

BUILDING A BRIDGE BETWEEN THE WORLDS OF COUNSELING AND PHILOSOPHY. LESSONS FROM THE WORLD OF KARL JASPERS

*CONSTRUYENDO PUENTES ENTRE LOS MUNDOS DEL
COUNSELING Y LA FILOSOFÍA. LECCIONES DESDE EL MUNDO
DE KARL JASPERS*

SHANTI JONES

American Philosophical Practitioners Association

United States of America

ORCID: <https://orcid.org/0000-0003-4255-6018>

shanti@barbaraujones.com

RECIBIDO: 11 DE MAYO DE 2022

ACEPTADO: 16 DE MAYO DE 2022

Abstract: Karl Jaspers, a psychiatrist turned philosopher, always maintained an interest in all facets of what it means to be human. Because of this, his writings contain many ideas which can be useful to counselors of all persuasions. This paper introduces four of Jaspers' ideas which, when considered all together, create a positive feedback loop that leads to greater efficacy in the counseling setting.

The first, limit situations, includes the kind of situations a client is commonly in when she decides to seek help, for example, encounters with death, suffering, guilt, or loss. The second, meaningful connections, involves finding and establishing significant relationships that lead to greater understanding of what the client herself finds important. The third, the use of symbols, facilitates the client's encounter with Being and gives her access to the Truth. The fourth, freedom, encourages the client to weigh all possibilities of a situation and to choose what is best for her.

The dynamic process that ensues by interacting with these four ideas throughout the counseling process can enable the client to have a stronger sense of herself and to be more resolute as the subject of her life. The case study of a thirteen-

year-old girl, whose presenting problem was cutting herself, is used to demonstrate how these four ideas can yield efficacious outcomes.

Keywords: freedom, limit situations, meaningful connections, philosophical counseling, symbols, transcendence

Resumen: Karl Jaspers, psiquiatra convertido en filósofo, siempre mantuvo el interés por todas las facetas del ser humano. Por ello, sus escritos contienen ideas que pueden ser útiles para los consejeros de todas las tendencias. Este artículo presenta cuatro de las ideas de Jaspers que, consideradas en conjunto, crean un bucle de reacción para mejorar la eficacia del *counseling*. La primera, las situaciones límite, abarca el tipo de situaciones en las que suele encontrarse un cliente cuando decide buscar ayuda, por ejemplo, encuentros con la muerte, el sufrimiento, la culpa o la pérdida. La segunda, el uso de vínculos importantes, implica la búsqueda y el establecimiento de relaciones importantes que den lugar a una mayor comprensión de lo que el propio cliente considera importante. La tercera, el uso de símbolos, facilita el encuentro de la clienta con el Ser y le da acceso a la verdad. La cuarta, la libertad, anima a la clienta a sopesar todas las posibilidades de una situación y a elegir lo que es mejor para ella. El proceso dinámico que se produce al interactuar con estas cuatro ideas a lo largo del proceso de asesoramiento puede permitir a la clienta tener un concepto más fuerte de sí misma y ser más decidida como sujeto de su vida. El estudio de caso de una niña de trece años, cuyo problema era que se autolesionaba, se utiliza para demostrar cómo estas cuatro ideas pueden dar resultados eficaces.

Palabras clave: libertad, situaciones límite, relaciones significativas, orientación filosófica, símbolos, trascendencia

Introduction

Karl Jaspers, an eminent German philosopher of the 20th century, began his professional life as a psychiatrist. His first major work, *General Psychopathology*, generated a movement of thought about what it means to be human.¹ His interest in the psychology of man spread into his philosophical works, which makes many of them

¹ Cfr. Jaspers, K.: *General Psychopathology*, vol 1&2, Johns Hopkins Univ. Press, Baltimore, 1963.

useful to counselors, regardless of their training and theoretical framework.

