



Cuadernos de pensamiento 38

Publicación del Seminario «Ángel González Álvarez»
de la Fundación Universitaria Española
Número monográfico sobre Edith Stein:
Filosofía de la educación
Año 2025

Can the integral man be the remedy for the disease of our time? Edith Stein's contribution to psychotherapeutic practice with the example of Personal Integration Therapy ADI/TIP

*¿Puede el hombre integral ser el remedio para la
enfermedad de nuestro tiempo? La contribución de Edith
Stein a la práctica psicoterapéutica con el ejemplo de la
Terapia de Integración Personal ADI/TIP*

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Recibido: 31/01/2024 | Revisado: 27/04/2024

Aceptado: 30/04/2024 | Publicado: 30/12/2025

DOI: <https://doi.org/10.51743/cpe.464>

ABSTRACT: It seems that the 21st century urgently demands a return to Edith Stein's anthropology, as we are facing a profound anthropological crisis, that is, a lack of meaning in life, distortion of the meaning of values that guide human life and philosophical reductionism, which turns human beings into a two-dimensional psycho-physical unit and invalidates a fully human (that is, spiritual) dimension. It was surprisingly the same diagnosis that Edith Stein gave in the lecture "Value of Femininity and Its Importance in the Life of the People" in 1928, describing human's internal disintegration and how the integral man (who, according to her, is the remedy for the disease of our time) can be a way out of the contemporary crisis. It seems that internal disintegration means a weakening of a human being's spiritual dimension that makes one's behavioural and mental reactions more dependent on psychological impulses and diminishes one's capacity for discerning values and decision-making process. The objective of this paper is to present Edith Stein's diagnosis of the contemporary anthropological crisis and then to present the psychotherapeutic practises of Personal Integration Therapy through the ADI/TIP method, which, through the Stenian theoretical foundation, can no longer fragment man but reconstitute integrity.

KEYWORDS: anthropology, Edith Stein, human formation, psychology, psychotherapy.

RESUMEN: Parece que el siglo XXI exige urgentemente un retorno a la antropología de Edith Stein, ya que nos enfrentamos a una profunda crisis antropológica, es decir, a la falta de sentido de la vida, a la distorsión del significado de los valores que guían la vida humana y al reduccionismo filosófico, que convierte al ser humano en una unidad psicofísica bidimensional e invalida una dimensión plenamente humana (es decir, espiritual). Fue sorprendentemente el mismo diagnóstico que dio Edith Stein en la conferencia "El valor de la feminidad y su importancia en la vida del pueblo" en 1928, describiendo la desintegración interna del ser humano y cómo el hombre integral (que, según ella, es el remedio para la enfermedad de nuestro tiempo) puede ser una salida a la crisis contemporánea. Al parecer, la desintegración interna significa un debilitamiento de la dimensión espiritual del ser humano que hace que sus reacciones mentales y de comportamiento dependan más de los impulsos psicológicos y disminuye su capacidad de discernimiento de los valores y el proceso de toma de decisiones. El objetivo de este trabajo es presentar el diagnóstico de Edith Stein sobre la crisis antropológica contemporánea y a continuación, presentar la práctica

psicoterapêutica de la Terapia de Integración Personal a través del método ADI/TIP, que mediante el fundamento teórico esténico, puede dejar de fragmentar al hombre para reconstituir su integridad.

PALABRAS CLAVE: antropología, Edith Stein, formación humana, psicología, psicoterapia.

1. INTRODUCTION

Philosophy is rarely a topic of conversation among people born in the 1980's. If so, probably the principal lines that should be attractive would be these hedonistic or self-centred humanistic. That is why my personal interest in Edith Stein's thought would not be obvious. Even more surprising should be the fact that I got to know her work closer after moving to Brasil. It was there, in Belo Horizonte in August 2015, on the *III Simpósio Internacional Edith Stein: pessoa e comunidade*, where I discovered that her thought is seriously and widely considered in academic activities (not only philosophy, but also pedagogy, psychology and humanities)². Since I am Polish (and Edith Stein was born in today's Polish land), I found it intriguing that this encounter should have occurred on another continent. Even more important was the fact of discovering the "Personal Integration Therapy" (found and developed by Renate Jost de Moraes in Brazil), which theoretical basis is almost the same as "The Human Person's Structure", which shows a human person as a three-dimensional: physical, psychical and spiritual one. It was quite unusual for a young psychologist that graduated from renowned University of Social Sciences and Humanities – a place where the word "spiritual" was almost impossible to be heard. So, both phenomena – Edith Stein's philosophy and Personal Integration Therapy – had aroused my interest so profoundly that they brought me to the place where I can reflect on the question: 'Can the *integral man* be the *remedy for the disease of our time*'?

² Mahfoud, M., Massimi, M. (2013). *Edith Stein e a Psicologia: teoria e pesquisa*. Artesã Editora.

