice; you think you have to save face by attacking others; you do not restore social equilibrium; you disregard the context in which shame occurred; and choose to feel shame rather than disappointment because you decide to act in a way that falls short of your ideals.
Resisting and/or Refusing to Change	In response to threats to your self-esteem, do you resist change because you are too busy defending your ego? As a result, are you engaging in self-defeating behaviors to protect your ego, or are you oblivious to others' attempts to restore social equilibrium?
Not Self-Correcting	You tend to overestimate the negativity of the information revealed; you overestimate how others will notice your mistakes; you overestimate the degree of disapproval; you overestimate the length of time any disapproval will last; you believe that you cannot accept yourself unconditionally because a highly negative thing has been revealed about us and you will be viewed differently by others.

Adapted from the work of Dr. Windy Dryden

Worksheet:

#1. What role does shame play in your life? do you overestimate the degree of disapproval others will give you? Do you also overestimate the length of time any condemnation will last?

#2. How does shame interfere with your sense of choice? Do you remove yourself from the gaze of others Because you have done something embarrassing? Do you isolate yourself from others?

#3. How will shame make change difficult? Do you attempt to save face by attacking the other person who has shamed you?

#4 How will shame interfere with your capability to self-correct? Do you defend threats to your self esteem in self defeating ways,

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#1: (F) Follow Up: What was the purpose of this exercise?



#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?



#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.



#4 (G) Goal: What goal did you expect to reach by doing this exercise?

#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.



1
Not Helpful




2
A Little Helpful

3
Somewhat Helpful

4
Helpful

5
Very Helpful

Comments:

Toxic Shame	
S	 <p>Toxic <i>Shame</i> involves Toxic Self-downing and Toxic Self-denigrating: <i>It would be better for you to...</i></p> <ul style="list-style-type: none"> • accept yourself without extreme evaluations, • believe mistakes are disappointing - not disastrous, • know conditional standards sets you up for failure
H	 <p>Toxic Shame strengthens your <i>hidden demands</i>. <i>You want to realize...</i></p> <ul style="list-style-type: none"> • awfulizing about your mistakes won't help you to improve, • backing down from challenges hurts your confidence in other situations, and • condemning and evaluating yourself harshly leads to giving up.
A	<p>Toxic Shame increases your feelings of <i>anxiety</i> feelings emerge about being humiliated: <i>It would be better for you to...</i></p> <ul style="list-style-type: none"> • accept you don't like people's opinions, but people have a right to their opinion – rightly or wrongly, • know your beliefs are your invention, so you can uninvent rigid and extreme beliefs that interfere with reaching our healthy goals, and • realize you have the courage to accept the unacceptable.
M	<p><i>Morose</i>: Toxic Shame make that your entire world appears gloomy. <i>It would be better for you to...</i></p> <ul style="list-style-type: none"> • accept you have done something wrong, but you continue to be optimistic about changing and correcting your behavior, • recognize you can change the responses if you have an open mind to innovative ideas, and • realize that constantly worrying never helps. 

E



Toxic Shame involves *extreme evaluations*:

It would be better for you to...

- a) accept and learn from your mistakes,
- b) believe disappointment is a valuable feeling so that you can correct your behaviors and check out your beliefs,
- c) consider rating your response rather than condemning your selfhood.

Worksheet

#1. In what situations do you find that you are putting yourself down?

How does extreme evaluations decrease you ability to accept yourself unconditionally?

How can you believe mistakes are disappointing - not disastrous?

Why do unconditional acceptance set you up for failure?

How does hidden demands strengthen toxic shame?

Why is awfulizing about your mistakes unhelpful?

How does backing down from challenges hurt your confidence?

Why will condemning and using extreme evaluations lead to giving up?

How does toxic shame increases your feelings of *anxiety* feelings emerge about being humiliated:

Why does toxic shame make that your entire world appears gloomy. It would be better for you to...accept you have done something wrong?

Why is being optimistic about changing and correcting your behavior is more helpful because...you recognize you can change the responses if you have an open mind to innovative ideas and realize that constantly worrying never helps.

Why is accepting and learning from your mistakes is helpful because... why is feeling disappointed meaningful?

Shame

<i>Shame</i>	Healthy Shame	Healthy Self-Respect
<p>Shame Toxic {} I overestimate the shamefulness of the information revealed, {} I overestimate the likelihood that the judging group will notice or be interested in such information. {} I overestimate the degree of disapproval I will receive from others. {} I overestimate the length of time any disapproval will last.</p> <p>{} Interferes with healthy and ethical problem-solving. {} Interferes with developing your productive and ethical skills and reaching your goals.</p>	<p>Healthy Shame-Regret {} An emotion caused by consciousness of recognizing your shortcoming. {} You accept that you've done something wrong. {} You see information revealed in a compassionate self-accepting context, {} You are realistic about the likelihood that others will notice or be interested in the information, {} You are realistic about the degree of disapproval you will receive {} You are realistic about the length of time any disapproval will last,</p>	<p>Healthy Self-Respect: You have healthy pride in your accomplishments, you like yourself without lording it over others.</p> <p>Unhealthy Self-Respect: you think you are better others. You high or special regard, and self-esteem is of greater values than another person's esteem.</p>

#1 What are some of the possible reasons why Healthy Shame-Regret is more effective than toxic shame?

#i.

#ii.

#2. What situations you have healthy self-respect?

#3 In what situations or issues are you embarrassed about?

#4 How is toxic shame belief meaningful?	How are healthy Regret-Shame meaningful?

#5 Cost Benefit Analysis

Cost of toxic shame	Benefit of healthy Regret-Shame
Benefit of toxic shame	Cost of healthy Regret-Shame

#6 How does **toxic shame** ward of anxiety?

#7 How does toxic **shame** protect your self-esteem?

#8 How will others respond to your **toxic shame**?

#9 Characteristics of toxic way of expanding your uniqueness.

11 Characteristics of healthy way of expanding your uniqueness.

#10 Characteristics of toxic way of restricting your uniqueness.

#12 Characteristics of healthy way of restricting your uniqueness.





Menu of Solutions & Effective Strategies			
(i)	Survival Mode:	Interpersonal Values	Functional Values
1	Toxic: Shame	Healthy: Regret Shame	Healthy Self-Respect
2	Discovering Meaningfulness:	Discovering Meaningfulness:	Discovering Meaningfulness:
3	Cost of Being Passive:	Cost of Being Modest:	Cost of Being Obedient:
4	Benefit of Being Passive:	Benefit of Being Modest:	Benefit of Being Obedient:
5	Toxic Expansion of My Uniqueness:	Discover Healthy Expansion of My Uniqueness:	Discover Healthy Expansion of My Uniqueness:
6	Toxic Restrictions of Your Uniqueness:	Discover Healthy Restrictions of Uniqueness:	Discover Healthy Restrictions of Uniqueness:
7	Toxic Dialectic:	Healthy Dialectics:	Healthy Dialectics:

Will to Meaning: Rating Form:

Please complete the following Rating Form after each session with your therapist. Thank You.

Topic:

Date:

	<p>#1: (F) Follow Up: What was the purpose of this exercise?</p>
	<p>#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?</p>
	<p>#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.</p>
	<p>#4 (G) Goal: What goal did you expect to reach by doing this exercise?</p>

#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.



1
Not Helpful

2
A Little Helpful




3
Somewhat Helpful

4
Helpful

5
Very Helpful

Comments:

Trust

	Mode: Survival	Attitudinal Values: Higher Value	Opposite
			
1	<p>Distrust-Mistrust Mistrust is when there is a degree of growing uncertainty and fear the other person will hurt or cheat me. There is uneasiness, and I feel tense.</p> <p>Distrust is when my beliefs are based on well-grounded suspicion that the other person is not dependable, the person is disloyal and is unfaithful. <i>Suspiciousness</i> is a state of mental uneasiness and uncertainty. I suspect something is wrong, but I don't have any proof.</p>	<p>Trust Confident Level: I have <i>faith and trust</i> in the other person. I know they are honest and sincere with me. I don't need any proof when they tell me something.</p> <p>Trustworthy Level: I <i>feel confident</i> that the other person will not hurt or cheat me. Other people keep their promises, maintain agreements, and show healthy regret and remorse. I believe the person is worthy of my trust.</p>	<p>Feeling Independent: Unconcerned about others being dependable.</p> <p>not dependent: not subject to control by others, self-governing</p> <p>not requiring or relying on something else, your action not contingent on what other people do.</p>

#1 What are some of the possible reasons why being trusting is more effective than mistrusting others?

#i.

#ii.

#2. In what situations do you need to trust others?






#3 In what situations do you need to feel independent?

#4 How Reactive Distrust Meaningful?	How is Trust Meaningful?

#5 Cost Benefit Analysis

Cost of Being Distrustful	Benefit of Trusting others
Benefit of Distrustful	Cost of Trusting Others
How does distrust ward of anxiety?	
How does trust protect your self-esteem?	
How are you training people to treat you when you are distrustful?	
Toxic of expansion your uniqueness.	Healthy expansion of your uniqueness.
Toxic of restricting your uniqueness.	healthy restriction of uniqueness.

1		
2	Discovering Meaningfulness	Discovering Meaningfulness:
3	Cost of	Cost of Being
4	Benefit of	Benefit of being
	Wards off Anxiety	
	Protects Self-Esteem	
	Trains people to...	
5	Toxic Expansion of My Uniqueness:	Discover Healthy Expansion of Your Uniqueness:
6	Toxic Restrictions of Your Uniqueness: (see interpersonal (c) extreme behavior: I can be cold, unfeeling, shrewd, (Factor N+, ambitious but insecure),	Discover Healthy Restrictions of Uniqueness:
7	Toxic Dialectic:	Healthy Dialectics:

Will to Meaning: Rating Form:					
Please complete the following Rating Form after each session with your therapist. Thank You.					
Topic:			Date:		
		#1 (F) Follow Up: What was the purpose of this exercise?			
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		#4 (G) Goal: What goal did you expect to reach by doing this exercise?			
#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.					
	1 Not Helpful	2 A Little Helpful	3 Somewhat Helpful	4 Helpful	5 Very Helpful
Comments:					

Establishing Trust		Re-Establishing Trust	
<p>Healthy Trust is having confidence and faith that the person will do the right thing at the right time.</p>		<p>Healthy Apology versus Nonacceptance of the other person's negative feelings. Healthy apology is an admission of error accompanied by an expression of regret.</p>	
<p><i>Can I Trust You?</i></p>		<p><i>Will You Accept My Apology?</i></p>	
<p>P</p>	 <p>Keeping your Promises: Following the Rules and Not Bending the Rules</p>		 <p>Constructively Repairing Broken Promises: I'm sorry, and how can I make it up to you?</p>
<p>A</p>	 <p>Keeping your Agreements: There is an exchange of time, money, resources, or activities.</p>	<p>R</p>	 <p>Constructively Renegotiating New Agreements Give the other person three or four options, so that person can make the choice.</p>
<p>R</p>	<p>Being Reliable: The other person can count on you; you are dependable and accountable for your actions.</p> 	<p>R</p>	 <p>Showing Healthy Regret: Saying you're sorry, but it could happen again, e.g., you are late because you got a flat tire. sorrow aroused by circumstances beyond your control or power to repair. "I'm sorrow, but it could happen again." (Toxic Shame)</p>
	 <p>Telling the Truth: You accept the consequences of your actions.</p>	<p>R</p>	 <p>Feeling Healthy Remorse: Saying you are sorry, and you'll never do it again. A sense of healthy guilt and accept appropriate level of</p>

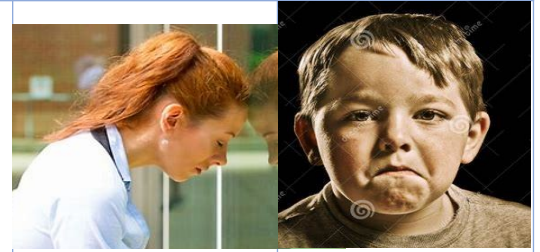
			responsibility for past wrongs. <i>“I did a dreadful thing, and I will never do it again.”</i> (Toxic Guilt)
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Worksheet on Trust:

Establishing Trust		Re-Establishing Trust		Forgiveness	
<p>Healthy Trust is having confidence and faith that the person will do the right thing at the right time.</p>		<p>Healthy Apology versus Nonacceptance of the other person's negative feelings. Healthy apology is an admission of error accompanied by an expression of regret.</p>		<p>Tolerant Compassion versus Self-Centeredness Forgiveness (<i>I'm the bigger person, so I'll forgive you.</i>)</p>	
<p><i>Can I Trust You?</i></p>		<p><i>Will You Accept My Apology?</i></p>		<p><i>Can I Give Up My Resentment?</i></p>	
<p>P</p>	 <p>Keeping your Promises: Following the Rules and Not Bending the Rules</p>	<p>R</p>	 <p>Constructively Repairing Broken Promises: I'm sorry, and how can I make it up to you?</p>	 <p>Healthy Forgiveness: To grant forgiveness when one person breaks a promise.</p>	
<p>A</p>	 <p>Keeping your Agreements: There is an exchange of time, money, resources, or activities.</p>	<p>R</p>	 <p>Constructively Renegotiating New Agreements Give the other person three or four options, so that person can make the choice.</p>	 <p>Healthy Forgiveness: To grant relief and make a new agreement. To grant relief of each other's pain.</p>	
<p>R</p>	 <p>Being Reliable: The other person can count on you; you are dependable and accountable for your actions.</p>	<p>R</p>	 <p>Showing Healthy Regret: Saying you're sorry, but it could happen again, e.g., you are late because you got a flat tire. sorrow aroused by circumstances beyond your control or power to repair. <i>"I'm sorrow, but it could happen again."</i> (Toxic Shame)</p>	<p>Everyone makes mistakes in life, but that doesn't mean they have to pay for them the rest of their life.</p> <p>Sometimes GOOD people make BAD choices. It doesn't mean they're bad... it means they're HUMAN!</p>  <p>Monique Breva</p> <p>Allowing each other to make a mistake. Forgive if the error happens again. <i>"I'll forgive you even if it happens again."</i></p>	



Telling the Truth: You accept the consequences of your actions.



Feeling Healthy Remorse: Saying you are sorry, and you'll never do it again. A sense of healthy guilt and accept appropriate level of responsibility for past wrongs. *"I did a dreadful thing, and I will never do it again."* (Toxic Guilt)

Healthy Forgiveness: Both are willing to give up resentment for the other person's hurtful mistakes, so you can revise the rules. (Start again and go to Promises kept)

Worksheet on Forgiveness

Emotional Trust



Confident Level: I have *faith and trust* in the other person. I know they are honest and sincere with me. I don't need any proof when they tell me something.



Trustworthy Level: I feel *confident* that the other person will not hurt or cheat me. Other people keep their promises, maintain agreements, and show healthy regret and remorse. I believe the person is worthy of my trust.



Apprehensive Level: Trust is not an issue, but I feel worried, anxious, and apprehensive about the other person. I have feelings of doubt and am unsure about the other person - fear of losing control, apprehension of deprivation, loss of satisfaction, and getting what I want in the future.



Mistrust is when there is a degree of growing uncertainty and fear the other person will hurt or cheat me. There is uneasiness, and I feel tense.



Distrust is when my beliefs are based on well-grounded suspicion that the other person is not dependable, the person is disloyal and is unfaithful. *Suspiciousness* is a state of mental uneasiness and uncertainty. I suspect something is wrong, but I don't have any proof.



Untrustworthy Level: I feel unsafe and insecure. I am certain the other person will hurt and cheat me. The other person has a history of not keeping and repairing broken promises. The person does not follow the rules, does not keep agreements, does not express regret, and the person does not feel remorse for past wrongs.

You want to be free...	concern Steadfast-loyal-realized Life demands that you should be true to yourself & loved ones	care, and I'm reliably concerned Sound-favorable-relied on Life demands that you should be good	Everyday concerns-actuality Life demands that you be real
	<i>Sincere expression of feelings</i>	<i>Authentic expression of feelings</i>	<i>Genuine expression of feelings</i>
1. Accept your vulnerabilities without getting caught up in your liabilities	Sincerity When you are sincere, you expand your uniqueness constructively. Life demands that you should be free from hypocrisy Life demands that you are sincere – honest; you want to experience an honest mind.	Authenticity When you are authentic, you have a greater chance of expanding your uniqueness constructively. Life demands that you should be free from hiding under a false appearance. You want to be authentic- trustworthy-reliable, and careful.	Genuineness You expand your uniqueness constructively when you express your thoughts, feelings, and wants. Life demands that you should be free from pretense (insincere attempt to attain a certain condition). You want to be genuine - open -truthful. When appropriate, you want to show your real intentions.
2. Promote Truthfulness Veraciousness Openness Candor Honesty	Honesty: Life demands that you are free from deception. You adhere to the facts. Absence of hypocrisy. No embellishment. You are earnest, you are not hiding or using false appearances.	Factual- Actual: (actuality): Life demands that you should be free from falsehood. You ought to embrace reality facts. You lack evasiveness, not false, existing. Actuality. You act following the actual situation.	Sincereness: - Pure-Purity Unadulterated: Life demands that you are free from fraud, moral fault, or guilt. Some that is pure is complete, you are earnest and show genuine commitment. Healthy, humble, respectable. Decent, worthy, creditable. praiseworthy
3. Embrace your innocence without being naïve or easily fooled Vulnerable to the harsh realities of life.	Forthrightness: Life demands that you are free from ambiguity and free from being evasive with others. Sincere in expression and action. Willingness to express thoughts and feelings. Candid. Being honest without hurting others. You are frank and open.	Accurate: Life demands that you are free from error. You want to conform to the truth. Life requires that you realize thoughts can be true or false, and you can accept your cognitive distortions and irrational beliefs. Life demands that you change those thoughts & beliefs to match the facts.	True – Life demands that you be free of deceit; life requires that you know that your thoughts can be true or false; you want your ideas to be actual in that when something is true, it is following the actual situation involving fairness or unfairness. When you are faithful, you also want to be steadfast. Loyal. Honest. Realize your talents and potential or fulfill those potentials.
4. Be Responsible	Wholeheartedness: Do the best you can 100% of the time. You want to approach each task assigned to you wholeheartedly. You complete an activity enthusiastically. (Devotion without misgiving). Completely sincere. Enthusiastic. <i>Hearty:</i> honesty, warmth, and exuberance in displaying feeling. (You don't want to do things in a half-hearted/half-ass manner.)	Trustworthy (adjective): Life demands that you are free from people frequently questioning you and not trusting you. Life demands that you are worthy of another person's confidence. You see yourself as being dependable (Trust: PART). Life demands that you are taken in good faith.	Truthful (adjective): Life demands that you are free to express your feeling without hurting others. You want to tell the truth and accept the consequences of your actions. You want to tell the truth without hurting others. (Trust: PART). <i>Heartfelt:</i> depth of genuine feeling outwardly expressed

Sincere and honest: It is hard to trust someone who is insincere and dishonest.

Caring Values: I want to be seen as a responsible person when I am dealing with uncertainty. I can cope with apprehension (fear, anxiety); I want to address my responsibilities first to better deal with uncertainty and anxiety before I do things, I am interested in. I want to be responsive, reliable, reflective, and reasonable. This involves believing in yourself, and I am addressing short-term goals, which may include not doing what I want.

	Survival Mode:	Attitudinal Values	Opposite
1	Toxic Genuineness: I am acting as though I care or show concern, but I am being a fake, acting pretentiously, attempting to impress by affecting greater importance, talent, culture, etc., that I actually possess.	Healthy Genuineness I want to base my decisions on facts. I want to be truthful, straightforward, honest, frank. I express my feelings and wants earnestly.	Healthy Opposite: uncommon, unordinary, unusual but not hurting or manipulating others. Unhealthy Opposite: Factitious, counterfeited, sham, simulated, pretend, fake

#1 What are some of the possible reasons why having healthy genuineness attitudes is more effective than acting genuine?

#i.

#ii.

#2. What situation do you need to be genuine?

#3 In what situations do you want to be disingenuous?

#4 How are being disingenuous beliefs meaningful?	How is being genuine meaningful?

#5 Cost Benefit Analysis

Cost of Being disingenuous	Benefit of being genuine
Benefit of Being disingenuous	Cost of being genuine

#6 How does **disingenuous** wards of anxiety?

#7 How does **disingenuous** protect my self-esteem?

#8 How will others respond to when I like a phony (**disingenuous**)?

