

# Nietzsche's Affirmation of Life: An Exemplar of an Uplifting Philosophy for Logic-based Therapy for Addiction Recovery

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## Abstract

In this chapter, I explore how Logic-based Therapy (LBT) can inform a philosophically oriented recovery pathway for individuals in addiction recovery. Considering that there is an ostensibly low efficacy rate for the treatment of addiction, there is significant value in highlighting the utility of LBT for the development of novel philosophically based addiction treatment and recovery-oriented programs, which would expand the treatment and recovery options. I propose that LBT may be a suitable intervention when challenging the unrealistic conclusions derived from illogical premises in practical reasoning that contribute to addiction, because it can contest irrational beliefs in a way that could mitigate the fragmentation anxiety that often arises when individuals relinquish maladaptive self-object organizations.

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In ancient Greece, philosophy transcended mere academic study, embodying a mode of existence that aimed to transform the whole of the individual's life. Philosophy was not only a discipline but also “an art of living, a method of spiritual progress” – it was a way of life.<sup>1</sup>

Since the time of the ancient Greeks, philosophy has transformed from a “mode of existing-in-the-world” into predominantly an academic activity. However, the French philosopher Pierre Hadot has contributed to a resurgence of interest in the Hellenistic philosophies as arts of living and reinvigorating the concept of “philosophy as a way of life (PWL).”<sup>2</sup> Moreover, both Hadot and Michael Foucault “have suggested that historians of philosophy have failed to recognize the extent to which the Greco-Roman therapeutic model of philosophy has shaped important strands of modern European philosophy.”<sup>3</sup> PWL, according to Hadot, is based largely on the practice of “spiritual exercises,” intended to transform the practitioner's way of perceiving the world and mode of being, in order to enable him/her to lead a freer, more happy existence. PWL views philosophy in its fullest sense as profoundly transformational.

Logic-based Therapy (LBT), a philosophical practice methodology developed by American philosopher Elliot Cohen, is a modern-day example of the practice of PWL.<sup>4</sup> Like other cognitive-behavioral approaches (for example, Albert Ellis'

Rational Emotive Behaviour Therapy), LBT focuses on the refutation of logical fallacies (it identifies eleven common ‘cardinal fallacies’), but it is differentiated from these approaches by its uniquely philosophical approach to “problems of living.”<sup>5</sup> In LBT, each of the eleven cardinal fallacies has an associated guiding virtue that counteracts “self-defeating, unrealistic conclusions [derived] from irrational premises in practical reasoning.”<sup>6</sup> This then points the way for choosing a philosophical perspective or uplifting philosophy for promoting the guiding virtue.

In this chapter, I explore how LBT can shape a philosophically oriented recovery pathway for individuals in addiction recovery.<sup>7</sup> I have previously suggested that PWL can be a compelling and legitimate recovery pathway for individuals in addiction recovery, as one of many recovery pathways.<sup>8</sup> Considering that there is an ostensibly low efficacy rate for the treatment of addiction, articulating the value of PWL as a recovery pathway provides a conceptual and methodological framework for the development of novel philosophically-based addiction treatment and recovery-oriented programs—thus expanding the treatment and recovery options available for those seeking recovery from addiction. There are few books that promote the value of philosophy in addiction recovery,<sup>9</sup> and that fosters a conversation between philosophy and Twelve-step spirituality,<sup>10</sup> and there has been recent interest in philosophies like Stoicism as recovery approaches. Moreover, philosophical metatheories like integral metatheory have been applied as conceptual frameworks in developing recovery programs and informing addiction studies.<sup>11</sup> However, research that specifically argues for PWL (as articulated by Hadot) as a legitimate addiction recovery pathway has only recently been suggested.<sup>12</sup>

In this chapter, I present a simplified client case study to highlight the utility of LBT for addiction recovery. In the case study, the client will draw on elements of the moral philosophy of German philosopher Friedrich Nietzsche as an uplifting philosophy and philosophical antidote to counteract his counterproductive worldview and fallacious thinking that contribute to his addiction.

I also suggest that LBT may be a particularly suitable intervention when challenging the unrealistic conclusions derived from illogical premises in practical reasoning that contribute to addiction, because it can contest irrational beliefs in a way that could mitigate the fragmentation anxiety that often arises when individuals relinquish maladaptive self-object organizations.

The subsequent section offers an analysis of Nietzsche’s ethical thought, underscoring its potential as an uplifting philosophy conducive to fostering specific guiding virtues. I will start my discussion with Nietzsche’s rejection of traditional metaphysics, which he believed was based on a false distinction between the world of appearance and the world of reality. Believing the fictitious idea of the metaphysical beyond to have a greater reality than appearance results in using this superimposed fiction as a roadmap for how best to live one’s life – and according to Nietzsche, will result in a negation of life, nihilism, and narcosis.

## Nietzsche’s Affirmation of Life as an Uplifting Philosophy for Promoting Guiding Virtues

Nietzsche’s philosophical discourse provides a comprehensive critique of the fundamental moral values inherent in modern Western society.<sup>13</sup> Nietzsche puts forward an alternative set of values or precipitations as an antidote to the

pervasive nihilism and life-negative values characterizing European history. According to him, this nihilism has its roots in Platonism and was further entrenched by Christianity.<sup>14</sup>

Nietzsche's philosophical project focuses on exploring the potential to surmount nihilism, defined as the belief in life's meaninglessness or its unworthiness of being lived. The prevalent interpretation posits nihilism as a perspective concerning our values, which become devalued due to their lack of objective substantiation. Contrasting with this common interpretation, Bernard Regnister proposes that Nietzsche perceives nihilism primarily as a statement about the world and our existence within it, rather than about our values – it represents the belief that our highest values are unattainable in this world, and no alternative world exists where they can be realized.<sup>15</sup> I will now explain why Nietzsche came to this conclusion.

Nietzsche's philosophy is often characterized by his critique of traditional metaphysics, which he believed was based on a false distinction between the world of appearance and the world of reality. In the first chapter of *Human, All Too Human*, titled "Of First and Last Things," Nietzsche denounces the methodology employed in traditional metaphysical systems, labeling them as the very worst methods of knowledge.<sup>16</sup> According to Nietzsche, Western philosophy can be viewed as a progression of ideas related to the relationship between the "true world" (metaphysical) and the apparent world. This is a convincing argument, particularly when examining the most quintessentially metaphysical doctrines that have been put forth throughout the history of Western philosophy (Heraclitus being a notable exception).

For example, Plato finds the truth of Being in ideal 'Forms,' of which the sensible realm of becoming is merely a shadow or image. The eternal truth of these Forms or Ideas is only accessible through ratiocinative discourse or dialectics.<sup>17</sup> Rene Descartes, too, finds confidence and assurance in logical "clear and distinct ideas" rather than the data presented to him by his flawed senses. Ultimately, the clarity and distinctness of these ideas are guaranteed by a transcendent God.<sup>18</sup> Even Immanuel Kant, who seeks to abolish fanciful metaphysical speculation by establishing the boundaries of reason itself, ultimately succumbs to a form of transcendence when he posited the existence of "things in themselves" (*Ding an sich*), which are the ultimate objects of experience that cannot be known through representation or observation.<sup>19</sup>

Thus, according to Nietzsche, the fundamental dichotomy between appearance and reality, which traditional metaphysics has relied on, privileges ratiocinate and logical discourse as a means of accessing that which is deemed to be 'true' or 'real.'<sup>20</sup> The moment one infers the existence of such a 'world beyond,' one erroneously superimposes a completely fictitious idea of a reality beyond appearance upon appearance itself.<sup>21</sup> The belief in and privileging of the world beyond carries significant implications for morality and for how to best live one's life.