2. ANTHROPOLOGICAL CRISIS

Each generation of humans has its own challenges. Living within one generation gives an impression of being more difficult than in former times. Although subjective, regarding 21st century this impression can be objective too – because of drastic changes in a human's lifestyle. Technological progress, the internet, virtual and digital reality, have created, among other things, growing possibility (which turns into a necessity) of relational independence. A person no longer needs the other person's help in realizing material necessities, what, as a consequence, reduces the quantity of social situations where people need to meet one another and, therefore, results in weakening of personal or even social bonds. In this situation cultivating relationships becomes increasingly demanding and brings more frustration than before, what causes the arousal of the level of the psychological stress. At the same time, we can observe a crisis of intrafamilial relationships. Families rarely remain united, and this makes the psychological structuring of each next generation more and more difficult. Regarding civilizational changes and sort of 'values switch' to more self-centred and hedonistic ones, it can be observed that we are facing a profound anthropological crisis, that is, a lack of meaning in life and a distortion of the meaning of fundamental values that guide human life.

21st century people have accustomed to thinking of themselves only as two-dimensional beings, although this fact is difficult to perceive. Experiencing psychological stress that later can turn into suffering, people tend to look for help in psychological offices - but the vast majority of psychologists and psychotherapists are trained in the reductionist and materialist paradigm, seeing the human person as only a psycho-physical being. This is why the type of help that is being provided to people who suffer often 'misses the target' and does not bring the answers sought, which, like a vicious circle, deepens the discomfort or even the suffering itself. Contemporary human is not even aware that he reduces himself to a level that deprives him of what is specifically human –the spiritual dimension, which is widely thought to be reserved only for religious experience. One forgets (actually, has already forgotten) that he is a whole, and by denying a part of himself (even unconsciously) he becomes

something he was not planned to be— a person without direction, without meaning, psychologically fragile, easy to addict and to be manipulated, unable to create and maintain deep relationships.

3. EDITH STEIN'S DIAGNOSIS

It was surprisingly almost the same diagnosis that was given by Edith Stein in *Value of Femininity and Its Importance in the Life of the People* given in 1928 that I would like to present here:

What is the great disease of our time and of our nation? In many people - an internal disintegration, a complete lack of permanent beliefs and permanent rules, aimless drifting and, resulting from disappointment with such a life, seeking satisfaction in constantly new, more and more sophisticated pleasures; for those who seek the seriousness of life, it is often drowning in professional activity, which protects them from the turmoil of earthly life, but also cannot put an end to them.³

Apparently, this was Edith Stein's first lecture on women. It was made at the invitation of the Association of Catholic Teachers of Bavaria and was presented 4 years before elaborating "The Human Person's Structure". The whole session was dedicated to Women's formation and vital tasks, but we can see that Stein places a woman in a broader context of contemporary society, and she has no fear in using a diagnosis of disease. A state of disease makes that the object no longer functions in a way that was supposed and elaborated to. It can be understood that when a nation (and we can think of society, or, speaking Stein's, community) comprises of integrated persons with permanent beliefs and rules, having defined life direction, it should result in an experience of human fulfilment, satisfaction and protection (the one is realizing himself and is cared of) – the nation (society; community) is 'healthy', because composed of 'healthy' people. But what kind of health are we speaking of?

³ Stein, E. (2021). *Kobieta. Pytania i refleksje*. Wydawnictwo Karmelitów Bosych.

4. STEIN'S ANTHROPOLOGICAL VISION

To answer this question, we should first remind Stein's anthropological vision of the human being, elaborated in "The Human Person's Structure". She prepared this work as a part of a teacher - training course at the Marianum in Munster in order to provide a clear vision of what should be the aim of a person's formation, and thus, education. Mette Lebech in her article "Edith Stein's Philosophy of Education in The Structure of the Human Person" reminds Stein's speaking of "the possibility of a meaningful and valuable human community life outside that of the nation and the absolute measure of the value of peoples and persons. It is with this meaning of the individual, even when isolated from his community, that education must serve. Education has a direct social impact because it addresses the person him- or herself. The education Stein founds is the one that recognises the importance of the nation, but also its relativity to the individual human person and to humanity as such"⁴.

In her work, Stein makes a brief look at a contemporary philosophical thought, especially at German idealism depth psychology and existentialism. She states that each approach focuses on one aspect but does not perceive the others. For instance, *In German idealism* "the human being [...] is free, called to perfection (to 'humanity'), a link in the chain of the entire human race, progressing towards perfection, providing every single one and every single person, because of their individuality, with a specific task in the development of humanity." On the other hand confidence in the goodness of human nature and in reason, inherited from Rousseau, is unrealistic: It does not sufficiently take feelings and drives into account". As a next analysis approach Stein assumes a depth psychology and perceives that "this tendency initiated a greater awareness and appreciation of the urges and drives of the human being, but negatively it had the effect that psychoanalytic explanation replaced mutual understanding, thus distorting the trust that must exist between human beings and education to begin and to succeed". Then she moves to existentialism, concluding that it "operates in the depths, like psychoanalysis, but it does not