This paper presents a dynamic model designed to be used in the counseling setting and is derived from four important ideas of Jaspers: limit situations, the significance of symbols, meaningful connections, and freedom. When utilized in concert, the client is helped to understand and transcend the limit situation she is most likely in when she seeks counseling. By recognizing what is meaningful to her, and by being encouraged to make a choice based on that, the client will become stronger and freer to create a life of her own choosing. This enables her to transcend the limits of future situations in which she will find herself and to have a greater capacity to take on more complex challenges²

In order to demonstrate this model in action, the case presentation of a 13-year-old girl who was referred because she was cutting herself is offered. Because it involves her ‘coming of age,’ a working knowledge of the concepts of limit situations, meaningful connections, symbols, and freedom are shown in high relief. This case also demonstrates how, when the client gains an understanding of and internalizes this therapeutic process, the counselor ultimately can make herself unnecessary.

The Case

At the point “Juliet’s” parents brought her for counseling, these upper middle class, college educated, Catholic parents were up against the limits of their understanding. No matter how hard they tried, they couldn’t figure out why their daughter, “out of the blue,” was now cutting herself. They were experiencing anxiety and guilt,

² Cf. Jaspers, Karl: *Truth and Symbol*, College and University Press, New Haven, 1959.

wondering how this destructive behavior could be happening within the confines of their own home. They wanted this potentially life threatening behavior to stop, and brought her to me for counseling because they hoped I would be able to help.

Limit Situations

Jaspers calls the kind of circumstance Juliet and her parents were in, 'limit' or 'boundary' situations.³ They include suffering, struggle, death, chance and/or guilt. When these situations occur, a person experiences her lack of ability to comprehend fully what is happening. There is nothing firm or stable, no absolute to rely upon, and no support for her experience and thought. Her vision does not extend far enough to help her to know what to do. She is up against the limits of her own understanding.

Being in limit situations is very uncomfortable. The person often wants to ignore or escape from them. A healthier alternative would be to make use of what she is faced with to expand her level of awareness, while increasing her ability to deal with life's on-going complexities. This alternative makes limit situations fruitful domains for the establishment of what is meaningful, and to be free to make choices based on what the person values. In this way, he or she can more fully realize their authentic self. Since this is not a simple, straightforward process, the most productive place for a person to make full use of limit situations is generally with a counselor who understands their value.

Since none of us, Juliet, her parents, or myself, understood why cutting had become a meaningful activity for her, one of my starting points was to try to find this out. I hoped that she could become free to choose other, healthier alternatives. Though an obvious place to start would have been a traditional psychiatric or

³ Cfr. Jaspers, K.: *Philosophy*, vol. 2, Univ. of Chicago Press, Chicago, 1970.

psychological approach, Juliet's parents chose me to be her counselor because they knew my thinking tended toward the philosophical rather than the psychological. Because Juliet did not look like someone who was trying to avoid a complete psychotic break, or about to commit suicide, I was better able to set aside what I had previously learned about people who self-injure and directly address the lovely, intelligent, yet shy girl who was now my client.

After I asked Juliet questions to help her become more aware of why she was cutting herself, such as, "What does it do for you?" "What kind of relief does it give you?" and "How does it make you feel when you cut yourself?" I found she could not answer those questions, and she did not want to talk about cutting herself. She felt she could stop cutting herself on her own, and she did not want any exercises that related to bringing greater awareness to that behavior.

Because my work with clients is participatory, I took her at her word and began to flesh out the things she was most interested in exploring, the things that were meaningful to her. I did this through dialogue and through the use of symbols. Over time, we came to understand that she wanted to learn what her feelings and needs were; how to express them, not only at home, but at school and with her friends; how to know what she was interested in; and what she liked and didn't like; how to think things through and make good decisions for herself. As it turned out, our intuitions about how to proceed were correct.

Meaningful connections

Knowing what is important to the client is essential to a good outcome. A useful tool that comes from phenomenology is one that suggests the counselor understand the world of the client and her lived experience. Without putting any abstractions on top of the

client's experience, the counselor becomes capable of entering into her world with her particular and multifaceted intentions, as well as her beliefs and involvements. Gradually the counselor comes to understand what the client values, how one event emerges from another in her life, and the ways they are linked together. This process is called a phenomenological reduction. It enables the counselor to recognize the client's identity beyond its surface appearances.