#9 Characteristics of toxic way of expanding your uniqueness.	Characteristics of healthy way of expanding your uniqueness.
---	--

#10 Characteristics of toxic way of restricting your uniqueness.	Characteristics of healthy way of restricting your uniqueness.
--	--

1		
2	Discovering Meaningfulness	Discovering Meaningfulness:
3	Cost of	Cost of Being
4	Benefit of	Benefit of being
	Wards off Anxiety	
	Protects Self-Esteem	
	Trains people to...	
5	Toxic Expansion of My Uniqueness:	Discover Healthy Expansion of Your Uniqueness:

6	Toxic Restrictions of Your Uniqueness: (see interpersonal (c) extreme behavior: I can be cold, unfeeling, shrewd, (Factor N+, ambitious but insecure),	Discover Healthy Restrictions of Uniqueness:
7	Toxic Dialectic:	Healthy Dialectics:



1	Toxic Genuine but I am a phony Discovering Meaningfulness: when I act this honestly, and people see me as a phony, I need to realize I need to change my behavior; therefore, working like a phony is meaningful because it is a call to action.	Healthy Genuine Discovering Meaningfulness: Being genuine allows me to discover Meaningfulness because I'm open and honest with others. This sense of freedom allows me to explore and experience meaningfulness.	Opposite disingenuous (dishonest) Discovering Meaningfulness:
2	Cost of Being a Phony: when I act like a phony, people will not trust me, and people will give me fewer responsibilities, preventing me from progressing and developing my skills.	Cost of Genuine: people may see you as being vulnerable and weak. People may see your genuineness as disclosing too much information, which makes people nervous.	Cost of disingenuous
3	The benefit of Being a Phony: the advantage of being a phony is that I may need time to find my true self and reach some of my short-term goals. Sometimes, I may need to be dishonest and lie to protect people and loved ones. For example, in Nazi Germany, if somebody asked me if there was a Jewish family in the attic, I would lie.	The benefit of Genuine: The benefit of being genuine is that you are free from hypocrisy, you are forthright with others, and you express your feelings openly and honestly. This brings about accents of truthfulness.	Benefit of disingenuous
4	Toxic Restriction of Uniqueness When I'm a phony, I will have difficulty developing new skills because I lack the confidence to risk being honest with other people. In being honest with others, I may show my weakness and lack of skills.	Discover Healthy Restriction of Uniqueness: when I express my thoughts and feelings genuinely, I may be modest and humble in my accomplishments, which reveals that I'm a work in progress. I am willing to develop my skills and emotional maturity.	Healthy Restriction Uniqueness:
4	Toxic Expansion of My Uniqueness: I can trick people and make them believe I'm something I'm not. Eventually, my true self will be revealed to others, which may bring about feelings of anger and betrayal from the other person.	Healthy Expansion of Your Uniqueness: When I'm genuine, I'm free to express myself, and I don't have to hide, lie, or cheat to get ahead. This freedom allows me a more comprehensive range of expression to discover meaningfulness.	Healthy Expansion of Your Uniqueness:
5			

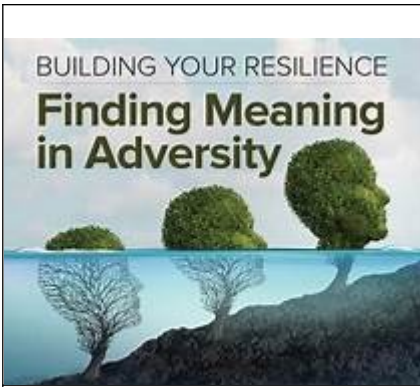
Will to Meaning: Rating Form:

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Topic:

Date:

	<p>#1: (F) Follow Up: What was the purpose of this exercise?</p>
	<p>#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?</p>



#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.



#4 (G) Goal: What goal did you expect to reach by doing this exercise?

#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.



1
Not Helpful

2
A Little Helpful

3
Somewhat Helpful

4
Helpful

5
Very Helpful

Comments:

	Survival Mode:	Attitudinal Values	Opposite
1	Toxic Sincerity: <input type="checkbox"/> Dishonest <input type="checkbox"/> not steadfast, steady <input type="checkbox"/> Impure <input type="checkbox"/> False	Healthy Sincerity: <input type="checkbox"/> Sincere: You are free from hypocrisy because you don't have to cover up your lies. I don't value being a "phony." <input type="checkbox"/> Honest: I want to be free from deception. Absence of hypocrisy. I am not hiding or using false appearances. <input type="checkbox"/> Wholeheartedness: I am completely and sincerely devoted. I complete tasks sincerely, enthusiastically with honesty, warmth, and exuberance. <input type="checkbox"/> Pure: Unadulterated: I want to be free from fraud, moral fault, or toxic guilt. I want complete commitment, healthy humility <input type="checkbox"/> True: I am free of deceit. I want you to know that my thoughts can be true or false. I want to realize your talents and potential or fulfill those potentials.	Healthy Self-Disclosure: I tell people about myself within the social context Unhealthy: I disclose information inappropriately. Tell a stranger too much, too soon.

#1 What are some of the possible reasons why having healthy sincerity attitudes is more effective than being insincere?

#i.

#ii.

#2. What situation do you need to be sincere?

#3 In what situations do you want to use self-disclosure appropriately?

#4 How are being insincere beliefs meaningful?	How is being genuine meaningful?

#5 Cost Benefit Analysis

Cost of Being insincere	Benefit of being genuine
Benefit of Being insincere	Cost of being genuine

#6 How does insincere ward off anxiety?	
#7 How does insincere protect my self-esteem?	
#8 How will others respond to when I insincere.	
#9 Characteristics of toxic way of expanding your uniqueness.	Characteristics of healthy way of expanding your uniqueness.
#10 Characteristics of toxic way of restricting your uniqueness.	Characteristics of healthy way of restricting your uniqueness.

1	Toxic Genuine but I am a phony	Healthy Genuine	Opposite disingenuous (dishonest)
	Discovering Meaningfulness:	Discovering Meaningfulness:	Discovering Meaningfulness:
2	Cost of Being a Phony:	Cost of Genuine:	Cost of disingenuous





3	The benefit of Being a Phony:	The benefit of Genuine:	Benefit of disingenuous
4	Toxic Restriction of Uniqueness	Discover Healthy Restriction of Uniqueness:	Healthy Restriction Uniqueness:
4	Toxic Expansion of My Uniqueness: I	Healthy Expansion of Your Uniqueness:	Healthy Expansion of Your Uniqueness:
5			

Will to Meaning: Rating Form:


Please complete the following Rating Form after each session with your therapist. Thank You.

Topic: _____

Date: _____

	<p>#1 (F) Follow Up: What was the purpose of this exercise?</p>
	<p>#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?</p>
	<p>#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.</p>
	<p>#4 (G) Goal: What goal did you expect to reach by doing this exercise?</p>

#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.

	<p align="center">1 Not Helpful</p>	<p align="center">2 A Little Helpful</p>	<p align="center">3 Somewhat Helpful</p>	<p align="center">4 Helpful</p>	<p align="center">5 Very Helpful</p>
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Comments: _____

	Survival Mode:	Attitudinal Values	Opposite
1	Toxic Inauthentic – Fake - False illegitimate, illegal, illicit,	Healthy Authentic <input type="checkbox"/> Authenticity: I am free from hiding under a false appearance. I am entirely trustworthy according to facts. <input type="checkbox"/> Accurate: I am free from error. I want to conform to the truth and want to change those thoughts & beliefs to match the facts. <input type="checkbox"/> Real: I don't want to be artificial, fraudulent, or illusory. I want to be authentic and exist, relating to practical or everyday concerns or activities. <input type="checkbox"/> Trustworthy: I am free from people frequently questioning and not trusting me. <input type="checkbox"/> Legitimate: I am free to recognize principles and accepted rules and standards. All concerns are legitimate, and I can accept a person's concerns.	Healthy artificial, substitute, Take someone's place to fulfill a role or need. Unhealthy: spurious

#1 What are some of the possible reasons why being authentic is more effective than being inauthentic?

#i.

#ii.

#2. What situation do you need to be an authentic person?

#3 In what situations do you want to be a substitute

#4 How is being inauthentic meaningful?	How is being authentic meaningful?

#5 Cost Benefit Analysis

Cost of Being inauthentic	Benefit of being authentic
Benefit of Being inauthentic	Cost of being authentic

#6 How does inauthentic wards of anxiety?	
#7 How does inauthentic protect my self-esteem?	
#8 How will others respond to when I am inauthentic?	
#9 Characteristics of toxic way of expanding your uniqueness.	Characteristics of healthy way of expanding your uniqueness.
#10 Characteristics of toxic way of restricting your uniqueness.	Characteristics of healthy way of restricting your uniqueness.



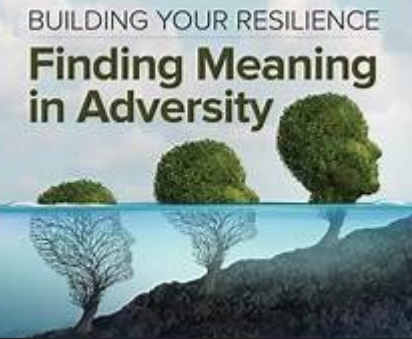


1	Toxic Genuine but I am a phony	Healthy Genuine	Opposite disingenuous (dishonest)
	Discovering Meaningfulness:	Discovering Meaningfulness:	Discovering Meaningfulness:
2	Cost of Being a Phony:	Cost of Genuine:	Cost of disingenuous
3	The benefit of Being a Phony:	The benefit of Genuine:	Benefit of disingenuous
4	Toxic Restriction of Uniqueness	Discover Healthy Restriction of Uniqueness:	Healthy Restriction Uniqueness:
4	Toxic Expansion of My Uniqueness: I	Healthy Expansion of Your Uniqueness:	Healthy Expansion of Your Uniqueness:
5			

Will to Meaning: Rating Form:






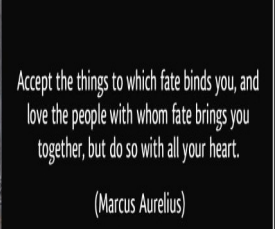
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Topic:





Date:

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	<p>#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?</p>				
	<p>#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.</p>				
	<p>#4 (G) Goal: What goal did you expect to reach by doing this exercise?</p>				
<p>#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.</p>					
	<p align="center">1 Not Helpful</p>	<p align="center">2 A Little Helpful</p>	<p align="center">3 Somewhat Helpful</p>	<p align="center">4 Helpful</p>	<p align="center">5 Very Helpful</p>
<p>Comments:</p>					

Dealing with Frustration: When bad things happen? Albert Ellis suggests...

<p>A</p>		<p>Accept It</p>	<ul style="list-style-type: none"> • Accept what has happened because denial would make a challenging situation worse. • You can accept an unpleasant situation but still dislike it, and distinctly dislike it but still fully accept that it “should” exist because it does exist.
<p>B</p>		<p>Best to Remove It</p>	<ul style="list-style-type: none"> • Live with it and do my best to remove it. • If I cannot change the situation, learn new skills, or get more training.
<p>C</p>		<p>Construct Something New Out of It</p>	<ul style="list-style-type: none"> • I can see the negative and positive in every situation. • See it as unfortunate, and I still have other pleasures. • See that it has some functional aspects and fix the dysfunctional elements.
<p>D</p>		<p>Don't dwell on It! Don't exaggerate. It.</p>	<ul style="list-style-type: none"> • Don't dwell on it, and don't exaggerate its horror. • Don't enlarge or increase beyond the average. • Don't overemphasize. • Don't make an overstatement.
<p>E</p>		<p>Examine it and Test Reality</p>	<ul style="list-style-type: none"> • Test reality and decide what I can control and what I can't control. • Test reality, decide whom I can influence, and realize that I can control them because I can't control their thoughts. • Realize adverse events are inevitable. • Realize it may be inevitable and incapable of being avoided.
<p>F</p>		<p>Fateful – Unfortunate</p>	<ul style="list-style-type: none"> • Unfortunately, these adversities are only partial aspects of my life. • Versus fatalistic, I am powerless to change or deal with life's circumstances but know that I can always change my attitudes about the situation. • Each moment involves momentous consequences, but they also have some insignificant results. • Fate is never awful, but it can be a pain in the ass.

Charts and Handouts:

Constructive Caring for Each Other		
C	<p>BEING CONSIDERATE</p> 	<ul style="list-style-type: none"> • C: Being Considerate - Being thoughtful of the rights and feelings of others; be gentle, generous, kind, friendly, amiable, affable, and free from harshness, sternness, or violence.
A	<p>ACCEPTING</p> 	<ul style="list-style-type: none"> • A: Accepting - To receive willingly and give gladly, to concede another person's view is true or valid. To endure another person's uniqueness without protest.
R	<p>BEING RELIABLE</p> 	<ul style="list-style-type: none"> • R: Being Reliable - To be dependable, trustworthy, faithful, and steady. Trust is seeing another as being reliant. You trust each other. Keep your promises and repair your broken ones, keep your agreements, and re-negotiate new ones when they don't work.
E	<p>ENCOURAGING EACH OTHER</p> 	<ul style="list-style-type: none"> • E: Encouraging Each Other - Develop confidence in each other each day. Inspire with courage, humility, and spirit, and have hope in each other's dreams. Hearten each other by lifting dispiritedness with fresh courage and zeal each day.

C: Why is being considerate important? What is the benefit of being considerate? Being thoughtful of the rights and feelings of others; being gentle, generous, kind, friendly, amiable, affable, and free from harshness, sternness, or violence.

A: Please explain why accepting is a fundamental reason for caring, and why it is a fundamental reason for caring. - To receive willingly and give gladly, to concede another person's view is true or valid. To endure another person's uniqueness without protest.

R: In your opinion, is being reliable an essential element of a caring relationship? - To be dependable, trustworthy, faithful, and steady. Trust is seeing someone dependent on you. You trust each other. Maintain your promises and repair broken ones. Whenever agreements fail, re-negotiate the agreement. Give reasons for your answers.

E: Developing confidence in each other on a daily basis shows caring because encouraging each other shows care for each other. Inspire with courage, humility, and spirit, and have hope in each other's dreams. Bring fresh courage and zeal each day to lift each other's spirits.

Will to Meaning: Rating Form:

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1
Not Helpful

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A Little Helpful

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Somewhat Helpful

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Helpful

5
Very Helpful

Comments:

Healthy Trust

T

TRUST



- Trust has faith in another person, believing in that person, and having confidence in that person, having a commitment to another person.

R

RESPECT

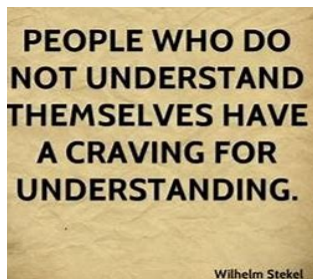


Respect my traditions and another person's traditions.

- Treat each other as a unique individual in which both parties are irreplaceable.
- Please pay attention to their uniqueness, appreciate their uniqueness, accept that uniqueness, and assert my originality.

U

UNDERSTANDING



- Understand each other each day. Accept each other daily, be knowledgeable, and appreciate each other's perspective.
- Give and receive each other's support each day.

S

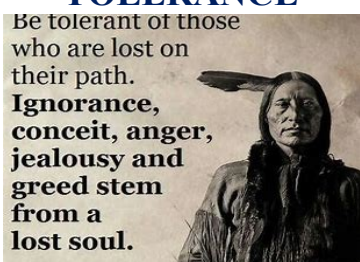
SPONTANEOUS

The best times in life are usually random, unplanned and completely spontaneous

- Be natural and honest with each other without hurting each other.
- Make my choices, voice, and feeling unforced.

T

TOLERANCE



- Be open, accepting, and patient, and develop a forbearance for each other's differences.
- Develop self-control when expressing my thoughts, feelings, and concerns, and recognize when the other person can't control his or her emotions.

Healthy Self-Respect involves...

Uniqueness is experiencing the meanings and values of life personally and in your own way.



Appreciating your uniqueness without holding it over others.

Developing appreciation of your uniqueness. This includes grasping the nature, worth, quality, and significance of your or another person's actions.

Valuing and rating things as having intrinsic worth, relative worth, utility, and importance to you.

Cherishing involves cultivating with care, affection, and nurturance. This implies a special love and cares for someone or something to support with respect and admiration.



Acknowledging you are irreplaceable without worrying about being replaced.

- Developing resiliency skills and not worrying or being afflicted with agitation.

- Realizing that others may want to displace you, but...

- Recognizing that others cannot replace you because they disapprove of you.



Knowing each moment to be unrepeatable without hoping for them to be repeated.

- Making the past appear again is futile.

- Changing the past is an empty promise, but you can learn from your mistakes.

- Perfectly predicting the future is time lost, but you can set healthy goals for the future.

Inclusion Principle: Need all three A's to expand your healthy sense of uniqueness.

INCLUDE, COMPREHEND, EMBRACE, INVOLVE mean to contain within as part of the whole. INCLUDE suggests the containment of something as a constituent, component, or subordinate part of a larger whole. COMPREHEND implies that something comes within the scope of a statement or definition. EMBRACE implies a gathering of separate items within a whole. INVOLVE suggests inclusion by virtue of the nature of the whole, whether by being its natural or inevitable consequence



THANKFUL

Value Recognition

Recognizing benefits received
Grasping the significance of those benefits
Increasing our sense of well-being



GRATEFUL

Heartfelt Recognition

Recognizing the sources of benefit
Affirming goodness and sincerely showing of approval
Readiness to show appreciation and tincreasing feelings of contentment



APPRECIATIVE

Recognition of Effort and Skill

Genuine showing of approval
Expressing appreciation
Showing admiration of a thing of excellence

Healthy THANKFULNESS	Healthy GRATEFUL	Healthy APPRECIATIVE
<p data-bbox="250 827 418 846">Value Recognition</p> <ul data-bbox="155 852 553 926" style="list-style-type: none"> • Recognition of benefits received. • Grasps the significance of those benefits. • Sense of well-being increases. 	<p data-bbox="711 827 906 846">Heartfelt Recognition</p> <ul data-bbox="634 852 1032 972" style="list-style-type: none"> • Recognition of the sources of benefit. • Affirms goodness and sincere show of approval. • Readiness to show appreciation and there is an increase in feelings of contentment. 	<p data-bbox="1089 827 1487 869">Recognition of Effort and Skill of the Other Person</p> <ul data-bbox="1110 875 1476 972" style="list-style-type: none"> • Genuine show of approval. • Expresses and shows appreciation. • Expresses and shows admiration of a thing of excellence.

Healthy Expansion of Your Uniqueness

Uniqueness is experiencing the meanings and values of life personally and in your own way.



Appreciating your uniqueness without holding it over others.

- Developing appreciation of your uniqueness. This includes grasping the nature, worth, quality, and significance of your or another person's actions.
- Valuing and rating things as having intrinsic worth, relative worth, utility, and importance to you.
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Toxic Expansion of Your Uniqueness



Power, prestige, and being with a perfect person give you confidence.

- Self-Worth is based on performance, effort, and effectiveness.
- Demands everyone to admire you. You are always giving advice, acting important, and you are always trying to be successful (E++ Personality Factor).
- You mix up self-esteem with status and confidence with worth. (Factor O++)



Poor Problem-Solving creates toxic attention seeking and drama.

- You only focus Praise & Punishment: *Past*, Other-Directed; imposed on you. The purpose is to decrease or increase behavior.
- You are only concerned about Positive & Negative Consequences: *Present*: Goal Directed-social belonging. You only care about physical & objective reality.
- You only see Personal Costs: *Future*: Self-Directed; it only bothers you, personal & subjective reality.



Promotes hurtful conflicts, toxic feelings emerge, several cognitive distortions occur, & extreme global evaluations of yourself, others, & the world.

- **Incorrect:** Corrections cannot be made. No means to set things right, cannot take action to remove an error, you both believe you cannot change.
- **Inconclusive Conclusions:** No definite results; debate never ends. no logical proof is found to put an end to the question
- **Inaccurate statements:** You ignore inaccurate statements: Error is due to carelessness, statements are not conforming to the truth, and you cannot get accurate results.
- **Toxic Emotions:** anger, depression, anxiety, toxic concern, jealousy, envy, toxic shame, guilt, toxic regret, etc., increase.
- **Toxic Thinking:** negative mind reading, toxic comparing, competing, criticizing, malice, etc., increase.

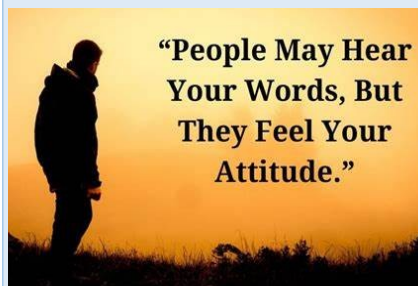
Healthy Restriction of Your Uniqueness

Experiencing your uniqueness involves being accountable before your own conscience.



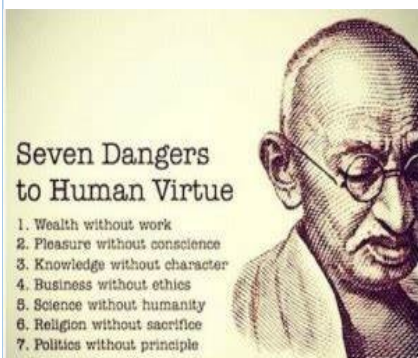
Attitudinal Values:
When I can't change the situation, I'll change my attitude.

- **Responsiveness:** I want to be fair and just. I want to be sensitive to the feelings and thoughts of another, so I have to focus on the other person rather than myself.
- **Reliable:** I want to be dependable, so people place reliance on and trust me. I want to maintain the rules and keep my promises and agreements. I will show healthy remorse and regret when I break my promises and agreements.
- **Reflective:** I want to think of the positive and negative consequences before I act. I want to think about how my thoughts influence my emotions.
- **Reasonable:** I want to be tolerant of others.
- **Resolve:** The harder I try, the greater my success will be.
- **Responsible:** I will be accountable and answerable for my actions and complete tasks even if they are not fun or easy.
- **Reassurance:** I believe that I am more likely to be successful than to fail. I can remember times I have been successful.



Believing in Yourself
Thought, evaluations, and judgments that prompt short-term goals.

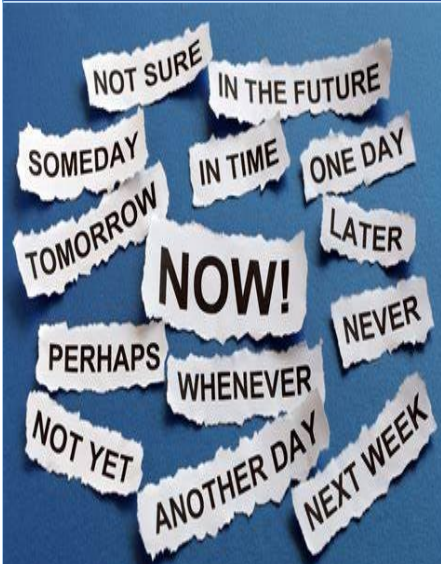
- **Short-Term Goals:** I will restrict my uniqueness in constructive and healthy ways to meet my short-term goals. I want to maintain a good reputation over an extended time. I want to excel and do better at school/work/relationships. I want to excel in my line of work and know more so that I can be in charge and others will see me as a responsible person. I am responsible for my feelings.
- **Healthy Expression of Feelings:** I will feel negative, but I *don't have* to make those adverse events a disaster. I can control my impulses and maintain a healthy sense of appreciation and respect. I will not allow other people's toxic feelings, such as apathy, to control me, and I will not be non-assertive and judge others as worthless individuals.
- **Healthy Self-Control:** I want to control my impulses and urges better. I want to know more about myself and how other people see me. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want to express my feelings in a genuine way that does not hurt the other person's feelings.



