



EDITORIAL

Editorial - Dialogues between Phenomenology and Logotherapy

Viktor Emil Frankl (1905-1997), whose framework is the focus of this issue, had, in his own words, “a very critical position regarding psychologism, which was deeply seated, [and] ingrained” (Frankl, 2026, p. 11) in the field of psychotherapies. His comments against what he designates as the “error of psychologism” (Frankl, 2026, p. 11) is a heritage from Husserl, who criticized the various categories of reductionism in natural sciences, in search of a universal doctrine focused on the essence of phenomena (*eidōs*).

For Frankl, this is an aspect that goes further, and it is what makes true love possible. He even says that “those who love intend towards the essence of the beloved and their value” (Frankl, 2016, p. 239) and “no one can become fully aware of the ultimate essence of another human being without loving them” (Frankl, 2002, p. 100). If for Husserl consciousness is intentional, that is, it is always consciousness of something; for Frankl, intentional consciousness is loving. This is what allows overcoming the abyss between subject and object, recovering a correlated positioning of the one before the other, which, in the field of human relations, would be designated by Frankl as a dialogical encounter.

After all, for Husserl, it is in love that subjects can reciprocally help each other realize their full potential (Hart, 1992), similar to Frankl who seems to complement it by underlining the need to know in the Other “what (...) can be” and “what should be” (Frankl, 2002, p. 100), personal potentials and commitments to oneself, respectively. It is in this journey between what “is” and what “could be” and, moreover, “should be” that this edition of *Phenomenology, Humanities and Sciences* emerges. Logotherapy and Existential Analysis, by the one hand, and Phenomenology, by the other, have much to share with one another; and the scientific growth of one animates the growth of the other. This publication emerges, therefore, from reading reality and possibilities that Logotherapy presents (its “is” and its “can be”) and, above all, its commitment to caring for a world in search of meaning (its “should be”), in an institutional dialogue between the *Laboratory of Phenomenology and Subjectivity* (LabFeno) and the *Association for Research in Phenomenology* (APFeno), on the one hand responsible for the Journal, and the *Associação Brasileira de Logoterapia e Análise Existencial* (“Brazilian Association of Logotherapy and Existential Analysis” - ABLAE), as co-responsible for the present edition, on the other. These three entities joined forces to create a concrete reality, embodied in this issue.

For Husserl, one of the intuitive abilities is to conceive the conjunction of three elements. It is as if it is part of human nature to perceive one, two, or three objects before us; a child, upon seeing four or more, says there are “many” objects. It’s not by accident that the etymological root of the word “three” seems to connect with the prefix “trans-”; or, anthropology demonstrates, there are languages that develop vocabulary up to three and assume a kind of boundary beyond it, see the traditional peoples, such as the Pirahã, who do not have terms for large numbers. As if there was an intuited understanding of the extent to which things are immediately perceived, and from where they are inferred. Perhaps it is this practical perception of the concept of three that makes so many psychology theories – such as Freud’s Tripartite Psychic Structure, McClelland’s three motives, Sternberg’s triangular theory of love, Bandura’s triadic reciprocity –, and even religious approaches – as the Buddhist Trikaya, the three Zoroastrian heavens and hells, the Christian Trinity, the Hindu Trimurti – to be composed of three elements. For Husserl, the threshold of direct perception was crossed when words for abstract concepts (four, five, a thousand...) were created/invented. Husserl argued that for something to be authentically understood, the mind must be able to handle all components simultaneously.



Perhaps this perception led Frankl, consciously or intuitively, to conceive his theory in groups of three – “three premises, which form a chain of interconnected links” (Frankl, 2020, p. 22); a three-dimensional anthropology and the three main reductionisms; the three schools of thought, and the three “wills”; the three categories of values and the tragic triad.