⁴ Lebech, M. (2006). Edith Stein's Philosophy of Education in The Structure of the Human Person. *Maynooth Philosophical Papers* 3 (9999):163-177.

consider the human being capable of enduring for any length of time the questions raised by its own being. The flight into anguish, when not preoccupied with this or that particular thing, seems to be the most authentic approach the existential I can make for itself. Thus, education becomes the senseless task of destroying the various ideals in which the soul takes refuge, in order that it be delivered from its own non-being”⁵. Let us hear Edith Stein herself:

To sum up we can say: seen from the standpoint of Christian anthropology, the humanistic ideal is revealed as reflecting the integrity of the human being before the fall, but its origin and its goal is left out of consideration, and the fact of original sin is ignored. The vision of depth psychology is that of the fallen man, even if conceived in a static and historic manner: past and future possibilities, as well as the fact of salvation, go unheeded. Existential philosophy shows us human beings in their finitude and essential nothingness. It concentrates on what the human being is not, and is thus disconnected from what is positive, as well as from the Absolute, which is figured behind the conditioned⁶.

Stating a lack of constructive option to education, she decides to elaborate a dialogue between Husserl’s phenomenological thought and Thomas Aquinas metaphysics, which results in a unique proposal to think about the human being and its structure. We are speaking of a three-dimensional being, comprising of body, psyche and spirit. Inside this structure emerges a nucleus that she calls a “Personal I” as a centre of the human person, whose function is to manage all other dimensions – the self. In German, she differentiates “Ich” and “Selbst”, as the “I” and “self”. Self is the structure of the human person (body, psyche and spirit) that should be formed by the I. But before clarifying how it should occur, Stein presents each dimension of human being, beginning with a body as a material thing and organism. From a material point of view, the human body is almost nothing but the living matter, which is subject to the laws of nature, that is: laws of chemistry, physics and biology. In this part, Stein highlights the similarities between human beings and organisms in

⁵ Lebech, M. (2006)

⁶ Lebech, M. (2006).

the world of nature, initially with the plants, showing that the plant overcomes the law of gravity, rising towards the light and that its essence is manifested in the flower. Stein uses this comparison to show that similarly, the human being also does not exist “lying on the ground” but has an erect posture and its essence is manifested in the face, which occupies a similar place to the place of the flower in the plant.

Then she moves to the animal dimension that differs from the organismic one by a “life-soul” that “alives” or rather “moves” the organism, turning it into a living being that moves. Speaking about the animal level of being, she introduces the category of sensations - animal level, or in other words, sensitivity is characterized by the universe of sensations. The external universe is being perceived through the senses, which translate external impressions into physical stimuli, which can be captured and felt. Each sensitive organism is capable of feeling stimuli coming from outside and reacting to them. The level of sensations, by immediately receiving a type of valence (positive/negative) is translated into psychological information (pleasure/displeasure and others) and that is why we can already talk about the psychological level. Stein herself uses the term “animal (psychic) soul”, which means that both animals and humans can feel emotions and react to them. At the moment, the animal or life soul means “‘Having soul’, having a centre in which all registering computes that comes from without, and from which everything appearing in bodily attitude to come from within is brought forth”⁷.

So, from this point of view, in a certain way, the human being could be researched and evaluated as a rational “animal” and Stein says that “Thus a difference in the theoretical treatment of humans and animals becomes clear: we do have parallel disciplines in zoology and anthropology, which investigate human and animal nature, human races and animal species in their generality, but we have no parallel to individualising humanities for animals”⁸. But then she shows a crucial argument which shows why anthropological approach is insufficient when speaking of human being. It is because of a spiritual level and the existence of “Personal I”.

⁷ Stein, E. (2022). *Budowa osoby ludzkiej. Wykład z antropologii filozoficznej*. Wydawnictwo Karmelitów Bosych.

⁸ Stein, E. (2022).

The difference lies, among others, in the question of opening. The plant is a being completely closed on itself – this means that it does not internally experience changes or stimuli coming from outside. The contrary, animal being is completely open – this means that external stimuli cause an immediate response and, looking from a psychological point of view, the animal (its sensations and behaviour) depend directly on the external environment. The animal being cannot emotionally distance itself or choose what kind of reaction it will present. It is, in a certain way, “condemned” to the conditions of the environment and reacts either by its own instinct, or by the conditioning to which it was submitted.

This cannot be said about human beings. Edith Stein notes that a person’s I can open or close the doors of their own soul. From a practical point of view, this means that the person can manage the external influence on his inner world. It can be completely open to external stimuli, it can be affected, or the opposite - it can close itself (distance, defend), but it wants to decide on the degree of opening / closing and the person itself. It is the person himself who decides how much he wants to relate to the outside world. In her earlier work, “Philosophy of psychology and humanities”, Stein describes precisely the life of the I⁹ – here we can just mention two things: the spiritual life of the I commences by its “acts” or intentional moving toward something¹⁰, and a motivation as a type of link between the acts¹¹. These two factors, among others, can explain a human’s call and need to grow – in other words, to form oneself.