Conscience:
Being responsible, emotionally disciplined, and conscientious involves giving up immediate gratification to reach my long-term goals.

- **Long-Term Goals:** To reach my long-term goals, I want to control the unruly emotions that get me in trouble, and I have several ways to correct my toxic habits. I want to control my vices, such as drinking, drugging, gambling, etc.
- **Social Injunctions:** I don't want to be seen as "selfish," judgmental, or self-righteous. I don't want to be dishonest. I don't have to be defensive I will stop using these manipulative beliefs and start being responsible. I don't want to be disrespectful to people in authority. I don't want to be overly altruistic all the time and hiding my true feelings will not help me get rid of my unhealthy habits. I will maintain my emotional boundaries.
- **Maintain Ethical & Moral Standards:** I want to be concerned and careful when dealing with topics that are important to others. I will acknowledge my feelings of anger and hostility, and I can understand how I create them and will work at giving them up. I want to maintain my self-control, so I can reach the health goals that I have chosen. I want to avoid sinful behaviors and temptations.

Toxic Restriction of Your Uniqueness



Automatic Thoughts:

What I do is pointless and devoid of meaning

Thoughts from the Limbic System that lead to Procrastination.

- **Pointless Plan:** I restrict my uniqueness in unhealthy ways because I believe if it is not fun or exciting, I don't have to do it. I don't have to plan my time and don't care what others want. This limits my ability to express my genuine concerns.
- **Pointless to Set Goals:** I restrict my uniqueness because I believe activities have no value. I can't manage or control my life, and I can't manage distractions. This idea restricts my ability to instill confidence in myself and others.
- **Pointless to be Concerned:** I believe I can't be bothered to do tasks I don't like to do. I only do easy or fun things. I think life has to be exciting and enjoyable.
- **Seeking Approval:** I have to have people's love and approval to be happy, so if people disapprove of me, I won't do an essential task. I believe I can't do anything right, and nothing ever works for me. This form of thinking limits my ability to instill confidence in myself and others.
- **Seeking Perfection:** I don't try new activities because I believe I must be successful in everything I do. I think that being perfect leads to happiness. This form of thinking limits my ability to instill confidence in myself and others.



Beliefs about Myself:

Self-Image and Social Beliefs

- **Physical Image Beliefs:** I restrict my uniqueness because I believe I'm ugly, so why try? I'm too thin...too fat... weak, so it is ok to give up because I messed up. I don't care what I look like, and I don't care about my physical health – It takes too much work and effort. My parents screwed me up, so I'm stuck, or I was born weird, so I'll die that way.
- **Emotional Well-being:** I restrict my uniqueness because I think I can't control my impulses. I don't want more insight into my emotional life and apathy, and I don't care what people think about me. I don't care about my emotional life; I feel like I'm going crazy, but who cares?
- **Social Self Beliefs:** I feel others control me, and there's nothing I can do. I believe I'm stupid and incompetent, so why try? I don't care what the important people in my life think.



Unreliable:

People can't count on me, and I can't depend on others. I believe it is okay for others to see me as unpredictable.

- **Feeling Lazy:** People see me as lazy and disinclined to work or solve problems. I have a temperamental inability to act promptly when action is called for.
- **Social Behavior:** I restrict my uniqueness by disregarding rules and obligations. People see me as undependable, unpredictable, unreliable, and untrustworthy.
- **Social Perceptions:** Essential people see me as fickle, lack steadfastness, unstable, and I am given erratic changeableness. They see me as lacking in seriousness and marked by unbecoming levity. I think it is okay to be self-indulgent with unrestrained gratification of your appetites, desires, and whims.

Thankfulness

Glad and Well Pleased

Being Conscious of Benefits Received

Expressing Gratitude

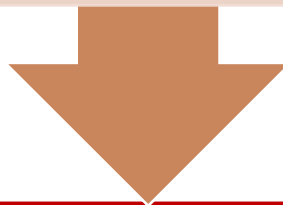


Gratefulness

Feeling Contentment & Pleasure

Appreciating of Benefits Received

Express Yourself Sincerely, Genuinely, and Authentically Without Hurting Others.



Appreciation

Feeling Happy & Hopeful

Recognizing Effort & Goodness of Others

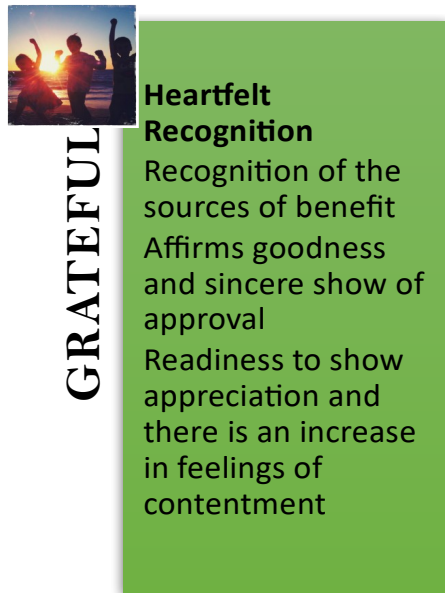
Grasping the Nature, Worth, Quality, or Significance of a Person or an Action



THANKFUL

Value Recognition

Recognition of benefits received
Grasps the significance of those benefits
An increase in sense of well-being



GRATEFUL

Heartfelt Recognition

Recognition of the sources of benefit
Affirms goodness and sincere show of approval
Readiness to show appreciation and there is an increase in feelings of contentment






APPRECIATIVE

Recognition of Effort and Skill

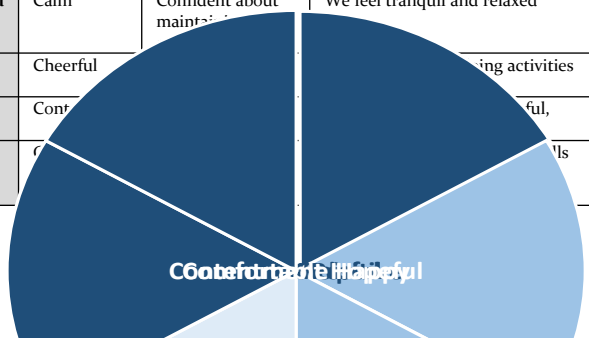
Genuine show of approval
Expresses and shows appreciation
Expresses and shows admiration of a thing of excellence

Healthy THANKFULNESS	Healthy GRATEFUL	Healthy APPRECIATIVE
<p>Value Recognition</p> <ul style="list-style-type: none"> Recognition of benefits received. Grasps the significance of those benefits. Sense of well-being increases. 	<p>Heartfelt Recognition</p> <ul style="list-style-type: none"> Recognition of the sources of benefit. Affirms goodness and sincere show of approval. Readiness to show appreciation and there is an increase in feelings of contentment. 	<p>Recognition of Effort and Skill of the Other Person</p> <ul style="list-style-type: none"> Genuine show of approval. Expresses and shows appreciation. Expresses and shows admiration of a thing of excellence.

<p>Sincere Approval: favorable opinion of; to take a favorable actions appear I have the courage Encourage: to inspire hope; to hearten help. Favorable implies that the person approving or helping are advantageous. Promising: to give be imminent (ready</p> 	<p>Genuine Appreciation value, prize, treasure, cherish mean to hold in high estimation; connotes sufficient understanding of a thing's excellence. Cherish and care for something. Grasp the benefits receiving pleasure sense of comfort receive; conscious/aware of the future; thankful; glorified; to give pleasure to</p> 	<p>Authentic Admiration (think, believe) Esteemed: to set a high value on, regard highly and scale in usefulness, importance. Prized: Admiration: an object something or someone. Admire and prize a importance, or value implies rating. Admire implies taking a deep are emphasized. Cherished: treasured precious. Esteem: to esteem, to</p> 
<p>Gratitude</p> <p>Approval Encouraging Favorable Promising</p>	<p>Gratitude</p> <p>Appreciative Gratitude Thankful Pleasing</p>	<p>Gratitude</p> <p>Admire Esteemed Valued Prized</p>

Positive Interpersonal Feelings

Happy	Comfortable	Confident about the future	We can think clearly and calmly
Composed	Calm	Confident about maintenance	We feel tranquil and relaxed
Healthy	Cheerful		Engaging activities
Hopeful	Content		ful,
Helpful			lls






Positive	Confident	as... self-reliance, we trust ourselves	ers because we ives and others unconditionally
----------	-----------	---	--

Coping with the thought “Nothing Goes My Way.

	Thankfulness: recognition of benefits received; sense of well-being increases	Gratefulness: heartfelt recognition; recognizes the source of benefits; affirms goodness;	Appreciation: recognition of effort and skills; sincere and genuine expression of approval
Comfortable and Happy; thinks clearly and calmly; a sense of well-being	Well-being increases...	Sees the goodness	Thinks clearly about others
Contentment and Hopeful: sees life as meaningful, having value and worth; showing satisfaction with possessions, status, or situation			
Cheerful and Healthy: enjoys life and doing activities; full of good spirits; lightness of mind and feeling; animation;			
Caring and Helpful sees one’s self as having skills and talents, and we are unique and irreplaceable; cares about others			
Calm and Poised tranquil and relaxed; free from agitation; calm: implies a contrast with a foregoing or nearby state of agitation or violence; calm - quiet and free from disturbance; free from agitation,			
Confident and Positive encourages others because I can accept myself and others unconditionally; I am conscious of powers; reliance on our circumstances; indicating,			

Gratitude List: Each day you can list your blessing, things you are thankful for, how you showed gratitude, and who or what you appreciated for that day. You do one or all four.

Dates	BLESSINGS	THANKFULNESS	GRATITUDE	APPRECIATION
				
	<p>BLESSINGS: Counting your blessings means you want to be thankful & grateful for the things in your life. You <i>don't</i> want to dwell on what you don't have. I feel blessed for...</p>	<p>THANKFULNESS: VALUE Recognition - Recognition of benefits received, grasps the significance of those benefits, and your sense of well-being increases. I am thankful for...</p>	<p>GRATEFULNESS (j): Heartfelt Recognition, recognition of the sources of benefit, affirms goodness and sincere show of approval, readiness to show appreciation and there is an increase in feelings of contentment. I am grateful for...</p>	<p>APPRECIATION (k) Recognition of Effort and Skill of the Other Person, genuine show of approval expresses and shows appreciation, expresses, and shows admiration of a thing or action of excellence. I appreciate...</p>

Will to Meaning: Rating Form:

Please complete the following Rating Form after each session with your therapist. Thank You.

Topic:

Date:



#1 (F) Follow Up: What was the purpose of this exercise?



#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?



#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.



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#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.



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Comments:

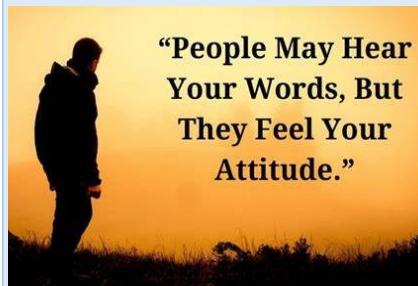
Healthy Emotional Responsibility: Self-Respect

Experiencing your uniqueness involves being accountable before your own conscience.



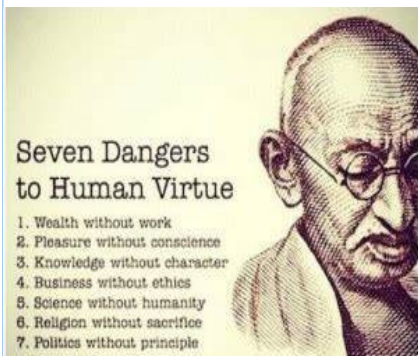
Attitudinal Values:
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- **Reasonable:** I want to be tolerant of others.
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Thought, evaluations, and judgments that prompt short-term goals.

- **Short-Term Goals:** I will restrict my uniqueness in constructive and healthy ways to meet my short-term goals. I want to maintain a good reputation over an extended time. I want to excel and do better at school/work/relationships. I want to excel in my line of work and know more so that I can be in charge and others will see me as a responsible person. I am responsible for my feelings.
- **Healthy Expression of Feelings:** I will feel negative, but I *don't have* to make those adverse events a disaster. I can control my impulses and maintain a healthy sense of appreciation and respect. I will not allow other people's toxic feelings, such as apathy, to control me, and I will not be non-assertive and judge others as worthless individuals.
- **Healthy Self-Control:** I want to control my impulses and urges better. I want to know more about myself and how other people see me. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want to express my feelings in a genuine way that does not hurt the other person's feelings.



Conscience:
Being responsible, emotionally disciplined, and conscientious involves giving up immediate gratification to reach my long-term goals.

- **Long-Term Goals:** To reach my long-term goals, I want to control the unruly emotions that get me in trouble, and I have several ways to correct my toxic habits. I want to control my vices, such as drinking, drugging, gambling, etc.
- **Social Injunctions:** I don't want to be seen as "selfish," judgmental, or self-righteous. I don't want to be dishonest. I don't have to be defensive I will stop using these manipulative beliefs and start being responsible. I don't want to be disrespectful to people in authority. I don't want to be overly altruistic all the time and hiding my true feelings will not help me get rid of my unhealthy habits. I will maintain my emotional boundaries.
- **Maintain Ethical & Moral Standards:** I want to be concerned and careful when dealing with topics that are important to others. I will acknowledge my feelings of anger and hostility, and I can understand how I create them and will work at giving them up. I want to maintain my self-control, so I can reach the health goals that I have chosen. I want to avoid sinful behaviors and temptations.

Lack of Self-Respect

Uniqueness is experiencing the meanings and values of life personally.



I don't feel appreciated, and others dismiss my uniqueness.

- I base my worth on my performance, effectiveness, and efficiency.
- I evaluate my intrinsic worth based on what others say or don't say. I feel my goals are unimportant.



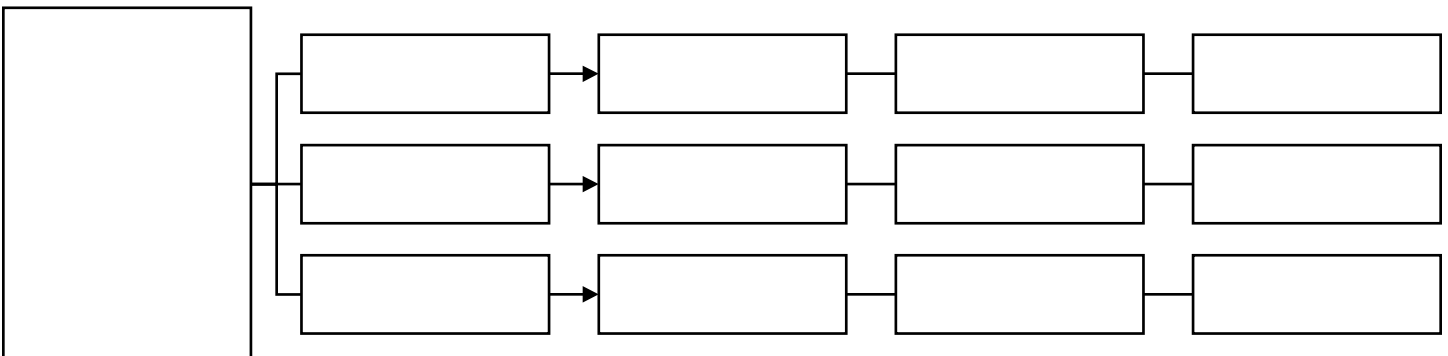
I am replaceable and feel anxious about being replaced.

- I reject love and support from others because I feel useless and worthless, don't care about others, and feel downhearted and dejected. It is hard for me to relax. I would rather be by myself (D7).
- I feel clumsy, shaky, tense. I can't manage my responsibilities. I feel discouraged, and I act non-assertively. I am easily upset, feel on edge, irritable. I lack self-confidence. **Anxious Depression (D4):**
- I know others want to replace me.



I want to repeat pleasurable moments in the past.

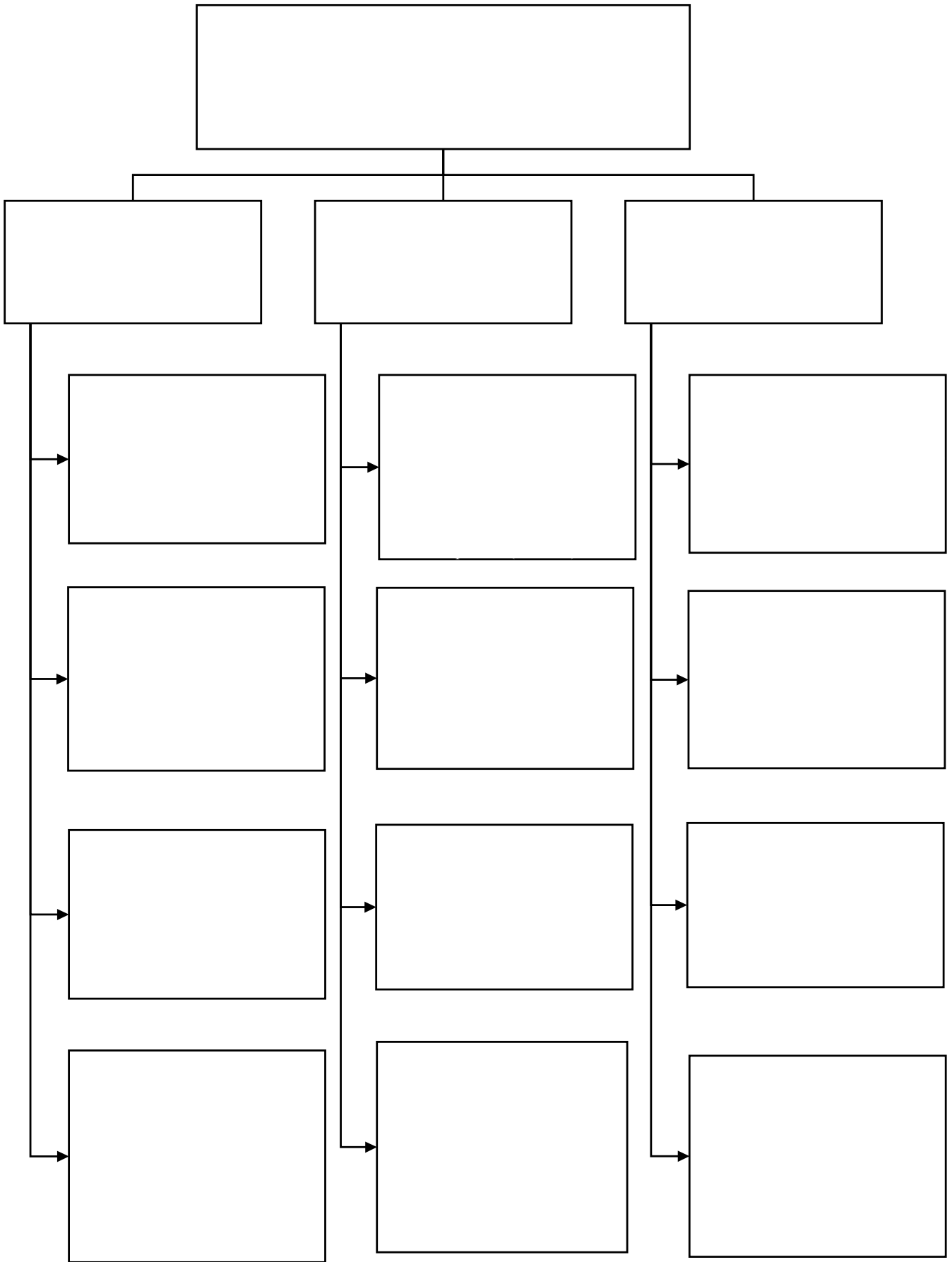
- I know others can replace me because they disapprove of me.
- Repeating the past when I was happy will make me feel happy again.
- I wish I could go back and change the past.
- I keep repeating the same mistakes over again.
- I have to predict others' behaviors to feel secure and happy.
- I feel rejected. People bore me. I have too many regrets, and I have failed too much. I feel incomplete. I often feel guilty. **Rejected & Guilt Depression (D6)**

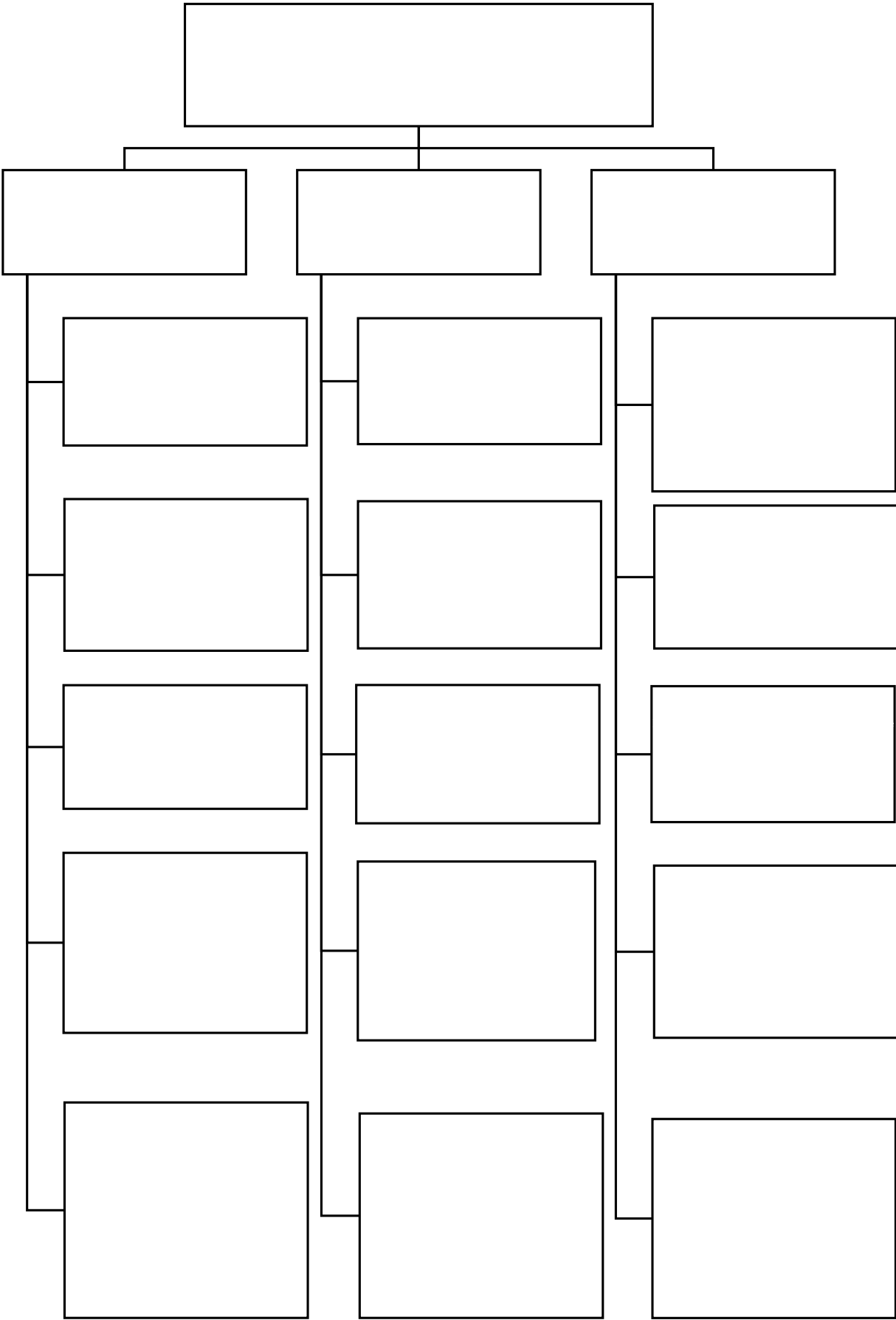


Healthy Respect for Each Other

Caring and showing concern for another person's opportunities and possibilities and instilling confidence in each other reflects mature love.