Language then emerges to describe complex phenomena of life and, as humanity became sedentary and settled in distinct locations, it began to create metaphors that symbolized experiences that eventually became stories with a greater or lesser degree of complexity (Bühler, 2020). These stories are passed from generation to generation, creating our known conventions and traditions that – as noted in the article by Raissa Daniella Correa Gomes and Maria Helena Budal da Silva, “Dialogues on the Decline of Traditions and Existential Vacuum in Viktor Frankl” – are born from cultural and behavioral aspects of other historical moments, sustain worldviews, and influence the way people live. Thus, stories allow us to understand the circumstances that guided thoughts of specific figures who emerge in each era, such as Frankl and the intellectual journey discussed in the manuscript “Frankl’s intellectual trajectory and theory: on the shoulders of giants” by Sam Cyrous and Maria Inês Gandolfo Conceição. With this, it becomes possible to explore and highlight specific innovations and practical implications for a broader understanding of contemporary clinical practice in the face of today’s existential challenges, a key focus of the article “The Psychotherapy of Heights: The Anthropological Revolution of Logotherapy and Existential Analysis in Viennese Psychotherapy” by Valdir Barbosa Lima Neto and Adriano Frota Lima. These three articles, included in the present edition, help readers understand what Frankl’s Logotherapy and Existential Analysis is.

The greatest of all existential challenges, from the perspective of Logotherapy, is perhaps the question of meaning. Therefore, the research presented here by Hareli Fernanda Garcia Cecchin, Ana Clara de Andrade Patrício, and Thiago Antônio Avelar de Aquino – in the manuscript “Logotherapy-Based Promotion and Prevention Programs – Scope Review” – becomes highly important, since they present the results of a scoping review based on studies focusing on suicide prevention and detect the promotion of the search for the meaning of life and the prevention of existential vacuum as fundamental elements for the process. Along these lines, it is also necessary to understand the importance of identifying relationships with and the presence of significant people, which allow for a better outlook on one’s own life, a kind of *bond with life*, as presented by Lázaro Silva Queiroz, Roberta Vasconcelos Leite, and Yuri Elias Gaspar in the article “Suicide attempt and the meaning of life: the person’s elaborations in the meeting with a psychologist”. A twofold aspect to always be remembered is brought up by Arthur Antunes Santos Alexandre, Lucia Helena Pralon de Souza, and David Moises Barreto dos Santos in the manuscript “Temporality, Meaning in Life, and Mental Health of Teachers During the COVID-19 Pandemic”: the distinction between the search for and the presence of meaning; while the former evaluates the motivation to find or deepen it, the latter relates to the perception that life has meaning. Despite focusing on education professionals in a specific context, it presents results indicating, among other things, that presence is higher in the elderly and the search is higher in the younger population. This is a trio of articles published here, guiding readers to a better understanding of the broad and profound concept of meaning.

What we see in this edition is the Franklian language being imprinted by a new generation of authors who follow the tradition of Frankl himself: simplicity without losing depth. Authors of this caliber provide hope that logotherapists have not converted nor will they convert into mere “orthodox followers of logotherapy – thankfully”, but that they are capable of combining “spontaneously logotherapeutic treatment with other treatments” (Frankl, 2026, p. 23), other perspectives – citing authors like Jaspers, Ricoeur, and Heidegger – as well as other contexts. Such is the case with the article by Nathália Pujol Fernandes and Tatiane Jardim Costa, titled “Contributions of Logotherapy to Psychological Prenatal Care: An Integrative Literature Review”, which proposes a dialogue with nursing while summoning us to specific themes like perinatal practice. Meanwhile, Jefferson da Silva, Tatiana Iuriko Kawasaki Nakabayashi, and Grasielle Aparecida Bomtempo – in the article “Mental Health and Meaning in Life: Older People and Logotherapy”, in turn, dialogue with critiques of capitalism in which elderly people are seen, in their words, as disposable to the system, proposing ways for them, in their life experiences, to rejoice in their stories, assume what was not possible, and become able to live the present while dreaming and launching themselves into the future with new perspectives. Finally, in the manuscript “The Theoretical-Conceptual Review of Hyper-Reflexivity from the Perspective of Logotherapy and Existential Analysis”, Flavia Neves Ferreira dialogues several internal views in logotherapy regarding hyper-reflection, self-transcendence, and dereflection, while emphasizing the role of the encounter between patient and therapist, since it is foundational for adherence to the therapeutic process. A triad of articles presented here to address different moments of human existence.