Jaspers refers to this process as one of establishing meaningful connections.⁴ It is important that these connections be identified because they are key to the client's and the counselor's understanding of the situation and enabling the client to address it in the best possible manner. In this case, I identified the connections meaningful to Juliet in four ways: by hearing the significant content she disclosed about herself, through my observations of her mannerisms and behaviors, through my self-reflection, and through the symbols she used when she engaged in a process called sand play. As you will see, these four elements converged into one coherent whole, and each illuminated it from its own point of view

Symbols

Over my many years of counseling, I have often made use of a tool called "sand play" which utilizes symbols as its basis of communication. Jaspers' chapter on truth and the use of symbols was essential in helping me to justify its use within the confines of philosophical counseling.⁵ His explanation of symbols as cyphers

⁴ Cfr. Schilpp, Paul A: *The Philosophy of Karl Jaspers*, Tudor Publishing Co, New York, 1957 and Strong, Marilee: *A Bright Red Scream*, Penguin Group, New York, 1998.

⁵ Cfr. Jaspers, Karl: *Truth and Symbol*, College and University Press, New Haven, 1959.

which can disclose the transcendent ground of empirical existence and provide a path to authentic selfhood cinched my argument as to why philosophical counselors would want to consider using sand play in their work.

Sand play, developed in the first half of the 20th century by Margaret Lowenfeld, a British pediatrician, is a process in which the client makes a scene, or series of scenes, in a sandbox using miniature toys.⁶ A complete sand play collection ideally contains everything in the world. People of all cultures, religious figures, wild and domestic animals, fantasy figures, houses, plants, and vehicles are among some of the things commonly represented. The client is instructed to pick figures from the shelves they particularly relate to and then to arrange them in the sand box in a way that makes sense. Whatever the client picks is meaningful. Through observing the scenes she creates, the client and counselor find the connections that make each figure relevant while having an opportunity to view her symbolic world.

For Jaspers, genuine philosophizing involves the hovering of thought at the frontier between itself and the Other, which thought makes present but which transcends thought at its border. Symbols, which he refers to as cypher-scripts of being (along with religion, philosophy, and art), are a bridge between the Self and the Other, providing the person engaging with them with a philosophical awareness of being.

Sandplay, with its use of symbols, can be considered a form of cypher-script. Not only do the worlds the clients create reveal their Being in a way that couldn't be seen otherwise, but they are also helpful in coming to understand what a client is meaningfully connected to, and in illuminating their world view. Sand play, like all other symbols, also helps the client to overcome subject-object

⁶ Cfr. Hutton, Deborah: "Test of Time: Margaret Lowenfeld's 'World Technique", *Journal of Clinical Child Psychology and Psychiatry*, Vol. 9(4), 2004, pp. 605-612.

duality, to know the truth of their Existence, and to live from the place of that truth.

Though some philosophical counselors might object to their use on the grounds that symbols are not rational, Jaspers emphasized the importance of including the non-rational in the domain of human existence. Reason alone cannot overcome the subject-object dichotomy, nor can it exhaust the possibilities of understanding ones' Self and one's world. This is why human beings need symbols. They enable consciousness of being in the objective world through the grasping of the object, which simultaneously brings about the consummation of subjectivity. It is only by this holding of the subject and the object together that the individual finds the truth. Although, as far as I know, Jaspers did not know about the practice of sand play with its use of symbols, I can't help but think, given his understanding of the prime importance of symbols in encounters with Being and the truth, he would have been enthusiastic about its use.

Juliet's Being as Revealed through her Symbolic World



This photo is of the second sand world Juliet created. To the untrained eye, it might appear to be a box of sand with some toy figures in it. However, for the eye trained to think in terms of truth as being found in the polar relationship of subject and object, of world views, and of symbols as cyphers of transcendence, this photo presents an opportunity to experience a representation of Juliet's Being at the historical point in time in which she constructed this sand tray.