Following Lebech’s resume, we can observe that furthermore “We regard people as being responsible for what has become of them, as the human being “can and must form himself”, because he is an “I”, i.e. a spiritual pole, characterised by consciousness, openness and freedom. [...] The “I” must form the self, i.e. the entire animal nature belonging to it, as well as intentionality and freedom. To this conscious formation and responsibility there is no parallel in the subhuman animal kingdom. It is the person who, as an I, has a “spiritual

⁹ Lebech, M. (2004). Study Guide to Edith Stein’s Philosophy of Psychology and the Humanities. *Yearbook of the Irish Philosophical Society*, 4 (ed. by M. Lebech, Maynooth). pp. 40-76.

¹⁰ Alles Belo, A. (2018) - The Role of Psychology According to Edith Stein. *The Oxford Handbook of Phenomenological Psychopathology*.

¹¹ Alles Belo, A. (2018)

sense, which only is accessible in its own awareness of itself". This I, the person, has a body and a soul, and these are the self that it is responsible for. It carries this responsibility by searching, finding, and not losing itself, i.e. by reaching the depth of soul sufficient for the understanding of its own self and its tasks. It thus must "take itself in hand", experience the ought, and look around for others of whom it might think: such an "I" I should be"¹².

In "The human person's structure" Edith Stein speaks what happens if a person does not consider this *depth of soul* and one's responsibility for the person's shape as follows:

A person "does not hold himself in hand" and live life to the full; he is not able to receive external matters as they come to him: {some} matters can only be received from a certain depth - and only {from its level} adequately respond {to them}. As long as {the person} has not descended into the depths, he/she is not able to confront what is in his/her depths but cannot currently find an outlet for himself/herself. It is up to freedom to 'seek itself', to descend into its own depths, to apprehend from its {level} and to take itself as a whole. Therefore, it is the fault of the person when the soul does not reach its full being and shape. One who lives mainly or exclusively on the surface is not in possession of the deeper layers. They exist, but they are not actualised, they are not as actualised as if they could and should be"¹³.

It means that the spiritual dimension goes beyond the dimensions belonging to the world of physical nature. If not in the natural world, where is the origin of this I and the spiritual dimension? Therefore, on the path of philosophical reasoning, Stein points to the dimension of transcendence that goes beyond the very existence of human beings. She includes this as a fundamental part of the description of the structure of the human person, that is: it is not possible to understand the human being without the dimension of openness to transcendence that she gives the name of God. Let's look at two excerpts: "The deepest and the most personal of what the human being is, he owes to

¹² Lebech, M. (2006). Edith Stein's Philosophy of Education in The Structure of the Human Person. *Maynooth Philosophical Papers* 3 (9999):163-177.

¹³ Stein, E. (2022). *Budowa osoby ludzkiej. Wykład z antropologii filozoficznej*. Wydawnictwo Karmelitów Bosych.

God alone, and all that he owes to earthly communities, he owes because of God. And: There is in every human being a place which is free of earthly bonds, which does not come from other human beings and is not determined by other human beings”. And it is precisely from this premise that human beings do not need (and should not) remain submissive to the conditions they have been receiving throughout their lives, but being responsible for “one-self”, they can and must form themselves, that is - through self-reflection to perceive and correct what distances him from what he could and should be. So, what is the complete vision of a human person that Edith Stein proposes¹⁴?

We now have an outline of the human person: man is a being composed of body and soul; body and soul have a personal form in him. That is to say: the self-dwells in them, which is aware of itself; which looks at the world; which is free and which, by virtue of its freedom, can form body and soul; which lives from its soul and which, through the essential structure of the soul, before and alongside the formation of itself, forms a spiritually actualised life and a lasting corporal-psychic being. In other words, a human person is a three-dimensional being (body, psyche and spirit) that is aware of itself (self-conscious), free and open and is responsible for the shape it turns throughout his/her life. What is important and noteworthy is that this possibility of forming oneself happens due to one's openness to what exists outside oneself. We could think of the physical formation as taking place through openness to the physical stimuli that come from outside and the training and care of one's own body (Stein herself talks about this). Consequently, psychological formation takes place through emotional relationships. So how does spiritual formation come about? Through openness to values.