For example, Georg Hegel<sup>22</sup> and other 'true world' philosophers hold the assumption that there is a destination and that to reach it is to enter (or re-enter) a state of bliss, a paradise, a heaven, or a utopia. Nietzsche often referred to this other-worldly destination as a "true world," and true-world ideologies (for example, Christianity) give meaning to our lives by representing it as a journey towards an arrival that will more than make up for the discomfort of our present lives. For Nietzsche, even secular true-world ideologies like Marxism, or 'socialism,' as he called it, is a perpetuation of the idea of God by other means.<sup>23,24</sup> Nietzsche would contend, correctly, that these utopian true-world ideologies often have

disastrous consequences individually and collectively.<sup>25</sup> This metaphysical escape into a true world can act as a *pharmakon* – a word that in ancient Greek meant both ‘cure’ and ‘poison.’ Ideology as *apharmakon* can provide a sense of purpose, meaning, and direction to individuals and communities, offering a framework for understanding the world and a basis for action, and can also be a source of dogmatism, intolerance, and violence, leading to the oppression and suffering of those who do not adhere to its beliefs. For Nietzsche, true-world ideologies are a *pharmakon* that poisons – because they are inherently life-negating, as by positing a true world, it leads to the belief that our highest values are unattainable in this world.

When a *pharmakon* is poisonous, it can lead to an ‘ideology addiction.’ What makes true-world ideologies so addictive is the utopian fantasy. In previous publications, I argued that the exposure and adherence to an ideology can be mood-altering or psychoactive, and consequently potentially addictive – in particular, the ‘intoxication’ when being transmogrified into a utopian fantasy world. Ideology addiction, like substance use disorders, could be understood as the result of a narcissistic disturbance of self-experience and deficits in self capabilities, and may provide a misguided solution to narcissistic injury and shame.<sup>26</sup> Narcissistic injury can lead to a porous or scant psychic structure that is in constant threat of psychic fragmentation or annihilation. The individual with narcissistic injury often has a chronic, archaic ‘hunger’ for self-object experiences that provide psychological homeostasis and is characterized by a continuing search for satisfaction of unmet self-object needs.<sup>27</sup> Ideology, as a *pharmakon*, can be understood as a self-object experience that provides a much-needed psychic structure for such individuals and transports them into a transmogrified fantasy world, where they are under the influence of “intoxicating fantasies.”<sup>28</sup>

Additionally, utopic ideologies, based on perfectionistic ideals, typically breed what Nietzsche called *ressentiment*. Nietzsche argues that people consumed by *ressentiment* are “cellar rats full of revenge and hatred,” concealing “a whole, vibrating realm of subterranean revenge.”<sup>29</sup> It is not hard to see why collectivist utopias, predicated on perfectionistic views of human nature and social relations, can lead to *ressentiment*, since utopia can never be actualized – and often there is an ‘other’ that hinders the actualization of the utopia, onto whom collective *ressentiment* is projected.<sup>30</sup>

Similarly, Simone de Beauvoir highlights that those ethical systems offered by true-world philosophies, which claim to give final answers to our ethical dilemmas and provide objective and authoritarian justifications for our actions, offer dangerous consolations from the disquietude of existential ambiguity. Utopian visions of heaven, paradise or classless society foster a mentality that emphasizes ends as justification for means, promoting the sacrifice of the present, and often the individual, for an anticipated future. Such utopic thinking has underpinned historical horrors like inquisitions, genocides, gulags, and Auschwitz.<sup>31</sup> Beauvoir posits that human freedom must be engaged in pursuits originating from a spontaneous act of choosing, with ends and objectives that are never viewed as independent absolutes. The significance of human actions is derived not from an exterior and absolutist authority, such as a deity, ideology, or institution, but from the deliberate act of choosing them. Ethical conduct arises only through this acknowledgment and not through an evasion into static absolutist goals or utopic fantasy.<sup>32</sup>

As a consequence of the life-negative values inherent in traditional metaphysics, Nietzsche diagnosed Western culture as fundamentally narcotized. He referred to Christianity, alongside alcohol, as “two great European narcotics” that have

produced in modernity what he repeatedly refers to as a “sleep.”<sup>33</sup> Jason Ciaccio notes that “Nietzsche does not simply correlate Christianity and alcohol; he looks to understand the former in terms of the latter...Christianity anaesthetizes, and its physiological depression is the same as that of alcohol. Both are palliatives...both tend towards quiescence and resignation, or in other words: nihilism.”<sup>34</sup>

Nietzsche’s enduring enmity toward Christianity was in part an attempt to overcome the anesthesia of traditional metaphysics. The ‘ascetic priest,’ a figure Nietzsche sketches in detail in the third essay of *The Genealogy of Morals*, is heavily implicated in Christian narcosis, who “comes to prominence only in the presence of a waning of life, a physiological disturbance in need of medication. The sufferer, unable to act out against an external cause of suffering, experiences a discomfort in need of narcotic relief,” and “by locating the cause of suffering inwardly, as guilt and sin, the ascetic priest enables the sufferer to release tension” by identifying and therefore acting out “against the putative cause of suffering: one’s self.”<sup>35</sup> As a peddler of metaphysical narcotics, the ascetic priest provides a means of self-narcosis to alleviate the discomfort of those not capable of coping with suffering and offers what Nietzsche refers to as “a repose of deepest sleep.”<sup>36</sup>

It must be noted that Nietzsche was not critical of religion per se, but only of certain types. Similarly, in relation to ‘intoxication,’<sup>37</sup> he makes a distinction between that “which promotes narcosis, the banalizing and dulling effects of contemporary life, and that which promotes intoxication [*Rausch*], a state of the creation of values, style, and self”- which Nietzsche, as a cultural physician, prescribes for rousing from the narcotic slumber of modernity’s quiescence.<sup>38</sup> For example, in *Beyond Good and Evil*, he highlights that religion as a *pharmakon* can either cure or poison:

*Religion, as a fundamental conviction that the world is admirable and inestimable, as the driving force behind any metaphysical construction of a world for oneself, has hitherto belonged to the basic requirements of a strong and robust soul: it is only since man has been afflicted with acute miseries and spiritual and physical plagues that he has been in need of anesthetics and narcotics in the form of religious beliefs.*<sup>39</sup>

One could argue with Nietzsche’s declaration that “God is dead” in *The Gay Science* also heralded that Western society lost its principal metaphysical narcotic and “repose of deepest sleep” – and that it was not a statement, but a warning that “when we unchained the earth from its sun” what “water is there for us to clean ourselves?” and “[w]hat festivals of atonement, what sacred games shall we have to invent?” – a warning that we will now seek out, and invent perhaps even more terrifying narcotics (ideologies, techno-utopias and psychoactive substances) that provide a “repose of deepest sleep.”<sup>40</sup>

