The American University of Prague

Чернівецький національний університет

Viktor Frankl: Life and Work

A Doctoral Thesis Submitted to the Faculty of Psychology in Partial Fulfillment for the Degree: Doctor in Philosophy

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AMERICAN UNIVERISTY OF PRAGUE

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Release Form

Name of Author: Neil Alan Soggie

Title of Thesis: VIKTOR FRANKL: LIFE AND WORK

Degree Received: Doctor of Philosophy

Date Degree Was Granted: 2014

Author: Neil Alan Soggie

Date: 2014

DEDICATION

Dedicated to Jordan, Emily, and Ayden

EPIGRAPH

John 1:1

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

In the beginning was the Logos, and the Logos was with God, and the Logos was God.

CONTENTS

Chapter

CHAPTER ONE

VIKTOR E. FRANKL'S EARLY LIFE

(1905-1942)

This dissertation will study the life and ideas of Viktor Emil Frankl. It will include his influence and legacy as the founder of the Third Viennese School of Psychotherapy[1]. Beginning with a brief vista and introductory analysis of the early and middle periods of Viktor E. Frankl's life, the first chapter will draw on first-hand accounts taken from Frankl's famous autobiography, *Recollections*[2]. This biographical lens will provide a context for the reader to understand the genesis of the psychotherapeutic approach known as *Logotherapy.*

Similarly, chapter two will engage in a more intensive analysis of Frankl's life, focusing on the traumatic period just prior to his first book. Chapter three will take up the examination of Viktor Frankl's principles of Logotherapy as he first presented them. Chapter four will then delve into Frankl's philosophical anthropology as he sought to rehumanize psychotherapy. Chapter five will bring together the key themes from Frankl's life as he lived his mature vision of Logotherapy. The final chapter will examine Frankl's legacy in modern psychotherapy and research.

With these preliminary remarks in mind, let us now turn to the early years.

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[1] Viktor E. Frankl, *Recollections: An Autobiography* (Cambridge, MA: Basic Books, 2000), 64.
[2] Frankl, *Recollections,* 19-132.

The Early Years

When people think of Viktor Frankl they often conjure up emotions of terror, fear, despair, and the dark images of Nazi concentration camps. While these images are associated with Viktor Frankl's most famous book, *Man's Search for Meaning*, they do not typify the life of the man himself. The life of Viktor Frankl is full of stories of humor, joy, and a wonderful sense of security that frames the context for life. To truly understand Viktor Frankl one must begin with the core emotional experience of his life. Namely, joy as he writes in his autobiography:

> In my childhood a sense of safety and security seemed natural to me. This came not through "philosophical" considerations, but through the environment in which I lived. From about the age of five, I have a memory that I considered significant. One sunny morning, during our vacation in Hainfeld, I awakened. With my eyes still closed, I was flooded by the utterly rapturous sense of being guarded, sheltered. When I opened my eyes, my father was standing there, bending over me and smiling.[3]

The Viktor Frankl story begins in 1905 in Vienna, Austria. During this time Vienna was the seat of the Austro-Hungarian Empire, and a Germanic political stronghold. It was a place that was a large metropolis surrounded by beautiful mountains and forested areas. Early twentieth century Vienna retained its authentic atmosphere of culture, tradition, beauty, and charm, with a long history of being a cultural hub stretching back five hundred years. The region where the Frankl's lived was near a public park and coffee shops where Viktor's parents liked to frequent. According to Frankl "*Cafe Siller*"[4] was where his mother first felt the "labor pains" of his birth. Viktor was born within the family's flat, just as his sisters had been:

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[3] Ibid., 30-31.
[4] A. S. Redsand, *Viktor Frankl: A Life Worth Living* (New York, NY: Clarion Books, 2006), 7.

> I was born in a dwelling on the top floor of number 6 Czernin Street, in Vienna's second district. If I remember correctly, it was my father who first told me that at number 7, diagonally across the street from us, Dr. Alfred Adler had lived for a time. Thus, the birth of my Logotherapy – the "Third Viennese School of Psychotherapy" – took place not far from that of the Second Viennese School, Adler's "individual psychology."[5]

Moreover, Viktor Frankl remained close to his parents throughout his life. He always recognized that he drew much of his personal characteristics from both his mother and father, especially when it came to his basic character. Within his "*Recollections*" Frankl connects the various aspects of his life and personality as a summation of his positive relationship with his parents:

> Father's philosophy could be called not only Spartan, but also stoic, had he not tended to be hot-tempered. In a fit of anger he once broke an alpine walking stick as he hit me with it. Despite this, to me he was always the personification of justice. And he always provided us with a sense of security.
>
> For the most part, I take after my father. The characteristics I inherited from him, together with those from mother, may help to explain the tension in my personality traits. I once was given the Rorschach inkblot test by a psychologist at an Innsbruck psychiatric clinic. He claimed that he had never seen such a range between rationality and deep emotions. The former I probably inherited from father, the latter from mother.[6]

Accordingly, from a very early age Viktor Frankl had a sense of importance in caring for the family, and this was born out by his early experiences during the height of W.W.I.: "In Vienna I stood in lines from 3 A.M. just to buy some potatoes; mother came to take my place at 7:30 so I could go to school. And this was in winter."[7]

Within school, Frankl was a seeker of knowledge; he was interested in philosophers and in experimental pursuits. It is here that one can see the merging of the philosopher/ practitioner/ scientist model that became part of Frankl's professional

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[5] Viktor Frankl, *Recollections*. 27.
[6] Ibid., 21-24.
[7] Ibid., 46.

identity. Within his teen years he sought out knowledge apart from academic prestige, recognizing that the two are not inextricably linked:

> Then came the hectic time between the great wars. Meanwhile I had started to read eagerly the books by natural philosophers such as Wilhelm Ostwald and Gustav Theodor Fechner. I had not yet come across Fechner's work when I had filled several notebooks and chose the ambitious title, "We and the Workings of the World." I was already becoming persuaded of some kind of balancing principle at work in the universe … Until junior high I was on the school honor rolls, but then I began to follow my own interests. I attended adult evening classes on applied psychology and I also became interested in experimental psychology. When giving reports in school, I would use activities with my lectures, one of which was Veraguth's psychogalvanic reflex phenomenon.[8]

As a teenager Viktor frequently used Prater Park as his intellectual playground. He often went there alone to think and make notes in his notebooks. When he went there with friends, it was to engage them in discussions about philosophy, the new and intriguing field of psychology, and his long-held interest in medicine:

> My first knowledge was gathered from Freud's own influential students such as Eduard Hirschmann and Paul Schilder, who regularly gave lectures in the University Psychiatric Clinic of Wagner von Jauregg.
>
> Before long I was corresponding with Freud. I sent him material that I came across in my interdisciplinary readings and that I thought would interest him. He promptly answered every letter.
>
> Unfortunately, all of Freud's letters and postcards – our entire correspondence through my high school years – were confiscated by the Gestapo years later when I was deported to the concentration camps.[9]

Frankl recalled in his *Recollections:* "My friends and I roamed through Prater Park half through the night, discussing the alternatives of Marx and Lenin, and also of Freud and Adler."[10]

> One day I sat on a bench in the Prater Park – my favorite working place at the time – and put down on paper whatever came to my mind regarding "the origin of the mimic movements of affirmation and negation." I enclosed the manuscript in a letter to Freud. I was more than surprised when Freud wrote to me that he had

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[8] Ibid., 46-47.
[9] Ibid., 48.
[10] Ibid., 59.

> sent my article on to the *International Journal of Psychoanalysis*, hoping I would not object.[11]

For Frankl his teen years were a time full of philosophical struggle. Though the struggle was an immense one, he never abandoned the challenges his own mind presented in living life. As he sought to fuse the loose ends of his understanding, he eventually realized that there are inevitable tensions to be found in life. From these internal struggles the embryonic ideas of Logotherapy were beginning to form:

> As a youth I remained enthusiastic about psychiatry, and about psychoanalysis particularly. I was also fascinated by philosophy. The adult education school offered a philosophical workshop led by Edgar Zilsel. When I was 15 or 16 I gave a lecture there; the subject was "The meaning of life." Even at that early age I had developed two basic ideas. First, it is not we who should ask for the meaning of life, since it is we who are being asked. It is we ourselves who must answer the questions that life asks of us, and to these questions we can respond only by being responsible for our existence.
>
> The other basic idea I developed in my early years maintains that ultimate meaning is, and must remain, beyond our comprehension. There exists something I have called "suprameaning," but not in the sense of something supernatural. In this we can only believe. In this we must believe. Even if only unconsciously, essentially we all do believe in it.[12]

While other children played out their fantasies of being soldiers or pirates or a ship's captain, young Viktor dreamed of becoming a doctor. Even in the midst of his philosophical struggles during his teen years, the idea of becoming a medical doctor was always something at the core of his identity. With the growing popularity of Freud and his theories the young Frankl became increasingly interested in the medical specialty of psychiatry. Finally, at the age of 19 Viktor Frankl made two giant leaps towards his eventual greatness. The first was his admittance into medical school; the second perhaps

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[11] Ibid., 50.
[12] Ibid., 56.

a little more audacious, was his application to join Sigmund Freud's Vienna Psychoanalytic Society.

These early experiences, struggles, and goals set the stage for what was to become Viktor Frankl's most productive period.

The Middle Years

As Frankl began to move through medical school he struggled with choosing a specialization, initially toying with the idea of going into either obstetrics or dermatology. However, he was soon convinced by a fellow student that he had a different calling. The student quoted from Soren Kierkegaard to make his point: "Do not despair at wanting to become your authentic self."