It's very interesting when Lebech recalls what Edith Stein said about values in *Individual and Community*, describing a hierarchy of values and the way that these values form a person. Let us see: “Values are spiritual motivating factors, and when they are shared, they bring people together. It is by a person's own self-constitution (self-identification), that the values preferred by this person make him share a world with others, who also constitute themselves in a like manner. Values, thus, make people share the same “structure”;

¹⁴ Stein, E. (2022).

the same “construction”; the same “Aufbau”. There is a hierarchy among these values – they are all preferred by some, but not everyone takes account of them all. The superficial person takes account only of the values of the hedonist: the values of pleasure and comfort. The less superficial person takes into account also the values of the hero: courage, glory and appearance. The values of the genius – knowledge, know-how, brilliance – mark a further depth. But with the values of the saint – the holy, the true, the good and the beautiful – access to the deeper depths of the person has been achieved”¹⁵. (bold added)

This means that if a person comes into contact with one of the values (by choosing one, and the choice is made through a decision that can, but does not have to, be anticipated by preference), this spiritual value that exists outside the person enters the person and changes their inner structure in some way. This also means that a person’s spiritual structure is something that can be moulded - and this is precisely what Edith Stein thought, saying that human beings can and should mould themselves. So it depends on the kind of values a person assumes, he or she constitutes him or herself in a respective way.

What happens if one does not form himself? Each dimension will follow its own natural path. What happens to the physical body if you do not take care of it and do not train it? It starts weakening, getting sick and sometimes even failing to fulfil its own tasks (which are to stay alive, healthy, act and be an instrument of the person’s psycho-spiritual structure). A person who does not form him/herself psychologically (i.e. does not reflect on his own psychic sensations, impulses and reactions) tends to act more and more conditioned to his own sensations and impressions, resembling an animal way of life (and consequently reducing or harming his own humanity). We can then think that a lack of spiritual formation happens when a person does not come into contact with values or has not made a personal choice yet about the values with which he/she wants to come into contact. This causes the spiritual structure to begin to be affected (or actually let itself be affected) by anything that comes from outside - sometimes with values that are not constructive, sometimes with random values or stimuli. It is a moment where the person does not take

¹⁵ Lebech, M. (2006).

advantage of the possibility that the spiritual (that is – the properly human) dimension gives, which is - deciding and discerning, what the person wants to let into his/her inner world.

Looking at the hierarchy of values described by Stein, we can draw a parallel - the person who experiences hedonistic and superficial values turn superficial because these values update mainly what is connected with the “surface” of the person, that is - the bodily and psychological dimension. And really, people interested in just taking care of what is superficial (appearance, status, image) and what affect them only in a direct way (pleasure, comfort), do not reach the depth of being and the type of intersubjective bond in this case tends to be weak, easy to break. The only way to live is to relate in a more human way and to become more human (which means to go deeper and deeper into one’s own person, which happens through the pursuit of ever deeper values). In that case the kind of bond between two people has a chance to become deep and stable.

5. DISEASE OF THE TIME AND A REMEDY TO IT

Let us have a glance back at the Stein’s diagnosis of a disease of these days:

Internal disintegration, a complete lack of permanent beliefs and permanent rules, aimless drifting and, resulting from disappointment with such a life, seeking satisfaction in constantly new, more and more sophisticated pleasures; for those who seek the seriousness of life, it is often drowning in professional activity, which protects them from the turmoil of earthly life, but also cannot put an end to them¹⁶.

Beliefs and rules refer to a spiritual dimension, because, as values, beliefs and rules are non-physical (therefore spiritual) “guidelines” that can orientate human thoughts, decisions and acts. Aimless drifting indicates lack of sense which also pertains to a spiritual dimension. *Seeking satisfaction in ... pleasures* shows a hedonistic (therefore superficial) values and mode of living;

¹⁶ Stein, E. (2021). *Kobieta. Pytania i refleksje*. Wydawnictwo Karmelitów Bosych.

drowning in professional activity resembles ‘values of the hero and genius’, but does not provide integral fulfilment which can occur only by reaching the deepest depth of a human being which is connected with ‘values of the saint’: the holy, the true, the good and the beautiful. Let us remind what Edith Stein says what happens if a person does not consider this *depth of soul* and one’s responsibility for the one person’s shape as follows:

A person “does not hold himself in hand” and live life to the full; he is not able to receive external matters as they come to him: {some} matters can only be received from a certain depth - and only {from its level} adequately respond {to them}. As long as {the person} has not descended into the depths, he/she is not able to confront what is in his/her depths but cannot currently find an outlet for himself/herself. It is up to freedom to ‘seek itself’, to descend into its own depths, to apprehend from its {level} and to take itself as a whole. Therefore, it is the fault of the person when the soul does not reach its full being and shape. One who lives mainly or exclusively on the surface is not in possession of the deeper layers. They exist, but they are not actualised, they are not as actualised as if they could and should be.