	<p>Appreciating another person's uniqueness without toxic jealousy or envy.</p>	<p>Developing appreciation of their uniqueness. This includes grasping the nature, worth, quality, and significance of their talents and the unique perspective of their actions.</p> <p>Valuing and rating things as having intrinsic worth, relative worth, utility, and importance to you and them.</p> <p>Cherishing their talents and uniqueness involves cultivating those talents with affection and nurturance. This implies a mature love, which engenders respect and admiration.</p>
	<p>Seeing them as irreplaceable without worrying about losing them or feeling anxious about them expanding their uniqueness.</p>	<ul style="list-style-type: none"> • Developing resiliency skills and not worrying or being afflicted with agitation. • Realizing that others have their own perspective that differs from your point of view. • You may disagree or disapprove of others, but you can never replace their uniqueness.
	<p>Knowing each moment for them is unrepeatable without demanding those positive moments be repeated.</p>	<ul style="list-style-type: none"> • Making the past appear again is futile. • Changing the past is a waste of time, but you can learn from each other's mistakes. • Perfectly predicting the future is time lost, but both of you can set healthy goals for the future.





Toxic Self-Respect: Unhealthy Expansion of Your Uniqueness



Power, prestige, and being with a perfect person give you confidence.

Self-Worth is based on performance, effort, and effectiveness.

Demands everyone to admire you. You are always giving advice, acting important, and you are always trying to be successful.

I have to influence and control others. I see myself as a competitive person. I'm independent minded, unconventional, rebellious, and I demand admiration.

You mix up self-esteem with status and confidence with worth. (Factor O++) I am self-assured, confident, cheerful, reliant, but I can be impenitent, unremorseful, expedient. I take immediate advantages without regard for ethics or consistent principle. I am insensitive to approval or disapproval.

You only focus Praise & Punishment: *Past*, Other-Directed; imposed on you. The purpose is to decrease or increase behavior.

- You are not concerned about Positive & Negative Consequences: *Present*: Goal Directed-social belonging. You don't care about physical & objective reality.

You don't see Personal Costs: *Future*: Self-Directed; it only bothers you, personal & subjective reality.



Poor Problem-Solving creates toxic attention seeking and drama.

- Incorrect:** Corrections cannot be made. No means to set things right, cannot take action to remove an error, you both believe you cannot change.
- Inconclusive Conclusions:** No definite results; debate never ends. no logical proof is found to put an end to the question
- Inaccurate statements:** You ignore inaccurate statements: Error is due to carelessness, statements are not conforming to the truth, and you cannot get accurate results.



Promotes hurtful conflicts, toxic feelings emerge, several cognitive distortions occur, & extreme global evaluations of yourself, others, & the world.

- Toxic Emotions:** anger, depression, anxiety, toxic concern, jealousy, envy, toxic shame, guilt, toxic regret, etc., increase.
- Toxic Thinking:** negative mind reading, toxic comparing, competing, criticizing, malice, etc., increase.

Exclusion Principle: any one of these P's will lead to an unhealthy expansion of your uniqueness

Toxic Expansion of My Wonderfulness:



I'm a wonderful person because of the positive things you say about me.

- Self-Worth is based on performance, effort, and effectiveness.
- Demands loved one must admire me. Your self-esteem increases when you say wonderful things about me.
- Because people say positive things about me, so I exaggerate my sense of self-importance. I
- If you say I'm clever, good looking, smart or the slightest compliment, I'm wonderful today and forever. I mix up self-respect with self-esteem status and confidence with worth.
- But if you give me a critical or negative comment, I'll feel down or angry.



My worth increases when things go well for me, but when things go badly – I feel down or anger.

- I focus Praise & Punishment: *Past*, Other-Directed, which is imposed on me.
- I am only concerned about Positive Consequences, and I ignore, don't care, or disregard Negative Consequences.
- You don't see Personal Costs or the future and long-term consequences.
- I rely too much on things going my way to feel happy or confident.



You rely on your past laurels rather than setting new goals.

- When someone say something nice about you, says thanks and move on.
- Your effectiveness, performance, and efficiency always vary. Therefore, when you do well remember it and learn from it, but don't base your worth on your actions.
- I only do things that are fun or easy.
- I only do things that are valuable to me.
- I only do things that are exciting.
- To be successful, I have to be perfect in everything I do.
- I have to have people's love and approval to be happy and successful.

#1 I'm a wonderful person because of the positive things people say about me. What is the short coming to this thinking?

#2 Three reasons why using esteem to increase your uniqueness will not work?

#3 My worth increases when things go well for me, but when things go badly – I feel down or angry.

#4 Why are praise and reward short-lived?

#5 You rely on your past laurels rather than setting new goals.

#6 You are wonderful because of the positive things you say about me. Why is this statement false?

#7 Self-Worth is based on performance, effort, and effectiveness. Why does thinking lead to depression?

#8 Demands loved one must admire you. How will this create more conflict and emotional hurt?

#9 My self-esteem increases when you say wonderful things about me. Why will this fail in the long run?

#10 Because people say positive things about me, so you exaggerate your sense of self-importance. If you say I'm clever, good-looking, bright, or give the slightest compliment, I'm wonderful today and forever. You mix up self-respect with self-esteem status and confidence with worth. What are three problems with his type of thinking?

#11 Your worth increases when things go well, but when things go badly, you feel down or angry. Why will this emotional reason fail?

#12 You focus on Praise & Punishment: *Past*, Other-Directed, which is imposed on me. Why will this lead anger?

#13 You are only concerned about Positive Consequences, and you ignore, don't care, or disregard Negative Consequences. What happens when you think this way?

You rely on your past laurels rather than setting new goals.

#1 When someone says something nice about you, say thanks and move on. Why is this a better strategy?

#2 Your effectiveness, performance, and efficiency always vary. Therefore, when you do well, remember and learn from it, but don't base your worth on my actions.

What happens when think: I only do things that are fun or easy. I only do things that are valuable to me. I only do exciting things.

What is meaningful with the following thinking? To succeed, you must be perfect in everything you do, and you must have people's love and approval to be happy and prosperous.

Will to Meaning: Rating Form:

Please complete the following Rating Form after each session with your therapist. Thank You.

Topic:

Date:



#1 (F) Follow Up: What was the purpose of this exercise?



#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?



#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.



#4 (G) Goal: What goal did you expect to reach by doing this exercise?

#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.



1
Not Helpful

2
A Little Helpful

3
Somewhat Helpful

4
Helpful

5
Very Helpful

Comments:

Placing conditions on yourself restricts your uniqueness.

Automatic Thoughts: What I do is pointless and devoid of meaning.
Thoughts from the Limbic System that lead to Procrastination.

Pick on the following beliefs:
<input type="checkbox"/> I restrict my uniqueness in toxic ways because I believe if it is not fun or exciting, <input type="checkbox"/> I don't have to do it. <input type="checkbox"/> I don't have to plan my time and don't care what others want. <input type="checkbox"/> This limits my ability to express my genuine concerns.
What are the negative consequences of believing this thought?

Pick on the following beliefs:
<input type="checkbox"/> I restrict my uniqueness because I believe activities have no value. <input type="checkbox"/> I can't manage or control my life, and I can't manage distractions. <input type="checkbox"/> This idea restricts my ability to instill confidence in myself and others.
Do a cost and benefit analysis in believing this thought?

Pick on the following beliefs:
<input type="checkbox"/> I believe I can't be bothered to do tasks I don't like to do. <input type="checkbox"/> I only do easy or fun things. <input type="checkbox"/> I think life has to be exciting and enjoyable.
Why will these thought not address your concerns or concerns of others?

I have to have people's love and approval to be happy, so if people disapprove of me, I won't do an essential task. I believe I can't do anything right, and nothing ever works for me. This form of thinking limits my ability to instill confidence in myself and others.

I don't try new activities because I believe I must be successful in everything I do. I think that being perfect leads to happiness. This form of thinking limits my ability to instill confidence in myself and others.

Beliefs about Myself: Self-Image and Social Beliefs

Physical Image Beliefs: I restrict my uniqueness because I believe I'm ugly, so why try? I'm too thin...too fat... weak, so it is ok to give up because I messed up. I don't care what I look like, and I don't care about my physical health – It takes too much work and effort. My parents screwed me up, so I'm stuck, or I was born weird, so I'll die that way.

Emotional Well-being: I restrict my uniqueness because I think I can't control my impulses. I don't want more insight into my emotional life and apathy, and I don't care what people think about me. I don't care about my emotional life; I feel like I'm going crazy, but who cares?






Social Self Beliefs: I feel others control me, and there's nothing I can do. I believe I'm stupid and incompetent, so why try? I don't care what the important people in my life think.



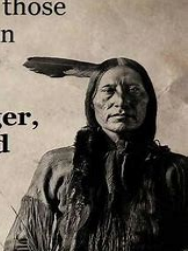
Unreliable: People **can't count** on me, and I **can't depend** on others. I believe it is okay for others to see me as unpredictable. **(changeable)**

Feeling Lazy: People see me as lazy and disinclined to work or solve problems.
 I have a temperamental inability to act promptly when action is called for.

Social Behavior: I restrict my uniqueness by disregarding rules and obligations.
 People see me as undependable, unpredictable, unreliable, and untrustworthy.

Social Perceptions: Essential people see me as fickle, lack steadfastness, unstable, and I am given erratic changeableness.
 They see me as lacking in seriousness and marked by unbecoming levity. I think it is okay to be self-indulgent with unrestrained gratification of your appetites, desires, and whims.

Will to Meaning: Rating Form:					
Please complete the following Rating Form after each session with your therapist. Thank You.					
Topic:			Date:		
		#1: (F) Follow Up: What was the purpose of this exercise?			
		#2 (F) Follow Up: Talk about or write about how this exercise was meaningful and relevant to you?			
		#3 (E) Exercise & Practice: List three ways you can be more responsive, reflective, and resilient in the adversity you are facing.			
		#4 (G) Goal: What goal did you expect to reach by doing this exercise?			
#5. Rate from 1 to 4 indicating if this exercise was helpful in reaching your goals. Circle your response.					
	1 Not Helpful	2 A Little Helpful	3 Somewhat Helpful	4 Helpful	5 Very Helpful
Comments:					

Healthy Trust		
<p>T</p>	<p>TRUST</p> 	<ul style="list-style-type: none"> Trust is having faith in another person, believing in that person, and having confidence in that person, having a commitment to another person.
<p>R</p>	<p>RESPECT</p> 	<ul style="list-style-type: none"> Respect your traditions and other another person’s traditions. Treat each other as being a unique individual in which both parties are irreplaceable. Pay attention to their uniqueness, appreciate their uniqueness, accept that uniqueness, and assert your originality.
<p>U</p>	<p>UNDERSTANDING</p> <p>PEOPLE WHO DO NOT UNDERSTAND THEMSELVES HAVE A CRAVING FOR UNDERSTANDING.</p> <p>Wilhelm Stekel</p>	<ul style="list-style-type: none"> Understand each other each day. Accept each other each day, be knowledgeable of each other, and appreciate each other’s perspective. Give and receive each other’s support each day.
<p>S</p>	<p>SPONTANEOUS</p> <p>The best times in life are usually random, unplanned and completely spontaneous</p>	<ul style="list-style-type: none"> Be natural and honest with each other without hurting each other. Make your choices, voice, and feeling unforced.
<p>T</p>	<p>TOLERANCE</p> <p>Be tolerant of those who are lost on their path. Ignorance, conceit, anger, jealousy and greed stem from a lost soul.</p> 	<ul style="list-style-type: none"> Be open, accepting, patient, and develop a forbearance for each other’s differences. Develop self-control when expressing your thoughts, feelings, and concerns, and recognize when the other person can’t control his or her feelings.

- Trust is having faith in another person, believing in that person, and having confidence in that person, having a commitment to another person.
 - What are the various definitions of trust?
 - 1. assured reliance on the character, ability, strength, or truth of someone or something. You place confidence in another person or object.

- 2. dependence on something future or contingent, hope, reliance on future, hope: to cherish a desire with anticipation, to desire with expectation of obtainment, to expect with confidence,
- 3. Trust one that reduces or threatens to reduce competition
- 4. Trust: a charge or duty imposed in faith or confidence or as a condition of some relationship (2) : something committed or entrusted to one to be used or cared for in the interest of another b : responsible charge or office c : CARE
- **Respect** your traditions and other another person’s traditions. Treat each other as being a unique individual in which both parties are irreplaceable.
 - Pay attention to their uniqueness, appreciate their uniqueness, accept that uniqueness, and assert your originality.
- **Understanding:** Understand each other each day. Accept each other each day, be knowledgeable of each other, and appreciate each other’s perspective.
 - Give and receive each other’s support each day.
- **Spontaneous:** Be natural and honest with each other without hurting each other.
 - Make your choices, voice, and feeling unforced.
- **Tolerance:** Be open, accepting, patient, and develop a forbearance for each other’s differences.
 - Develop self-control when expressing your thoughts, feelings, and concerns, and recognize when the other person can’t control his or her feelings.

PART

Toxic Blaming: Behavior

Toxic Blaming

B



- Toxic Blaming is believing adverse events should **NOT** happen. This is a mistaken belief, *so I want to...*
- *acknowledge* mistakes were made because I an ordinary human and I am imperfect,
- *back off* from condemning because being judgmental is a mindless act,
- recognize *condemning* others rarely improves the situation or helps.

L



- Toxic Blaming leads to lying. Toxic Lying to yourself or lying to others is irrational. Therefore, *I want to...*
 - *accept* I am only fooling yourself in the long run when I lie
 - realize that when I *bend the truth*, it leads to more problems, and I believe I “*have to be right*” only adds to the lie, and
 - recognize that *conniving* only cooks up more questions.

A



- Toxic Blaming leads to feeling *anxious* involves toxic worrying, feelings scared and restless. Instead of feeling anxious I want to...
 - *accept* that anxiety is a feeling, not a destiny
 - recognize that *backing off* from our responsibilities increases anxiety, and
 - realize my *concerns* are not being addressed, and I want to address my responsibilities.

M



- Blaming leads to being mad at yourself or being angry at another person. Since rational is greater than irrational, *I want to:*
 - be *aware* that toxic anger begets toxic anger from others,
 - recognize that *backstabbing* begets more backstabbing c: realize *cursing* is an aspect of toxic anger that can lead to degrading, depreciating, or devaluing others' uniqueness.
 - Revenge usually brings about more retaliation.)

E



- Blaming leads to *extreme evaluations*, and condemning yourself or others is irrational because I realize it does not change anything, *so I want to:*
 - recognize that *accidents do happen*, but I am still responsible,
 - realize that backstepping and undoing won't change a thing,
 - revise how beliefs about *correcting, cursing, and curing* other people's behavior only leads to I attempting to control their thoughts.

Healthy Anger: Fights Apathy and Indifference

1	<i>When You are having difficulties with something working right, another person is blocking my goals, or is not following my instructions or requests.</i>	<i>When people go out of their way to bug you.</i>	<i>When things don't go my way, or they don't go as I planned.</i>
2	Dealing with Frustrated. You feel like my effort is ineffectual. You feel like giving up, but I don't give up. You remain persistent yet uncomfortable.	Coping with Annoyances. You feel like people are getting on my nerves with petty unpleasantness, but you know you can keep your composure.	Managing Disappointed. When events and people fail to meet my expectations. What can I do?
3	V Dealing with Being Thwarted: You feel my efforts are ruined because others oppose my efforts or desires.	Coping with being Bothered. People are interfering with your level of comfort and your peace of mind.	Managing Being Let down. When people fail to support I, and I need their help. What I want to do? can I do?
4	Dealing with Discouragement. You feel like giving up, and I lose confidence in my abilities and skills.	Coping with being impatient. You feel irritated, as though you can't wait, but you can stay calm. You are over-eager or intolerant of such frustration, but you know you can tolerate frustration.	Dealing with Feeling Dissatisfied. You are not pleased with what has happened; I am displeased. What are my options?
5	Dealing with Obstructions. You feel like another person is getting in my way and placing restrictions on I	Coping with being Irrked. You feel stressed out, and I have grown impatient and weary, so you remind yourself to stay calm.	Dealing with Feeling Saddened. You feel some distress, and You don't like how things turned out. How can I accept my negative feelings?
6	Dealing with Aggravation. You feel like another person is making it worse, more serious, or more severe for I.	Coping with feeling Confused. You feel puzzled, vexed, perplexed, and at a loss of what to do or say, so you ask the person to explain what they want, feel, and think.	Dealing with Feeling Disenchanted. You feel disappointed about what was going on, and I did not like what You saw. How can I accept my negative feelings?

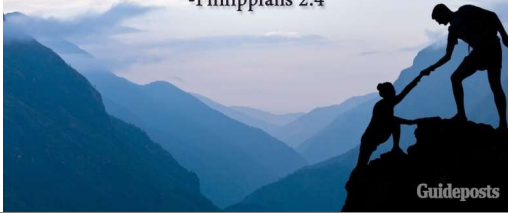
Constructively Trusting Yourself: Being Self-Assured

You trust my abilities because I appreciate and respect my uniqueness. You also understand people's abilities because I appreciate and respect their uniqueness. You trust my abilities because I look at the FACTS.

F

Let each of you look not only to his own interests, but also to the interests of others.

-Philippians 2:4



- Although uncertainty abounds I, have faith in my direction and decisions, and I have faith in my ability to deal with the facts and conflicts.

A



- You are *aware* of my thought, feelings, and concerns, and I am aware of another person's thoughts, feelings, wants, and concerns.

C

You are free to make whatever choice you want, but you are not free from the consequences of the choice.

- You have a sense of *choice*, and I allow people to make their own choices – good or bad.

T



- You *trust* my individuality, and I trust the other person's uniqueness.

S

- You can be *sensitive* without being passive or weak.

You Can Be Assertiveness and RESPECT Each Other.

R

- You can treat each other with *respect*.

E

- Both parties *express* their thoughts, feelings, and concerns openly and kindly.

S

- You both can *say* “NO” without toxic guilt or coercion.

P

- You both set my own *priorities*.

E

- *Ensure* each other’s rights are not violated.

C

- You both realize that *I choose* to be assertive or *not* to be assertive.

T

- You both want to be *taken seriously*.

--	--

Toxic Comparing

Toxic Pride can lead to sadness of self-centered brooding to comparing yourself to others.



Toxic Competing

Trying to outdo others in appearance leads to toxic competition contribute to the oppressive burden of pride. Dominant-Ascendance - like to control.

1	Toxic Pride is {} inordinate self-esteem. {} conceit is an exaggerated opinion of my qualities or abilities. {} I am vain is an inflated pride in myself or my appearance. {} Vain in somethings are empty or valueless.	Healthy Pride is reasonable or justifiable self-respect in doing something constructive that doesn't hurt another person. You have proper respect for yourself as a human being. You find delight arising from some act of achievement (intrinsic value), or relationship (experiential value).
2	{} I can't really internalize individual triumphs. {} If I am onto to my successes, my self-confidence is tenuous. {} I always "prove" myself and not only to myself but also to others.	{} You feel good about my accomplishments without feeling superior to me. {} You can see and admit my faults. {} You are willing to compromise and accept my limitations.
3	{} I give myself an overly favorable evaluation of my actions. {} I give myself too much credit for accomplishments that, typically are modest.	{} You do not boast about your accomplishments. {} You do not overestimate your knowledge or abilities; lack of respect; involves looking down on people.
4	{} Over-valuing my abilities or achievements can relate to attributing to my successes that belong as much (or more) to others involved in whatever task or project I completed. {} Toxic pride is a far more aggressive and explicit than healthy pride. I make a declaration not of competence as such, but of personal superiority. {} It frequently takes the form of looking down on others or <i>putting</i> them down.	{} Healthy pride is self-confidence , reflecting an intrinsically motivating confidence. {} You have worth because I am alive, which implies I care about good or bad things that will happen while tomorrow. {} Healthy pride is about another's success, but merely demonstrating a strong "dislike" or "disrespect" pain, injury, or distress to another
5	Toxic Pride is Meaningful: {} I want to accomplish something, so in making something worthwhile, I can experience value in my actions and discover meaningfulness. {} I can find meaningfulness when I give my best effort.	Healthy Pride is Meaningful: Your sense of significance and importance comes from my actions to improve yourself, another person, or my community. You can be proud of what I have accomplished, but discovering meaningfulness is a community effort.
6	(Note: I see "sin" is doing something evil with a good thing, i.e., chair good – throwing chair to hurt someone – evil)	Adapted from the work of Leon F. Seltzer, Ph.D.