This above statement is one that sparked Frankl to make a pivotal choice in his life, one that would affect everything that followed. Reflecting back, he marveled, "It is difficult to believe what decisive turns in our lives we sometimes owe to even casual remarks made by another person. In any case, from that moment on I made up my mind that I would no longer avoid my "psychiatric self-actualization."[13]

With his training path chosen, he immersed himself in psychoanalysis but was soon put off by its reductionism. He felt that the psychoanalytic view did not satisfy his longing to understand people. He found himself drawn increasingly to Alder's Individual Psychology. Through Adler's group as well as in his medical school studies Frankl was able to explore other key research areas like psychosomatic medicine with mentors Drs. Rudolf Allers & Oswald Schwarz. "In 1927 … I had come under the spell of two men

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[13] Frankl, *Recollections,* 53.

who impressed me not only as persons, but who also had a lasting influence on me through their ideas."[14]

Although a busy student, Frankl did find time to be active within the *Adlerian Society*. During this time he experienced the same concerns with Adler's view that he had previously had with Freud's. In the course of time Frankl's mentors came to agree that Adler was too reductionistic and expressed their concerns openly at a meeting where Adler was present. Although Frankl himself tried to take a conciliatory position, he was associated with Drs. Allers and Schwarz as being dissenters and therefore barred from the Society.

> Then came the evening in 1927 when Allers and Schwarz were openly to announce and to justify their withdrawal from the "Society of Individual Psychology", a decision that they had earlier made known privately. The session took place in the large lecture hall of the Histological Institute of the University of Vienna. In the back rows sat a few Freudians, who enjoyed the spectacle of watching Adler experience the same fate that Freud himself met when Adler withdrew from the "Society for Psychoanalysis". Here again was a "succession." The presence of psychoanalysts made Adler all the more sensitive.
>
> When Allers and Schwarz had concluded their remarks, there was a heavy tension in the air. How would Adler react? We waited in vain. Embarrassing minutes passed. I was seated near Alder in the first row. Between us sat one of his students, whose reservations about Adler's ideas were as well known to Adler as my own reservations. Finally, Adler turned to us and scoffed, "Well, you heroes?" What he wanted to say was that we should have the courage to show our true colors by speaking up.
>
> So I had no choice but to step up in front of everyone present and to explain how "individual psychology" still had to free itself from "psychologism". And I made the mistake of declaring myself, right in front of the "enemy" psychoanalysts, in favor of Schwarz and even called him "my teacher." It was not much help that I asserted that I saw no reason to leave the "Society for Individual Psychology" because I believed that we members could overcome our "psychologism". In vain I tried to build bridges between Allers, Schwarz, and Adler.
>
> From that evening on, Adler never spoke a word to me again, never acknowledged my greetings when … I approached his table in the "Café Siller"

[14] Ibid., 60.

> where he held court. He could not get over the fact that I had not supported him unconditionally. [15]

Following his expulsion from Adler's Society Frankl took a brief break from being involved with theory, and began focusing on practice. He did this through assisting in opening a number of student counselling centers and giving talks to groups of students. During this controversy he was actually able to clarify his own "theory of meaning", where: "As early as 1929 I had developed the concept of three groups of values, or three possible ways to find meaning in life, for example: 1). A deed we do ...2). An experience we have...3). An attitude we adopt ...."[16] Teaching classes also gave him an opportunity to meet women, which he found to be a pleasant side-benefit:

> Whenever I wanted to impress a girl, which I could not do with my looks alone, I used a little trick. Assume that I met her at a dance. I would praise a certain Frankl whose class I was attending at the adult school, and I would enthusiastically suggest that she accompany me to hear him speak. And so we would sit down in the big hall on "Zirkus Street" where this Frankl taught his popular classes. With wise foresight I would sit at the end of the first row. One can imagine the impression it would make on the girl as her date suddenly left his seat and, greeted with audience applause, step up to the lecturn.[17]

Upon graduation from medical school in 1930, Frankl went on to specialize in general psychiatry. At the time psychiatry was lumped together with neurology, affording Frankl two specializations. After a number of internships and residencies he was assigned a residency at Steinhof Psychiatric Hospital. During this residency period Frankl was responsible for the treatment of severely depressed individuals, mostly suicidal women. It was here that Frankl found great value in using his sense of humor in therapy. It was also

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[15] Ibid., 62-63.
[16] Ibid., 64.
[17] Ibid., 71.

here that he pioneered his technique of *paradoxical intention;* a technique that he found was also useful in everyday situations:

> As to" paradoxical intention", I recall once using it to get out of a "traffic ticket". I had driven through a yellow light. The policeman who had pulled me over approached me menacingly. I greeted him with a flood of self-accusations: "You're right, officer. How could I do such a thing? I have no excuse. I am sure I will never do it again, and this will be a lesson to me. This is certainly a crime that deserves punishment."
>
> The officer did his best to calm and reassure me by telling me not to worry – that such a thing could happen to anyone, that he was sure I would never do it again.[18]

In 1937 Frankl completed his residency and began a short-lived private practice. It was during this time that the Nazi influence was on the rise. Politically the Austrian government was under pressure and threat from Hitler, putting the people of Vienna on edge. In the midst of this politically tense time, Frankl was invited to give a lecture on *Nervousness as a Phenomenon of Our Time*:

> Suddenly the door was flung open, and an SA man stood there in Nazi uniform. Could something like that happen under our Chancellor Schuschnigg? I asked myself. Obviously the SA man intended to disturb the event and force an end to my lecture.
>
> I thought to myself, "I should make the impossible possible, and lecture in such a way that he will forget why he came here. Divert his attention!" So I faced him openly and kept on speaking. He remained at the doorway, not budging from his spot, until I had finished my lecture. This was the act of "rhetorical bravery" of my life![19]

By late 1938 the anti-Semitic sentiment in Austria had reached a high fever pitch. With the Nazi take-over of all Jewish establishments, Jewish professionals, too, likewise, were also stripped of credentials and forced to wear a six-pointed yellow star, identifying

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[18] Ibid., 67-68.
[19] Ibid., 68.

them as a Jew. This meant that Frankl was no longer able to operate his private-practice as a Jew:

> It was impossible to get a visa for any country. However, when I was offered the "chief of neurology" position at "Rothschild Hospital", I accepted it. The post afforded me and my aging parents a measure of protection from deportation to the "concentration camps".[20]

Under Nazi control a policy was established that required all doctors in mental hospitals to identify those with a psychotic disorder or developmental disability. These patients were slated for euthanasia. While the euthanasia program was in effect Frankl made an effort to save as many lives as possible:

> I had found, at the Jewish home for the aged, a few beds with protective bars and netting that were used in those days. The Gestapo enforced strict compliance with the law that prohibited placing the mentally ill into such homes. I circumvented that law by certifying schizophrenia as aphasia (an organic brain disease) and melancholia as fever delirium (not a psychosis in the strictest sense of the word). This protected the administrators of the home, though it put a noose around my own neck. Once the patient was placed inside the protective bars and netting on the bed, schizophrenia could be treated with cardiazol shocks or a phase of melancholia could be overcome without suicide risk.[21]

The program was ended, at least publicly, in 1940 as the public became more aware of what was happening. Undoubtedly the program left Frankl with a deep sense of the fragility of life:

> I remember having to pick up a Jewish man and woman who could no longer remain in the private care of a married couple. With me was a social worker from the Jewish Community Center. On the way back two taxis were ahead of us, each transporting a patient. At one point I noticed that one taxi drove on in our direction toward the home, while the other made a left turn.
> "How come?" I asked the social worker.
> "Oh, yes," she said. "I forgot to tell you. The woman who was taken to the left is no longer Jewish. She converted some time ago, so we are not allowed to

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[20] Ibid., 76.
[21] Ibid., 21.

> accept her at the home for the aged. Unfortunately, she must be taken to the "Steinhof mental hospital."
>
> What a crossroad! Straight ahead the safety of the old folks' home, and to the left the road leads via Steinhof to the gas chamber! Who could have foreseen what would result from this woman's decision, for whatever reason, to be converted. A shiver ran down my spine when I realized what circumstances can turn into a death sentence.[22]

Despite the dark times Frankl's life was flourishing in his position at the Rothschild hospital. There he met Tilly Grosser, a nurse at the hospital, and they began a relationship. It was here that Frankl realized that this new relationship had superseded his parent-child relationship:

> But what finally made me decide to marry Tilly? One day she was preparing the noon meal in my parents' apartment when the phone rang. It was the "Rothschild Hospital" with an emergency call. A patient had been brought in after a suicide attempt using sleeping pills, and couldn't I try my brain-surgery magic? I didn't even wait to have fresh coffee, but popped a few coffee beans in my mouth to chew while I rushed to the taxi stand, although it was forbidden for Jews to hail taxis.
>
> Two hours later I returned, but the chance for lunch together had passed. I assumed the others had eaten which, in fact, my parents had done. But Tilly had waited and her first reaction was not, "Finally you're back. I've been holding lunch for you," but rather: "How did it go? How is the patient?" In this moment I decided that I wanted her as my wife. Not because she was this or that. But because she was she.[23]

In December of 1941 he had to make the first of two critical decisions within his life. After years of not being able to get an immigration visa the American Consulate called that he had been granted a visa:

> I hesitated. Should I leave my parents behind? I knew what their fate would be: deportation to a concentration camp. Should I say goodbye, and leave them to their fate? The visa applied to me alone.
>
> Undecided, I left home, took a walk, and had this thought: "Isn't this the kind of situation that requires some hint from heaven?" When I returned home, my eyes fell on a little piece of marble lying on the table.
>
> "What's this?" I asked my father.

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[22]Ibid., 82.
[23]Ibid., 86.

> "This? Oh, I picked it out of the rubble of the synagogue they have burned down. It has on it part of the Ten Commandments. I can even tell you from which commandment it comes. There is only one commandment that uses the letter that is chiseled here."
>
> "And that is …?" I asked eagerly.
>
> Then father gave me this answer: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Thus I stayed "upon the land" with my parents, and let the visa lapse.[24]

At that time within Vienna there was a separate office where Jews could obtain a marriage license. A public notice was issued that the office would close on the last day of December, 1941. This was Viktor's second critical decision, as he and Tilly went to the office:

> When we were married, together with one other couple, we were the last of the Viennese Jews to obtain permission from the National Socialist authorities to wed. After that, the Jewish registrar's office was dissolved. The other couple were my high school history teacher of 20 years earlier, Dr. Edelmann, and his bride.[25]

The next few months were a time of relative peace for Frankl, as he felt that his position would protect his family from deportation. However the campaign toward Hitler's *Final Solution* was ramping up within Vienna. Eventually in late September, 1942 the Frankl's were called to be processed for deportation. At first the Frankl's were all transported to *Theresienstadt*, a concentration camp. It was there that Frankl said his final goodbyes to his parents, no longer able to protect them from their fates:

> After father died in the Theresienstadt camp, and I was left alone with mother, I made it my practice to kiss her wherever I met her and whenever I said goodbye to her. This was to be sure that, should we be separated, we had always parted in peace.
>
> And when the time had come, and I was to be deported to the *Auschwitz* death camp … I said farewell to my dear mother. At that last moment I asked mother, "Please give me your blessing." I can never forget how she cried out, from deep within her heart: "Yes! Yes, I bless you!" – and then she gave me her

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[24]Ibid., 82-83.
[25]Ibid., 87.