As I wrote in my book “O co chodzi w byciu człowiekiem? Antropologia Edyty Stein okiem psychologa” (eng. What being a human is all about? Edith Stein’s Anthropology through the Eye of a Psychologist), it means that the one who lives only on the surface, not only is he himself out of touch with his depth, he also does not give others a chance to know it. This translates into the fact that his relationships can become impersonal, perhaps formal, perhaps a little artificial. If we go a little deeper, we reach the psychic level where the injuries, the difficult experiences, our vision of these experiences and our understanding of them are located. Because the truth about the person is located deeper, at a deeper level than the psychic wounding. And this is very important, because the more a person moves away from his or her essence, from which he or she is deep down, the more often he or she gives voice to those behaviours that are motivated by the psychic experiences (most often negative). When these behaviours, in turn, come to the fore, it secondarily weakens the will, then the emotions begin to govern the behaviour, rather than the person managing his emotions. And then it can be said that the person is governed

by the unconscious, for the reason that the ‘I’ (i.e. conscious) mechanisms are weakened¹⁷.

Taking all above into consideration, it can be said that this internal disintegration is a result of the weakening of a human being’s spiritual dimension that makes one’s behavioural and mental reactions more dependent on psychological impulses (emotions, feelings, moods) and diminishes one’s capacity for discerning values and decision-making. As a consequence, a person becomes a hostage to her own impulses and turns dehumanized - the Personal I, instead of managing his own thoughts, feelings and actions, is being conditioned and submissive to his own psycho-physical dimension. And when this phenomenon ceases to be rare, but becomes frequent or even common, it impacts the entire community (society) and this is how the “disease” spreads, which could be the “disease of our times and our nation”. So, the question is: how can this problem be resolved?

Fortunately, right after the diagnosis, Edith Stein brings a treatment proposal:

The cure against the disease of time is people in the full sense of the word – such as we have described before– those who stand firmly on the ground of eternity, and in their thoughts and actions unaffected by changing fashionable views, fashionable quirks and fashionable vices. Each such a man is like an unshakable pillar to which many can cling; thanks to it, they too can find firm ground under their feet¹⁸.

And also, speaking about Integral Man:

A man in whom the image of God retains the highest possible purity, the gifts placed in him by the Creator have not been wasted but flourished, and the faculties are in that order which corresponds to the divine image and which God willed: the will is governed by reason, and the lower faculties are under control of reason and will. This is the integral man of whom we have just

¹⁷ Teixeira Respondek, H. (2022). *O co chodzi w byciu człowiekiem? Antropologia Edyty Stein okiem psychologa*. Wydawnictwo Karmelitów Bosych.

¹⁸ Stein, E. (2021). *Kobieta. Pytania i refleksje*. Wydawnictwo Karmelitów Bosych.

spoken. Of course, every human being is called to such integral humanity, and everyone has a desire to be the one¹⁹.

Let us list the characteristics of an integral man: he “stands firmly on the ground of eternity, his thoughts and actions remain unaffected by fashionable views, fashionable quirks and fashionable vices, the image of God retains in him the highest possible purity, gifts placed in him by the Creator have not been wasted but flourished and the faculties are in that order ... which God willed”. In other words, we can see the image of a firm, not easily influenced person who is able to manage his own thoughts and actions, which means – who is able to take responsibility for himself, his actions and thoughts, not allowing passing factors (which can be superficial or even negative values) to influence them unintentionally. My particular understanding of the next three categories is as follows: man’s greatest and most important similarity to God is the ability to love, and so the *image of God retains in him the highest possible purity* could mean that this person is able to love and live according to this ability. Making flourish the gifts placed in man by God is nothing but developing one’s talents and abilities. And the faculties in order which God willed (*the will is governed by reason, and the lower faculties are under control of cognition and will*) shows a harmonious and adequate organisation of human person structure – each dimension allows for being governed by the superior dimensions, consequently the I governs the spiritual, psychological and physical dimension. That is why, thinking of education, it may seem that “integral education” (a way to restore a human integrity) should comprise of these three areas: capacity of love, the development of one’s talents and psycho-spiritual balance, which is really nothing more than emotional maturity – the state where emotional impulses do not override the movements of the I (thoughts, discernment, will, choice, decision, etc.).

To clarify, imagine a very talented person who wants to develop her skills in the service of humanity. Let us imagine that unfortunately this person, due to family experience or lack of training, does not have a well-developed psychological structure. Will this person be able to put her gifts, even if she is

¹⁹ Stein, E. (2021).

highly skilled, to good use in the service of humanity? Probably not, because of a lack of resilience to stress, frustration and competitiveness, which could jeopardise the unfolding of her integral humanity. On the other hand, a person who has a well-developed psychological structure and can manage her own behaviour and decisions can also be pictured and by his/her very decision living is a dynamic of personal giving, such as a mother or a person who has given herself to voluntary service, consecrated life, etc. But let us imagine, one has put aside the development of his own abilities. According to Stein, this situation does not reflect integral humanity either, because even if the person does not feel much psychological suffering (of the type of anguish or anxiety), one can experience a certain boredom and lose his zest for life. Unconsciously, little by little, a person is on the road to depression... One can also imagine the third case, which also fails to fulfil the vision of integral humanity –the gifts developed, the faculties well organised, but losing the resemblance to the image of God. This could be the case of a genius, a highly capable person who has developed his or her own gifts – then, instead of putting them at the service of others, the person exercises a self-centred attitude. This person will not make humanity grow, but on the contrary– will probably treat others as a means of satisfying his or her own wants and needs, placing himself or herself above others. The person may be effective, but does he or she remain human...?