Within her world, on the surface of things and objectively speaking, are two houses, a church, some trees, Disney figures, dogs, rabbits, snails, a sheep and lama, and a representation of a wave. But, if you stop to think that Juliet chose each object in the tray as well as chose where she placed them, then you can begin to conduct a phenomenological reduction⁷ of the world she created. She is the subject, in a polar relationship to the figures she chose. Through a process of perception, imagination, and representation, and through experiencing the world she created, her inchoate Being will begin to become present, and more real.

Juliet's meaningful connections to this world she created were, first of all, established through what she had to say about it and the things contained within it. While hovering in a balance between Self and Other, Subject and Object, she could begin to know what was important to her. Through what she freely chose, as well as by what she said, she was making it possible to transcend both herself and her situation.

What were some of the understandings Juliet and I gained through observing and talking about her world? First, we noticed there were no people. Her world included only animals and fantasy figures. As we talked more about her situation, she revealed that people were frightening to her. She was afraid of their negative judgments. Because of her fear, she could not get close to them. As she came

⁷ Cfr. Husserl, Edmund: *Ideas*, Routledge, New York, 1931.

to understand her view of her world as being a frightening one, she and I set about constructing rational thought patterns that better served her and allowed her to come closer to others.

We also noticed there is nothing in the center of her world. In order to be the Subject of one's life, one must be located in the center of one's world. Coupled with the fact that it is a sheep who seems to be surveying the whole scene, and that, like in Handel's "Messiah" "All we like sheep have gone astray," helping Juliet to move to the center of her life, to become the Subject of it, readily appeared as a central task of our work.

In front of the house, she labeled as her grandmother's are a few friendly dogs and bunny rabbits. By contrast, she placed two snails in front of the house she said was the family home. This ultimately led us to talk about how safe she felt to be herself at her grandmother's home, while at her own home she often felt vulnerable – like a snail that can so easily be squished when stepped upon.

A group of familiar Disney cartoon characters, whom Juliet called her family, can be found in the lower right hand corner of her world. Her choice of humorous, yet satirical, figures to embody this caricature epitomized her experience of feeling like "a cartoon figure in a cartoon graveyard". Like Paul Simon on his album, "Graceland," we would look for her shot at redemption by giving her and her parents tools which would transform them from parodies to authentic human beings and which would allow her to feel more safe, especially within the confines of her immediate family.

Juliet picked the same church and put it in every world she made. At that time, her religious beliefs were adopted from Catholicism. Perhaps for that reason she placed her spiritual life, as represented by the church, on the periphery of her world, rather than in the center of it. However, because she was persistent in placing the church in her world, she was revealing her spiritual life as

something that she held sacred. This makes it likely that at some point in time she will engage in the task of making her spiritual life her own.

During the course of our work together, Juliet took time to make five worlds in the sand. Each one enabled us to further establish what was meaningful to her and gave us the means to talk about it, whatever “it” was. For example, the different kinds of domestic animals and plants gave her the opportunity to talk about her love of nature and of spending time alone, which she especially wanted to do more of. When I asked her what kinds of activities she enjoyed doing alone, she mentioned sketching. At that time, she shared a bedroom with her younger sister. In the course of that conversation, it came up that if she had a room of her own, she could enjoy sketching as much as 2½ hours a day within its confines.

When Juliet entered counseling, her parents had become so desperate to stop her cutting behavior that they were thinking of taking all the doors in their home off their hinges so that Juliet would never have an opportunity to be alone and therefore would be unable to cut herself. Intuitively I felt Juliet needed more time alone, not less, but I didn’t have any substantial ‘proof’ to support my intuition. When I was able to tell them of her expressed desire, revealed through the symbols she chose, her parents ended up furnishing Juliet with a room of her own. I believe her obtaining this space was another factor in her discontinuing her destructive behavior. She was given a safe place to allow her inside life to come out creatively.

Other symbols Juliet chose in later sessions that proved to be of importance included that of a girl runner, as well as of a cheerleader. These proved important in helping Juliet to know what she was meaningfully connected to and to more fully becoming the subject of her life. At the beginning of our work, Juliet could not admit what her interests were. As a result, her father thought it best

that she should put equal efforts into volleyball and basketball. He was getting ready to send her to volleyball camp because he thought it would be good for her. Once Juliet was able to voice her definite preferences for track and cheerleading, she was able to get her parents further on board to support her interests rather than theirs.