Toxic Criticizing


Toxic Anger

Toxic Contempt

Malice

Clinical Trait Triad	Aggression	Obsession-Anger	Depression	Obsession-Depression
I often feelings of excessive anger. I act impulsively, and I don't think before I act. I seek revenge on others. I behave in contemptuous and malicious ways.		. I often think about "life sucks," and I can never catch a break. I obsess about sex, where I get my next fix, my next meal, etc.		I obsess about my self-worth and worry about what people think of me/ I feel sad for prolonged periods. I feel down for no apparent reason.

<p>1. Dread: Anticipating Bad Things Will Happen to Me. Dreadful: great fear especially in the face of impending evil</p>	<p>{ } I feel emotionally hurt. { } I feel others care more about themselves. { } Significant others mistreat me. { } I justify my anger because people are so uncaring, so it is okay for me to be insensitive.</p>	<p>{ } I keep thinking about <i>dreadful</i>, horrible, distasteful, unpleasant, or shocking events, which cause me to have oppressive fear. { } I keep thinking about how people have been hurt. { } I'm always thinking about how people care more about themselves. { } I keep thinking about what I should have or shouldn't have done. { } I can't help but think about all the situations I'm afraid of, such as...</p>	<p>Withdrawn (D7) It is dreadful that... { } I feel useless and worthless. { } I don't care about others. { } I don't care about anything, { } I feel downhearted. { } I feel dejected. { } It is hard for me to relax. { } I want to be by myself. Low Energy Depression (D5) { } I dread that I often feel lonely and miserable. { } I often feel tired. { } I sit around all day, and I don't get anything done. { } I dread feeling empty and lonely. { } I dread feeling sad and gloomy.</p>	<p>{ } I'm always thinking that I'm worthless and useless to others. { } I keep thinking about how the next person I want to be close to will reject me.</p>
<p>2. Despair I am overly concern about something terrible happening. My feelings of helplessness have increased.</p>  	<p>{ } I feel misunderstood. { } I don't belong. { } I feel an utter loss of hope, which causes feelings of hopelessness. { } I feel abandoned, dropped, relinquished, renounced, resigned. I want to surrender and yield to what others want. Idioms lose heart, Despair, miserable, desolation, very sad, very unhappy, hopeless, anguish</p>	<p>{ } I keep thinking about how awful a misfortune can become appalling, as bad as it could be. { } I think that I can't do anything about my situation. { } I keep thinking about what a "catastrophe" is, and small events become a disaster.</p>	<p>Helplessness (Ps) I'm desperate, and I feel { } helpless. { } I think that I am no good { } I feel doomed. { } I have no talents. { } I am inadequate. { } No one respects me. { } I am inferior to others Feeling Rejected and Guilty (D6) { } I feel rejected. People bore me. { } I have too many regrets. { } I have failed too much. { } I feel incomplete. { } I often feel guilty.</p>	<p>{ } I feel hopeless, and my life is meaningless. { } I have no future. { } I can't but think about how empty my life is. { } I keep thinking about how boring my life is.</p>

<p>3. Desperation</p> <p>I have all lost hope and I want to surrender to despair. I'm in a state of hopelessness that leads to being rash.</p> 	<p>{ } Provokes fear in others, unfriendly, frequently angry, agitated to the point of losing self-control, not sympathetic to others</p>	<p>{ } I act in desperate ways, and I think a disaster will soon happen. A disaster is a sudden calamitous event bringing severe damage, loss of life, and destruction.</p>	<p>Hopelessness (D2)</p> <p>{ } I feel my life is meaningless. { } I feel hopeless. { } I get bored quickly. { } I feel disgusted. { } Life is too painful. I have no future. { } I feel my life is empty.</p>	<p>{ } I feel desperate, so my feelings of helplessness are always on my mind. { } The thought of how doomed my life is and how I'm less than others are always on my mind.</p>
<p>Meaningfulness: hope has its limitations, but remember the human spirit does not have constraints.</p>	<p>Meaningfulness is found in anger, resentment, and malice. Anger shows I'm not apathetic. Resentment is meaningful because I realize something has gone wrong, I've been insulted, or I need to protect myself from emotional or physical injury.</p>	<p>Meaningfulness of an obsession is that it is a call to action.</p>	<p>Depression helps me to remove myself from damaging & hopeless situations. It gives me time & space. Prevents me from making rash decisions and gives me a chance to step back and re-evaluate. Helps me to see the big picture.</p>	

Shame

Toxic Shame: Restricts Uniqueness

S



Toxic *Shame* involves Self-downing and Self-denigrating: *It would be better for you to...*

- accept yourself without extreme evaluations,
- believe mistakes are disappointing - not disastrous,
- know conditional standards sets you up for failure

H



Toxic Shame strengthens your *hidden demands*.
You want to realize...

- awfulizing about your mistakes won't help you to improve,
- backing down from challenges hurts your confidence in other situations, and
- condemning and evaluating yourself harshly leads to giving up.

A



Toxic Shame increases your feelings of *anxiety* feelings emerge about being humiliated:
It would be better for you to...

- accept you don't like people's opinions, but people have a right to their opinion – rightly or wrongly,
- know your beliefs are your invention, so you can uninvent rigid and extreme beliefs that interfere with reaching our healthy goals, and
- realize you have the courage to accept the unacceptable.

M *Morose*: Toxic Shame make that your entire world appears gloomy. *It would be better for you to...*

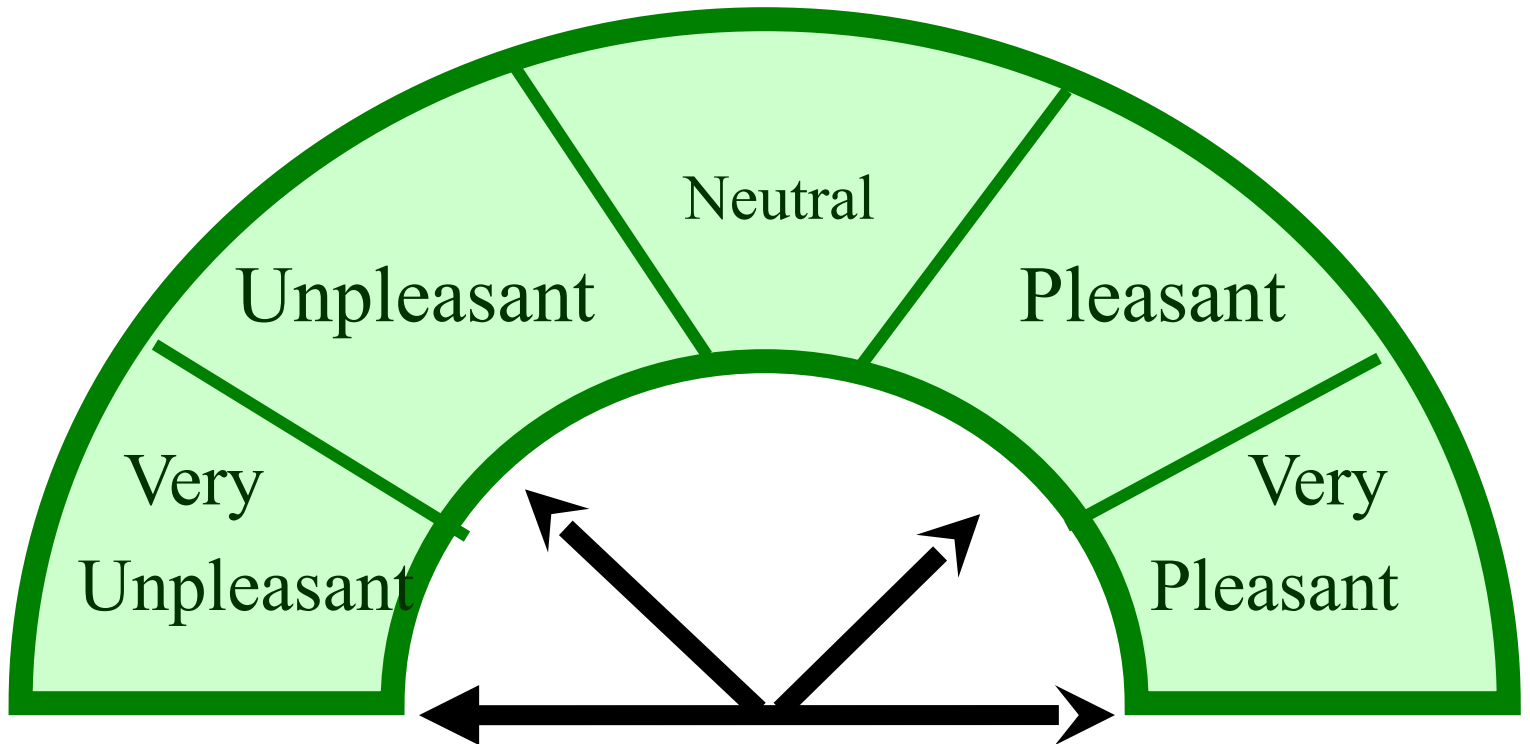
- accept you have done something wrong, but you continue to be optimistic about changing and correcting your behavior,
- recognize you can change the responses if you have an open mind to innovative ideas, and
- realize that constantly worrying never helps.



Toxic Shame involves *extreme evaluations*:
It would be better for you to...

- d) accept and learn from your mistakes,
- e) believe disappointment is a valuable feeling so that you can correct your behaviors and check out your beliefs,
- f) consider rating your response rather than condemning your selfhood.

Range of Feeling: Can be expressed using one word.



(-) Unpleasant

Mad- Angry Sad

Frustrated- Annoyed

Disappointed- Depressed

Guilt-Remorse- Shame-Regret

Jealousy-Envy

Anxious-Worried-Concern

(+) Pleasant

Happy-Glad- Thrilled

Interested- Encouraged

Fortunate- Excited-

Joyful Determined-

Pleased- Delighted

Grateful

Four Aspects of Every Feeling:

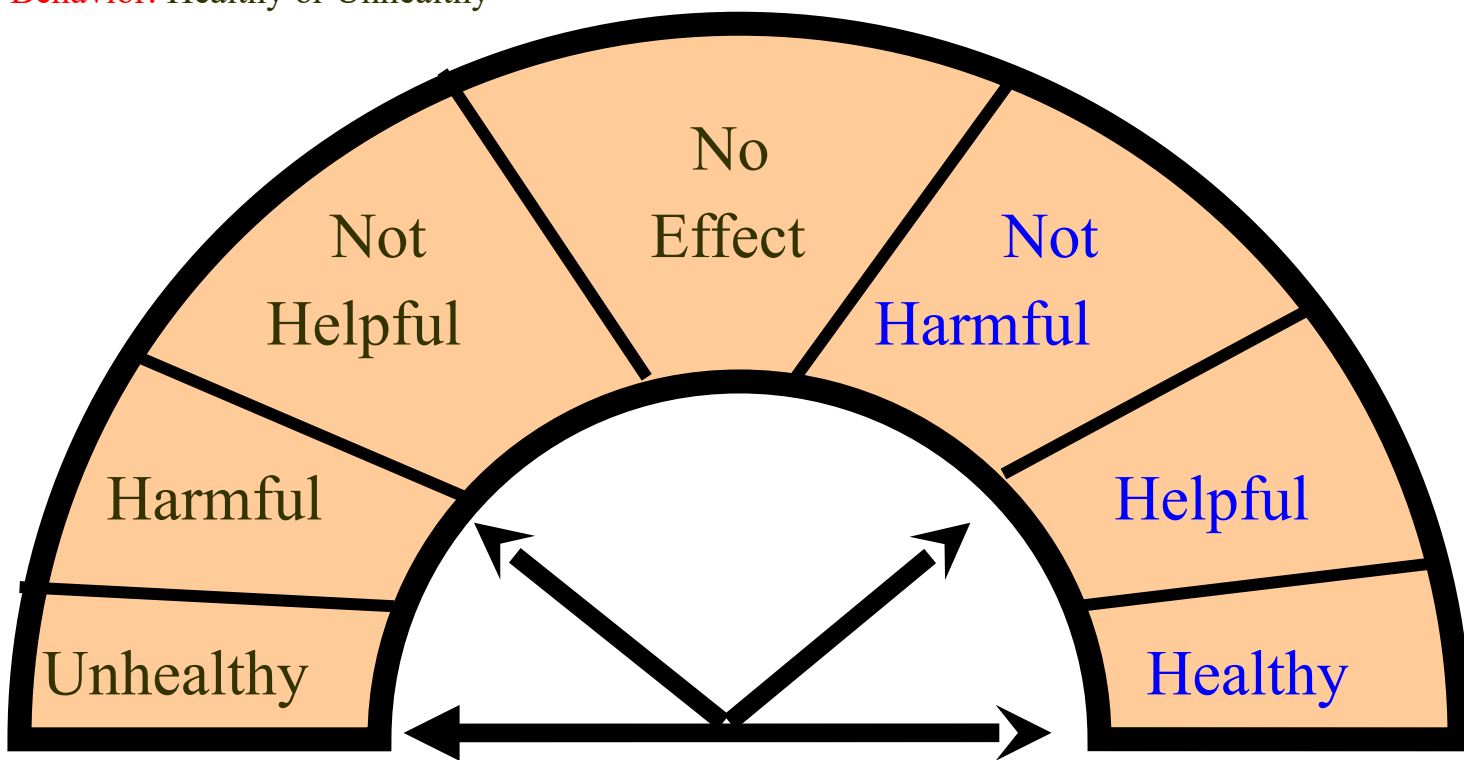
#1 Emotional Expression –Each feeling has an intensity and duration

#2 Social Expression – Helps us express our goals and dislikes to others

#3 Physical Arousal - Physiological- biological

#4 Behavioral – Each emotion has an outward facial and physical response

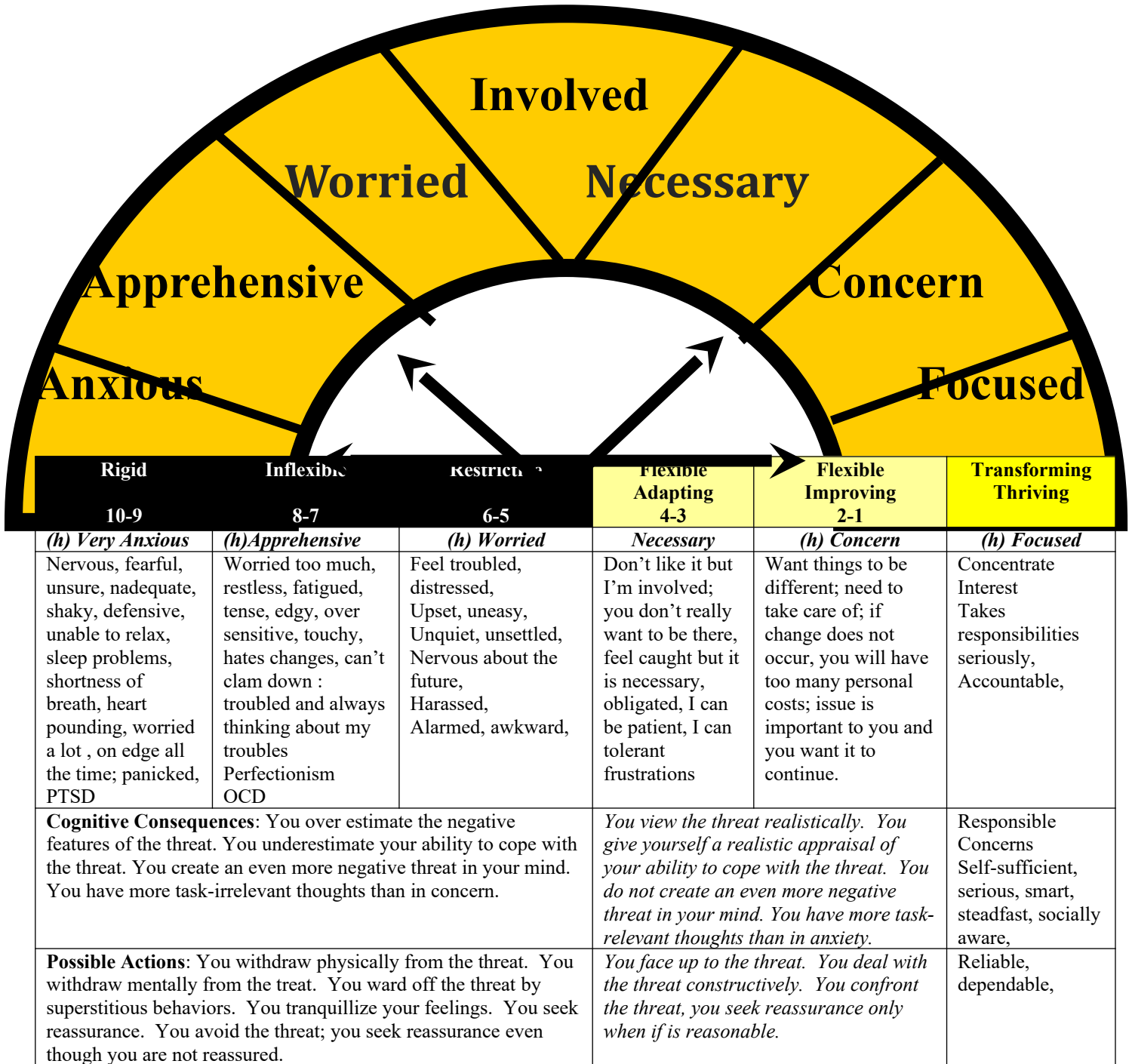
Behavior: Healthy or Unhealthy



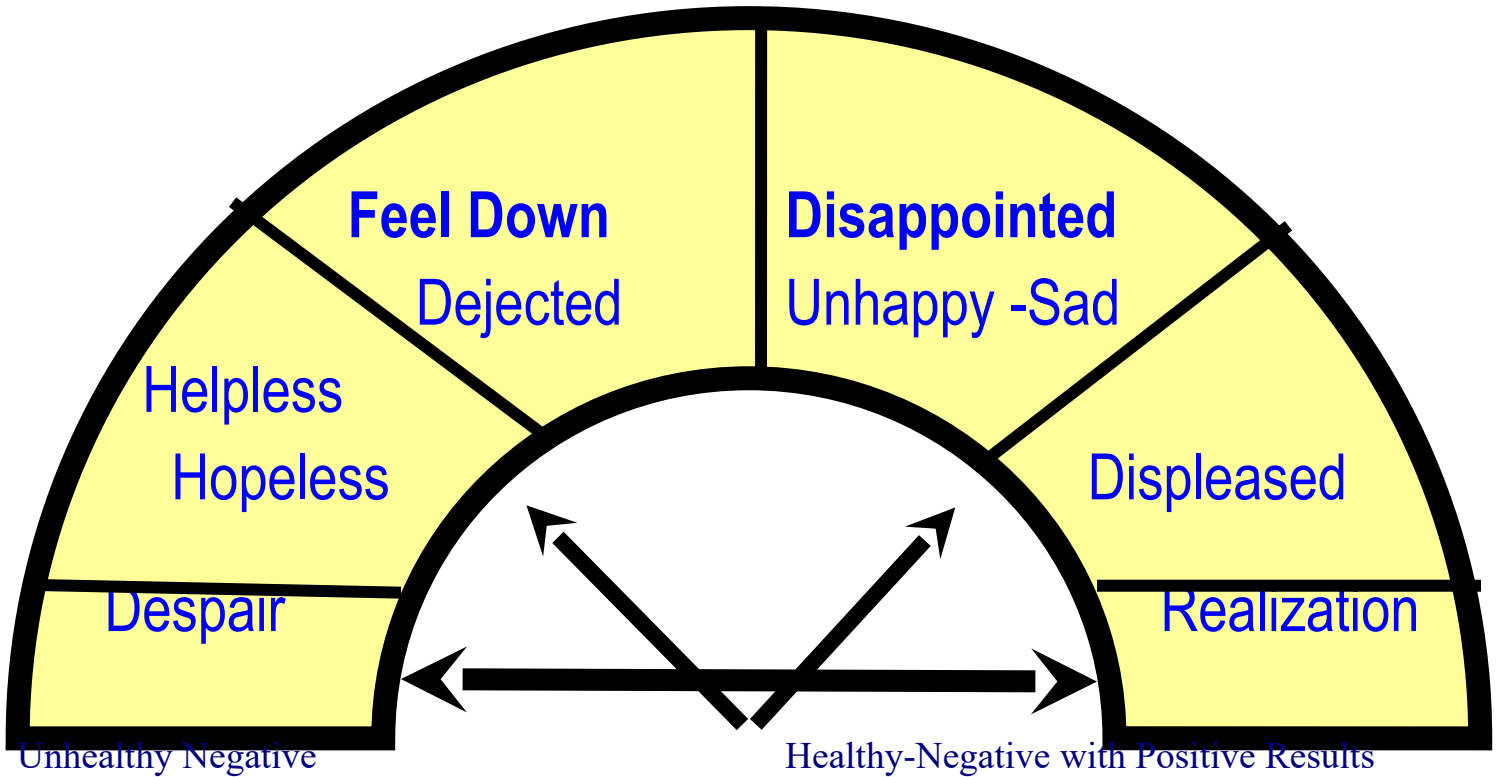
Negative Emotions	
<u>Anger:</u>	Yelling, arguing, cursing, feeling upset; mad, threatening, furious, bitter, resentful, disrespect; violent behaviors; rage, rebellious; Critical, contempt, contrary
<u>Anxiety: worrying;</u>	Feeling upset, Worried; Nervous, Fearful; Scared Avoiding, Troubled, Seeking Reassurance, Apprehensive, Over concerned, panicking, perfectionistic, phobic
<u>Guilt:</u>	Begging; feelings of culpability especially for imagined offenses or from a sense of inadequacy; self-reproach and a feeling of culpability for offenses
<u>Shame:</u>	Withdrawn-humiliation; looking stupid in front of other people; embarrassed
<u>Depression:</u>	Lack motivation, isolate yourself, D1 weary-sick; D2 hopeless; D3 avoids; D4 discouraged; D5 lonely D6 Critical of self; Ps helpless
<u>Jealous:</u>	Fear of losing, so you feel suspicious; feeling and acting irritable and dogmatic
<u>Envy:</u>	Fear of not having what other people have, so you want to ruin it for others
<u>Hurt:</u>	Sulking, being oversensitive, pouting, playing “poor me;”