Nietzsche perceives the use of drugs and belief in a true world as similarly nihilistic (he equates “stimulants and brandy” to a “forgery in ideals”)<sup>41</sup> as both obscure the real world’s suffering and detach users from inherent meaning. Bernard Reginster interprets Nietzsche’s view of suffering as a crucial component of his concept of the “will to power,” which contrasts with (and a reaction against) Arthur Schopenhauer’s “will to life” – Schopenhauer who regards suffering as an unfortunate aspect of human existence.<sup>42</sup>

Schopenhauer describes life as an ‘unquenchable thirst,’ a “lack that can never be fulfilled,<sup>43</sup> as an unending void of dissatisfaction characterized by suffering, boredom, and perpetual wants. In “*The World as Will and Representation*,”<sup>44</sup> Schopenhauer asserts, “so long as our consciousness is filled by our own will, so long as we are given up to the throng of desires with its constant hopes and fears, so long as we are the subject of willing, we never obtain lasting happiness or peace.”<sup>45</sup> Reginster explains that Schopenhauer’s pessimistic approach remains entrenched in a Christian (true world) moral framework, as it upholds the Christian notion of the ideal of a suffering-free life. Schopenhauer’s solution, which involves negating life, is based on his belief that the fleeting satisfaction attained is not worth the suffering required.<sup>46</sup> Nietzsche identifies this philosophy as a form of nihilism. Nietzsche encapsulates this nihilistic approach as when our “*highest values devalue themselves*.”<sup>47</sup> What he means by this is that if our paramount values necessitate the existence of a metaphysical reality, it implies that they are unattainable within the confines of our earthly existence – thereby warranting its rejection due to its inherent inability to foster these values. Such values are life-negating and nihilistic.

Nietzsche challenges Schopenhauer’s nihilistic approach, by reassessing the true nature of suffering. For Nietzsche, suffering transcends being merely a pathway to satisfy a desire or the absence of pain, and that desiring something, or having something worth enduring pain for, is essential. Nietzsche also emphasizes the importance of valuing the difficult experiences we go through to achieve our objectives as much as the objectives themselves. Reginster helps elucidate Nietzsche’s perspective by describing suffering as a component of happiness. Embracing the idea that happiness and suffering are inextricably linked leads to a need for reevaluating suffering, as Nietzsche suggests. He argues, “How little you know of human happiness, you comfortable and benevolent people, for happiness and unhappiness are sisters and even twins that either grow up together or, as in your case, remain small together,”<sup>48</sup> and that “Peak and abyss—they are now joined together.”<sup>49</sup>

According to Reginster, suffering forms the bedrock of Nietzsche’s life-affirming concept of the ‘will to power.’ Nietzsche’s notion of the will to power radically alters our conception and significance of suffering – and that the will to power is best understood as man’s “desire for the *activity* of overcoming resistance.”<sup>50</sup> Nietzsche’s analysis implies that the fundamental human impulse is not to avoid suffering, but instead willing nothing less than suffering itself. To find meaning in the suffering is tantamount to affirming life itself.

## Logic-Based Therapy for Addiction Recovery Case Study

For the remainder of the chapter, I explore how LBT can inform a philosophically oriented recovery pathway for an individual in addiction recovery. Cohen sums up LBT by explaining that “the keynote of the theory is that counselees disturb themselves emotionally and behaviorally by deducing self-defeating, unrealistic conclusions from irrational premises in their practical reasoning.”<sup>51</sup> The methodology of LBT is defined in six steps: (1) identify the emotional reasoning; (2) check for fallacies in the premises; (3) refute any fallacy; (4) identify the guiding virtue for each fallacy; (5) find an uplifting philosophy that promotes the guiding virtue; and (6) apply the philosophy by implementing a plan of action for the client. According to Cohen, these “six steps provide a rational framework for confronting problems of living.”<sup>52</sup>

In the context of addiction recovery, the guiding virtues and uplifting philosophical antidotes of LBT could also serve a psychodynamic function for recovering addicts. Many addicts suffer from various degrees of archaic narcissism, which can be understood as the regression/fixation to the stage of the archaic nuclear self.<sup>53</sup> Once in recovery and in the absence of the previously idealized selfobject (drug/s of choice), the narcissistically regressed individual will be subject to massive anxiety, stemming from a fear of the fragmentation of the self and empty depression, which reflects the scantiness of psychic structure and good internal objects. The internalization of the guiding virtues taught in LBT (which share many similarities to the spiritual principles of twelve-step programs) can help offset this anxiety, help build much-needed psychic structure, and provide “psychic-scaffolding.”<sup>54</sup> I will discuss this in more depth later in the chapter.

To elucidate the utility of LBT for individuals in addiction recovery, I provide a brief overview of a case study that highlights each of the six steps of LBT methodology. The client, Robert (not his real name), a 58-year-old UK-born South African businessman, has a pattern of relapse after encountering disappointments and experiences a sense of hopelessness when he tries to make sense of some of the chaos and suffering in the world. The most recent incident was a relapse after he had to close one of his businesses due to a new and clearly unreasonable policy introduced by the government. Soon after the incident, he went on a three-day cocaine binge. He has been in treatment several times, and in addition to his following a treatment-as-usual approach, including the Twelve Step program, we decided to incorporate LBT as part of his treatment plan.<sup>55</sup>

In our session, after his relapse, he lamented about his inability to stay abstinent, and we explored the incident that triggered his relapse in more depth.

### Step One: Identify the Emotional Reasoning

The first step of LBT can generally be described as Socratic and phenomenological. It is Socratic in the sense that it is a dialogue consisting of open-ended questions, and phenomenological in the sense that it focuses on the experiences and interpretations of the counselee. Cohen describes this step as one “in which the counselor attempts to get inside and resonate with the counselee’s subjective world so that she is better able to help the counselee bring the relevant data to the fore...[it] gives the counselee an opportunity to describe, phenomenologically, how he is feeling.”<sup>56</sup>

This first step consists of two sub-steps: (1) finding the elements of the counselee’s emotional reasoning, and (2) constructing the practical syllogism comprising the counselee’s emotional reasoning.

#### *Finding the Elements of the Counselee’s Emotional Reasoning*

Cohen identifies emotional reasoning as, an emotion (E) that is defined by its rating (R) and its intentional object (O), thus obtaining the following formula:  $E = (O + R)$ .

After exploring the antecedents of Robert’s relapse, it became clear that he has a pattern of relapsing after experiencing a disappointment. During my dialogue with Robert, his intentional object began to emerge. It became clear that he experienced frustration, resentment, and anger when he had to close his business. There are several more aspects to his

reasoning, but for the sake of simplicity, I will only focus on this one aspect of his emotional reasoning. The emotions that I identified during the conversation with Robert were anger and sadness.

### *Constructing the Practical Syllogism Comprising the Counselee's Emotional Reasoning*

According to LBT, the arguments that underlie our emotions and behaviors are *practical syllogisms*, which possess a major premise (rule), minor premise (report), and a conclusion, wherein the conclusion is a practical outcome (an emotion and/or behavior).