> blessing. This was only about a week before she herself was deported to *Auschwitz*, and sent directly to the gas chamber.[26]

After the death of his father, Viktor was placed on a list to be transported from Theresienstadt to Auschwitz . This meant that Viktor and Tilly would be separated as Tilly had been granted a two year exemption from transfer to Auschwitz:

> I knew Tilly well, and I was sure that she would do her utmost to go with me. So I enjoined her ardently that she should not volunteer to join my transport. To do so would be dangerous for more than one reason; it could also be interpreted as her way of undermining war production. Despite all of this without my knowledge, Tilly did volunteer and, for whatever reason, was approved for transport.
>
> During the transport she was true to herself. After a brief spell of panic, when she cried, "You'll see. We are heading for Auschwitz," she suddenly became quite calm again. In the crowded freight car she began to sort out the jumbled luggage and engaged others to help her.
>
> In the last minutes we were together at Auschwitz she was outwardly serene. Just before we parted, she whispered to me that she had smashed a clock (an alarm clock, as I remember it) so that the SS wouldn't get it. And she obviously relished this tiny triumph. As the men and women were separated I told her, in the firmest tone possible so that she could not miss what I was saying, "Tilly, stay alive at any price. Do you hear? At any price!"[27]

For the first time in his life Viktor was alone. No family near to provide comfort or solace. It was a time to survive on his own. As we shall soon see, this challenge forced Frankl to use the theories he was thinking about and put them into practice. He therefore lived out his ideas and was able to refine and clarify them further. This refining fire of experience was Frankl's experiences within the Nazi camps.

Summary

In summary, Frankl grew up as a man that was struggling to find his place in between the worlds of scientific reductionism and personal meaning. Frankl was the

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[26]Ibid., 20-21.
[27]Ibid.

middle of three children. He finished his high school years with a publication in the *International Journal of Psychoanalysis*, and correspondence with the great psychoanalyst Sigmund Freud.

During his early years Frankl also developed a deep sense of overall security which he caught from his parent's faith: "Religion provides man with a spiritual anchor, with a feeling of security such as he can find nowhere else."[28] His early experience of his mother was one of caring stability and piety. Undoubtedly Frankl's mother's strong, warmhearted, nurturing was a powerful force for Frankl, and a source of his later commitment to her.

It also seems apparent that Frankl's father, Gabriel, was very influential, as Frankl described his father as a resilient man with little needs and a "strong sense of duty"[29]. According to Frankl, Gabriel had strong principles that he clearly passed on to Viktor. Gabriel kept kosher and refused to work on High Holy Days, willingly accepting any discipline for refusing to work on those days. In addition, Frankl was a perfectionist and felt that he picked up this trait from his father. Frankl considered his father both fair and just. He admired his father for taking responsibility for the welfare of the family, which Frankl attributed to his father's faith. This undoubtedly instilled within Frankl a strong sense of responsibility.[30]

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[28] Viktor Frankl, *The Will to Meaning* (New York: Penguin, 1988), 144.
[29] Frankl, *Recollections*, 22.
[30] According to Haddon Klingberg, *When Life Calls Out to Us*, (New York: Doubleday, 2001), p. 30. Viktor told of the Jewish ritual that his father repeated each morning with the phylacteries; the long strap wound around the left arm, with a small leather box attached near the heart; another strapped to his father's forehead (the *Tefillin*). Viktor precisely explained that the scrolls in the small capsules had been penned by certain pious scribes who alone could write the holy words: "Hear, O Israel, the Lord our God, the Lord is One God; and you shall love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be placed on your heart ..." (the *Shema*

In 1933, Frankl began his medical practice working with suicidal patients. He also spent a few short years with his own practice in neurology and psychiatry, before taking a position at Rothschild Hospital. A short time later, Hitler's troops invaded Austria and the official anti-semitic sentiment grew. In December 1941 Viktor married Tilly Grosser and having deliberately let his visa to America expire, he chose to stay and care for his parents. He was counting on his position to protect them; unfortunately the hospital was closed down in 1942, and with that Frankl became exposed to risk for deportation.[31] Late in September 1942, the Frankls received the phone call informing them of their escorted pick-up, as they were to enter the Nazi deportation system. It was at this time that Frankl was drafting away on the manuscript of his first book, *The Doctor and the Soul*. Little did Frankl know that the principles he was forming were to become the key to his survival over the next few years. The next chapter will explore the setting in which Viktor Frankl found himself, and the lessons that he learned.

Israel)."My father may have invited me, I suppose. But I remember as a child that once I came upon him in his morning prayers. I approached him and asked him to allow me to kiss the Dear Lord. I was five or six years old, and I knew that the capsule containing the scroll was made by someone just for such private prayers. Nevertheless – I remember it clearly – I identified the box and scroll with God. When I kissed them I kissed the Dear God. It was no mere symbol. At a primitive level of understanding *it was God that I kissed.* For me at that time there was no difference between the symbol and the symbolized One … but still I knew that the symbols themselves were man-made

[31] Redsand, *Viktor Frankl: A Life Worth Living*, 48-60.

CHAPTER TWO

THE CRITICAL YEARS FOR VIKTOR E. FRANKL

(1937-1947)

To understand Viktor Frankl's critical camp-years it is important to review the history leading up to his internment.

In the late 1930's the Nazi influence was growing within Austria. This led some prominent individuals to worry about the future of Vienna. There was a cautious tone of hopefulness within the Jewish population during this time; Sigmund Freud wrote to a friend that Austria "will not reach the height of brutality they have in Germany ... At present our government, upright and brave in its way, is more energetic in fending off the Nazi than ever before."[32]

During this time Viktor Frankl was very busy at *Am Steinhof* while still finding time for a few outside activities. He continued to work with the suicide prevention program that was started a few years earlier and continued formulating his own ideas about psychotherapy.

The Pre-Camp Years

The optimistic tone of Freud and the hopeful nature of Frankl were taken aback as the Nazi influence finally began to dominate in the spring of 1938. Despite Freud's initial hopefulness that the Nazi threat would pass Vienna by, eventually Freud, Adler and many thousands of Jews in Vienna emigrated. This emigration was encouraged by the Nazis, and by late 1939, it was estimated that over half of the Jews in Vienna had left for other,

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[32] William Gould, *Frankl: Life with Meaning* (Pacific Grove, CA.: Brooks/ Cole Publishing, 1993), 5.

presumably safer, places. The rest stayed in the city, hoping that they could hold on to their homes, loved ones and possessions, despite the increasingly hostile climate.[33]

During this time the hospital where Viktor worked came under SS supervision, and a euthanasia program was put underway. This lead to Viktor making many false diagnoses in order to save patients from the gas-chambers, however there were times when he stood by silently as circumstances led people to their deaths.

In September 1939, Germany invaded Poland, prompting France and Britain to declare war on Germany. During this time Viktor was the only sibling of the Frankl family who remained, caring for and living with his parents, supporting them with whatever he could in extremely hard times. Fortunately Viktor's position at Rothschild offered some protection from deportation to the concentration camps for both him and his parents, at a time when deportations were increasing. The Nazis recognized a need for certain professions and allowed special privileges to those who filled the roles.[34]

Frankl was extremely fortunate to have such a position at Rothschild, and he hoped that it would be enough to protect them during the war years. While working at Rothschild, Frankl finally, after years of waiting, received notice to go to the American

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[33] A personal friend of Sigmund Freud wrote:"I decided to make a final effort to persuade Freud to change his mind … I had a heart to heart talk with Freud. As I had feared, he was bent on staying in Vienna. To my first plea, that he was not alone in the world and that his life was dear to many people, he replied with a sigh: "Alone, ah, if I were only alone I should long ago have done with life." … A meeting of the Board of the Vienna Society had, however, been held on March 13 at which it was decided that everyone should flee the country if possible, and that the seat of the Society should be wherever Freud would settle … [after making arrangement] to me he wrote: "Two letters from you, to Anna and myself, arrived today. They are so refreshingly kind that I am moved to write to you at once without any external occasion but from an inner impulse. "I am sometimes perturbed by the idea that you might think we believe you are simply wishing to do your duty, without our appreciating the deep and sincere feelings expressed in your actions. I assure you this is not so, that we recognize your friendliness, count on it and fully reciprocate it. This is a solitary expression of my feelings, for between beloved friends much should be obvious and remain unexpressed." … [Freud's eldest children] reached London on May 16 and [Sigmund] on May 26."Ernest Jones, *The life and work of Sigmund Freud.* (New York: Basic Books, 1957), 219-226.

[34] Anna Redsand, *Viktor Frankl: A life worth living.* (New York: Clarion Books, 2006), 50-59.