Considering the three cases, it's becoming increasingly clear that all areas (and dimensions) of the human being need to develop in harmony in order to “deserve” the name of an integral human being.

6. ADI/TIP AS A WAY TO RESTORE HUMAN'S INTEGRITY

This is why ADI/TIP Personal Integration Therapy has emerged as one of the ways to help restore the integrity of the human being and to treat imbalances between various dimensions of the human person. In their article “Depression, psychotherapy and change: ADI/TIP method, psychology and phenomenology” published in *SFU Research Bulletin*, Maria Clara Jost and Tommy Akira Goto (2021) briefly present this new therapeutic approach: “ADI/TIP Method

- Direct Approach to the Unconscious (ADI) is based on Phenomenological Psychology and clinically applied in Personal Integration Therapy (TIP) as a process of intuitive methodology. It was created and developed by Renate Jost de Moraes (1936-2013), guided by data from clinical experience collated since 1975, with positive results: around 80% in longitudinal research regarding different symptomatology for 140.000 patients (Jost de Moraes, 1985/2016)”²⁰.

Initially based solely on her own clinical practice, Renate Jose de Moraes discovered that the human person presents himself as a psychosomatic being (Greek “nous” means sense and therefore refers to the spiritual part of the human being). Within the Person there is a sort of nucleus - the personal I, which is originally free, healthy and perfect²¹. Without knowing Edith Stein’s works, the vision of the human being described by Jost de Moraes based on clinical data that emerges in ADI/TIP is practically the same as that elaborated by Stein herself. To continue, the person’s Personal-I cannot be conditioned, but it possesses (or rather: assumes) conditionings that disfigure the initial image of that I.

This clinical experience distinguishes intentional lived-experiences that constitute the human, demarcating contents “referred to the I” and which emerge from the “I”, which are fulfilled with a certain “affective tone”- significant affective-emotional experiences. These are revealed to be connected to a certain way of constituting the world and the objects in it, mobilizing psycho-affective reactions²².

The Method allows for the diagnosis and therapeutics of the pivotal roots of unconscious “psychological suffering, linked to lived “events” and their respective senses, being the origin of the ways of being configurations that can fall ill. The phenomenological concept of “event” refers to the mode of subjective implication that encompasses the human capacity for self-configuration. Therefore, if the contents held in the intentional conscience can be seized, intervention and change in the conformed subjective theories is allowed, as

²⁰ Jost, M.C., & Goto, T.A. (2021). Depression, Psychotherapie und Veränderung: die ADI/ TIP-Methode, Psychologie und Phänomenologie. *SFU Forschungsbulletin SFU Research Bulletin* 9/1, 42-64. <https://doi.org/10.15135/2021.9.1.42-64>

²¹ Jost de Moraes, R. (2016). *As chaves do inconsciente* (31ª ed.). SPES.

²² Jost, M.C., & Goto, T.A. (2021).

well as positive transformations linked to researched symptoms. [...] Jost de Moraes (2016, 2008) puts forward a therapeutic intervention with specific guidelines: “therapeutic questioning”, referring to the ancient maieutics as proposed by Socrates (470-399 B.C.), applied to this particular context; and the “directional inversion”, the dynamic of inversion of the order in which the unconscious psychic contents are approached, directly and consciously, dismissing external resources (hypnosis, suggestion, or analyses). These procedures operationalize the capacity for intuitive apprehension (Bergson, 1889/2018) allowing access to original lived experiences conformed to basic stages of the formation of subjectivity. [...] In this context, self-concepts (subjective theories), heteroconcepts (intersubjective theories) and conclusions about the environment (intra and interfamily) are identified. The self-concepts, expressed as “I am”, are called a register-phrase, and are constituted mainly of the apprehension of the primeval relationship models - marital and parenting (Almeida & Romagnoli, 2016; Jost de Moraes, 2016; Jost & Goto, 2019a, 2019b) when they can become personal convictions, crystallizations, and repetitions, composing patterns of non-constructive intersubjective and transgenerational relationships.

The corresponding therapy follows the diagnosis when the intervention in the negative meanings conferred to the original lived-experiences is consented, investigating the psycho-affective motivations that support the acts in relation to the subject and to his emotional surroundings. Thus, the subject can understand himself and those who made him suffer, not only from a rational-cognitive perspective, but through intuitive (unconscious) apprehension, authorizing the dismantling of the network of destructive sense configurations (decoding) settled on this emotional basis, adapting the paths of “decoding” to the contexts in question. The next step is to reinforce the emerging constructive content. The positive valence events (“positivation”) are investigated, and the changes achieved are verified (Jost de Moraes, 2016, 2008)²³.