In constructing the syllogism underlying Rob's emotional reasoning, I applied a form of deductive inference (*modus ponens*), which can be stated in terms of the intentional object (O) and rating (R) of the emotion:

*(Rule) If O, then R*

*(Report) O*

*(Conclusion) Therefore R*

In Robert's case, the intentional object is what he is angry and resentful about—the business he had to close. The rating is how the intentional object is evaluated by Robert. Thus:

*(Rule 1) Bad things must not happen.*

*(Rule 2) Therefore, if bad things happen, then the world itself is bad.*

*(Report) A bad thing happened.*

*(Conclusion) Therefore, the world is bad.*

### Step Two: Check for Fallacies in the Premises

In this step, the counselor identifies the fallacies in the counselee's premises. The cardinal fallacy I identified from my dialogue with Robert is *demanding perfection* or, more specifically, *existential perfectionism*. Cohen states that existential perfectionism involves demanding that bad things *must* not happen in the world, and when the world fails to live up to one's idealized image of it, one perceives the world to be all bad.<sup>57</sup>

The reasoning that underlies the fallacy of existential perfectionism can often lead to resentment. Twelve Step programs typically place a significant emphasis on the dangers and importance of resolving resentment. In the '*Big Book*' of Alcoholics Anonymous, it reads, "resentment [is] the number one offender. It destroys more alcoholics than anything else."<sup>58</sup> When we look at the etymology of the word "resentment," it derives from "re-sentiment," with "re-indicating" something repeating itself and "sentiment" related to feeling. Resentment can thus be understood quite literally as "feeling again," especially in terms of a habitual recycling of perceived injustices towards us and its accompanying affects. Simply put, resentment binds us in a kind of emotional enslavement to the offending person or event. The root word in Latin,

*addictus*, means “slave;” hence, addiction might best be understood as being bound or enslaved by any substance, behavior, or attitude that is ultimately self-defeating in the long-term. Therefore, for recovering addicts, the value of dealing with resentment cannot be overstated.

### Step Three: Refute Any Fallacy

For this step, I applied a Socratic approach to help Robert see why his premises are irrational. I helped him see that his demand for existential perfection is unrealistic, and that his refusal to accept reality and harbor resentment can fuel his addictive dynamics.

We discussed that the Twelve-Step program, Buddhist, and Stoic philosophy all share a similar perspective that much suffering is caused by our unwillingness to accept the world as it is and our insistence on trying to make it fit our expected ideas or fantasies. This refusal to accept things as they are often leads to a disproportionate need for control – a central feature of addictive dynamics. In their book, *The Self Psychology of Addiction and its Treatment: Narcissus in Wonderland*, Richard Ulman and Harry Paul indicate how at the core of addiction dynamics, there is a fantasy of having an unrealistic sense of control of oneself, others and things/events in the world:

*In the case of addiction, such a narcissistic fantasy centers on a narcissistic illusion of a megalomaniacal being that possesses magical control over psychoactive agents (things and activities). These latter entities allow for the artificial alteration of the subjective reality of one's sense of one's self and one's personal world. Under the influence of these intoxicating fantasies, an addict imagines being like a sorcerer or wizard who controls a magic wand capable of manipulating the forces of nature—and particularly the forces of human nature. Eventually, a person becomes a captive of these addictive fantasies and then becomes an addict, lost in a wonderland.<sup>59</sup>*

Addiction is, in essence, a refusal to accept things as they are and an attempt to avoid the reality of necessary suffering (unavoidable existential experiences of loss, disappointment, boredom, struggle to find and maintain meaning in one's life, etc.). An important aspect of recovery is realizing the inevitability of suffering and learning how to cope with it in a healthy way and give up an attempt at God-like control (hence *Not-God* being the title of Ernie Kurtz's book about the history of Alcoholics Anonymous).<sup>60</sup> Philip Flores summed up this existential predicament, and need for an existential conversion to find a balance between freedom and facticity of the alcoholic by stating that:

*[m] any existential writers believe that in such a confrontation between the realistic acceptance of the world as it is and the self-centered demands for unlimited gratification, reason would prevail and the individual would choose more realistically between the alternatives—continued unhappy struggles with old patterns of expectations or authentic existence with expanded freedom of choice and responsible expression of drives and wishes. With Socrates, we argue to 'know thyself.' In this fashion, AA members are taught to believe that the authentic existence advocated by the AA program holds the key to self-examination, self-knowledge, emancipation, cure, and eventual salvation.<sup>61</sup>*

#### Step Four: Identify the Guiding Virtue for Each Fallacy

Even though a counselee on an intellectual level can see the fallacies in his/her emotional reasoning, this does not mean that he/she may still not be prone to acting out the deeply ingrained irrational arguments. At this stage of the process, the value of identifying a guiding virtue for each fallacy is to provide a counterpoint to achieve sustainable change in emotional reasoning and behavior. LBT provides a guiding virtue for each of the cardinal fallacies that are designed to counteract it.

Cohen states that these “virtues are aspirational in character and therefore not duties that set down the barebones of requirement. They are rational “oughts” rather than “musts”; they challenge counselees to strive toward realization of what is excellent in human reality. They are ideals, however, and never fully actualizable. They are long-term, life aspirations, wherein there can be both progress and backsliding.”<sup>62</sup>

For *existential perfectionism*, the corresponding guiding virtue is *unconditional life acceptance*, which is the ability to accept imperfections in realities inherent in everyday life. Practicing unconditional life acceptance can lead to an attitude that Cohen refers to as *metaphysical security*.<sup>63</sup> The metaphysically secure person accepts the imperfections of reality.

Faulty thinking and fallacies play a central role in maintaining addiction dynamics, and addictive thinking is sustained through various defense mechanisms like denial, projection, and self-deception. The notion of self-deception and *akrasia* is often brought up in discussions or literature about addiction and its treatment.<sup>64</sup>

From an addiction treatment perspective, the incorporation of guiding virtues can lessen the need for self-deception in maintaining psychic homeostasis, because fragmentation anxiety may emerge at crucial moments of psychic change when an existing maladaptive selfobject organization is about to be given up. Pathological structures or patterns of object-relating and systems of beliefs may be clung to because change may threaten fragmentation of the self.

These guiding virtues can help counselees slowly change maladaptive beliefs for more adaptive beliefs without significant threat to the stability of the self. Consequently, the value of replacing faulty beliefs with guiding virtues cannot be overstated. In the next section, I will briefly explore the value of replacing faulty thinking with guiding virtues from a psychodynamic perspective. I believe this is one of the central strengths of LBT in comparison with other cognitive behavioral approaches.

#### *The Utility of the Guiding Virtues from a Psychodynamic Perspective*

From a psychodynamic perspective, addiction could be understood as the result of a narcissistic disturbance of self-experience and deficits in self capabilities and may provide a misguided solution to narcissistic injury and shame. More specifically, from a self psychology perspective, narcissistic injury can lead to a porous or scant psychic structure that is in constant threat of psychic fragmentation or annihilation. The individual with narcissistic injury often has a chronic, archaic ‘hunger’ for self-object experiences that provide psychological homeostasis and is characterized by a continuing search for satisfaction of unmet self-object needs.<sup>65</sup> Substance use can be understood as a self-object experience that serves as a

structural prosthesis, providing much-needed psychic structure. This experience transports the user into a transmogrified fantasy world, where they are under the influence of “intoxicating fantasies.”<sup>66</sup>

Denial and self-deception are fundamental aspects of addiction dynamics, and in addiction treatment, the dismantling of denial and self-deception is a challenging process. For the addict, self-deception can be understood as a protective mechanism against ‘narcissistic mortification’ and psychic fragmentation or annihilation. When addiction serves the dynamic function of a ‘psychic prostheses’ for a feeble and unstable self, the addict must rely on self-deception to maintain his/her worldview. According to Heinz Kohut, fragmentation anxiety may emerge at crucial moments of psychic change, when an existing maladaptive self-object organization is about to be given up.<sup>67</sup> For the addict, irrational systems of belief may be tenaciously retained because a threat to the coherence of their worldview is experienced as a direct attack on his/her sense of self and identity and conjures up powerful archaic fears of psychic fragmentation and annihilation. It must be noted that the fear of fragmentation is a universal human phenomenon, experienced unconsciously as a constant threat.<sup>68</sup> This fear is rooted in the need for a coherent and integrated sense of self, which is developed through self-object functions provided by caregivers during early childhood. As individuals develop, they form self-object systems with a wide range of human phenomena, including linguistic, cultural, imagistic, and behavioral routines and organizations. These systems serve to maintain a sense of coherence and continuity in the self, thereby reducing the threat of fragmentation. When these systems are threatened, such as by confrontation with competing belief systems, the resulting disintegration anxiety can be intense.