And just as every good stories feature a post-credit scene that ennobles them, a final article is here presented: a theoretical study, both reflexive and current, analyzing an ethical and political tension in Brazil, one of clashes between laicism and religiosity, while seeking the break-even point of healthy laicity. Adriana Patrícia Egg-Serra – in the article “Psicoterapia e Religião: Uma Questão (no)ética” – weaves, from Franklian thought, a framework for religiosity as a cultural manifestation through which psychologists – regardless of their specific orientation – to adopt an accepting view of their patients’ lived world, free from secularist bias, proselytism or reifications of the espiritual phenomenon.



What the current edition offers is, thus, a proposal to revisit who is a human being, and how we can understand existence through the rehumanization of processes. Husserl notes that it is not easy to perceive the full reality of the Other, therefore, caution is needed before the excess of elements that artificialize the therapeutic process, so that the journey is endowed with possible and real meaning, in favor of the person before the psychologist, and not of an objectified and computed set of data. Hence, this issue becomes, above all, a defense against the reduction of the phenomenon of consciousness and of the subjective, or inter-subjective, experience; a return to humanization, a re-humanization of psychology beyond psychologism.

Humanized in its thinking, phenomenological in its matrix, and often empirical in its practice, Logotherapy emerges today for its third historical phase, or third wave, since waves merge. The first wave would be that of the unique historical figures, who planted the seed and watered it; a wave that naturally begins with the founder himself, Viktor Frankl, and passes through international figures such as Eugenio Fizzotti, Gerónimo Acevedo, Izar Xausa, Martha Iglesias, Oscar Oro and, of course, Eleonore "Elly" Katharina Frankl, who passed away very recently, on June 10, 2026. Always described as endowed with practical intelligence and humanity manifest in courtesy, generosity, and affection, she is more than the first lady of Logotherapy: she was the one who helped concretize and mature Logotherapy, encouraging Frankl and other researchers in their constant efforts to develop this science. In her obituary, Alexander Batthyány (2026) says: "She received and perceived people not as representatives of institutions, but as persons", observing their smiles and laughter. This is rehumanization beyond any reductionism.

The second wave, at least in Brazil, was institutional. With Frankl's arrival in Brazil in the 1980s, many entities and associations emerged, until ABLAE (*Associação Brasileira de Logoterapia e Análise Existencial*) was created in 2010, the younger and feisty sister of the first of all, SOBRAL (*Sociedade Brasileira de Logoterapia*), from 1984. During this institutional period, Logotherapy grew lightly, with the concern of creating new professionals, who are, above all, good human beings. And that is where the third wave emerges! Although we have remnants of the first wave, with some of Frankl's students still alive, and the institutions of the second wave continuing to grow and develop, we arrive at the most important moment. Founders and institutions are fundamental agents of any group, but real power comes from the responsibility assumed by individuals. This issue of Phenomenology, Humanities and Sciences is proof of this. The several books published annually are proof of this. The always crowded Logotherapy courses are proof of this. The third wave is that of free and responsible individual initiative, of people who are on the journey, striving to become not who they can be, but who they should already be. And, as Frankl (2022) put it:

People (...) who can and should act through their being are in the minority. This our pessimism knows. But this is exactly what distinguishes contemporary activism, this is exactly what distinguishes the unheard-of responsibility of the few. (...) What does all this mean? What has been exposed so far reveals two things to us: Everything resides in the individual human being, despite the quantity, at most, small number of people of the same idea; and everything resides in the fact that they realize in practice and not with mere words the meaning of life according to their own being (p. 30-31).

Therefore, Logotherapy and Existential Analysis is born from minds and intellects, but to believe only in this would be to fall into psychologism. Logotherapy and Existential Analysis does emerge from reason, but is improved by the continuous responsibility of being better human beings, trying every day to re-humanize both the world and science. It is from the spirit that transcends us, from the essence of each one, focused on doing collective work, beyond psychologisms, that Logotherapy takes its flight. And, therefore, my joy in being able to have served as a guest editor for the current edition.

