

Jože Ramovš

LOGOTEORETSKE OSNOVE ANTROPOHIGIENE

TERAPEVTSKA SPOZNANJA NE ZADOŠČAJU
ZA PREVENTIVO

prilološko tiso, da je človekovo ozave-
ščanje nezvednih bliskov in nevarnosti
rešitev problematike.

Pred dobrimi petnajsetimi leti, takoj ko sem začel s predavanji
kot družinski terapevt v tedaj zelo in diskusijami, sem začel, da to ni pravi

Iz urednikove beležke

Letošnjo prvo številko začena članek Jožeta Ramovša o logoterapiji, terapevtski metodi »iskanja smisla«, ki jo je razvil Viktor Frankl. Priznati je treba, da se je moral močno potruditi, kdor je hotel v nacističnem koncentracijskem taborišču (kakor Frankl) najti zase kakšen smisel, ne da bi to zvenelo kot utemeljevanje ali celo opravičevanje nasilja nad seboj... Mimogrede omenimo - zgolj zaradi jasnosti -, da kljub rabljeni terminologiji (izrazom kakor »nezavedno« ipd.) logoterapija nima nič skupnega s psihoanalizo, razen seveda splošne psihodinamske usmerjenosti.

Franc Hribernik tokrat obravnava socialno varnost slovenskih kmetov. Verjetno sodi med normalna protislovja v družbi, da se v njej po eni strani pojavljajo težnje po »vrnitvi k tradiciji«, »ohranitvi vrednot« itn., po drugi strani pa mirno pusti propadati tiste, ki s kožo in kostmi reprezentirajo njeno najbolj avtentično tradicijo. Toda četudi imamo to protislovje za normalno, ga ne bi škodovalo kdaj analizirati.

Socialne inovacije so, kakor ugotavlja Darja Zaviršek, namenjene zvečanju moči tako uporabnikov kakor zanje namenjenih služb. Ali smo dovolj pozorni na drobni premik v terminologiji? Včasih se je govorilo o boju za oblast, zdaj o zvečanju moči; ta premik je hkrati tudi premik od revolucionarnega koncepta države, v kateri »vladajo zatirani« (kam je pripeljal, smo videli na primeru »delavske države« - k še hujši obliki oligarhije), k legalističnemu (torej reformističnemu) konceptu participacije, ki je ni mogoče doseči brez določene moči.

Pri tem so pojmi kakor »usmiljenje« ipd. zgolj kulise množičnega (medijskega) spektakla, pravi Mark-Henry Soulet v referatu, ki ga je imel maja lani v Lizboni na mednarodnem kolokviju Človekove pravice in vzpostavljanje socialnih služb, in opozarja na neki drugi, gornjemu vzporedni (a ne identični) konceptualni premik: »Razredni boj je, če se izrazimo slikovito, zamenjal boj za položaj...«

Odgovori na naš vprašalnik o novih psihosocialnih službah oz. dejavnostih so se iztekli v predzadnji lanski številki, v tej pa objavljamo prvi del raziskave, ki jo je na temelju teh odgovorov izdelal Srečo Dragoš. Gre za splošni del, v katerem avtor razgrne širši okvir, v katerega bo prihodnjič umestil konkretne odgovore.

Naj se na tem mestu znova zahvalimo vsem, ki ste odgovorili na naš vprašalnik; prepričani smo, da je kdo v odgovorih nepričakovano dobil tudi kakšno koristno informacijo. Če bi želeli sodelavci kakšne službe ali dejavnosti (ne glede na to, ali so nam poslali odgovor na vprašalnik ali ne in ali so bili sploh zajeti v anketo) predstaviti to službo ali dejavnost našemu bralstvu na bolj celosten način, bomo to predstavitev z veseljem objavili.



...The reason for this is that so much the people with whom they work, but the ways in which they share power, show respect and act as catalysts for their users. Social innovations are therefore important not only because they bring more choices into the social field but also because they change the role of social workers and the image of state-controlled social work in Slovenia.

Editor's Notes

The first issue this year is introduced by Jože Ramovš's article on logotherapy, a therapeutic method of »searching for meaning« developed by Viktor Frankl. Sadly, one had to place much effort to find some meaning in being imprisoned (like Frankl) in a Nazi concentration camp, not to make it sound like a justification for violence over oneself... Let us passingly - merely for clarification - point out that in spite of the used terminology (terms like »unconscious« etc.) logotherapy has nothing in common with psychoanalysis, except of course its general psychodynamic orientation.

Franc Hribernik this time discusses social security of Slovenian peasants. It is probably one of the normal contradictions in society that on the one hand, it sees strong tendencies towards »return to the tradition«, »preservation of traditional values« etc., while on the other hand, it cold-bloodedly lets down those who represent its most authentic tradition. But though »normal«, it would probably pay to analyse this contradiction.

Social innovations, argues Darja Zaviršek, are intended to increase the power of both users and their services. Are we paying attention to the tiny shift in terminology? The former »struggle for power« (meaning, more or less, to take over the government) has been replaced with the endeavour to increase one's power; it is a shift from the revolutionary concept of power to the oppressed (the attempts at which, as in the »workers' state«, led to even worse forms of oligarchy) to the legalist (therefore reformist) concept of participation which cannot be achieved without a certain amount of power.

However, notions like »charitable help« etc. still seem merely props in the mass (media) spectacle, says Mark-Henry Soulet in his paper, delivered last year in Lisbon at the international colloquium on Human Rights and the Formation of Social Services, and points out another conceptual shift, parallel to the above (but by no means identical): »The class struggle has been, picturesquely speaking, replaced with the struggle for positions...«

Our questionnaire about new psycho-social services and activities has produced over 50 replies. We have published them all, the last ones in the fifth issue last year. Here, we include the first part of a research made upon them by Srečo Dragoš. It is rather an introduction in which the author lays down the framework for his analysis of the actual answers in the next issue. We thank those who have taken part by sending us the answers and invite them and others to present their services and activities in a more comprehensive way to our readership.