Therefore, to maintain psychic homeostasis, the addict must do everything in their power to rebuff any ‘attacks of reality’ and eliminate the threat, or face a profoundly disturbing and frightening emotional experience. The addict must insulate themselves against criticism and will often perform extreme mental gymnastics to counteract evidence that contradicts their beliefs. Consequently, addressing the self-deception and flawed logic that supports addiction would require an intervention that would also need to mitigate the dread of fragmentation anxiety.

Consequently, LBT may be a suitable intervention when challenging the unrealistic conclusions derived from illogical premises in practical reasoning that contribute to addiction, because it can contest irrational beliefs in a way that could mitigate the fragmentation anxiety that often arises when individuals relinquish maladaptive self-object organizations. The reason is that identifying guiding virtues and finding an uplifting philosophy can help individuals slowly change maladaptive beliefs for more adaptive beliefs without a significant threat to the stability of the self. When one considers the self-object functions provided by substance and the role it plays in maintaining homeostasis in the self, it is clear that more is needed than merely dismantling the flawed logic of an individual’s belief system.

This perspective is highlighted in a letter addressed by Carl Jung to Bill Wilson, the co-founder of AA, where Jung wrote: “You see, alcohol in Latin is *spiritus* and you use the same word for the highest religious experience as well as for the most depraving poison. The helpful formula therefore is: *spiritus contra spiritum*.”<sup>69</sup> Jung was pointing out to Wilson that at the heart of a cure for alcoholism, there often is an existential/spiritual transformation, because he believed that the thirst for alcohol “was the equivalent, on a low level, of the spiritual thirst of our being for wholeness.”<sup>70</sup>

The application of uplifting philosophies and guiding virtues, as suggested by LBT, can provide new ways to form self-

object systems beyond that provided by addiction. In short, the individual needs other sources of self-object experiences to replace those provided by their substance use; otherwise, it may lead to excessive fragmentation anxiety. According to Ulman and Paul, psychotherapy can dispense functions that serve as “psychopharmacotherapeutic” relief, and the psychotherapist can replace the faulty self-object-like functioning of a client’s drug of choice, to help the client to reexperience “archaic moods of narcissistic bliss” in a therapeutic, rather than an addictive fashion: “Such an altered state of consciousness may eventually supersede and supplant an addicted patient’s dependence on an addictive state of mind.”<sup>71</sup> Similarly, the guiding virtues and uplifting philosophy of LBT can provide an antidote to addiction by offering an alternate and more adaptive source for self-object experiences.

### Step Five: Find a Philosophy for the Guiding Virtue

Once guiding virtues have been identified, they point the way for choosing philosophical perspectives that can provide antidotes to fallacious beliefs, as well as a vehicle for promoting these guiding virtues. Cohen states that the “appropriateness of a given philosophy for a counselee will depend, in part, on whether it is *congenial*, that is, consistent with other beliefs in the counselee’s belief system. A congenial philosophy needs to align with the guiding virtue that is keyed to and counteracts a given fallacy.”<sup>72</sup>

As a philosophical perspective for the guiding virtue of *unconditional life acceptance*, I selected aspects of Nietzsche’s moral philosophy and his notion of *amor fati* as an uplifting philosophy to counteract existential perfectionism.<sup>73</sup> *Amor fati* is a Latin phrase that may be translated as “love of fate” or “love of one’s fate”. It is used to describe an attitude, similar to metaphysical security, in which one accepts everything that happens in one’s life, including suffering and loss. This resonates with the notion of “Just for Today” advocated in Twelve Step fellowships.

This refusal to regret and retouch the past is heralded as a virtue at many points in Nietzsche’s work. In his book *The Gay Science*, written during a period of great personal hardship for the philosopher, Nietzsche writes:

*I want to learn more and more to see as beautiful what is necessary in things; then I shall be one of those who make things beautiful. **Amor fati**: let that be my love henceforth! I do not want to wage war against what is ugly. I do not want to accuse; I do not even want to accuse those who accuse. Looking away shall be my only negation. And all in all and on the whole: some day I wish to be only a Yes-sayer.*<sup>74</sup>

*And, a few years later, in **Ecce Homo**, Nietzsche writes:*

*My formula for greatness in a human being is **amor fati**: that one wants nothing to be different, not forward, not backward, not in all eternity. Not merely bear what is necessary, still less conceal it... but love it.*<sup>75</sup>

I find Nietzsche’s philosophy useful in the context of addiction recovery, as his conceptualization of philosophy “as therapy” and as an ensemble of spiritual exercises and techniques of *askesis* (self-transformation) can inform an addiction recovery pathway. This is based on the premise that Nietzsche’s philosophy “is a kind of eudaimonistic teaching that aims

at a healing of individuals and the cultures they inhabit by way of self-perfection,” and that he “believed that philosophy is something to be lived rather than to be stated and thought.”<sup>76</sup> Horst Hutter, who articulates Nietzsche’s philosophy through the lens of Hadot’s account of Hellenistic philosophies as arts of living in his book *Shaping the future: Nietzsche’s new regime of the soul and its ascetic practices*, argues that only by understanding Nietzsche’s books as a means of self-transformation can we make sense of his philosophy, he remarks that:

*Nietzsche was steeped in ancient philosophy and that he derived his understanding of philosophy from the ancients. Thus, he never considered “doctrines” to be more than instruments of philosophy, and he thought writing to be subservient to speaking. His books hence do not contain his “philosophy” but point to a philosophy to be lived and experienced on the basis of specific ascetic practices.*<sup>77</sup>

Moreover, according to Michael Ure, Foucault claimed that Nietzsche was part of a group of nineteenth-century German philosophers whose goal was to revive the Greco-Roman model of philosophy as an “art of living” in contrast to an enduring effort to purge it from philosophy.<sup>78</sup> Ure, in his book *Nietzsche’s therapy: Self-cultivation in the middle works*, succinctly articulates the Nietzschean view of philosophy’s import, and states that it “is a way of transforming one’s life, and so it is how one lives and dies that is the measure of the value of philosophy.”<sup>79</sup>

## Step Six: Apply the Philosophy

In the previous stages, the counselee developed the philosophical and conceptual foundation to make positive changes in their behavioral and emotional responses. However, there is still very likely a cognitive dissonance present between the counselee’s new rational way of thinking and ingrained irrational beliefs. Cohen (1) explains that step six of LBT consists of three further sub-steps: (1) identifying the counselee’s behavioral reasoning, (2) building a plan of action, and (3) implementing the plan of action.