Consulate to pick up his visa; unfortunately the visa turned out to not include his parents. They understood that he would take this opportunity, but Frankl struggled with the idea of leaving his parents behind. They were getting old and were dependent on him for so much during the difficult dangerous years of Nazi occupation. Viktor was in a quandary; so one day while walking past St. Stephen's Cathedral, though not Catholic, he entered the church. He sat in the church, thought about the difficult decision that he was facing, and prayed. Frankl wondered if he was now allowed to leave his parents and have the freedom to move the United States to develop his ideas. According to Gould, Frankl's experience was like this:

> Covering the yellow star that he was compelled as a Jew to wear he entered Saint Stephen's Church in the center of Vienna, where an organ concert was taking place. He sat in a pew and prayed silently, "O God, give me a sign." Should he stay with his family with the hope that they could be saved, or should he go to the United States, where he believed he could continue his pioneer work in psychology?[35]

Frankl was caught between his sense of freedom of choice, a longing to have freedom to do as he pleased, and his sense of duty and responsibility. He knew that if he left that within two weeks his parents would be sent to a concentration camp. The situation seemed unsolvable. What was his responsibility; to care for his lifework, or to care for his parents?[36] In such a circumstance Frankl wished for a hint from heaven:

> So I went home and there was my father, and he had a broken piece of stone, a remnant he had found in the ruins of the synagogue. I found out that the chunk of stone was a piece of the Ten Commandments. Aha, and on it was engraved a Hebrew letter; my father said, "Viktor, I know what part of the Ten Commandments this piece belongs to, because this letter is part of the abbreviation of only one of the commandments—honor thy father and thy mother

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[35] William Gould, *Frankl: Life with Meaning* (Pacific Grove, CA.: Brooks/ Cole Publishing, 1993), 7.
[36] According to Klingberg, p. 100 as Viktor Frankl looked back on this struggle, he actually stopped and prayed in St. Stephen's Cathedral; explaining that his privacy with regard to his faith has always kept him from admitting that.

> and you will stay in the land." At that moment I told myself, this is the answer. I let the visa expire.[37]

Frankl had only himself and his parents to consider when making this decision; his marriage to Tilly changed that. Tilly Grosser was the head nurse of the internal medicine department, and her boss shared an office with Frankl. Never trained as a nurse, Tilly was one who stepped up during the war and assumed responsibility where the need was greatest. Viktor and Tilly met sometime during 1940 and in late December 1941, they were married in a civil ceremony held in a separate marriage office designated for Jews. After their marriage, Viktor and Tilly lived with Viktor's parents in their small flat. Within a few months, Tilly was pregnant. The Nazis mandated that any Jewish woman who became pregnant would be sent to a concentration camp. This situation resulted in many Jewish women (including Tilly) having abortions. Later, Frankl would dedicate his book, *The Unheard Cry for Meaning* to this lost child: "To Harry or Marion – an unborn child."[38]

It was during this time that Frankl was solidifying his sense of responsibility; living out a key value that would become central to his therapeutic approach, "Self-Transcendence":

> Frankl's decision to remain was a symbolic act of self-transcendence. He explains that "self-transcendence … is equally implied whether a man transcends himself by meaning fulfillment or loving encounter: in this first case, an impersonal logos is involved; in the second, a personal logos (a sense of meaning) – an incarnate logos, so to speak." … Frankl became an incarnate logos of love to his family, to his friends, and when the time came, to his fellow prisoners in the concentration camps.[39]

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[37] Klingberg, *When Life Calls Out to Us*, 101.
[38] Viktor Frankl, *The Unheard Cry for Meaning* (New York: Simon & Schuster, 1978), Dedication Page.
[39] Gould, *Frankl: Life with Meaning*, 7.

Even with Frankl's growing maturity, there was disillusionment with his own compromises. He recognized that life is more complex than his current logic could bear. Frankl was soon forced to move to an even higher level of meaning making, pressing him toward a more dialectical and multileveled approach to life truth. Frankl reflected on these times: "But nobody who was not alive in that time can imagine the atmosphere, what it was like. You cannot imagine it!"[40]

Over the years the Jews remaining in Vienna must have been apprehensive of the many deportations taking place. They possibly did not know, or did not believe, the rumors circulating about extermination camps to the east. The Frankl's expected, if they were selected for deportation at all, they would be resettled in a Jewish ghetto somewhere outside of Vienna or another large city. They suspected this living situation might be slum-like, confining, and uncomfortable, but still tolerable for a year until the end of the war. They took great comfort in the belief that their family, and possibly friends from their Jewish neighborhood and synagogue, would all remain together if they had to relocate to a ghetto.

The Camp Years

In 1942 Viktor Frankl and his parents were finally snared within the ever widening Jewish deportation net. Even though Frankl had deliberately let his chance for a visa expire, he still thought that he had a safety net for him and his parents with his job at the Rothschild Hospital. He was counting on that to protect them and keep them in Vienna. Unfortunately, the hospital was closed down, and with that Viktor Frankl became exposed to a great risk for deportation.

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[40] Klingberg, *When Life Calls Out to Us*, 33.

Late in September 1942, the Frankl family received the phone call informing them of their escorted pick-up the next morning. Viktor had to leave many prized possessions behind; among them, the postcards Freud had sent to him during his Gymnasium years. Also lost were some patient case histories written by Freud when he was in training at the University Psychiatric Clinic. These had been given to Frankl by the keeper of the archives when he worked at the clinic many years after Freud:

On the day when Viktor Frank was to report for deportation, he approached the owner of their building who lived one floor below: "A nice family – he was not Jewish and most of the residents in the building were Aryan. I told him that he could take from our flat whatever he wanted to keep it for himself or if we survived he could give it back to us if he wished."[41]

Viktor and Tilly, his parents Gabriel and Elsa, and Tilly's mother Emma left together when the escorts showed up. They went to a collection point in Vienna and waited while others assembled with them. A day later, they left by train for an unknown destination. At Theresienstadt the Frankls could not live together because there were separate living quarters for the young, the elderly, women, and men.

Not long after Frankl arrived at Theresienstadt, an SS man selected him for a trip to a local SS prison called the Small Fortress. Frankl had been warned by a friend that should he be ordered to this location, that he should faint and fall to the ground. Inevitably it did happen that he was ordered to this prison, and in his pride he agreed, refusing to follow the advice of his friend. He was selected to provide the SS with the entertainment of performing senseless acts of work, running through the rain and

[41] Klingberg, *When Life Calls Out to Us*, 109.

throwing water on a compost heap. When he did not perform to their satisfaction he was struck. Being hungry and tired he was not able to satisfy their sadistic wishes and received a severe beating. As Frankl summarizes, "I was brought back to the ghetto with thirty-two injuries. Tilly saw me on the street in Theresienstadt and said, "Viktor, for heaven's sake! What have they done to you!"[42]

Frankl was assigned to live with five or six other physicians in two rooms of a barrack that included an infirmary and quarters for the elderly. Doctors were given special duties; Viktor's was to oversee a group of sick people. The best part of the situation at Theresienstadt was that Viktor could still see his family every day; there were things for them to do together to pass the time, such as music, art, reading, lectures, and drama.

At Theresienstadt, Frankl used his extensive experience with the suicidal to develop suicide intervention teams. The people on these teams would watch for signs of depression and despair in the barracks and then report potential suicide cases to Frankl for his intervention. His efforts were credited with a steep drop in suicides. Viktor's father, who was 81 when deported, became ill within 6 months of arrival at Theresienstadt. He died in February 1943 from starvation and pneumonia. Viktor had managed to smuggle a vial of morphine, which he used in his father's last days to ease his suffering. Upon reflection after his father's death, Viktor felt satisfied that he had done what he could do; he had stayed in Vienna to help his elderly parents, and he spared his father unnecessary suffering at the end of his life.

After 2 years at Theresienstadt, in October 1944, Viktor's name appeared on the list of transports, those being moved to other camps. All he knew was that he was on

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[42] Ibid., 113.

Transport East. When Tilly heard of Viktor's transport, she volunteered to go with him, even though she had a job in a munitions factory and was technically exempted from transports. Viktor begged her not to volunteer because they did not know where the transport was headed; it could be headed someplace worse than Theresienstadt.[43]

When Viktor and Tilly left, onlyViktor's mother remained of the original family group that arrived in Theresienstadt. She was 65, and Viktor was hopeful that she would survive by avoiding transport and remaining at Theresienstadt.

It was during the rail transport that they became aware that they were headed toward Poland, in the direction of Auschwitz. It is clear from Frankl's writing that they knew something of Auschwitz's reputation by that time. Auschwitz was the largest extermination camp established by the Nazis. Actually, it was not just one camp, but an array of camps, consisting of three main ones—Auschwitz I, II and III—and many sub-camps in the surrounding area; there were already 100,000 prisoners there when Viktor and Tilly arrived. The conditions at Birkenau (a camp in the Auschwitz network) were much worse than what they had experienced at Theresienstadt. Water and sanitation were severely inadequate for the number of people being held there, resulting in the rapid spread of disease.

These harsh circumstances forced Frankl to look for meaning in such conditions; paradoxically they may have helped him to advance his fledgling theories of psychotherapy. Where he had given up the chance to go to the United States to advance his studies, now life itself forced him to live the problem that he had struggled with in theory. It was here that Frankl tasted the sacrament of defeat and the reality of irrevocable commitments and acts. What he had previously struggled to clarify in theory, in terms of

[43] Ibid.

the boundaries of self and outlook, experience now made porous and permeable. Frankl became alive to paradox and the truth in apparent contradictions, striving to unify opposites in mind and experience.