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Editorial – Complement

In addition to the development of this important dossier on Logotherapy – and the significant editorial by Dr. Sam Cyrus (guest editor and the primary organizer of this issue), which provides essential information for the history of the approach and the evolution of psychological practices as a whole – we, as the journal's editors, wish to highlight and celebrate the translation to portuguese of one of modern psychology's most important dialogues, which accompanies the collection of manuscripts in this issue.

Before presenting this contribution, we must express our immense gratitude for the generosity of Natalie Rogers, as well as editors Howard Kirschenbaum and Valerie Land Henderson, for authorizing the translation of this dialogue, which appears in the work "Carl Rogers – Dialogues: Conversations with Martin Buber, Paul Tillich, B. F. Skinner, Gregory Bateson, Michael Polanyi, Rollo May, and others" (Kirschenbaum & Henderson, 1989). We have previously had the welcome opportunity to engage with some of the dialogues Rogers conducted throughout his career – thanks to that same generosity, which made it possible to publish two highly significant conversations in 2008: one with Paul Tillich (Rogers & Tillich, 2008) and another with Martin Buber (Rogers & Buber, 2008). Now, we finally present to the Portuguese-speaking public the transcript and translation of one of the most important discussions in the history of modern psychology – a truly distinguished encounter between giants of psychological science.

Rogers is one of the most important figures in the field of clinical psychology; his relevance – as well as his research efforts in the area – is acknowledged in the literature, recognizing him as a key influence on the landscape and the field itself (Goldfried, 2007; Cook, Biyanova & Coyne, 2009). It is important to highlight the scope of Rogers's work and career, particularly his research into the factors determining change in psychotherapy – including his observation, made during a dialogue, that: "I have played with all kinds of hypotheses – including the possibility of psychotherapy being operant conditioning. We both agree, I believe, that studies could be set up which would gradually throw light on what the causes of change might be" (p. 107).

The debate between Rogers and Skinner presented here took place on June 11 and 12, 1962, before an audience of over five hundred people. It centered on issues regarding "Education and the Control of Human Behavior" – the title given to the event at the time – yet touched upon a multitude of themes that make this dialogue an important document for debating science, subjectivity, and society; in short, a document of great relevance for those seeking to study questions regarding the epistemology of psychology.

Translating this dialogue also represents a significant effort to present the public with a high-quality, thoroughly studied, and carefully considered text – one that remains faithful to both the dialogue's structure and language while acknowledging formal modes of expression. The final Portuguese version includes numerous explanatory notes – including justifications for specific translation choices – demonstrating the commitment and dedication of those responsible for the task.

In this regard, it is worth noting that the translation process was carried out in three stages: an initial translation – executed with great care and diligence by Julia Kulcheski Paludo and Julie Fank; a technical, critical, and collaborative review conducted by specialists in Rogers's thought – Lucia Marques Stenzel (Federal University of Health Sciences of Porto Alegre/UFCSPA), Paulo Coelho Castelo Branco (Federal University of Ceará/UFC), and Virgílio Soares Luna Coelho (Federal University of Ceará/UFC); and a final review of the translation, following the technical review, by A. F. Holanda, the journal's editor. It is important to highlight this collective effort, given the country's history of unreliable or simply "hasty" translations that turn important texts—whether in Phenomenology, Gestalt therapy, the Person-Centered Approach, existential philosophies, among others—into sources of confusion or misinterpretation.

Finally, we highlight that the translation is preceded and accompanied by an introduction—a new study titled "Rogers and Skinner Beyond Stereotypes: A Reading of the 1962 Dialogue"—authored by Lucia Marques Stenzel, Paulo Coelho Castelo Branco, and Adriano Holanda.



We are confident that the organization of this issue—meticulously planned, reflected upon, evaluated, and executed—will make a significant contribution to Humanistic Psychology in the Portuguese-speaking world and, perhaps, to an even broader community of researchers and thinkers in the human sciences.

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