### *Identifying the Counselee’s Behavioral Reasoning*

Cohen (n.d.) explains that in this sub-step, “the behavioral implications of the counselee’s irrational beliefs need to be carefully unpacked and a behavioral plan of action based on the counselee’s new antidotal wisdom needs to be created. In other words, there needs to be *behavioral* as well as cognitive changes.”<sup>80</sup> In unpacking Rob’s behavioral reasoning, I helped him to see what he is deducing in the way of prescribed actions from his conclusion. This behavioral reasoning takes the form of a behavioral prescription (P) deduced from the justification (J) and a behavioral rule (If J, then P):

*If J, then P*  
*J*  
*So, P*

Thus:

*(Behavioral Rule) When things do not go my way, use substances to feel better.*

*(Justification) Things are not going my way.*

*(Behavioral Prescription) Use substances to feel better.*

### *Building a Plan of Action*

As part of step six, a plan of action will be agreed upon that is based on the philosophy that was chosen in the fifth step. That is, an opposing set of behavioral rules can be deduced from the philosophy.

In the above interchange, I helped Robert draw out the implications of Nietzsche's philosophy in building a plan of action. In short, I helped Rob to construct behavioral reasoning using Nietzsche's philosophy as major premises:

*(Behavioral Rule) When things don't go my way, unconditionally accept my fate (i.e., unconditionally accept that bad things happen to me.*

*(Justification) Things are not going my way.*

*(Behavioral Prescription) So, unconditionally accept my fate.*

### *Implementing the Plan of Action.*

This state of cognitive dissonance between the first two rational syllogisms and the third irrational one can be resolved by building and exercising willpower. Cohen's view on willpower shares similarities with existential philosophy and the Twelve Step philosophy. He states that LBT

*maintains that people have the capacity to exercise willpower in order to make constructive changes in their lives... This includes, within limits, the ability to overcome tendencies to overreact behaviorally and emotionally to external events; as well as the ability to suspend, or change primary emotional responses to situations that may be creating problems for clients (for example, traumatic events).<sup>81</sup>*

It is important to note the emphasis that LBT places on willpower, considering that socially deterministic approaches to addiction and harm reduction have increasingly gained traction. I would ascribe this phenomenon to the rising influence of activists and 'true believers' who adhere to a social justice perspective.<sup>82</sup> This view, or rather ideology, holds a radically deterministic view of addiction (and human nature), based on the premise that social pathologies are addiction's 'root cause'. The pitfall here is when social factors, which of course contribute to patterns of drug use, are considered determinate.<sup>83</sup> Social justice proponents often conceptualize society with over-simplified dichotomies of power and status. Social justice proponents often epistemologically prioritize 'social inequality', in which the individual drug user is the hapless victim of an unfair, deficient or exploitative world. But, as Mugford and O'Malley state, "such a [social] deficit model must be considered against the fact that the fastest growth in drug use arose in the affluent 60s and 70s... It was

[due to] the privileged in search of pleasure, not the underprivileged in search of escape.”<sup>84</sup>

Nobody would deny that there are socio-economic factors that influence an individual's behavior. But when we adopt a deterministic view of human existence, we risk conceptualizing individuals as being without agency or without the resilience to overcome obstacles, and thus do injustice to human nature and the individuals we purport to help. A socially deterministic view of addiction implies that individuals have little or no free-will, are psychologically homogenous, and are at the mercy of their environment.

A socially deterministic view of addiction recovery provides little emancipatory value and hope for the individual. In contrast, a nondeterministic and resiliency-orientated view of recovery would propose that although we are in-the-world, we have the capacity to overcome the limitations of our 'thrownness'. The latter position is congruent with the experience of millions of individuals in recovery from addiction.

### *Behavioral Recommendations*

As part of Robert's LBT behavioral protocol, which will be incorporated into his existing recovery practices, I suggested bibliotherapy. I recommended reading and contemplating certain curated passages from two of Nietzsche's books: (1) *On the Genealogy of Morality*,<sup>85</sup> and *Human, All Too Human: A Book for Free Spirits*<sup>86</sup> These readings can assist Rob in reinforcing the behavioral prescription he developed earlier in this step.

I also recommend incorporating philosophical contemplation as part of his Step Eleven meditation practice, as suggested in the Twelve Step program.

## Conclusion

In this chapter, I explored how LBT can inform a philosophically oriented recovery pathway for individuals in addiction recovery. Considering that there is an ostensibly low efficacy rate for the treatment of addiction, there is significant value in highlighting the utility of LBT for the development of novel philosophically based addiction treatment and recovery-oriented programs, which would expand the treatment and recovery options.

I proposed that LBT may be a suitable intervention when challenging the unrealistic conclusions derived from illogical premises in practical reasoning that contribute to addiction, because it can contest irrational beliefs in a way that could mitigate the fragmentation anxiety that often arises when individuals relinquish maladaptive self-object organizations.

The prospect of novel philosophically based addiction treatment and recovery-oriented programs is an exciting development. British philosopher Bertrand Russell provides a description of philosophical contemplation that astutely highlights the value it can have for a recovery process:

*The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion. It will view its*

*purposes and desires as parts of the whole, with the absence of insistence that results from seeing them as infinitesimal fragments in a world of which all the rest is unaffected by any one man's deeds. The impartiality which, in contemplation, is the unalloyed desire for truth, is the very same quality of mind which, in action, is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable. Thus, contemplation enlarges not only the objects of our thoughts, but also the objects of our actions and our affections: it makes us citizens of the universe, not only of one walled city at war with all the rest. In this citizenship of the universe consists man's true freedom, and his liberation from the thralldom of narrow hopes and fears.<sup>87</sup>*

## Endnotes

<sup>1</sup> Pierre Hadot, *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*, trans. Michael Chase (Oxford: Blackwell, 1995), 265.

<sup>2</sup> Pierre Hadot, "Reflections on the Notion of the 'Cultivation of the Self,'" in *Michel Foucault, Philosopher*, trans. Timothy Armstrong (London: Harvester, 1992), 225-33.

<sup>3</sup> Michael Ure, *Nietzsche's Therapy* (Lanham: MD: Lexington Books, 2008), 4.

<sup>4</sup> Elliot Cohen, *Theory and Practice of Logic-Based Therapy: Integrating Critical Thinking and Philosophy into Psychotherapy*, (London: Cambridge Scholars Publishing, 2013).

<sup>5</sup> Cohen, *Theory and Practice of Logic-Based Therapy*, 2013, xix.

<sup>6</sup> Cohen, *Theory and Practice of Logic-Based Therapy*, 2013, ix.

<sup>7</sup> In the context of addiction treatment LBT could be also classified as a philosophical psychotherapy. Philosophical psychotherapy would be distinct from philosophical counseling, as the latter does not directly treat mental health disorders. I suggest that LBT has utility beyond philosophical counseling and is a viable intervention in the treatment of certain mental health disorders, like substance use disorders.