In Frankl's account of this struggle in his book, *Man's Search for Meaning*, we see the meanings he drew from this experience: "This tale is not concerned with great horrors … but with the multitude of small torments … How was everyday life in a concentration camp reflected in the mind of the average prisoner?"[44]

Often times prisoners were given functionary tasks by the SS in the running of the camps. These prison functionaries, or "Capos", allowed the camps to operate with a minimum of SS personnel. As Frankl paints the picture of the common prisoner, he demonstrates that it was not simply the Nazi captors that contributed to the hellish conditions he endured:

> It was these common prisoners, who bore no distinguishing marks on their sleeves, whom the Capos really despised. While these ordinary prisoners had little or nothing to eat, the Capos were never hungry; in fact many of the Capos fared better in the camp than they had in their entire lives. Often they were harder on the prisoners than were the guards, and beat them more cruelly than the SS men did. These Capos, of course, were chosen only from those prisoners whose characters promised to make them suitable for such procedures, and if they did not comply with what was expected of them, they were immediately demoted.[45]

The fragility of life and its ever present tensions and contradictions were clear to Frankl, for it was, "An unrelenting struggle … for life."[46] The selection process for transport was the signal for a free fight among all the prisoners, or of one group against another. "All that mattered was that one's own name and that of one's friend were

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[44] Viktor Frankl, *Man's Search for Meaning.* (New York: Pocket Books, 1984), 21.
[45] Frankl, *Man's Search for Meaning,* 22.
[46] Ibid.

crossed off the list of victims, though everyone knew that for each man saved another victim had to be found."[47]

The experience was not one of pure philosophical insights, that came later and during brief moments when he felt strong enough. In general, Frank was engaged in a struggle to stay alive, in a context where the humanity was pulled from human contact: "There was neither time nor desire to consider moral or ethical issues. Every man was controlled by one thought: to keep himself alive."[48] Yet, on the rare occasion Viktor was able to take solace in small achievements, even these led him to draw lessons on the importance of meaning:

> I was Number 119,104 … I was digging and laying tracks for railway lines. At one time, my job was to dig a tunnel, without help, for a water main under a road. This feat did not go unrewarded … I was presented with a gift of so called "premium coupons."[49] … [which] could be exchanged for six cigarettes … [or] could be exchanged for twelve soups.
> The only exceptions to this were those who had lost the will to live and wanted to "enjoy" their last days. Thus, when we saw a comrade smoking his own cigarettes, we knew he had given up faith in his strength to carry on, and, once lost, the will to live seldom returned.[50]

Within these moments Frankl was caught up with clarifying and understanding how his therapeutic ideals could be lived out within this horrible situation. It was a time when he began to realize just how important meaning can be for human survival, in this case his. This led him to attempt to clarify the experiences he witnessed, and sometimes experienced. Upon reflection, Frankl recognized a predictable sequence of stages that a prisoner went through in adjusting to the extremes of camp life. He identified three

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[47] Ibid.
[48] Ibid., 23
[49] Ibid., 25
[50] Ibid., 26

phases of the inmate's mental reactions to camp life: 1. the shock of admission; 2. the period of being immersed in camp routine; and 3. the period following release and liberation.

First Phase of Psychological Adjustment

The symptom of the first phase was that of complete shock.[51] This initial stage was something very real, and Frankl made it clear that he was not immune to its presence. His imagination was overwhelmed by the terror of the public presence of death that pervaded his first few hours of internment. Frankl was horrified, but he admitted it did prepare him for the revelation of greater evils to come. Later, in his clinical analysis of this shock, he came to understand something of the self-deception strategies that people use in dealing with these images of death: "In psychiatry there is a certain condition known as "delusion of reprieve." The condemned man, immediately before his execution, gets the illusion that he might be reprieved at the very last minute."[52]

Part of the shock came from a realization of how a simple flick of an officer's wrist could determine one's fate:

> We were told to leave our luggage in the train and to fall into two lines – women on one side, men on the other in order to file past a senior SS officer. Surprisingly enough, I had the courage to hide my haversack under my coat. My line filed past the officer, man by man. I realized that it would be dangerous if the officer spotted my bag. He would at least knock me down; I knew that from previous experience. Instinctively, I straightened on approaching the officer, so that he would not notice my heavy load. Then I was face to face with him. He was a tall man who looked slim and fit in his spotless uniform. What a contrast to us, who were untidy and grimy after our long journey! He had assumed an attitude of careless ease, supporting his right elbow with his left hand. His right hand was lifted, and with the forefinger of that hand he pointed very leisurely to the right or the left. None of us had the slightest idea of the sinister meaning behind that little

[51] Ibid
[52] Ibid., 27.

> movement of a man's finger, pointing now to the right and now to the left, but far more frequently to the left.
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> It was my turn. Somebody whispered to me that to be sent to the right side would mean work, the way to the left being for the sick and those incapable of work, who would be sent to a special camp. I just waited for things to take their course, the first of many such times to come. My haversack weighed me down a bit to the left, but I made an effort to walk upright. The SS man moved me over, appeared to hesitate, then put both his hands on my shoulders. I tried very hard to look smart, and he turned my shoulders very slowly until I faced right, and I moved to that side.[53]

It was not until later that Frankl discovered the meaning of that selection process. For during the first selection, the majority were sent to a building that had the word "bath" written over its doors in several Eurpoean languages. Each prisoner was given a bar of soap, and as a group sent into the building where they were subsequently killed by gassing.

Later that day, when Frankl inquired from other prisoners as to where he could find his friend, they simply asked which direction he had been sent during the selection process. When he stated that his friend had been sent to the left, the reply was that Frankl had only to look up in the direction of the large chimneys of the crematorium off in the distance. "That's where your friend is, floating up to Heaven," was the answer. But I still did not understand until the truth was explained to me in plain words.[54]

The personal loss of meaningful accomplishments, coupled by the uncaring attitude of more experienced prisoners offered another layer to the level of shock experienced by the prisoners. Within Frankl's own experience, he tried to take one of the old prisoners into his confidence. He showed the old prisoner the roll of paper in the inner pocket of his coat and said, "Look, this is the manuscript of a scientific book … I

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[53] Ibid., 30
[54] Ibid., 31.

must keep this manuscript at all costs; it contains my life's work. Do you understand that?" Slowly the old prisoner grinned, first piteous, then more amused, mocking, and insulting, until he spat out one word: "Shit!"[55] For Frankl, this word marked the completion of his first phase of psychological adjustment to camp life; for with that word he struck out his former life.

The loss of significance, the loss of control over one's life, the loss of being able to find a confidant, were all shocks to Frankl. Then there was the loss of the last of personal possessions and the final vestiges of human dignity, each prisoner left naked, to scramble for his own existence, "All we possessed, literally, was our naked existence. What else remained for us as a material link with our former lives? For me there were my glasses and my belt."[56]

Second Phase of Psychological Adjustment

The illusions some prisoners still held were destroyed one by one, and then, quite unexpectedly, Frankl and the other prisoners were overcome with a grim sense of humor. They knew that they had nothing to lose except: "Our so ridiculously naked lives. When the showers started to run, we all tried very hard to make fun."[57]

Apart from the humor, a new way of looking at the world began to settle over the prisoners as they adjusted into Frankl's second phase of psychological adjustment, learning about camp-life. An early feature of this phase was a cold curiosity at learning

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[55] Ibid., 33.
[56] Ibid.
[57] Ibid., 34.

how this new reality worked, and how they fit into it. It meant giving up old beliefs and learning new truths:

> Cold curiosity predominated even in Auschwitz, somehow detaching the mind from its surroundings, which came to be regarded with a kind of objectivity. At that time one cultivated this state of mind as a means of protection. We were anxious to know what would happen next; and what would be the consequence, for example, of our standing in the open air, in the chill of late autumn, stark naked, and still set from the showers. In the next few days our curiosity evolved into surprise; surprise that we did not catch cold.
>
> … The medical men among us learned first of all: "Textbooks tell lies!" Somewhere it is said that man cannot exist without sleep for more than a stated number of hours. Quite wrong! I had been convinced that there were certain things I just could not do: I could not sleep without this or I could not live with that or the other.[58]

As Frankl had discovered, while adjustment to camp life was difficult, it was possible. "If someone now asked of us the truth of Dostoevski's statement that flatly defines man as a being who can get used to anything, we would reply, "Yes, a man can get used to anything, but do not ask us how."[59]

Despite the adjustment, the thought of suicide was now seen as a very real alternative to camp life, and it was something that was entertained by everyone, if only for a brief time:

> I made myself a first promise, on my first evening in camp, that I would not "run into the wire." This was the phrase used in camp to describe the most popular method of suicide – touching the electrically charged barbed-wired fence. … The prisoner of Auschwitz, in the first phase of shock, did not fear death. Even the gas chambers lost their horrors for him after a few days – after all, they spared him the act of committing suicide.[60]

In the midst of moving into this psychological phase, Frankl was given an additional reminder that he should be especially vigilant with the care of his existence.

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[58] Ibid., 35.
[59] Ibid., 36.
[60] Ibid., 37.

The importance of appearance was highlighted as essential for his survival; within Auschwitz a man smuggled himself into their block to share some news and advice:

> "I beg of you"; he continued, "Shave daily, if at all possible, even if you have to use a piece of glass to do it … even if you have to give your last piece of bread for it. You will look younger and the scraping will make your cheeks look ruddier. If you want to stay alive, there is only one way; look fit for work. If you even limp, because let us say, you have a small blister on your heel, and an SS man spots this, he will wave you aside and the next day you are sure to be gassed. … Therefore, remember: shave, stand and walk smartly; then you need not be afraid of gas. All of you standing here, you need not fear gas, except perhaps you." And then he pointed to me and said, "I hope you don't mind my telling you frankly." To the others he repeated, "Of all of you he is the only one who must fear the next selection. So, don't worry!"
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> And I smiled. I am not convinced that anyone in my place on that day would have done the same.[61]

Frankl was firmly in the grasp of the second phase; the phase of relative apathy in which he achieved a kind of emotional death. Whereas during the first phase prisoners were overwhelmed by the shock of brutality, during the second phase they became numb and apathetic to the sufferings of others. "The sufferers, the dying and the dead, became such commonplace sights to him after a few weeks of camp life that they could not move him any-more."[62]

Frankl was himself caught in this apathetic emotional death; there was no longer room for shock of any kind. All was dark and the internal emotional alarms were not triggered by even the most horrific of scenes. Frankl's response to his own typhus patients made this clear.[63]

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[61] Ibid., 37-38.
[62] Ibid., 40.
[63] According to Frankl, *Man's Search for Meaning*, 41 – 42, his experience was:
After one of them had just died, I watched without any emotional upset the scene that followed, which was repeated over and over again with each death. One by one the prisoners approached the still warm body. One grabbed the remains of a messy meal of potatoes; another decided that the corpse's wooden shoes were an improvement on his own, and exchanged the. The third man did the same with the dead man's coat, and another was glad to be able to secure some – just imagine! – genuine string.

All this I watched with unconcern. Eventually I asked the "nurse" to remove the body. When he decided to do so, he took the corpse by its legs, allowing it to drop into the small corridor between the two

The Power of Imagination

Apathy, the main symptom of the second phase, was a necessary mechanism of self-defense according to Frankl. Despite this apathy there were a few moments of joy that were to be found in either one's dreams, or in images within one's imagination. With this Frankl helped to clarify the strength of the imagination in survival; imagining a wished future event to be already present.