During her clinical practice, Renate Jost de Moraes discovered that the psycho-spiritual structure of the human person develops in the first intersubjective environment that is the bosom of the family constituted by the father, mother and

²³ Jost, M.C., & Goto, T.A. (2021).

the child(ren). The primordial human need is to love and be loved in return. Or, if it is placed in the order of the layers of the human structure, to be loved (which corresponds to the inferior layer, the psycho-physical) and to love (which corresponds to the spiritual layer, as love is the act proper to the human species and belongs to the spiritual dimension). The lived experiences that build the person in a harmonious way, are precisely the experiences linked to love - therefore, the lived events that have the power to leave a psychological mark on the person and change the way of self-configuration, are the events perceived as the lack of love (either towards oneself as a child, or between parents). This means that the person who was developing in a humanizing way (having satisfied the primordial needs, he was learning to relate in a loving, respectful, free way) suddenly fixes unconsciously on an event that broke the continuity of his life, “forcing” a change of positioning towards oneself, towards others and towards life.

From that moment on, the person unconsciously starts paying more attention to the information in their environment that provides answers to “egocentric” questions: “Am I loved, respected, considered, understood” and begins to look at reality from the angle of satisfying their own psychological needs. In this way, the person regresses in human development to the “animal” stage and can begin to build her own relationships in an egocentric, and therefore less humanized, way. However, this movement is unconscious and in most cases is constituted by the person himself, but it also embraces all the psychic transgenerational inheritance transmitted unconsciously.

What is the meaning of therapeutic intervention in ADI/TIP Personal Integration Therapy? During the process, the moments of lived experiences in which the person has unconsciously altered the primary concepts about him/herself and his/her positions (also altering the structure and functioning of the human person) are identified. Once identified, the accuracy of the concepts and the conditions of the event in which they were formulated are verified. This leads the patient to the possibility of letting go of the misleading concepts and returning to the original concepts and positions, returning to the original structure of the person.

In other words, the aim of this therapeutic intervention is to treat and resolve psychological suffering in such a way that it no longer covers or blocks the natural capacity to love, reinforces the original potential of the Personal I,

along with all its capacities and freedom, and encourages taking on one's own life - to stop being psychologically "in the hands of others" and to return the patient "to his own hands". When speaking of capacity to love, developing one's potential and harmonious psycho-spiritual structure, it can be observed that this is very close to the image of Edith Stein's integral man "in whom the image of God retains the highest possible purity, the gifts placed in him by the Creator have not been wasted but flourished, and the faculties are in that order which corresponds to the divine image and which God willed: the will is governed by reason, and the lower faculties are under control of reason and will". That is why the Personal Integration Method can be considered as a one of ways that help reconstitute integrity and restore an integral humanity that Stein sees as a remedy of disease of our times.

7. CONCLUSION

Working as a psychologist with people in the 21st century, it seems that people's own lives are becoming increasingly difficult and demanding. The basic phenomena of humanity, which are relationships (love bonds, intra-family relationships, friendship relationships and others), are deteriorating more and more, generating more and more frustration and psychological discomfort, and on a spiritual level existential anguish is increasing, as contemporary man finds it increasingly difficult to find (and if found, to maintain) meaning in life. This is why various ways of "not living" (of escaping from life or ending it) are becoming increasingly attractive, and this is, among others, the reason of the success of virtual reality, which disconnects people from "real reality".

The human person has fewer opportunities to mould their own psycho-spiritual structure, since they have much more chance of not depending on other people - and of not having to "put up with" the frustrations linked to interpersonal relationships. This is why a return to Edith Stein's thinking is urgently needed, so that society can understand the seriousness of humanity's situation and begin to reverse dehumanising tendencies. She had already described "disease of our time" that is a personal disintegration, pointing some distortions in contemporary people. To find the way out, it is needed to under-

stand Edith Stein's vision of a human person as a three-dimensional unit, comprising of body, psyche and spirit. The whole structure called by her a "self" (*Selbst*) is governed by I (*Ich*) which is open, free, conscious and which can "take itself in hand", that is – can form oneself. Stein emphasises that a human nature needs being formed – it needs being governed by the I, otherwise the animal part of a human being will take over the reins of behaviour and a person will dehumanize.

Stein also explains "forming oneself" as reaching the depths of the soul. It can be observed that depending on reaching (or not) certain depth, a person can live in a superficial or profoundly meaningful way. Certainly, superficiality is the pole contrary to integrity and increase the "disease of our time". To reverse this situation, it is necessary to act in several ways - in the pedagogical field, in the family field, in the field of values and also in the field of the individual psychological structure. Psychological treatment based on approaches aligned with Edith Stein's anthropology can help strengthen psychological structures and make them capable of spiritual formation, and thus - restore the integrity of the human being. As long as humanity exists, there is still a chance to give the world back its truly human face.

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