<sup>8</sup> See Guy Du Plessis, G. (2022). Philosophy As a Way of Life for Addiction Recovery: A Logic-Based Therapy Case Study. *International Journal of Applied Philosophy*, 35(1), 68-87

<sup>9</sup> See Peggy O'Conner, *Life on the Rocks: Finding Meaning in Addiction and Recovery* (Las Vegas: NV, Central Recovery, 2016).

<sup>10</sup> See Jerome Miller, *Sobering Wisdom: Philosophical Explorations of Twelve Step Spirituality* (London: University of Virginia Press, 2014).

<sup>11</sup> See Guy Du Plessis, *An Integral Foundation for Addiction and its Treatment: Beyond the Biopsychosocial Model*

(Tucson: AR, Integral Publishers, 2018); Guy du Plessis, (2012). Integrated recovery therapy: Toward an integrally informed individual psychotherapy for addicted populations. *Journal of Integral Theory and Practice*, 7(1), 124-148; Guy du Plessis, (2010). The integrated recovery model for addiction treatment and recovery. *Journal of Integral Theory and Practice*, 5(3), 68-8; Guy Du Plessis, (2023). The Integrated Metatheoretical Model of addiction. In E. Ermagan (Ed.) *Current Trends in Addiction Psychology*. Cambridge Scholars Publishing.

<sup>12</sup> See Du Plessis, “Philosophy as a Way of Life for Addiction Recovery,” 2022.

<sup>13</sup> Richard Schacht, *Nietzsche* (London: Routledge, 1995).

<sup>14</sup> According to Michel Haar (1996), Nietzsche rejects the post-Socratic concept of being, and aims to revive the pre-Socratic ideal of unity and totality, particularly that of Heraclitus. Haar suggests that to understand Nietzsche’s holism, it is crucial to consider the influence of Heraclitus. According to Haar, Nietzsche contends that Heraclitus derived two related negations from his world-intuition about becoming. Firstly, Heraclitus rejected the dualism between the physical and metaphysical worlds, which entails the rejection of the idea of absolute opposites. Nietzsche regards this as a fundamental critique of both Plato and Kant’s worldviews. Secondly, Heraclitus denied the existence of being and asserted that all he perceives is becoming. Nietzsche interprets this as a repudiation of pure being and metaphysical dualism.

<sup>15</sup> Bernard Reginster, *The Affirmation of Life: Nietzsche on Overcoming Nihilism* (Cambridge, MA: Harvard University Press, 2006).

<sup>16</sup> Friedrich Nietzsche, *Human, all too Human: A Book for Free Spirits* trans. Reginald Hollingdale. (Cambridge: Cambridge University Press, 1996).

<sup>17</sup> Michel Haar, (1996). *Nietzsche and Metaphysics*, trans. M. Gendre. SUNY Press.

<sup>18</sup> René Descartes. “Meditations on First Philosophy.” In *Key Philosophical Writings*, translated by Elizabeth S. Haldane and G.R.T. Ross, edited by Enrique Chávez-Arviso, 140. (Hertfordshire: Wordsworth Editions Limited, 1997). 140

<sup>19</sup> Immanuel Kant, *Critique of Pure Reason*. (Cambridge: Cambridge University Press, 1998/1781).

<sup>20</sup> Haar, *Nietzsche*, 1996.

<sup>21</sup> Haar, *Nietzsche*, 1996.

<sup>22</sup> Georg Hegel, *The Philosophy of Mind*, translated from the 1830 Edition, together with the *Zusätze* by William Wallace and A.V. Miller, with Revisions and Commentary by M. J Inwood, (Clarendon Press, 2007).

<sup>23</sup> This may help explain why even more ‘moderate’ true-world ideologies, like social justice, is often evangelically promoted with a religious fervor. It must be noted that the zealotry and activism of the ideology addict is fundamentally a narcissistic project, a misguided attempt at self-repair and satisfaction of archaic narcissistic needs – and not principally motivated by the selfless ‘holy duty’ of the ideology.

<sup>24</sup> Julian Young, *The Death of God and the Meaning of Life*(2nd ed.). (Routledge. 2014)

<sup>25</sup> In the 20th Century, secular true-world ideologies led to largescale destruction in the forms of communism and fascism. Although communism and fascism represent opposites on the political spectrum, they have more commonalities than differences – viz. collectivism, historicism, and utopianism, and to think otherwise, according to English philosopher Roger Scruton, (2016, p. 201) “is to betray the most superficial understanding of modern history.” Both these true-world ideologies promoted a collectivist utopic society. Both involved a particular conception of social relations cohering around a common goal, guided by a prior historicist vision. Both, typical of collectivist and utopic ideologies, identified a ‘other’ as the ‘hindrance’ to their utopia – and thus can justify unspeakable horrors in their ‘holy duty’ to remove the ‘hinderance’ to the actualization of their collective utopia.

<sup>26</sup> Guy Du Plessis, (2023). Simone De Beauvoir’s Existential Ethics as an Antidote for Ideology Addiction.*International Journal of Philosophical Practice*, 9 (1), 141-157.

<sup>27</sup> Heinz Kohut, *The Analysis of the Self: A Systematic Approach to the Psychoanalytic Treatment of Narcissistic Personality Disorders*. International University Press. 1971; Heinz Kohut, *The Restoration of Self*. International University Press. 1977.

<sup>28</sup> Richard Ulman & Harry Paul. *The Self Psychology of Addiction and its Treatment: Narcissus in Wonderland*. Routledge. 2006, 396.

<sup>29</sup> In Brian Leiter, *Nietzsche on Morality*. Routledge. 2002, 203

<sup>30</sup> Additionally, I would add that not only do utopian ideologies breed *ressentiment*, but also seems to act like a powerful magnet for those “cellar rats full of revenge and hatred” as it provides an intoxicating psychological brew of *a priori* meaning, sense of belonging, self-aggrandization, and abdication of personal responsibility through victimhood and blame – moreover, it offers an alluring worldview that resonates with the mechanistic and partisan worldview typically observed with Cluster B personality disorders, in particular Borderline Personality Disorder, that splits others and the world into all good or all bad, and experiences all social relations through the lens of victim/perpetrator/savoir.

<sup>31</sup> Simone De Beauvoir, S. (1948). *The Ethics of Ambiguity*, trans. B. Frechtman. Philosophical Library.

<sup>32</sup> Beauvoir, *The Ethics of Ambiguity*, 1948, 10.

<sup>33</sup> Friedrich Nietzsche, F. (1889/1990). *Twilight of the Idols and the Anti-Christ*, trans. R. J. Hollingdale. Penguin, 72.

<sup>34</sup> Ciaccio, J. (2018). Between Intoxication and Narcosis: Nietzsche’s Pharmacology of Modernity.*Modernism/modernity*, 25(1), 115-133, 121.

<sup>35</sup> Ibid

<sup>36</sup> Friedrich Nietzsche (1887/2000). The Genealogy of Morals, in *Basic Writings of Nietzsche*, (Ed.) W. Kaufman. Modern Library, 437–600, 570.

<sup>37</sup> Ciaccio (2018, 126) states that “Nietzsche’s turn to intoxication as a state of creativity in his later work is meant to counteract the narcosis of modernity and the nihilism of metaphysics...Nietzsche sees in the visionary state of intoxication a redemption of existence.”

<sup>38</sup> Ciaccio, “Between Intoxication and Narcosis: Nietzsche’s Pharmacology of Modernity. Modernism/modernity,” 2018.