The power within this visualization strategy was found in not focusing on what you do not have, but on what is hoped for, and actively engaging that positive image in the present. This visualization technique used by Frankl helped to push the apathy out of his experience, bringing instead a moment of internal peace and joy. It allowed him to operate, if only for short moments, in a state that affirmed that life is indeed worth living. Within this hope was a clear image of a relationship to hold, a love, and a commitment: key themes that were to be so integral in his later therapy.

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rows of boards which were the beds for the fifty typhus patients, and dragged it across the bumpy earthen floor toward the door. The two steps which led up into the open air always constituted a problem for us, since we were exhausted from a chronic lack of food. After a few months' staying in the camp we could not walk up those steps, which were each about six inches high, without putting our hands on the door jambs to pull ourselves up.

The man with the corpse approached the steps. Wearily he dragged himself up. Then the body: first the feet, then the trunk, and finally – with an uncanny rattling noise – the head of the corpse bumped up the two steps.

My place was on the opposite side of the hut, next to the small, sole window, which was built near the floor. While my cold hands clasped a bowl of hot soup from which I sipped greedily, I happened to look out the window. The corpse which had just been removed … stared in at me with glazed eyes. Two hours before I had spoken to that man. Now I continued sipping my soup.

If my lack of emotion had not surprised me from the standpoint of professional interest, I would not remember this incident now, because there was so little feeling involved in it.

Apathy, the blunting of the emotions and the feeling that one could not care anymore, were the symptoms arising during the second stage of the prisoner's psychological reactions, and which eventually made him insensitive to daily and hourly beatings. By means of this insensibility the prisoners soon surrounded himself with a very necessary protective shell.

> My mind clung to my wife's image, imagining it with an uncanny acuteness. I heard her answering me, saw her smile, her frank and encouraging look. Real or not, her look was then more luminous than the sun which was beginning to rise.
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> A thought transfixed me: for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth – that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: *The salvation of man is through love and in love.* I understood how man who has nothing left in this world still may know bliss, be it only for a brief moment, in the contemplation of his beloved. In a position of utter desolation, when man cannot express himself in positive action, when his only achievement may consist in enduring his sufferings in the right way – an honorable way – in such a position man can, through loving contemplation of the image he carries of his beloved achieve fulfillment. For the first time in my life I was able to understand the meaning of the words, "The angels are lost in perpetual contemplation of an infinite glory."
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> In front of me a man stumbled and those following him fell on top of him. The guard rushed over and used his whip on them all. Thus my thoughts were interrupted for a few minutes. But soon my soul found its way back from the prisoner's existence to another world, and I resumed talk with my loved one: I asked her questions, and she answered; she questioned me in return, and I answered.[64]

The harshness of the days was a contrast to the few flights of imagination that Frankl was able to take. While he was able to day-dream some peaceful times with his wife, his objective existence was different. Life in the work-gangs during the winter months was full of shouts and insults that tore as deeply as the cold. It was within this contrast between the external world of bitter anger, and Frankl's inner world of love that helped him clarify the importance of love within Logotherapy. Through this experience, he became aware that love is a critical means for experiencing meaning.

> "Stop!" We had arrived at our work site. Everybody rushed into the dark hut in the hope of getting a fairly decent tool. Each prisoner got a spade or a pickaxe. "Can't you hurry up, you pigs!" Soon we had resumed the previous day's positions in the ditch. The frozen ground cracked under the point of the pickaxes, and sparks flew. The men were silent, their brains numb… I knew only one thing – which I have learned well by now: Loves goes very far beyond the physical

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[64] Ibid., 57.

> person of the beloved. It finds its deepest meaning in his spiritual being, his inner self. Whether or not he is actually present, whether or not he is still alive at all, ceases somehow to be of importance.
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> I did not know whether my wife was alive, and I had no means of finding out (during all my prison life there was no outgoing or incoming mail); but at that moment it ceased to matter. There was no need for me to know; nothing could touch the strength of my love, my thoughts, and the image of my beloved. Had I known then that my wife was dead, I think I would still have given myself, undisturbed by that knowledge, to the contemplation of her image, and that my mental conversation with her would have been just as vivid and just as satisfying. "Set me like a seal up thy heart, love is as strong as death."[65]

As the inner life of Frankl's mind become more intense, he also experienced the beauty of art and nature as never before.

> In camp, too, a man might draw the attention of a comrade working next to him to a nice view of the setting sun shining through the tall trees of the Bavarian woods … the same woods in which we had built an enormous, hidden munitions plant.[66]
>
> … The desolate grey mud huts provided a sharp contrast, while the puddles on the muddy ground reflected the glowing sky. Then, after minutes of moving silence, one prisoner said to another, "How beautiful the world *could* be!" … I was again conversing silently with my wife, or perhaps I was struggling to find *reason* for my sufferings, my slow dying. In a last violent protest against the hopelessness of imminent death, I sensed my spirit piercing through the enveloping gloom. I felt it transcend that hopeless, meaningless world, and from somewhere I heard a victorious "Yes" in answer to my question of the existence of an ultimate purpose. … for hours I stood hacking at the icy ground. The guard passed by, insulting me, and once again I communed with my beloved. More and more I felt that she was present, that she was with me; I had the feeling that I was able to touch her, able to stretch out my hands and grasp hers. The feeling was very strong; she was there. Then, at that very moment, a bird flew down silently and perched just in front of me, on a heap of soil which I had dug up from the ditch, and looked steadily at me.[67]

This experience afforded Frankl the realization that one can frame reality with an imagination of hope. It was a maxim that he would take with him throughout his professional career. He realized that hope can be infused into a situation via the power of

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[65] Ibid., 58.
[66] Ibid., 59.
[67] Ibid., 60.

one's imagination; giving one resiliency. In addition to this, the perspective one takes on a circumstance was also something that Frankl found as powerful.

The Power of Humor

Humor was another of the Frankl's resistances in the fight for self-preservation. Frankl found that humor, more than anything else in the human make-up, can afford aloofness and an ability to rise above any situation, leading him to the idea of self-transcendence. For Frankl, humor was a uniquely human capacity, a divine attribute that allows man to create perspective, to put distance between himself and whatever may confront him.

> The attempt to develop a sense of humor and to see things in a humorous light is some kind of a trick learned while mastering the art of living. Yet it is possible to practice the art of living even in a concentration camp, although suffering is omnipresent. To draw an analogy: a man's suffering is similar to the behavior of gas. If a certain quantity of a gas is pumped into an empty chamber, it will fill the chamber completely and evenly, no matter how big the chamber. Thus suffering completely fills the human soul and conscious mind, no matter whether the suffering is great or little. Therefore the "size" of human suffering is absolutely relative. It also follows that a very trifling thing can cause the greatest of joys.[68]

Frankl was finally relocated from his camp within the Auschwitz network to Kaufering, in the Dachau network of camps. This was a strangely joyful surprise that put all the new arrivals in a good mood, including Frankl. The wish of his hut warden in Auschwitz had come true. Frankl was now at a camp that did not have a chimney – unlike Auschwitz. On realizing this fact Frankl and his camp-mates laughed and cracked jokes in spite of being forced to stand out in the rain and cold while the officials located a missing man from their group. Then the roll call was turned into a punishment parade, where they were forced to stand frozen and soaked to the skin after the strain of our long

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[68] Ibid., 64.

journey. Yet each member was very pleased! As Frankl said, "There was no chimney in this camp and Auschwitz was a long way off."[69]

"The meager pleasures of camp life provided a kind of negative happiness, - "freedom from suffering," as Schopenhauer put it – and even that in a relative way only. Real positive pleasures, even small ones, were very few." [70]

The Power of Duty

Another aspect of the human psyche that Frankl found to be more powerful than the psychological apathy that constantly threatened the prisoner was the sense of duty and responsibility. For Frankl, it was beaming clear that a human being is responsible before something, or to something, be it his peers, or his own conscience. Within Frankl's own experience, after a few days in the sick quarters at Kaufering, a camp affiliated with Dachau, the chief doctor asked Frankl to volunteer for medical duties in another camp containing typhus patients. Frankl's sense of duty as a doctor outweighed the urgent advice of his friends. He volunteered knowing that it may mean his own death:

> But if I had to die there might at least be some sense in my death. I thought that it would doubtless be more to the purpose to try and help my comrades as a doctor than to vegetate or finally lose my life as the unproductive laborer that I was then.
>
> For me this was simple mathematics, no sacrifice. But secretly, the warrant officer from the sanitation squad had ordered that the two doctors who volunteered for the typhus camp should be "taken care of" till they left. We looked so weak that he feared that he might have two additional corpses on his hands, rather than two doctors.[71]

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[69] Ibid., 65.
[70] Ibid., 67.
[71] Ibid., 69.

Frankl transferred from Kaufering to Turkheim, a camp for sick prisoners, but it was not an easy existence. Though busy, Frankl found a place of relative solitude behind an earthen hut where he worked with over fifty delirious prisoners. Even these quiet times were filled with the contrasts of life and the occasional heroic adventure. As Frankl tells it, "I squatted on the wooden lid of this shift whenever my services where not needed. I just sat and looked out at the green flowering slopes and the distant blue hills."[72]

> The corpses near me, crawling with lice, did not bother me. Only the steps of passing guards could rouse me from my dreams; or perhaps it would be a call to the sick-bay or to collect a newly arrived supply of medicines for my hut …Then I went back to my lonely place on the wood cover of the water shaft.
>
> This shaft, incidentally, once saved the lives of three fellow prisoners. Shortly before liberation, mass transports were organized to go to Dachau, and these three prisoners wisely tried to avoid the trip. They climbed down the shaft and hid there from the guards. I calmly sat on the lid, looking innocent and playing a childish game of throwing pebbles at the barbed wire. On spotting me, the guard hesitated for a moment, but then passed on. Soon I could tell the three men below that the worst danger was over.[73]

The power of doing one's duty clearly became an important part of Frankl's psychological repertoire. It seemed that even in the face of the horrid circumstances of a prison camp full of death, doing his duty as a doctor gave him the strength to continue to survive. This, coupled with the recognition that he had the power to choose how he engaged the experience, rounded out his sense of personal empowerment.