Her choices even affected the family vacation that year. Her parents had decided Las Vegas would be the perfect place to go, but when, through her choice of the Disney characters mentioned earlier, as well as of the palm tree and water wave, Juliet was able to talk about her love of California, Disneyland, and the beach, they decided a trip to Southern California would be a better idea.

Not only did she get to have the vacation of her choice, but she also gained the opportunity to become a real person in a family that responded to her requests. This is another example of how she learned to know what she wanted and to give voice to it. She also learned that when she succeeded in doing these two things, she was much more likely to get what she wanted and to feel satisfied. The trip to Disneyland never would have happened if she had not made her wishes known.

One additional symbol Juliet chose, which nicely illustrates how readily a symbol becomes a cypher of transcendence when the space is made for that to happen, was a camera. Her use of that figure led us to talk about her love of being creative. I asked her to name some of the ways her creative abilities express themselves. It took her no time to mention other things besides photography. Finding different ways to solve math problems, drawing and painting, weaving, working with clay, and being a coach for younger children were included in her list of creative activities she enjoyed and found meaningful. Through our dialogues, Juliet came to realize that her creativity is a strength, something she can always draw upon, not only for her benefit, but also for the benefit of others.

Each of the five worlds Juliet created can be understood as a cypher-script of her Being. They enabled her to transcend the situation she was in, both vertically and horizontally. Said another way, she achieved a greater understanding of herself and her world, which empowered her to make connections with, and to learn about, those things that were meaningful to her. Each world she created enabled her to discover and to learn about her authentic self as it presented itself to her in her historic present. Through each creation, she came to be more open towards herself and her future, in which the actualization and communication of new forms of her Being were, and will continue to be, realized.

As long as men and women have been living on this earth, they have found meaning in symbols. As can be seen in this case, the primary material to be communicated through them is not intellectual, but rather represents a quality of experience.⁸ Their essence is a tone of feeling, something that an empirical description could not provide. The encounter with symbols can help a client to enter a very different atmosphere, one in which the relationship between her personal existence and the universe around her is transformed, enabling her to transcend her current situation through thought- and then, subsequently, by action.

Freedom

As I began to understand Juliet through what she was meaningfully connected to, rather than focusing on emotional pain and confusion, I began to think of her in more existential terms. She was a young woman who had not been allowed to be free to become herself. As a result, she could not make decisions and be responsible for them. She could not become the subject of her life.

⁸ Cfr. Jacobi, Jolande: *Complex, Archetype, Symbol in the Psychology of C.G.Jung*, Princeton Univ. Press, New York, 1959.

Part of our work would be to help her to establish herself as a free agent in a world she would have a hand in creating.

A person becomes free by broadening her world orientations, by visualizing and enacting possibilities of action, and by allowing all motives to speak and work within herself. The origin of freedom arises when it is pitted against the superficiality of chance and against the arbitrary volition of the moment. As it is enacted, the process of ‘I am, I must, I will, I chose,’ becomes the person’s source of freedom.⁹

Pragmatically speaking, how would Juliet and I find solutions to problems that arose from her authentic self¹⁰, rather than from the child she had been conditioned to be? In what situations would I help her learn to make choices that would show her more clearly to herself, choices freely made, arising from what was meaningful, rather than what was imposed upon her? If she could learn how to make independent, rational choices from her authentic self and also could learn how to make use of ultimate situations such as the one she was currently in, beyond helping her to stop injuring herself, these would be very good outcomes.

Fortunately, Juliet’s parents understood that it was entirely possible they had played a part in their daughter’s self-destructive behavior, and they were willing to change. The three of us started a dialogue regarding their philosophy of parenting. We found that, though in principle they believed the purpose of raising a child is to help her become an independent, rational human being, their actions did not support that goal.