Outside Event Facts: Outside of me	Inside Event Feelings: Inside of me	Inside Event Thoughts: Inside of me
Reality	I feel sad or mad.	I think it is bad.
Adversities-Hardships	I feel happy.	I think it is good.
Consequences and Costs	I feel angry.	This shouldn't happen to me!
Penalties and Payoffs	I feel disappointed.	I think something or someone is bad.
Rewards and Punishments	I feel concerned.	
Other people	I feel mildly frustrated.	
Objects	I feel annoyed.	
Love relationships	I feel glad.	Thinking involves judging something as GOOD or BAD.
Historical Facts	I feel guilty.	
Social Facts (friends, co-workers)	I feel ashamed.	I like this to happen, and I don't want that to happen.
Political Facts	I feel embarrassed.	
Facts related to the economy	It was disgusting.	
Ecological Facts	I feel resentful-bitter.	
Interpersonal Conflicts	I feel lonely.	You can give reasons why you think something is good or something is bad .
Familial Facts (family)	I feel hopeless.	
Marital Facts	I feel helpless.	
Situations	I feel depressed.	Thoughts involves wishing, wanting, hoping,

Barrier #1 Feeling Worried

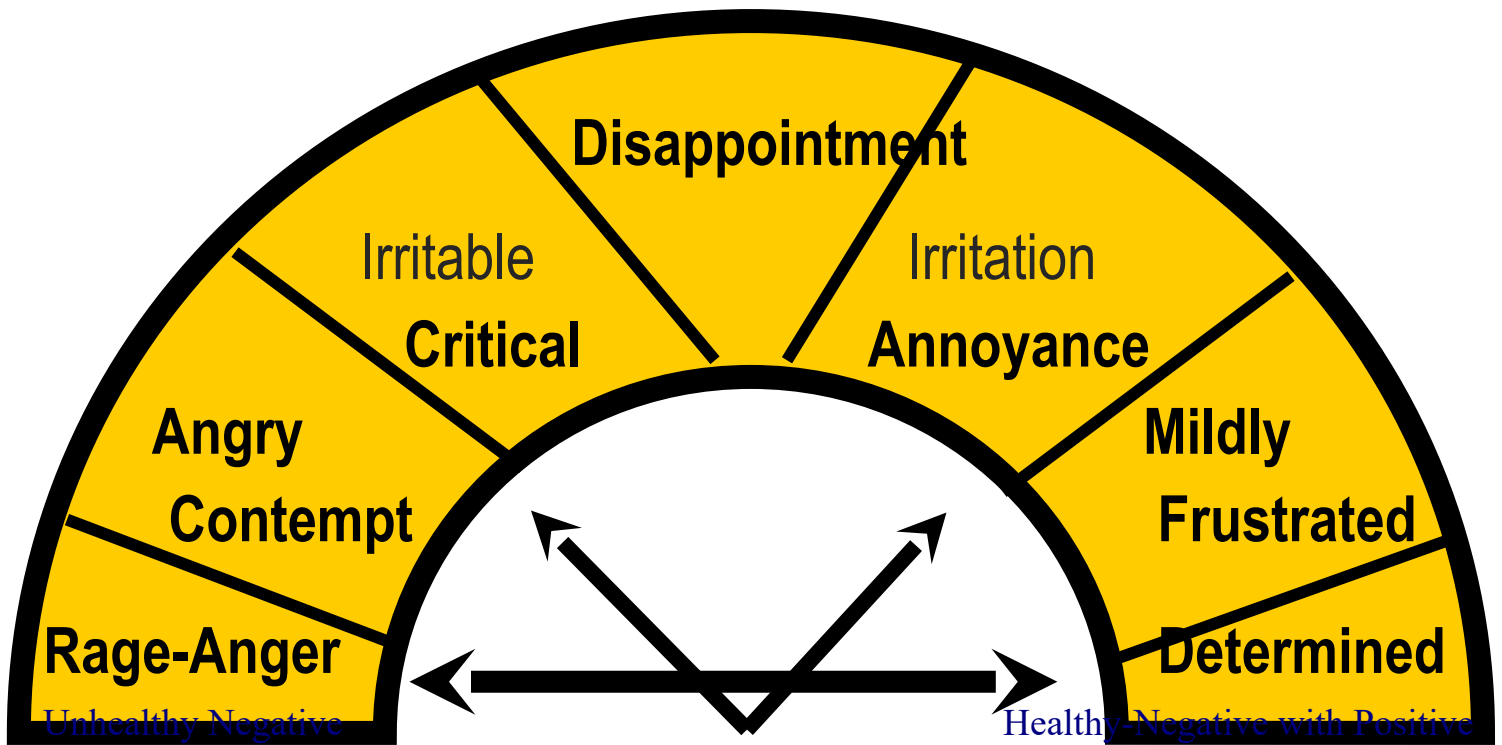


Barrier #2 Feeling Down



<i>Despair Hopeless Helpless Major Depression</i>	<i>Depression Dysthymic</i>	<i>Discouraged Dejected Decreased energy</i>	<i>Dispirited Sadness,</i>	<i>Disappointed Displeased Unhappy</i>	<i>Responsible Self-Realization Non-Defensive</i>
<i>Extreme</i>	<i>Rigid</i>	<i>Inflexible</i>	<i>Restrictive</i>	<i>Flexible</i>	<i>Extensible</i>
<i>Disorganizing Regressing</i>	<i>Getting Worse Repressing</i>	<i>Suffering Uncompromising</i>	<i>Surviving Adapting</i>	<i>Improving Recovering</i>	<i>Transforming- Thriving</i>
<i>10-9</i>	<i>8-7</i>	<i>6-5</i>	<i>4-3</i>	<i>2-1</i>	
Appetite changes Sleep patterns change Motor retardation or Motor agitation; EVERYDAY: Poor concentration ; indecisive ; fatigued,	Apathy, easily bored, feels worthless; restless, giving in or giving up; Poor concentration Irritable; fatigued, worn out; feels sluggish, withdrawn, isolates self; sees life as hopeless, feels helpless (can't do anything his/her situation; Loss; failure Losses and failures will continue	Discouraged; little hope, dishearten, lack of confidence he/she can/ Pessimistic (moral), no luck Less confidence in unfamiliar situations; greater expectation of negative consequences or punishment, doesn't feel appreciated or trust is precipitated; inhibited, less willingness to participate, less happiness in a diminishing range of interests; less belief in attainability of goals; Dejected: low spirits, down cast, do fewer activities	Grief Feeling of suffering by loss or misfortune, mourning, bereavement, Sorrow Regret, trouble, loss, affliction, laments Heavy-Hearted Forlorn, cheerless Feel you can't really express or explain your feeling; Feels down and out because of a real loose	Sad Disappointed Displeased, Dissatisfied I want time alone to think things out. Not Happy: Feeling sad is greater than feeling indifferent or neutral.	You realizes you are not living up to your potential; you think, "it is time to re-invest in myself; time to turn inward and find new ways to deal with others and the world;" you commit yourself to working on getting more joy in your life; working on improving your health/ relationships, skill level
Cognitive Consequences: You only see the negative aspects of the loss or failure. Thinks of other losses and failures that one has experienced; think you are unable to help yourself/ (feel helpless); you only see pain and blackness in the future (hopelessness)			You are able to see both negative and positive aspects of the loss or failure. You are less likely to think of other loses and failures than when you feel depressed. You believe you can help yourself. You are able to look into the future with hope.		Being truthful with myself, being active and productive,
Possible Actions: You withdraw from rewards and interests; you withdraw into yourself; you create an environment consistent with what you are feeling; you attempt to terminate feelings of depression in self-destructive ways.			You express your feelings about the loss or failure and talk about these to significant ones. You seek out reward after a period of mourning.		relating to myself and to others in a spirit of mutuality (and no in the spirit of causality)

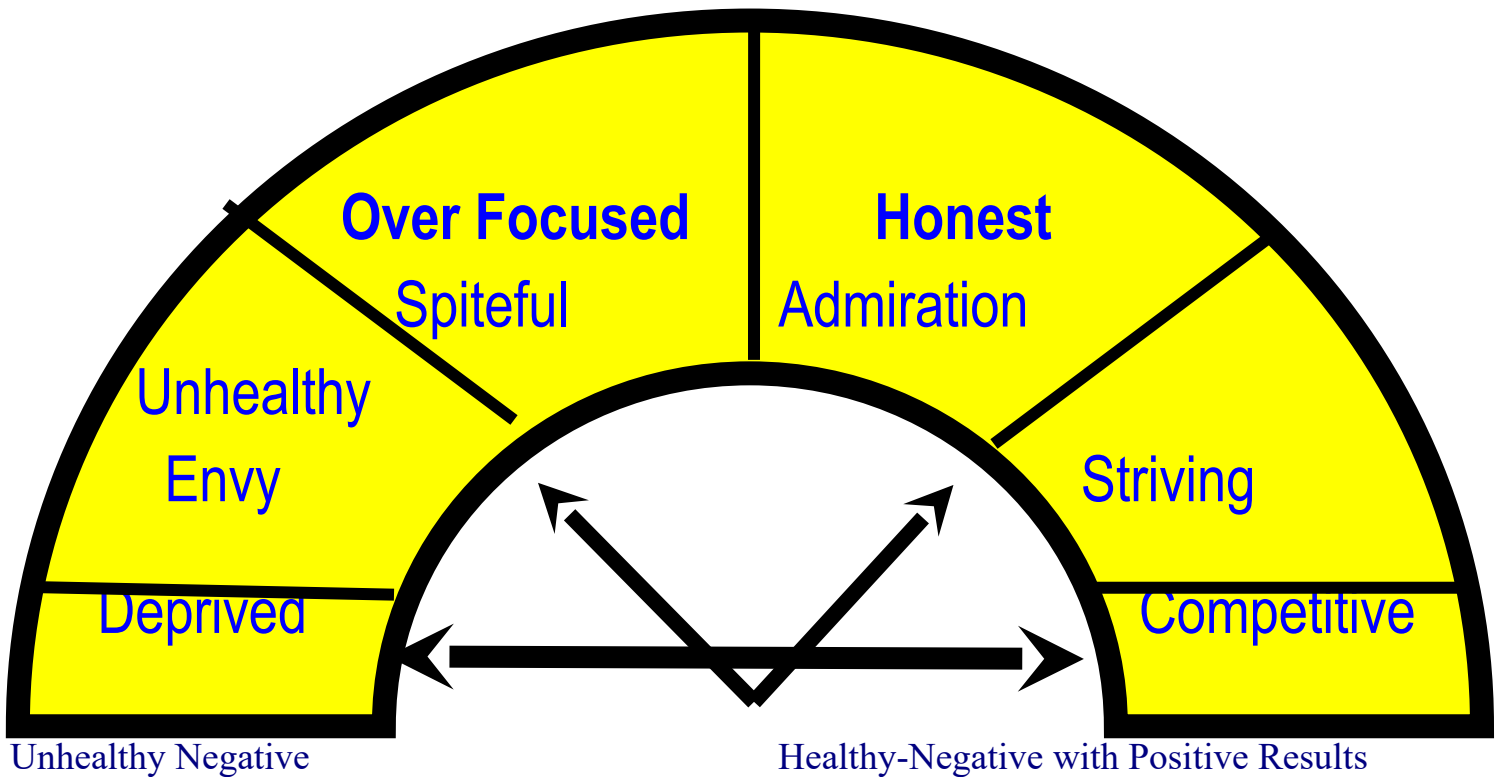
Barrier #3 Feeling Angry



Results

Unhealthy 10-9	Unhealthy 8-7	Restricts Health 6-5	Healthy 4-3	Healthy 2-1	Thrive
Rage-Hatred	Anger-Irritable Agitation	Resentment	Irritation	Annoyed	Determined
Fury Furious Infuriated Aggressive, Hateful, Hostility, wrath, ready to strike, destructive, pugnacious, low frustration tolerance; enraged, incensed, choleric, bellicose, threatens, shouted,	Irritated too quickly Get mad too easily Get angry too easily Annoyed too easily Easily frustrated People talk non-sense; loses temper easily, yells easily Setbacks bother you too much; excessive anger, Feel anxious, depressed, pissed off; Acting out: temper tantrums, yelling, screaming, hitting, kicking, bullying, stealing	Contempt, felt misd, betrayed disdain, felt disregarded, disrespected, disgusted, disagreeable, unfriendly quarrelsome, scornful, argumentative, L: mad, suspicious Dwells on frustration; demanding;	Irritation Nuisance Pest Mild Pain Normal part of regular life's stresses; things happen, Can appear when a person is frustrated, tired, or harassed.	Mild annoyance, don't have to give up our preferences, or values; we don't like what others are doing; mildly frustrated, unhappy, displeased, can't do something but we keep on working at it; not getting what we <i>really</i> want and prefer. walk away, dispute irrational beliefs;	Correct an injustice, you mean business, assertive, strongly committed to an ideal; take a realistic, take a firm stand on something important, able to doubt, resolute; Survival: Removal threat (pugnacity) to maintain safety and security)
Impulsive	Low Frustration Tolerance	Impatient	Mild Frustrations	Set Backs	Unconditional Acceptance of Others
Driven behavior that appears out of control; impatient + socially bold, talkative, not thinking before acting, act without forethought driven, don't reflect on the costs, no cognitive checking;	Demanding; Egocentric/ Selfish; Cannot delay gratification; Demands a complete absence of discomfort; Can't stand any discomfort. Procrastinating:	Demanding; Over active, Easily excited, Easily distracted, Prone to jealousy, Seeks attention, Shows off, Asserting his will on others; doesn't listen, problems with learning	Reality does not match your preferences; discomforted, Aggravated Nuisances Disappointed Dissatisfied Blocked Foiled Prevented	Other people set up obstructions to you goals and preferences; lady luck smiles on someone else, momentum shifts in someone else's favor, people have different ideas and values than you; the world changes;	High Frustration Tolerance, dependent on others for food, etc., treat others fairly and honestly, accept (don't have to like) other people's uniqueness-es;

Feeling Envious



Unhealthy	Unhealthy	Restricts Health	Healthy	Healthy	Thrive
Deprived Interpersonal c;	Unhealthy Envy	Over focused	Honest Admiration	Healthy Striving	Healthy Competition
Selfish; insatiable desire for... Avaricious; rapacious	Desire for something that belongs to someone else; hostile, feel deprived, .	Over focused on what you don't have vs. what you really have; inverted admiration	Wish I had that, wish I could do that...eager, yearning	Ambitious, striving, achieving, productive, improving yourself, wanting to achieve,	Challenge one's strengths and new skills; Put yourself to the test;

Unhealthy Envy

Thinks about another person's possessions, steals.
Convinces others I'm happy, but I'm not
Envy, spiteful, begrudge, resentment

Envy They have more than me.

Jealous Fear of losing loved one or friend

Healthy Envy

Honest admiration, accept I have desires,
Accept myself for not having those possessions,
other's can enjoy their stuff (possessions);

Logotherapy Terms



Logotherapy Glossary

Aesthetic an inauthentic orientation to self and world characterized by (1) an emphasis upon the pleasure to be derived from the present, and an attempt to deny the necessary integration of the present with the past and future; (2) a giving over of and responsibility for actions to accident or fate. A branch of philosophy dealing with the nature of beauty, art, and taste and with the creation and appreciation of beauty.

Assumptions about Your Humanness (10)

1. Individuality is unbreakable; it cannot be divided.
2. A whole person cannot be created from a merging; you cannot completely fit into a non-personal entity such as a class or race; a person as such cannot be created from an organism; it is only the organism itself that creates life.
3. You are absolutely unique.
4. In order to oppose the psychophysical organism, a spiritual person must first understand that they are spiritual. The psychophysical organism is a means to a purpose.
5. It is a fact that you are existential and not material; regardless of what happens to you in the next moment, it is always up to you to decide.
6. Psychophysical drives do not dictate what you do. You are your own being.
7. There is a unique personal act at the core of your being integrated: you are the one who founded the unity and wholeness of you (Theses 1 and 2); you are the founder of the unity and wholeness of you.
8. There is a dynamic nature to you, which means that you can self-distance yourself from your ego or ideal self-view and transcend the physical world in which you live.
9. The human is not merely an animal because you can self-distance; therefore, the animal cannot be taken as a correlate to the person.
10. You understand yourself only in relation to the transcendent; the transcendent makes its presence known through your conscience; the self cannot be invented or created by you. (Adapted from the work of (Marshall H. Lewis)

Attitude modulation: converting a psychologically unhealthy attitude into a psychologically healthy attitude. Elisabeth Lukas developed the logotherapy technique (Lukas, 2000, p. 86). Also called attitude modification, modification of attitudes (Marshall H. Lewis).

Attitudinal Values: Values of acceptance of life's vicissitudes and irreversible suffering, trying to transcend them and search for meaning in them. An attitudinal value is a value by which you find meaning through the stand you take towards a situation, especially an unchangeable fate, by which you find meaning in a situation. In other words, you must choose an attitude that can lead you to rise above an unchangeable

predicament to grow beyond oneself (Frankl, 1969). See also create value, experiential value (Marshall H. Lewis).

Attitudinal Values of acceptance of life's vicissitudes and irreversible suffering, trying to transcend them and search for meaning in them.

Authenticity: All that a person has not yet become but could be through active use of powers of awareness and decision-making; the human ability to surpass or transcend limitations that mitigates or seeks alternatives to the specific facticity (the quality or state of being a fact) of each person's life; the given facts of a person's existence over which he/she cannot have total control; physical stature, environmental resources, demands made by employers or teachers, and the inevitability of death

B

Boredom: Extreme boredom is a critical indication of a beginning of existential frustration; it is an increasing symptom in an affluent, industrial society, not to be neglected by the psychologist, and can lead to severe psychological illness. Boredom leads to severe psychological illness. See Sunday neuroses, which is a loss of meaning in retirement, and the tendency to drift in people who have everything and find no satisfaction in anything) (the state (a feeling) of being weary and restless through lack of interest); D2 Hopelessness; I'm easily bored; I feel disgusted; Life is painful; I feel hopeless.

Categorical imperative of logotherapy: "Live as if you were living the first time as you are about to act now" (Frankl, 2010, p. 89).

Categorical values: three types of values by which meaning can be discovered: (a) the creative value, (b) the experiential value, and (c) the attitudinal value (Frankl, 1969, p. 70). Also called the meaning triad (Marshall H. Lewis). The value you find meaning through what you give to the world through your creations, that is, by creating a work or doing a deed (Frankl, 1969, pp. 69-70). A categorical value is a way in which meaning can be discovered by two kinds of values: (a) the creative value, (b) the experiential value, and (c) the attitudinal value (Frankl, 1969, p. 70). Also called the meaning triad (Marshall H. Lewis).

Collective neuroses: unhealthy attitudes present in society; these include the provisional attitude, the fatalistic attitude, collectivism, and fanaticism; Viktor Frankl's historical para-clinical diagnostic category (see DuBois in Frankl, 2004, pp. xix, xxiv-xxv) (Marshall H. Lewis). Franklian

psychosocial entities of meaning frustration that led to collective actions such as collective thinking fanaticism and provisional and fatalist actions. In submergence into the collective “group think,” individual freedom for discernment is given up.

Comprehension – A psychological method of captivating the patient’s meaning through an emphatic approach and intuition. It differs from explication, where the therapist uses reason to captivate the patient’s meanings and logic.

Comprehension (Understanding): vs. Explication

Essentially, understanding is a psychological process of capturing a person's meaning by using both an emphatic approach (express oneself in forceful speech or take decisive action) and intuition (quick perception of truth without conscious attention or reasoning). The concept of being able to understand without communicating one's feelings verbally; understanding without directly communicating oneself; being able to apprehensive reality through feelings and emotions without relying on reason. Knowledge that comes from within; knowing without directly expressing oneself; knowing without communicating oneself with words; knowing.

Conscience – the intuitive capacity of the human person to discover the meaning of a situation (Frankl, 1969, p. 63). A specifically human organ to detect the meaning potentials offered by life. Franklian Psychology sees conscience as more than the product of the superego. Beyond the outside influences, powerful as they may be, the conscience contains a personal voice, faint and prone to error, which can advise you to take a stand beside and even against the dictates of the superego. Your capacity to hear the voice of your conscience and respond to it to the best of your abilities is strengthened. **Conscience** detects the meaning potentials of life; the conscience contains a personal voice, which is faint and prone to error, which advises me to take a stand beside and against the dictates of the superego; your capacity to hear the voice of your conscience and respond to it to the best of your abilities.