The Power of Choice

A lesson that Frankl learned within his camp experience was the power of choice, or more accurately the sense of helplessness that came from a fear of decision making.

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[72] Ibid., 71.
[73] Ibid., 72.

Even when an opportunity to escape presented itself, Frankl found that the decision was not an easy one. "The camp inmate was frightened of making decisions and of taking any sort of initiative whatsoever. This was the result of a strong feeling that fate was one's master, and that one must not try to influence it in any way, but instead let it take its own course."[74]

Frankl experienced this torment, yet as the battle-front drew nearer, Frankl discovered an opportunity to escape with a friend: [75]

> Under the pretense of holding a consultation about a patient whose illness required a specialist's advice, he smuggled me out. Outside the camp, a member of the foreign resistance movement was to supply us with uniforms and documents. At the last moment there were some technical difficulties and we had to return to camp once more. We used this opportunity to provide ourselves with provisions – a few rotten potatoes – and to look for a rucksack.[76]
>
> I had to keep my intention to escape to myself, but my comrade seemed to guess that something was wrong (perhaps I showed a little nervousness). In a tired voice he asked me, "You, too, are getting out?" I denied it, but I found it difficult to avoid his sad look. After my round I returned to him. Again a hopeless look greeted me and somehow I felt it to be an accusation. The unpleasant feeling that had gripped me as soon as I had told my friend I would escape with him became more intense. Suddenly I decided to take fate into my own hands for once. I ran out of the hut and told my friend that I could not go with him. As soon as I had told him with finality that I had made up my mind to stay with my patients, the unhappy feeling left me. I did not know what the following days would bring, but I had gained an inward peace that I had never experienced before. I returned to the hut, sat down on the boards at my countryman's feet and tried to comfort him; then I chatted with the others, trying to quiet them in their delirium.[77]

Upon reflection Frankl viewed his difficulty in making decisions as a defense mechanism, and attributed it to a sense of inferiority. A loss of identity meant a loss of

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[74] Ibid., 77.
[75] Ibid.
[76] Ibid., 78.
[77] Ibid., 79.

the ability to choose, so then, choosing something within camp life was found to be a supremely self-defining act:

> We all had once been or had fancied ourselves to be "somebody." Now we were treated like complete nonentities. (The consciousness of one's inner value is anchored in higher, more spiritual things, and cannot be shaken by camp life. But how many free men, let alone prisoners, possess it?) Without consciously thinking about it, the average prisoner felt himself utterly degraded. This became obvious when one observed the contrasts offered by the singular sociological structure of the camp. The more "prominent" prisoners, the Capos, the cooks, the store-keepers and the camp policemen, did not, as a rule, feel degraded.[78]

For Frankl, the struggle to decide whether or not to escape was eventually rendered moot. As Frankl and his friend decided, for the second time to escape, that day the doors to the camp were thrown open. A delegate from the International Red Cross in Geneva had arrived, and the camp and its inmates were declared to be under his protection.

Despite the apparent hope of freedom, that night the SS arrived with trucks to transfer the prisoners, claiming that they would be moved to Switzerland in an exchange of prisoners of war. Frankl was disappointed that there was not room on the last truck for him. Little did he know how fortunate he was to have missed the transport:

> The noise of rifles and cannons woke us; the flashes of tracer bullets and gun shots entered the hut. The chief doctor dashed in and ordered us to take cover on the floor. One prisoner jumped on my stomach from the bed above me and with his shoes on. That awakened me all right! Then we grasped what was happening: the battle-front had reached us! The shooting decreased and morning dawned. Outside on the pole at the camp gate a white flag floated in the wind.
>
> Many weeks later we found out that even in those last hours fate had toyed with us few remaining prisoners. We found out just how uncertain human decisions are, especially in the matters of life and death.[79]
>
> I had been confronted with photographs which had been taken in a small camp not far from ours. Our friends who had thought they were traveling to

[78] Ibid., 83.
[79] Ibid., 82.

> freedom that night had been taken in the trucks to this camp, and there they were locked in the huts and burned to death. Their partially charred bodies were recognizable on the photograph.[80]

A profound conclusion that Frankl drew from his experiences is that choice of action is an important factor of human existence in whatever circumstance he is found in. "The experiences of camp life show that man does have a choice of action … Man can preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress."[81]

> We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way.
>
> And there were always choices to make. Every day … every hour, offered the opportunity to make a decision, a decision which determined whether you would or would not submit to those powers which threatened to rob you of your very self, your inner freedom.
>
> Fundamentally, therefore, any man can, even under such circumstances, decide what shall become of him – mentally and spiritually. He may retain his human dignity even in a concentration camp. Dostoevski said once, "There is only one thing that I dread: not to be worthy of my sufferings." These words frequently came to my mind after I became acquainted with those martyrs whose behavior in camp, whose suffering and death, bore witness to the fact that the last inner freedom cannot be lost.[82]

This realization of the power of choice in all circumstances gave rise to one of Frankl's deepest insights for living a meaningful life. We experience meaning through the election of an attitude taken toward circumstances; this came to form a key component within his Logotherapy. "For the way in which a man accepts his fate and all the suffering it entails, the way in which he takes up his cross, gives him ample

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[80] Ibid., 83.
[81] Ibid., 86.
[82] Ibid., 86-87.

opportunity – even under the most difficult circumstances - to add a deeper meaning to his life."[83]

> It may remain brave, dignified and unselfish. Or in the bitter fight for self-preservation he may forget his human dignity and become no more than an animal. Here lies the chance for a man either to make use of or to forgo the opportunities of attaining the moral values that a difficult situation may afford him. And this decides whether he is worthy of his sufferings or not.[84]

Ultimately, Frankl's lessons about the power of choice became a central figure of his logotherapeutic approach. The many lessons learned within the Nazi camps helped Frankl to refine his theoretical perspective on human existence. These lessons also confirmed that imagination, humour, a sense of duty, and of personal choice are essential to continued existence in the face of challenges.

The Lesson Learned

For Frankl, the experience of meaning found in an attitude is at the heart of what it means to be human. Relief from despair can be found when a spiritual attitude it taken toward one's ultimate mortality and when one's inevitable death is owned. To highlight this Frankl pointed to the death of a young woman he witnessed within a concentration camp.

> It is a simple story. There is little to tell and it may sound as if I had invented it; but to me it seems like a poem.
>
> This young woman knew that she would die in the next few days. But when I talked to her she was cheerful in spite of this knowledge. "I am grateful that fate has hit me so hard," she told me. "In my former life I was spoiled and did not take spiritual accomplishments seriously." Pointing through the window of the hut, she said, "This tree here is the only friend I have in my loneliness." Through that window she could see just one branch of a chestnut tree, and on the branch were two blossoms. "I often talk to this tree," she said to me. I was startled and

[83] Ibid., 88.
[84] Ibid.

> didn't quite know how to take her words. Was she delirious? Did she have occasional hallucinations? Anxiously I asked her if the tree replied. "Yes." What did it say to her? She answered, "It said to me, "I am here – I am here – I am life, eternal life."
>
> We have stated that that which was ultimately responsible for the state of the prisoner's inner self was not so much the enumerated psychophysical causes as it was the result of a free decision. [85]

The chosen attitude that Frankl speaks of is not a defeatist attitude. It is a willingness to choose despite the provisional existence of life. The light that concentration camp life shines upon this problem is that it was a "provisional existence of unknown limit."[86] It was an embracing of life, and a choosing of an attitude with a full recognition that there is an uncertainty of the end. [87]

This insight made it clear just how important future goals are in human existence. It is essential that people choose toward a certain future, at the same time recognizing the provisional nature of that future. It recognized that individuals have a responsibility to choose attitude and action, to authentically engage life. To abdicate that responsibility was to deny that there was any place for future goals, resulting in a drawing inward, a looking behind. This retrospective position was one of losing hope, of failing to choose a meaning for the circumstance. As Frankl found, "A man who let himself decline because he could not see any future goal found himself occupied with retrospective thoughts."[88] [89]

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[85] Ibid., 90.

[86] Ibid., 91.

[87] According to Frankl, new arrivals usually knew nothing about the conditions of the camp. On entering camp a change took place in the minds of the men. With the end of uncertainty there came the uncertainty of the end. It was impossible to foresee whether or when, if at all, this form of existence would end.

The latin word *finis* has two meanings: the end or the finish, and a goal to reach. A man who could not see the end of his "provisional existence" was not able to aim at an ultimate goal in life. He ceased living for the future, in contrast to a man in normal life. Therefore the whole structure of his inner life changed; signs of decay set in which we know from other areas of life. The unemployed worker, for example, is in a similar position. His existence has become provisional and in a certain sense he cannot live for the future or aim at a goal. Frankl, *Man's Search for Meaning,* 91.

[88] Frankl, *Man's Search for Meaning,* 92.

[89] According to Frankl, *Man's Search for Meaning,* 93:

Robbing the present of its reality there lay a certain danger. It became easy to overlook the opportunities to make something positive of camp life, opportunities which really did exist … They preferred to close their

For Frankl, it was not a mere looking ahead with blind hope. It was an active, personal meaning that was discovered and simultaneously chosen; it was a meaning owned that made the difference. Meaning, for Frankl, had actual survival value and was the source of strength in all circumstances. "As we said before, any attempt to restore a man's inner strength in the camp had first to succeed in showing him some future goal. Nietzsche's words, "He who has a *why* to live for can bear with almost any *how*," [90]

> A why – an aim – for their lives, in order to strengthen them to bear the terrible how of their existence. Woe to him who saw no more sense in his life, no aim, no purpose, and therefore no point in carrying on. He was soon lost.[91]
>
> When a man finds that it is his destiny to suffer, he will have to accept his suffering as his task; his single and unique task. He will have to acknowledge the fact that even in suffering he is unique and alone in the universe. No one can relieve him of his suffering or suffer in his place. His unique opportunity lies in the way in which he bears his burden.
>
> For us, as prisoners, these thoughts were not speculations far removed from reality. They were the only thoughts that could be of help to us. They kept us from despair, even when there seemed to be no chance of coming out of it alive. Long ago we had passed the stage of asking what was the meaning of life, and naïve query which understands life as the attaining of some aim through the active creation of something of value. For us, the meaning of life embraced the wider cycles of life and death, of suffering and of dying.
>
> Once the meaning of suffering had been revealed to us, we refused to minimize or alleviate the camp's tortures by ignoring them or harboring false illusions and entertaining artificial optimism. Suffering had become a task on which we did not want to turn our backs.[92]

This discovery of the role of meaning within life was something that was brought into the light of day by his experiences in the concentration camps. For Frankl, through his personal experience, as well as observations of his fellow prisoners, meaning was a

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eyes and to live in the past. Life for such people became meaningless … To the others of us, the mediocre and the half-hearted, the words of Bismarck could be applied: "Life is like being at the dentist. You always think that the worst is still to come, and yet it is over already."