Rather than helping her to achieve greater autonomy, responsibility, and awareness, Juliet’s parents, by being overly controlling and allowing only super high achievements to count,

⁹ Cfr. Jaspers, Karl: *Philosophy*, vol. 2, Univ. of Chicago Press, Chicago, 1970.

¹⁰ Cfr. Jaspers, Karl: *Philosophy of Existence*, Univ. of Pennsylvania Press, Philadelphia, 1971.

were unwittingly teaching her to be servile and timid. Juliet had to think and act as her parents wanted her to and always had to behave in the manner they expected. It seemed one of the reasons Juliet was cutting herself was that it was one of the only autonomous acts she could think of in which she could communicate her distress, and which also gave her some release and relief.

Over time, I helped the parents learn that a high degree of insularity and control doesn't promote motivation or increase a person's will. As a result, they decreased the amount of control they exerted, allowed Juliet to take more risks, increased the number of independent activities in which she could be involved, and encouraged her to take part in exploratory learning, rather than telling her what to do.

Case Summary

When I reviewed the summaries of all eighteen sessions that took place over a period of nine months, I found in every one various ways in which I helped Juliet to become the subject of her life by establishing the connections that were meaningful to her, and then by helping her to rationally think her way through a process of creating a world that was more satisfying to her. I believe this was what helped her most.

She cut herself only once more while we were working together, and that was about two months into our work. I think as she learned to do other things that made her feel better and that she would like to do more of, as she learned how to step back from situations so she could make better decisions for herself, and as she gained more autonomy, the cutting issue took care of itself. Juliet now had better things to do and successful ways to go about doing them.

As we worked together, Juliet came to know herself better, which enabled her to become the subject of her life. By the end of our

work, she was able to think through such problems as how to assert herself against her music teacher, how to shave time off of her track events, how to decide whether or not to become a cheerleader, and how to manage her time and her grades. It also included becoming the agent of her sexuality, which enabled her growth from that of being a girl to becoming a young woman.¹¹ Although the agreed upon ‘highest good’ at the beginning of our work was perceived to be helping her to stop cutting herself, by the end, it included so much more that enabled her to flourish within a world that she was learning to create to suit herself.

Conclusion

When approaching a problem such as self-injury, many people chose to pursue psychological or psychiatric methods. However, there are increasing numbers of people who don’t feel comfortable with these paradigms and who would prefer to try another approach. This is when philosophy, specifically the ideas of Karl Jaspers, can be very useful.

Beginning with an understanding of the limit situation the client is likely in, and then continuing on with the establishment of connections meaningful to both the client and counselor, established through dialogue and the use of symbols, all with the aim of enabling the client to become free to be the subject of her life, the counseling process becomes a dynamic process of transcendence. Along the way, the client internalizes the capacity to work with these four aspects of existence. This gives her the ability to utilize them on her own in any situation she will face in the future.

¹¹ Cfr. Tolman, Deborah L.: *Dilemmas of Desire*, Harvard Univ. Press., Cambridge, 2002.

References

- Husserl, Edmund: *Ideas*, Routledge, New York, 1931.
- Hutton, Deborah: "Test of Time: Margaret Lowenfeld's 'World Technique", *Journal of Clinical Child Psychology and Psychiatry*, Vol. 9(4), 2004, pp. 605-612.
- Jaspers, Karl: *General Psychopathology*, vol 1&2, Johns Hopkins Univ. Press, Baltimore, 1963.
- *Philosophy*, vol. 2, Univ. of Chicago Press, Chicago, 1970.
 - *Philosophy of Existence*, Univ. of Pennsylvania Press, Philadelphia, 1971.
 - *Truth and Symbol*, College and University Press, New Haven, 1959.
- Jacobi, Jolande: *Complex, Archetype, Symbol in the Psychology of C.G.Jung*, Princeton Univ. Press, New York, 1959.
- Schilpp, Paul A: *The Philosophy of Karl Jaspers*, Tudor Publishing Co, New York, 1957.
- Strong, Marilee: *A Bright Red Scream*, Penguin Group, New York, 1998.
- Tolman, Deborah L.: *Dilemmas of Desire*, Harvard Univ. Press., Cambridge, 2002.