“true conscience has nothing to do with what I would term ‘super-egotistic pseudo-morality.’ Nor can it be dismissed as a conditioning process. Conscience is a definitely human phenomenon. But we must admit that it is also ‘just’ a human phenomenon. It is subject to the human condition in that it is stamped by the finiteness of man. For he is only guided by conscience in his search for meaning, he is sometimes misled by it as well” (Frankl, 1988, p. 65). Frankl, V. E. (1988). *The Will to Meaning. Foundations and Applications of Logotherapy*

Constructive self-acceptance: Frankl believes that you cannot justify insisting you are inadequate, and you cannot demean your potentialities. It doesn't matter how dissatisfied you are with yourself, how you torture yourself with brooding over your failures or how you sit sternly in judgment on yourself, you will never be able to experience objective and total worthlessness in your life. He proposes that these actions prove that you are not as poor a creature as you think. Frankl, V. E. (1955, 1986). *The doctor and the soul*

Constructive Self-Evaluation: Frankl believes you cannot use extreme evaluation on your humanness. Your self-condemnation assumes an ideal of personality, private ought to be. When you judge yourself harshly, you recognize a value, and it's taking part in the world of values. The moment you apply the standard of an ideal to yourself, you cannot be entirely valueless any longer. By reaching a level of ethical values that make you worthless, you are redeemed. Frankl, V. E. (1955, 1986).

Conscience: the intuitive capacity of the human person to discover the meaning of a situation (Frankl, 1969, p. 63) (Marshall H. Lewis).

Creative value: one of the categorical values. The value by which one finds meaning through what one gives to the world through one’s creations, that is, by creating a work or doing a deed (Frankl, 1969, pp. 69-70). See also attitudinal value, experiential value (Marshall H. Lewis).

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D

Dasein: A German term that comes from the existential theories of Martin Heidegger and that signifies a “being in the world” as it is and the way the individual experiences it.

Defiant Power of the Human Spirit – The conscience resistance against biological, psychological, or sociological limitations, the human capacity to stand against your fate. Franklian Psychology helps you become aware and develop the defiant power of his spirit to overcome our existential frustration. Anything that reduces your will to defy your unhappy fate (such as unhappy childhood, negative influences in one’s upbringing, poor health, or poverty) will only strengthen the effect of such a fate. It is (conscience resistance against your limitations) My human capacity to take a stand against your fate. (Existential frustration; I am frustrated in my search for meaning because I’m releasing from your commitments and responsibilities; I am trying to eliminate stress;). **Defiant power of the human spirit:** your ability to discover meaning in the face of tragedy (see Frankl, 1959, 2006, pp. 146-147). (Marshall H. Lewis).

Demand characteristic: the objective quality inherent in meanings and values. This objective quality of meanings and values, as opposed to human instinctual or archetypal projection, accounts for the obligation on the human person to be responsible toward meanings and values (Frankl, 1967, pp. 64- 65; Frankl, 2000a, p. 113) (Marshall H. Lewis).

De-reflection – Logotherapeutic technique to counteract a diagnosed, hyper-intention or hyper-reflection. De-reflection helps you to ignore your symptoms and find meaning potential

in tasks that appeal to you and challenge you. (Frankl, 1969, pp. 22-25):

Dimension– Any measurable extent or magnitude.

Dimensional ontology: Frankl’s model of the human person that asserts the unity of the human person while acknowledging ontological differences among body, mind, and spirit. It is the basis of the following two laws (Frankl, 1969, pp. 22-25):

Dimensional ontology: First law of dimensional ontology: Dimensional Ontology: The theory of human action that considers his dimensions of being biological, psychological, and social. In Dimensional Ontology, originated in Max Scheler’s Anthropological Philosophy and in Frankl’s Logotherapy, the spiritual dimension -- noetic dimension -- is especially considered, as the source of (1) freedom of will, (2) will to meaning, and (3) meaning of life.

“One and the same phenomenon projected out of its own dimension into different dimensions lower than its own is depicted in such a way that the individual pictures contradict one another” (Frankl, 1969, p. 23) (Marshall H. Lewis).

Dimensional ontology - Second law of dimensional ontology: “Different phenomena projected out of their own dimension into one dimension lower than their own are depicted in such a manner that the pictures are ambiguous” (Frankl, 1969, p. 23) (Marshall H. Lewis).

Despair – Incapacity to find meaning in suffering, often the underlying dynamic in aggression, depression, and addiction. Why is this adversity happening to me! It shouldn’t be happening to me – I’ve been good all your life.

Determinism – A philosophical doctrine that your choices, decisions, and actions are decided by antecedent causes, inherited or environmental, acting upon your character: as opposed to free will. Frankl adamantly opposes Pan-determinism, the notion that you are totally determined by forces beyond your control; instead, you maintain that even in dire situations, you have the inner freedom to take an attitudinal stand to a given situation.

Dialogic Duality - A term by Martin Buber, which shows a person as a being in a relationship with another human being, constituting unity.

Dialogue is the essential “meaning link.”

Empirical – Relating to or based on experience or observation; given to experiments.

Endogenous psychoses: mental disorders that have a biological cause; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xvii-xix) (Marshall H. Lewis).

Existential – Pertaining to the existence, the “here and now” of life situations. (Coming from existentialism, a movement in 20th Century Philosophy, influenced in its development by Kierkegaard and Nietzsche and popularized in France by Sartre, emphasizing the active participation of the will rather than the reason in confronting life situations.). Existential: Frankl uses the term in reference to: (a) existence itself, that is, the way of being that is uniquely human; (b) the meaning of existence; (c) the striving to find a concrete meaning in personal existence (Frankl, 2010, pp. 61-62) (Marshall H. Lewis).

Existential analysis: see logotherapy and existential analysis. Existential Analysis – In the 1930s, when Frankl was developing his own theories on psychotherapy, it became necessary to create neologism or new nomenclature that would set it apart from the prevailing Freudian terms. Whereas Freudian psychoanalysis was retrospective – probing the depths of the psyche to uncover hidden drives, Frankl – looking for existential causes of disturbance – named his approach Existence-analyses. **Existential analysis:** an examination that leads to consciousness of responsibility. Frankl coined this term in 1938 as an alternative to logotherapy (Frankl, 1938; Frankl, 1939). Note that existential analysis cannot be an analysis of existence because existence is irreducible; existential analysis is, rather, an analysis toward existence in terms of responsibility (see Frankl, 1955, p. 269; Frankl, 2000a, p. 36) (Marshall H. Lewis).

Existential dream analysis: use of the psychoanalytic concept of the interpretation of dreams to raise spiritual phenomena into consciousness and responsibility (Frankl, 2000a, p. 47) (Marshall H. Lewis).

Existential frustration: A lack of fulfillment of the will to meaning (Frankl, 2010, p. 61); a sense of meaninglessness and emptiness (Frankl, 1969, p. 83). The term is often used interchangeably with existential vacuum (see Frankl, 1969, pp. 84-85; Frankl, 2010, pp. 61-62). Existential frustration may result in mental health problems, but need not (see Frankl, 1969, p. 62) (Marshall H. Lewis). It is a condition where the person suffers frustration in the search for meaning; more prevalent in affluence, homeostasis, elimination of stress, irresponsible release from commitments, and responsibility. **Symptoms** are boredom, discontent, the feeling of meaningless, lack of interest, and a frantic desire to fill your emptiness, leading to an overemphasis on sexual pleasure-seeking, drug addiction, or violence. You experience

existential frustration in your search for meaning, so you attempt to eliminate stress and act irresponsibly by avoiding your commitments and responsibilities. This leads to symptoms of boredom, discontent, feeling meaningless, lack of interest, and a frantic desire to fill your emptiness, leading to an overemphasis on sexual pleasure-seeking, drug addiction, or violence.

Existential-phenomenological psychotherapy: Although these terms carry a variety of philosophical nuances, they have converged within psychiatry and psychology to refer to those theories that emphasize human experience over natural-scientific approaches (Halling & Nill, 1995; Spiegelberg, 1972, pp. xxvii-xxix). Note that many existential-phenomenological theories are incompatible with Frankl's thought, especially those that suggest meaning is either unreal or nothing more than a creation of the human person projected upon an meaningless cosmos, (see Frankl, 1969, p. 60, especially in regard to Frankl's opposition to "the contention of Jean-Paul Sartre that ideals and values are designed and invented by man. Or, as Jean-Paul Sartre has it, 'man invents himself'"). See also demand characteristic (Marshall H. Lewis).

Existential Vacuum – A term introduced by Frankl in 1955 to denote the feeling of inner emptiness. Symptoms: Increasing idleness, a tendency toward aggression, drug addiction, over-emphasis on fashionable "games," increase of criminal acts, insolvency, excess sexuality and pleasure-seeking, discontent, and increasing doubts about the world, society, and life. Franklian term is used to designate a state where you have entirely lost your meaning of life. Existential Vacuum: feeling of inner emptiness; feelings of emptiness; hopelessness, apathy, and doubt-confusion; Symptoms – increasing idleness; tendency toward aggression; drug addiction, over-emphasis on fashionable "games," increase of criminal acts, solvency, excessive sexuality; seeking pleasure, discontent; increasing doubts about the world, society, and life.

Existential vacuum: A sense of meaninglessness and emptiness (Frankl, 1969, p. 83); a lack of fulfillment of the will to meaning (Frankl, 2010, p. 61). The term is often used interchangeably with existential frustration (see Frankl, 1969, pp. 84-85; Frankl, 2010, pp. 61-62). The existential vacuum may result in mental health problems, but need not (see Frankl, 1969, p. 62). The main manifestations of the existential vacuum are boredom and apathy (Frankl, 1969, p. 85) (Marshall H. Lewis).

Experiential value: one of the categorical values. The value by which one finds meaning through what one takes from the world in terms of encounters and experiences, that is, by experiencing goodness, truth, and beauty, by experiencing nature and culture, or by encountering another human being in a loving way (Frankl, 1969, pp. 69-70). See also attitudinal value, creative value (Marshall H. Lewis).

F

Facticity – The given facts of a person's existence over which he/she cannot have control: physical stature, environmental

resources, demands made by employers or teachers, and the inevitability of death.

Franklian Psychology – A therapy that maintains or restores mental health by helping patients find meaning; it goes beyond other psychologies and psychotherapies by including the noetic, a uniquely human dimension of the spirit. It holistically integrates all human dimensions in its treatment model, thus re-humanizing psychotherapy. Indicated explicitly for noögenic neuroses or disturbances, it has supplementary uses for psychogenic and somatogenic disorders, despair in unalterable fate such as incurable illness (medical ministry), and preventive benefits for people tending toward existential frustration.

Freedom of Will (free to choose)– One of the three central tenets of Franklian Psychology is that "Freedom" is understood not as "freedom from something" but as "freedom to something." You are free under all circumstances, and you choose your attitude toward conditions you cannot change. Without this freedom of choice, there is no responsibility, guilt, evaluation of human behavior, or meaning of human existence. **Freedom of the will:** ability of the human person to choose "to take a stand on whatever conditions might confront them" (Frankl, 1969, p. 16). Freedom of the will is opposed to determinism but does not imply freedom from conditions in life. Freedom of the will is one of three axioms upon which logotherapy and existential analysis is based. See also meaning in life and the will to meaning (Marshall H. Lewis).

Freedom of will contends that the human being has the capacity of free choice. Humans are finite beings, human freedom is restricted by circumstances. The freedom with which Frankl is concerned, though, is not freedom *from* conditions, but the freedom *to* choose your attitude toward whatever conditions exist – the freedom to take a stand².

Functional pseudo-neuroses: disorders that present with psychological symptoms but that have a general medical cause (for example, hypothyroidism); one of Frankl's historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xx-xxi) (Marshall H. Lewis).

G

General existential analysis: an examination of responsibility relating to universal topics of human existence. Frankl's writings on the meaning of love, the meaning of death, the meaning of work, etc. constitute his general existential analysis (Frankl, 1955, p. 176) (Marshall H. Lewis).

H

Humor is, among other things, a practical way of self-distancing, of seeing how funny our behavior sometimes

seems or is. The search for meaning might be serious business but it can be facilitated by humor (Fabry, 1988, p. 6).

Hyper-intention – Excessive striving for a goal such as pleasure, happiness, potency, orgasm, sleep, and relaxation. You thereby transfer your intention from your principal goal to mere side effects. As a consequence, the side effect – if directly intended – is missing resulting in a disturbed or disordered pattern of behavior. **Hyper-intention:** excessive seeking of a goal, such as pleasure or happiness, such that the goal is not obtained (see Frankl, 1969, p. 100) (Marshall H. Lewis).

Hyper-reflection is a state of emotional tension due to extreme preoccupation with psychological disturbances such as symptoms, conflicts, illnesses, etc., often with obsessive-compulsive overtones. **Hyper-reflection** is a term used in Logotherapy to show its influence in reinforcing such disturbances. *Hyper-reflection is excessive attention; countered by dereflection* (Frankl, 1969, p. 100); a compulsive self-observation (Frankl, 2004, p. 206) (Marshall H. Lewis).

I

Iatrogenic – Induced inadvertently by a therapist or his treatment.

Iatrogenic neuroses: mental disorders caused or exacerbated by therapeutic intervention; one of Frankl's historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxi-xxii) (Marshall H. Lewis).

Instinctual unconscious: Frankl's term for that portion of the unconscious discussed extensively by Sigmund Freud, primarily a reservoir of repressed sexual and aggressive drives (see Frankl, 2000a, p. 31) (Marshall H. Lewis).

Intuition – Quick perception of truth without either conscious attention or reasoning. Knowledge from within; direct knowledge of an object, truth, or principle; immediate apprehension of reality, through feelings and emotions, without using reason – entering the noumenon, the place of inner knowing. Knowledge from within; knowing without direct expression of words; immediate understanding of an object, truth, or principle.

J

L

Logoanalysis: an application of logotherapy developed by James Crumbaugh and extended by Robert Hutzell that uses objective activities for clarification of one's personally meaningful values and then sets goals based on those values. Logoanalysis adds two elements to logotherapy: (a) use of structured exercises, and (b) specific work on setting goals and plans once the values are

clarified, (see Crumbaugh, 1973, p. 189; Schulenberg, Hutzell, Nassif, & Rogina, 2008) (Marshall H. Lewis).

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Logos: Ancient Greek word that in its basic sense means "word." However, the term has taken on complex philosophical and theological meanings due to its technical use by Aristotle, the New Testament, and subsequent philosophers and theologians. For Frankl, the word was used to mean "meaning" or "purpose." Frankl defines it more fully as "the world of meanings and values." It is "the objective correlate to the subjective phenomenon called human existence. Man is free to be responsible, and he is responsible for the realization of the meaning of his life, the *logos* of his existence" (Frankl, 1967, p. 64). This understanding may bear some similarity to one of Joseph Thayer's second (mental) definitions of the term, namely, "reason, cause, ground," and to Thayer's third definition as used in the Gospel of John, in part, "the cause of all the world's life" (Thayer, 1979, 1981, pp. 381-382) (Marshall H. Lewis).

Logotherapy: (a) used in the broad sense, the comprehensive theory and therapy developed by Frankl, *i.e.*, a shorter term for logotherapy and existential analysis. This form is often used among English speakers. Frankl favored this shorter term in English because, at the time, another theory (Ludwig Binswanger's *Daseinanalyse*) was also being translated as *existential analysis*. Frankl first used the term logotherapy in 1924 (Frankl, 1955, p. 5; Frankl, 2000b, p. 113). (b) used in the narrow sense, the clinical application of Frankl's existential analytic approach (Frankl, 2000a, p. 67) (Marshall H. Lewis).

Logotherapy and existential analysis: (*abbrev.* LTEA) the comprehensive theory and therapy developed by Viktor Frankl. The term is the English translation of the subtitle of Frankl's first monograph on the topic, *Arztliche Seelsorge: Grundlagen der Logotherapie und Existenzanalyse* published in 1946. (The English version, *The Doctor and the Soul: From Psychotherapy to Logotherapy*, was published in 1955.) See also Alexander Batthyány (retrieved 2014).

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human existence. Man is free to be responsible, and he is responsible for the realization of the meaning of his life, the *logos* of his existence” (Frankl, 1967, p. 64). This understanding may bear some similarity to one of Joseph Thayer's second (mental) definitions of the term, namely, “reason, cause, ground,” and to Thayer's third definition as used in the Gospel of John, in part, “the cause of all the world's life” (Thayer, 1979, 1981, pp. 381-382) (Marshall H. Lewis).

Logotherapy – This is the name Frankl used (in addition to Existential Analysis) to differentiate his approach to psychotherapy from existing methodologies. It is a composite of Logos, which he translated as “meaning,” and therapy, which stands for “treatment,” particularly healing- or curative treatment. Logotherapy may be circumscribed as the motto of the Viktor Frankl Institute of Logotherapy implies Healing as Search for Meaning. **Logotherapy:** (a) used in the broad sense, the comprehensive theory and therapy developed by Frankl, *i.e.*, a shorter term for logotherapy and existential analysis. This form is often used among English speakers. Frankl favored this shorter term in English because, at the time, another theory (Ludwig Binswanger's *Daseinanalyse*) was also being translated as *existential analysis*. Frankl first used the term logotherapy in 1924 (Frankl, 1955, p. 5; Frankl, 2000b, p. 113). (b) used in the narrow sense, the clinical application of Frankl's existential analytic approach (Frankl, 2000a, p. 67) (Marshall H. Lewis).

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Logotherapy and existential hermeneutics: special existential analysis applied to a written text; a hermeneutical analysis of meaning in a given text through the lens of logotherapy and existential analysis (Lewis, 2013; Lewis, 2014).

Love recognizes the uniqueness and accept the other person's distinct individuality, with a deep understanding that each individual is capable of realizing their full potential. In Frankl's opinion, monogamous relationships are the only way for this to happen. As long as partners are interchangeable, they remain objects.

Love and Work: Love and work are two things that Frankl values highly. As Frankl believes, it is up to you to be responsible for "what we do, whom we love, and how we suffer." For Frankl, people find meaning through action, love, and suffering. People need tasks to keep life worth living. According to him, love is the ultimate and highest goal for which one can strive, and that salvation for man can only be attained through love and in love. Frankl talks about love on page 59 of *Man's Search for Meaning*. He says that the only

way to grasp another human being is through love...to become fully aware of his or her very essence. (p.176, *Man's Search for Meaning*) In order to fulfill this task, the beloved must be aware of the potentials and help them to realize them. Frankl emphasizes that love is NOT a “mere epiphenomenon of sexual drives and instincts.” Instead, sex is a way of expressing the “experience of ultimate togetherness that is called love.” (p.177, *Man's Search for Meaning*)

M

Maieutic question: a “two-legged” therapeutic question characterized by one premise grounded in an individual's perceived problem and another premise presenting a solution (see Graber, 2004, pp. 114-115). Also called midwifing question (Marshall H. Lewis).

Maieutic Questions – From the Greek word for mid-wife. Used in Socratic dialogue, maieutic questions help birth latent knowing. Maieutic questions are often challenging but non-invasive; they aim to bring deep inner knowing to conscious awareness. See Socratic Dialogue.

Meaning: A sense of meaning is the realization of values in a spiritually transcendent manner, and seeking meaning is intentional. Your motivation to act is primarily determined by the meaning and purpose of your actions.

It is up to you to answer the questions that life asks you. However, it is imperative that this freedom is not confused with arbitrariness and is understood in the context of responsibility. It is your responsibility to answer a question in the right way and to find out what the true meaning of a situation is. Meaning is something to be found rather than given, discovered rather than invented. The word's meaning also differs from one situation to another, from one person to another. Something that might be highly meaningful to one person in a particular situation might not be meaningful.

Meaning is what is meant, be it by a person who asks me a question, or by a situation which, too, implies a question and calls for an answer. I cannot say, 'My answer right or wrong,' (Frankl, 1988, p. 62).

Meaning-centered therapy: frequent synonym for logotherapy and existential analysis, especially in materials designed by practitioners for use by the general public (Marshall H. Lewis).

Meaning in life: composed of the categorical values – the creative, experiential, and attitudinal values (Frankl, 1969, p. 73). Meaning in life is one of three axioms upon which logotherapy and existential analysis is based. See also freedom of the will and the will to meaning (Marshall H. Lewis).

“For the meaning of life differs from man to man, from day to day and from hour to hour. What matters, therefore, is not the meaning of life in general but

rather the specific meaning of a person's life at a given moment. . . . One should not search for an abstract meaning of life. Everyone has his own specific vocation or mission in life to carry out a concrete assignment which demands fulfilment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone's task is as unique as is his specific opportunity to implement it.

. . . Ultimately, man should not ask what the meaning of his life is, but rather he must recognize that it is he who is asked. In a word, each man is questioned by life; and he can only answer to life by answering for his own life. to life he can only respond by being responsible" (Frankl, 2006, p. 108/109).

Life's meaning is always changing, but it never ceases to exist. Despite challenging circumstances, life has meaning.

"It is true that we logotherapists are convinced, and if need be, persuade our patients, that there is a meaning to fulfil. But we do not pretend to know what the meaning is" (Frankl, 1988, p. 68).

Meaning of the moment: the specific meaning of a person's life at a given moment (Frankl, 1959, 2006, p. 108) and actualized through the categorical values (Frankl, 1959, 2006, pp. 110-111). Frankl said the meaning of the moment.

" . . . there is no such thing as a universal meaning of life but only the unique meanings of the individual situations" (Frankl, 1988, p. 55).

It is in everyday situations that we find meaning in the present moment. The meaning potential of every situation, every unrepeatable moment, is unique. Responding to the offerings of the moment is to lead a meaningful life. As a matter of fact, in many situations, the value of the moment has nothing to do with anything spectacular; it is the everyday routine. Some moments are subtler, and some offer more choices than others.

Meaning triad: three types of values by which meaning can be discovered:(a) the creative value; (b) the experiential value; and (c) the attitudinal value (Frankl, 1969, p. 70).

Meaning of Life – One of the three central tenets of Logotherapy, the other two being "Freedom of Will" and "Will to Meaning." Life has meaning under all circumstances because meaning can be found not only through actions and experiences but also through attitudes in a situation of unavoidable suffering, which are meaningless. Ultimate meaning is postulated as an awareness of the existing order in which you can take part and is gradually elucidated by your responding, to the best of your abilities, to the potential life offers from moment to moment.

Medical Ministry – Helps patients where actual cures are impossible (incurable disease, death of a loved one, loss of sight or limb). Here "therapy" aims to change patients'

attitudes toward their unalterable fate through compassionate caring when "curing" is beyond human capacity.

