

The model and its ethic, epistemological implications

The professional ethic of our therapists derives from the model proposed by Adler and made explicit by his pupil Frits Kunkel, related to the profession of faith of some religious people. These are the votes:

The first one is the secret of confession of the catholic priests.

People who work with us (using the terminology of Jung which breaks the medical model, avoiding the word "patient") must be sure that their secrets are safe. Every therapist know that telling a secret results in the loss of his reputation. Every therapist is aware of this, nevertheless if they are not enough analysed, their unconscious will lead them to any kind of revelation (directly or indirectly), and the person who is under treatment will see them as not reliable. This leads the therapist into a deeper personal analysis.

Secondly, they profess the vote of sincerity. The principal task consists of having the mind open in order to assimilate new elements, being sensitive to change their minds, methods and even theory.

Once studying physical illnesses, the doctor stablishes a fast diagnosis. Once I face an unknown personality I should avoid any diagnosis. That is the difference between science and art. The scientist knows or believes that he knows. The artist is an instrument of life. So, it is essential to distinguish between the enthusiasm by the discoveries and the enthusiasm felt due to the act of helping people qho work with us.

We have to mention the libid, the complex of Edipo, the inferiority, the archtype or the trauma of birth.

In our conferences and publications we will never mention everything related to those who work with us.

The third vote we profess is the one that clearly forces us to continue being artists and learning.

Reflecting in coincidence with that old rule that states we should not define, we will always consider those who work with us human beings and not cases. We have the compromise of not clasyfing because if not we could transform those vivid beings in dead objects of investigation.

Finally, our formation , our experience, our own analysis and my votes will make of us a vivid part of the process throuhout which we will not be able to get out without alteration.