<sup>39</sup> Friedrich Nietzsche, *Beyond Good and Evil: Prelude to a Philosophy of the Future* trans. W. A. Kaufmann. Vintage Books. 1882/1974, 91

<sup>40</sup> Friedrich Nietzsche, *Beyond Good and Evil: Prelude to a Philosophy of the Future* trans. W. A. Kaufmann. Vintage Books. 1882/1974, 181.

<sup>41</sup> Friedrich Nietzsche, F. The Genealogy of Morals, in *Basic Writings of Nietzsche*, (Ed.) Walter Kaufman. Modern Library, 437–600, 159.

<sup>42</sup> Reginster, *The Affirmation of Life: Nietzsche on Overcoming Nihilism*

<sup>43</sup> Reginster, *The Affirmation of Life: Nietzsche on Overcoming Nihilism*, 170.

<sup>44</sup> Arthur Schopenhauer, *The World as Will and Representation* (2 Vols.), trans. E. F. J. Payne. Dover Publications. 1819/1969.

<sup>45</sup> In Reginster, *The Affirmation of Life: Nietzsche on Overcoming Nihilism* 170.

<sup>46</sup> Reginster, *The Affirmation of Life: Nietzsche on Overcoming Nihilism* 161.

<sup>47</sup> Reginster, *The Affirmation of Life: Nietzsche on Overcoming Nihilism* 25.

<sup>48</sup> Friedrich Nietzsche, Friedrich. *The Gay Science*, trans. Walter Kaufmann (New York: Vintage Books, 1974), 270

<sup>49</sup> Friedrich Nietzsche, *Thus Spoke Zarathustra*, in *The Portable Nietzsche*, trans. Walter Kaufmann (New York: Viking Penguin, 1982), 264.

<sup>50</sup> Reginster, *The Affirmation of Life: Nietzsche on Overcoming Nihilism* 132.

<sup>51</sup> Cohen, *Theory and Practice of Logic-Based Therapy*, 2013.

<sup>52</sup> Cohen, *Theory and Practice of Logic-Based Therapy*, 2013, xix

<sup>53</sup> Phillip Flores, *Group Psychotherapy with Addicted Populations* (Philadelphia, PA: The Haworth Press, 1997).

<sup>54</sup> Du Plessis, *An Integral Foundation for Addiction and its Treatment*, 2018.

<sup>55</sup> It can be argued that the Twelve-step program of Alcoholics Anonymous is fundamentally a philosophically oriented set of “spiritual exercises” (as defined by Hadot, in *Philosophy as a way of life: Spiritual exercises from Socrates to Foucault*).

- <sup>56</sup> Cohen, *Primary training workshop in Logic-Based Therapy*, 4.
- <sup>57</sup> Cohen, *Theory and Practice of Logic-Based Therapy*, ix
- <sup>58</sup> Alcoholics Anonymous, *Twelve Steps and Twelve Traditions* (New York: NY, Alcoholics Anonymous. World Services, 1987), 64.
- <sup>59</sup> Ulman & Paul, *The Self Psychology of Addiction and its Treatment*, 2006, 6
- <sup>60</sup> Ernest Kurtz, *Not-God: A History of Alcoholics Anonymous* (Center City, MN: Hazelden, 1979).
- <sup>61</sup> Phillip Flores, *Group Psychotherapy with Addicted Populations*(Philadelphia, PA: The Haworth Press, 1997), 280.
- <sup>62</sup> Elliot Cohen, *Primary Training Workshop in Logic-Based Therapy*(Logic-Based Therapy and Consultation Institute, n.d.), 11.
- <sup>63</sup> Cohen, *Theory and Practice of Logic-Based Therapy*, 2013.
- <sup>64</sup> See Nick Heather. Addiction as a form of akrasia. In: Heather N, Segal G, editors.*Addiction and Choice: Rethinking the Relationship* (Oxford, UK: Oxford University Press; 2017), 133–50.
- <sup>65</sup> Kohut, *The Analysis of the Self*, 1971; Kohut, *The Restoration of Self*, 1977.
- <sup>66</sup> Ulman & Paul, *The Self Psychology of Addiction and its Treatment*, 2006, 396.
- <sup>67</sup> Kohut, *The Analysis of the Self*, 1971.
- <sup>68</sup> Kohut, *The Restoration of Self*, 1977.
- <sup>69</sup> Kurtz, E., & Ketcham, K. (2002). *The Spirituality of Imperfection: Storytelling and the Search for Meaning* New York, NY: Bantam Books, 118.
- <sup>70</sup> Kurtz & Ketcham, *The Spirituality of Imperfection*, 2002, 113
- <sup>71</sup> Ulman & Paul, *The Self Psychology of Addiction and its Treatment*, 2006, 63.
- <sup>72</sup> Cohen, *Primary Training Workshop in Logic-Based Therapy*, 11.
- <sup>73</sup> Leiter, *Nietzsche on Morality*, 202.
- <sup>74</sup> Friedrich Nietzsche, *The Gay Science: With a Prelude and German Rhymes and Appendix of Songs* ed. Bernard Williams (London: Cambridge University Press, 2003), 157.
- <sup>75</sup> Friedrich Nietzsche, *Echo Homo*, trans. Reginald Hollingdale (New York: NY, Penguin Books, 1992), 37-38.
- <sup>76</sup> Horst Hutter, *Shaping the Future: Nietzsche's New Regime of the Soul and Its Ascetic Practices*(Lanham: MD: Lexington Books, 2006), 16.

<sup>77</sup> Ibid

<sup>78</sup> Michael Ure, *Nietzsche's Therapy* (Lanham: MD: Lexington Books, 2008).

<sup>79</sup> Ure, *Nietzsche's Therapy*, 2008, 4.

<sup>80</sup> Cohen, *Primary Training Workshop in Logic-Based Therapy*, n.d.16.

<sup>81</sup> Cohen, *Theory and Practice of Logic-Based Therapy*, 2013, 176.

<sup>82</sup> Bruce Alexander (2008) presents a 'social deficiency model' in his dislocation theory of addiction, where he posits the globalisation of free-market capitalism as the primary etiological factor of addiction on a population level. This is a very misguided argument. While he pushes hard against the physiologically reductionist 'brain disease model' of addiction, he proves himself equally reductionistic, reducing the numerous etiological factors of addiction to primarily socioeconomic factors.

<sup>83</sup> Guy du Plessis, "Incompatible Knots in Harm Reduction: A Philosophical Analysis", in eds. Thembisa. Waetjen), *Opioids in South Africa: Towards a Policy of Harm Reduction* (Pretoria: Human Sciences Research Council Press, 2019), 137-148.

<sup>84</sup> Mugford S & O'Malley P (1991) Heroin policy and deficit models: The limits of left realism. *Crime, Law and Social Change* 15(1): 19–36, 24

<sup>85</sup> Friedrich Nietzsche, *On the Genealogy of Morality*, trans. Maudemarie Clark and Alan Swenson (Indianapolis: IN, Hackett, 1998)

<sup>86</sup> Friedrich Nietzsche, *Human, all too Human: A Book for Free Spirits* trans. Reginald Hollingdale. (Cambridge: Cambridge University Press, 1996).

<sup>87</sup> Bertrand Russell (2004). *A History of Western Philosophy*. Routledge, 248-249.