Metaphysical – Pertaining to metaphysics. Beyond or above the physical or experiential; about or being of the essential nature of reality; transcendental. Medical ministry: illumination of the possibilities of discovering meaning in suffering, especially when the opportunity to do so falls to secular medical practitioners rather than to clergy (Frankl, 1955, pp. 270-271; Frankl, 2004, p. 179) (Marshall H. Lewis).

Moral conflicts come from the spiritual intuition that some acts, feelings, or thoughts do not conform to internal and external personal ethics.

N

Nihilism – The doctrine affirms that nothing exists and can be known and rejects religious and moral creeds. Frankl sees it linked to pessimism and reductionism of the human being, which has detrimental effects on mental health. Nihilism is the denial of objective meaning in the world and in human experience. Frankl challenges nihilism, reductionism, and psychologism and sees these positions as being in part responsible for the Holocaust (Frankl, 2000b, pp. 59-60). See also psychologism, reductionism (Marshall H. Lewis).

Neurotic triad: depression, aggression, and addiction when traced to the existential vacuum (Frankl, 1978, p. 26). Schulenberg et al., (2008) conceptualize the neurotic triad as violations of social norms, distress symptoms, and physiological/psychological addictions or excesses. Also called mass neurotic triad (Marshall H. Lewis).

Noëtic – Of spirit; spiritual -- beyond the biological, psychological, and social, yet permeates all human dimensions; of, relating to, or based on the intellect.

Noetic dimension: "that dimension in which the uniquely human phenomena are located" as distinct from biological and psychological phenomena (Frankl, 1969, p. 17). The boundary between the noetic dimension and the biological and psychological dimensions of phenomena is sharp and rigid, not fluid; while the boundary between biological and psychological is fluid (Frankl, 2000a, pp. 32-33). Frankl preferred the term "noetic" to "spiritual" in English to avoid religious connotation. It is the human rather than the theological dimension. Also called noological dimension (Marshall H. Lewis).

Noëtic Dimension – Dimension of the human spirit containing your healthy core whose contents of inner strengths the Logotherapist mobilizes so that the spiritual resources can be tapped. Among the contents of the noetic dimension are such uniquely human capacities as the (1) will to meaning, (2) ideas and ideals, (3) creativity, (4) imagination, (5) faith, (6) love, (7) conscience, (8) self-detachment, (9) self-transcendence, (10) authentic humor, (11) learning from past experiences, (12) striving toward goals, (13) the taking on of commitments, and (4) responsibility.

Noodynamics: Noö dynamisms – A composed term from “noös”-spiritual, ethereal, abstract--and from “dynamic”--transit, movement, motion. Noö dynamisms is the movement of the spirit toward a meaning-filled life. “a polar field of tension where one pole is represented by a meaning that is to be fulfilled and the other pole by the man who has to fulfill it” (Frankl, 1959, 2006, p. 105); the tension created between what the human person has already achieved and what the human person ought yet to accomplish, or between what the human person is and what the human person should become (Frankl, 2010, p. 63) (Marshall H. Lewis).

Noogenic neuroses: mental disorders with noetic or existential causes; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxiii-xxiv) (Marshall H. Lewis).

Nous: mind, reason: as an intelligent, purposive principle of the world; the divine reason regarded in Neo-Platonism as the first emanation of god; chiefly British; common sense, alertness; shrewdness; your mind’s ability (or heart’s ability) to appreciate and to know of higher things; wisdom as compared to common sense (practical knowledge)

Noögenic Neurosis – Mental disorder or anguish caused by value collisions, conflicts of conscience, existential frustration, or the existential vacuum. Statistical evidence indicates that some 20 percent of all clinical neuroses [hang-ups, disturbances] are noögenic.

Noös – From the Greek language, stands for “mind” or “spirit.” (The adjectives noetic, noögenic, and noölogical are derived from it.) This dimension of your being sets you apart from animals and makes you specifically human. Noös – the spirit – is not a substance but is beyond time and space. It is your essence, your core, to which you seek guidance and inspiration.

O

Ontological – Of ontology, the science of study of being: deals with the necessary characteristics of all existence, including the physiologic, psychosocial, and noetic or spiritual.

Obsessive-compulsive: The obsessive-compulsive person lacks the sense of completion. In general, most of us are comfortable with near certainty when it comes to simple tasks like locking our door at night; however, some people suffer from obsessive-compulsive disorder and require complete confidence, which is impossible to attain. To accomplish perfection in all things, even the obsessive-compulsive focuses on some area in life where they have experienced difficulties.

Organ neuroses: disorders involving physical symptoms that are caused by a general medical condition, but that are actually caused by psychological factors; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xvii-xx) (Marshall H. Lewis).

Paradoxical Intention – Logotherapeutic technique, first presented by Frankl in 1939, using the human quality of self-detachment to help patients step away from themselves and their symptoms and to break the vicious circle caused by anticipatory anxiety in psychogenic neurosis, especially phobias and obsessive-compulsive disorders. Paradoxical intention encourages you to do, or wish to happen, the things you fear, using your sense of humor and the defiant power of the human spirit.

Paradoxical intention: technique of logotherapy in which the patient is encouraged to do or to wish that which is feared (Frankl, 1969, p. 102). Paradoxical intention is based on the uniquely human capacity of self-distancing (Frankl, 1969, p. 99; Frankl, 2010, p. 109) (Marshall H. Lewis).

Phenomenology: “Phenomenology is an attempt to describe the way in which man understands himself, in which he interprets his own existence, far from preconceived patterns of interpretation and explanation such as are furnished by psychodynamic or socio-economic hypotheses” (Frankl, 1969, p. 7) (Marshall H. Lewis). Scientific investigation and description of all life phenomena, including the experiential aspects of life. The general doctrine of phenomena is distinguished from ontology (science or study of being). (Phenomenon—Something visible or directly observable that can be experienced as an appearance, action, change, or occurrence.)

Psychiatric Credo: The belief in the persistence of the noetic person (soul) even behind the foreground symptoms of psychotic or neurological illness (Frankl, 1950/1951, in Batthyány, 2013) (Marshall H. Lewis).

Psychogenic neuroses: mental disorders arising from psychological causes; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxii-xxiii) (Marshall H. Lewis).

Psychologism: reductionism as applied to psychiatric and psychological theory; that is, the belief that a human person can be completely explained in terms of such a theory (see Frankl, 2000b, pp. 60, 63) (Marshall H. Lewis). See also nihilism, reductionism.

Psychophysical organism: the mind and body dimensions of the human person as distinct from the noetic dimension of the human person (see Frankl, 1969, pp. 22-23; Frankl, 2000a, pp. 31-34) (Marshall H. Lewis).

Psychosomatic illnesses: physical illnesses that are triggered by, but not caused by, psychological factors; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xix-xx) (Marshall H. Lewis).

Psychotherapeutic Credo: The belief in the ability of the soul within the human under all conditions and circumstances to pull back and separate itself from its

psychophysical dimensions and to assume a productive distance from it (Frankl, 1950/1951, in Batthyány, 2013) (Marshall H. Lewis).

Psychogenic Neurosis – The traditional denomination of neurosis in psychodynamic psychiatry, which is considered to originate in the psychological dimension. Logotherapy distinguishes between psychogenic and noögenic origins of disturbances. See Noögenic Neurosis.

Psychologism – Idealistic philosophy as opposed to sensationalism. Existential philosophy means that all man's actions, feelings, and thoughts are caused by psychological factors or intra-psychic dynamism. Reduction of the human being onto the merely psychological plane. Indeed human phenomena are seen as nothing but "masks" hiding primitive and neurotic motivation-love is seen as the sublimation of the sexual drive, friendship as a form of narcissism, and religious faith as an expression of the father image. Everything is damasked, even where there is nothing to damask. Psychologism denies you our freedom to make decisions and devalues genuine human phenomena.

Purpose in Life Test: (*abbrev.* PIL or PLT) first attempt to validate a logotherapeutic concept through psychometrics; often referenced in the research literature on logotherapy and existential analysis (see Crumbaugh, 1968).

Reactive neuroses: mental disorders caused by a psychological reaction to a psychological or physical disturbance; one of Frankl's historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxi) (Marshall H. Lewis).

Q

R

Responsibility – Literally "response-ability," the ability to respond to the meaning potentials offered by life. Logotherapy is education to responsibility because it challenges you to take on concrete tasks to accomplish human achievements. The charges must be self-chosen, regardless of whether they are suggested by others or society ("responsibility" proper) or assumed by you ("responsibleness"). Without responsibility, freedom brings not meaning but meaningless chaos.

Reductionism – Seeing only the physical and psychological aspects of the human being without acknowledging the spiritual dimension, a sub-human "image of man." The idea that a phenomenon is nothing more than the sum of its parts. Frankl saw reductionism as the contemporary expression of nihilism. Frankl saw reductionism as being in

part responsible for the Holocaust (Frankl, 2010, p. 220). See also nihilism, psychologism (Marshall H. Lewis).

Religio: repressed and unconscious religiosity that may appear in dreams (Frankl, 2000b, p. 55); it is understood as "a latent relation to transcendence" inherent in the human person (Frankl, 2000b, p. 68) (Marshall H. Lewis).

S

Self-detachment: see self-distancing.

Self-distancing: the uniquely human capacity to detach from a situation or from oneself; this allows the human person to choose an attitude toward the situation or the self (Frankl, 1969, p. 17). Self-distancing is the basis of paradoxical intention (Frankl, 1969, p. 99; Frankl, 2010, p. 109). Along with self-transcendence, self-distancing is one of two fundamental characteristics of human existence identified by Frankl (Frankl, 1969, p. 99; Frankl, 2004, p. 4). Also called self-detachment (Marshall H. Lewis). Self-distancing – the human capacity to step away from your sense of self and look at yourself from the "outside," with a sense of humor. Used as a therapeutic tool when clients take themselves too seriously.

Self-Realization – The striving toward the actualization of your potential. Presupposes freedom of will. However, Logotherapy sees self-realization never as the ultimate goal but as a side-effect of meaning fulfillment. Only to the extent that you fulfill your meanings do you realize yourself. On the other hand, indiscriminate self-realization, not directed toward Meaning, may lead to the realization of negative, even criminal, qualities.

Self-transcendence: the uniquely human capacity to reach beyond oneself (Frankl, 1969, p. 8) toward a meaning to be fulfilled or toward another person to be encountered (Frankl, 2004, p. 4). Self-transcendence is the basis of dereflection (Frankl, 1969, p. 99; Frankl, 2010, p. 109). Along with self-distancing, self-transcendence is one of two fundamental characteristics of human existence identified by Frankl (Frankl, 1969, p. 99; Frankl, 2004, p. 4) (Marshall H. Lewis). Self-Transcendence – The human capacity to "reach out beyond oneself, toward meanings to fulfill, people to love, causes to serve." The human being is not considered a closed system but as being directed and pointing to something or someone other than self. Self-transcendence is the basis for the technique of de-reflection. that the more you forget yourself, the more human you are, and the more you actualize yourself. Non-Rational humans believe that "self-actualization" is possible only as a side-effect of self-transcendence. (Frankl; MSM, p. 133). When you direct yourself toward something or someone other than yourself, you are more human, and you are "Self-Transcending."

"Self-transcendence is the essence of existence. Being human is directed to something other than itself" (Frankl, 1988, p. 50).

“... The I-Thou relation can be regarded as the heart of the matter. Yet... [t]he encounter between I and Thou cannot be the whole truth, the whole story. Therefore, if Martin Buber, ... interprets human existence basically in terms of a dialogue between I and Thou, we must recognize that this dialogue defeats itself unless I and Thou transcend themselves to refer to a meaning outside themselves” (Frankl, 1988, p. 8).

Special existential analysis: an examination of responsibility in a particular life. Such an examination may be done during the course of logotherapy in its specific definition but need not be confined to clinical application (Frankl, 1955, p. 176) (Marshall H. Lewis).

Spiritual – Of spirit. It is a non-corporeal content of human existence of or affecting the immaterial nature of your soul. It is a dimension that transcends life's biological, psychological, or social conditions.

Spiritual Thought – Max Scheler's denomination of intuition, mainly when you deal with spiritual values. (Scheler's philosophy was a considerable influence on Frankl.)

Spiritual Unconscious: concept of the unconscious extended by Frankl (as contrasted to the Freudian instinctual unconscious) to include spiritual existence; for Frankl, the human spirit is unconscious in its origin (see Frankl, 2000a, pp. 31, 37). See also *religio*, transcendent unconscious (Marshall H. Lewis).

Spiritual-person nucleus – A term from Max Scheler's Philosophical Anthropology that designates the spiritual dimension of man which orients life, through which he intentionally decides his Meaning of life and assumes his place in the Universe.

Socratic Dialogue is both an educational and a psychotherapeutic method; like Socrates of old, who taught by asking questions instead of giving answers, the Socratic Dialogue draws insights from the spiritual or psychological dimensions. See Maieutic Questions. Socratic dialogue: in logotherapy, method to bring the healthy, noetic core of the human person to conscious awareness such that spiritual resources can be used therapeutically (see Fabry, 1988, p. 9) (Marshall H. Lewis).

Suffering: Frankl believes suffering can lead to growth. He does not encourage it, noting that excessive suffering is merely masochistic. As a result of suffering, he suggests finding meaning in it. Our attitude remains under our control, even when our circumstances are not. In Frankl's view, suffering has meaning if it "changes the sufferer for the better." (p.51, *The Pursuit of Meaning*).

In Frankl's perspective, the purpose of life is to transcend oneself (become something greater) rather than to achieve self-actualization (which he sees as allowing oneself to be who one truly is). "...happiness, contentment, peace of mind, and self-actualization are mere side products in the search for meaning." (p.9, *The Pursuit of Meaning*). Rather than thinking of health as a tensionless equilibrium, Frankl defines health as a struggle and a search for balance. There is a possibility of

conflicting values arising during this process. Sometimes, that is an issue in therapy. Frankl sees life's purpose as self-transcendence (becoming more) rather than self-actualization (which he sees as allowing what one IS). "...happiness, contentment, peace of mind and self-actualization are mere side products in the search for meaning." (p.9, *The Pursuit of Meaning*) Frankl envisions health NOT as a tensionless equilibrium, but a striving and searching. In this process, you may confront conflicts between values.

Supra-meaning: meaning that can only be understood in a world beyond the human world. The human person is incapable of understanding it, but may believe in it through faith (Frankl, 1969, p. 145). Also called ultimate meaning (Marshall H. Lewis).

Subjectivism is the doctrine that knowledge is subjective and relative and derived from one's consciousness. Subjectivism leads to "Psychologism," a term used by Viktor Frankl to describe the tendency of traditional psychology to appraise and reduce all of man's behavior as psychological reactions and causes.

Sunday Neuroses a loss of Meaning in retirement and the tendency to drift in people who have everything and find no satisfaction in anything.

T

Ten Theses on the Human Person: a summary of Frankl's view of the human person deriving from his meta-clinical lectures given at the University of Salzburg in 1950 (see Frankl, 1951) (Marshall H. Lewis). The following is a brief summary paraphrased by the author based on an unpublished, literal translation by W.J. Maas (see Frankl, 1998) (Marshall H. Lewis).

1. You are an individual unity; you cannot be divided.
2. The person is whole and cannot result from a merger; the person cannot completely fit into non-personal entities such as class or race; the person as such cannot be procreated; it is only the organism that is procreated.
3. The person is absolutely unique.
4. The person is spiritual; this is why the spiritual person opposes the psychophysical organism. The psychophysical organism is a means to a purpose.
5. The person is existential and not material; the person always presently decides who the person may become in the next moment.
6. The person is "I"-bound, not dictated by the psychophysical drives.
7. The person is integrative; the person is the founder of the unity and wholeness of the person (Theses 1 and 2); the unity and wholeness of the person is a uniquely personal act.

8. The person is dynamic; that is, the person can distance the self from and transcend the psychophysical.
9. The human is not merely an animal because the human can self-distance; therefore, the animal cannot be taken as a correlate to the person.
10. The person is a metaphysical entity; the human being understands the self only from the transcendent; the transcendent makes itself known through conscience; the person cannot invent or design the self.

Tragic optimism: ability of the human person to: (a) turn pain into a uniquely human achievement; (b) turn guilt into self-improvement or change; and (c) turn life's transitoriness into motivation to take action now (see Frankl, 1959, 2006, pp. 137 ff.). See also defiant power of the human spirit.

Tragic Triad – Unavoidable suffering, guilt, and death -- three inescapable predicaments of human life which can cause psychopathic conditions, primarily depression. Logotherapy offers aid through *medical ministry* by helping find meaning through changed attitudes in unchangeable situations. Facing one's death is termed "last aid" and an important part of the psychotherapeutic task. *Tragic triad:* pain, guilt, and death – three conditions experienced by all human beings. The attitudinal value is subdivided into meaningful attitudes chosen toward pain, guilt, and death (Frankl, 1969, p. 73). More specifically, the attitude chosen toward pain reflects the attitude toward fate; the attitude chosen toward guilt reflects the attitude toward the self; the attitude chosen toward death reflects the attitude toward life's transitoriness that leads to responsibility (Frankl, 1969, pp. 73-74) (Marshall H. Lewis).

Transcendence—The act of rising above a condition or limit; excelling or surpassing in excellence or degree. In Kantianism, lying is beyond all human experience and knowledge.

Transcendent unconscious: an integral part of the spiritual unconscious, the transcendent unconscious refers to a human intentional relation to transcendence. This relation may be unconscious (Frankl, 2000a, p. 68). See also *religio*, spiritual unconscious (Marshall H. Lewis).

U

Ultimate Meaning is postulated as an awareness of the existing order in which you can take part, and which is gradually elucidated by your responding, to the best of your abilities, to the meaning potentials life offers from moment to moment. **Ultimate meaning:** meaning that can only be understood in a world beyond the human world. The human person is incapable of understanding it, but may believe in it through faith (Frankl, 1969, p. 145). Also called supra- meaning.

Unconscious: see instinctual unconscious, spiritual unconscious (Marshall H. Lewis).

Unrepeatable Moments: Frankl and Fabry quote Hillel: "If I don't do it, who will do it? If I don't do it now, when shall I do it? And if I do it for myself, what am I?" (p.39, *The Pursuit of Meaning*) These questions illustrate Logotherapy assumptions: (1) you are unique and irreplaceable, (2) each moment is unrepeatable, and (3) Being human entails doing things, not just for yourself. Frankl stresses going beyond your self-concept, primarily through love.

V

Value—Desirability or worth of a thing. This work follows postulates of Viktor Frankl's and Max Scheler's theories of values, which have a concept of the "material contents" of existence in a spiritual dimension as ethics, religiousness, esthetics, etc. Max Scheler approaches values in their content as transcendent and metaphysical. Viktor Frankl adds his contribution by disclosing the dynamics of values, and their "transit" to Transcendence through searching for their meanings and value realizations. **Values:** meanings that have been shared by human beings throughout a society, or throughout history; meaning-universals that crystallize in the typical situations that society or humanity must face; values must pass the test of individual conscience (Frankl, 2010, pp. 178-179). See also categorical values (Marshall H. Lewis).

Value Systems – A pyramidal value system places one value on top while all others are regressively subordinated. In contrast, a parallel value system places several values at more or less the same level. Psychologically, the pyramid arrangement is more dangerous because Meaning is lost when the value on top is removed. This arrangement also causes intolerance *vis-à-vis* other people who have different values on top of their pyramid. The parallel value system is a better guarantee for healthy psycho-hygiene.

W-X-Y-Z

Weltanschauung – A German word that designates a particular world view or vision.

Will to Meaning – One of three central tenets of Franklian Psychology. In contrast to Freud, who considered the "will to pleasure" the principal human motivation, and Adler, who emphasized the "will to power," Frankl sees the "will to meaning" as the central force of human motivation. You are a human being that is a creature in search of meaning, and mental health is dependent on the extent to which you can find it. **Will to meaning:** the basic striving of the human person to find and fulfill a concrete meaning and purpose in personal existence (Frankl, 1969, p. 35; Frankl, 2010, p. 62). The will to meaning is one of three axioms upon which

logotherapy and existential analysis is based. See also freedom of the will and meaning in life (Marshall H. Lewis).

Will to Meaning: The will to meaning is the primary motivation for living – and acting:

“Man’s search for meaning is the primary motivation in his life and not a ‘secondary rationalization’ of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance which will satisfy his own will to meaning. There are some authors who contend that meanings and values are nothing but ‘defense mechanisms, reaction formations and sublimations’. But as for myself, I would not be willing to live merely for the sake of my ‘defense mechanisms’, nor would I be ready to die merely for the sake of my reaction formations. Man, however, is able to live and even to die for the sake of his ideals and values” (Frankl, 2006, p. 99).

“I speak of a will to meaning rather than a need for meaning or a drive to meaning. If man were really driven to meaning he would embark on meaning fulfillment solely for the sake of getting rid of this drive, in order to restore homeostasis within himself. At the same time, however, he would no longer be really concerned with meaning itself but rather with his own equilibrium and thus, in the final analysis, with himself” (Frankl, 1967, p. 18).

Will to pleasure: Frankl’s restatement of Freud’s pleasure principle, as contrasted with his own will to meaning. Frankl views the pursuit of pleasure as a derivative of the will to meaning and suggests that it arises only if the will to meaning is frustrated (Frankl, 1969, p. 35; see also Freud, 1949, 1969, pp. 3, 55) (Marshall H. Lewis).

Will to power: Frankl’s restatement of Adler’s superiority goal, as contrasted with his own will to meaning. Frankl views the pursuit of power as a derivative of the will to meaning and suggests that it arises only if the will to meaning is frustrated. Frankl emphasizes that power is a means to an end and not an end in itself (Frankl, 1969, p. 35; see also Adler, 1924, pp. 13- 14) (Marshall H. Lewis).

Zeitgeist—German word indicative of the prevailing spirit at a given time: The intellectual and moral tendencies that characterize any age or epoch.

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