[90] Frankl, *Man's Search for Meaning*, 97.

[91] Ibid., 98.

[92] Ibid., 99.

source of almost unbelievable resilience. This was certainly something that came out in the days and weeks after liberation from the camps.

> But every one of the liberated prisoners, the day comes when, looking back on his camp experiences, he can no longer understand how he endured it all. As the day of his liberation eventually came, when everything seemed to him like a beautiful dream, so also the day comes when all his camp experiences seem to him nothing but a nightmare. The crowning experience of all, for the homecoming man, is the wonderful feeling that, after all he has suffered, there is nothing he need fear any more – except his God. [93]

The realization that meaning is powerful when it is lived out in choices brings out another key theme within Frankl's Logotherapy: the personal and dynamic aspect of meaning. Meaning is not an intellectual or abstract value within Frankl's theory; it is something that is to be lived out in choices that engage the actual circumstances of life. Life is therefore not an inert, dispassionate object that we relate with.

> For the meaning of life differs from man to man, from day to day and from hour to hour. What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person's life at a given moment … Ultimately, man should not ask what the meaning of life is, but rather he must recognize that it is he who is asked. In a word, each man is questioned by life, and he can only answer to life by answering for his own life; to life he can only respond by being responsible. Thus, Logotherapy sees in responsibleness the very essence of human existence.[94]

The concept of responsibility in action and choices then comes to summarize Frankl's understanding of living out meaning, of essentially writing the meaning of one's life. The emphasis on an active "*responsibleness*" is reflected in the categorical imperative of Logotherapy, which is "Live as if you were living already for the second time and as if you had acted the first time as wrongly as you are about to act now!"[95]

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[93] Ibid., 129.
[94] Ibid., 130.
[95] Ibid.

In order to make categories of this simple dynamic concept of responsibleness, Frankl outlined the meaning of three aspects of life that make up meaning within life. This helps to firmly plant Frankl's Logotherapy as an existential approach, as he clarifies the role of love, [96] and suffering,[97] in finding a deeper – meaning within life:

> The Super-Meaning
> This ultimate meaning necessarily exceeds and surpasses the futile intellectual capacities of man; in Logotherapy, we speak in this context of a super-meaning. What is demanded of man is not, as some existential philosophers teach, to endure the meaninglessness of life, but rather to bear his incapacity to grasp its unconditional meaningfulness in rational terms. *Logos* is deeper than logic.[98]

Summary

In summary, Frankl's experiences within the Nazi camps were essential to clarify and solidify the notions he had already formed prior to the war. Frankl's ideas were brought to a deeper, more personal conclusion; recognizing the contingency of life, and the reality that people have to engage circumstances in order to enact their humanness. Even those aspects of life that seem to render it meaningless, like suffering and death, according to Frankl, actually reveal life's potential for meaning. When something is experienced, it passes from contingency to fact, and can never be stolen by mortality or suffering, forever locked in the realm of meaningful experiences.

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[96] According to Frankl, *Man's Search for Meaning,* 134: Love is the only way to grasp another human being in the innermost core of his personality. No one can become fully aware of the very essence of another human being unless he loves him … By making him aware of what he can be and of what he should become, he makes these potentialities come true. Sex is justified, even sanctified, as soon as, but only as long as, it is a vehicle of love. Thus love is not understood as a mere side-effect of sex; rather, sex is a way of expressing the experience of that ultimate togetherness which is called love.

[97] Frankl, *Man's Search for Meaning,* 135: We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed. For what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one's predicament into a human achievement and the deeper super-meanings of life.

[98] Frankl, *Man's Search for Meaning,* 141.

For Frankl, the past is a secure storehouse where nothing is lost but everything irrevocably gathered. Thus, the vapor of our existence in no way makes it meaningless. In fact, the very importance of our responsibility in serving and loving others hinges on this; and our good choices rest upon our realizing the essentially transitory possibilities. For in making responsible choices we move existence from the contingency, and pull it into the fullness of reality. As Frankl says, "Usually … man considers only the stubble field of transitoriness and overlooks the full granaries of the past, wherein he had salvaged once and for all his deeds, his joys and also his sufferings. Nothing can be undone, and nothing can be done away with. I should say *having been* is the surest kind of being." [99]

The key is to recognize that a person is a self-defining being, with freedom to take a stand toward the conditions that surround life. As such, even in the concentration camps, an attitude can be chosen and a meaning lived out. "A human being is a finite thing, and his freedom is restricted. It is not freedom from conditions, but it is freedom to take a stand toward the conditions."[100]

A human being is ultimately self-determining, according to Frankl. What a human becomes – within the limits of aptitude and environment – is determined by choices. As Frankl made clear, his experience within the camps was a living laboratory that showed that circumstances alone do not determine behavior, for there were great acts of loving goodness in the midst of the circumstances of evil and brutality:

> Our generation is realistic, for we have come to know man as he really is. After all, man is that being who invented the gas chambers of Auschwitz; however, he

[99] Ibid., 143.
[100] Ibid., 156.

> is also that being who entered those gas chambers upright, with the Lord's Prayer or the *Shema Yisrael* on his lips.[101]

Life then is potentially meaningful under any conditions, even those which are most miserable. This in turn presupposes the human capacity to creatively turn life's negative aspects into something positive or constructive. It counts on a person to live out responsibility, to make choices, and in this process to turn an environment of negativity into something where blessings may be found. It all comes back to the meaning, the reason, and so Frankl says, "This need for a reason is similar in another specifically human phenomenon – laughter. If you want anyone to laugh you have to provide him with a reason."[102] When meaning is experienced then, it improves all aspects of human life for it, "not only renders him happy but also gives him the capability to cope with suffering."[103]

Herein is the essential value of Frankl's Logotherapy, as it was tested and refined through his camp experiences. As Logotherapy teaches, there are three pathways on which one arrives at meaning. The first is creating a work or by doing a deed, the second is by experiencing some work or in some love of person, task, or experience. The third is the most important of all, by choosing how one will face a fate that cannot be changed. In so doing, Frankl says, meaning is experienced by turning, "a personal tragedy into a triumph."[104] Herein, despair is done away with, and only the inevitable suffering that is common to life remains.

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[101] Ibid., 157.
[102] Ibid., 162.
[103] Ibid., 163.
[104] Ibid., 169.

CHAPTER THREE

THE BIRTH OF LOGOTHERAPY

Reflecting back on the days he spent in the concentration camps, Viktor Frankl recalled the emotional relief the day the white flag was hoisted above the camp gates. He dragged himself past the gates; and rediscovered the freedom to simply go for a walk through the meadow. Later that evening he found that the liberation from the camp was a shock that left little emotional room for joy to be experienced.

For two months following his liberation from the camp Frankl found work at the hospital near Turkheim. Not knowing the fate of his mother or his wife Tilly, Frankl finally headed back to Vienna once the border opened between Germany and Austria. In August of 1945, four months after being freed from the camps, Frankl arrived back in Vienna. The majestic public buildings were badly damaged and the thriving Jewish community was all but gone. It was during the first few days back in Vienna that Frankl learned of the death of Tilly, his mother, his brother, and his sister-in-law. Although he was home, it had an odd feel for Frankl. He characterized the experience by detaching himself from the event, expressing that:

> Apart from the moral deformity resulting from the sudden release of mental pressure, there were two other fundamental experiences which threatened to damage the character of the liberated prisoner: bitterness and disillusionment when he returned to his former life.
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> Bitterness was caused by a number of things he came up against in his former home town. When, on his return, a man found that in many places he was met only with a shrug of the shoulders and with hackneyed phrases. [105]

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[105] Frankl, Man's Search for Meaning, 113.

Frankl took solace in the knowledge that after experiencing the horrors of camp life he had nothing left to fear, except God. In looking back he realized the importance of choosing responsibility within life, and this confirmed his ideas about psychotherapy. Frankl had the opportunity to escape the harsh realities of Nazi occupied Austria. He could have escaped to pursue his dream of writing and promoting his ideas of psychotherapy. Yet his sense of personal obligation to his parents meant that he chose to stay in Vienna; this allowed Frankl to care for his parents.

This choice to follow the path of responsibility led him through the Nazi death camps. Emerging from these camps, Frankl was a man with nothing, except a meaning. He had lost his parents and spouse, along with his records of his scientific work. Now with the end of the war he was slowly rebuilding his life and this meant fulfilling his dream of writing the book he lost. Within this chapter we will explore the birth of Logotherapy, as its key tenets were finally written down in Frankl's first book.

The Doctor and the Soul

Frankl was consistently clear that the first book he published immediately after returning to Vienna, *The Doctor and the Soul*, conceptually predated his time in the Nazi concentration camps. The media seemed to portray his time within the worst of human suffering to be the impetus for this radical new therapy. The fact is, such experiences simply confirmed his ideas. According to Frankl, he hid a fully completed manuscript under his shirt upon his arrest, and was only stripped of it once he was entering the camp, "Under those circumstances I felt like a father who was not spared watching his children

murdered before his eyes. The book was, in fact, my spiritual child who I'd hoped would survive even if I did not do so myself."[106]

Within camp life Frankl was able to deepen, confirm, and elaborate his ideas. The key was his ability to test the importance of meaning, observing others and himself undergoing the horrific treatment at Auschwitz and the other concentration camps. The model was clearly sound, for when the individual is oriented towards creating meaning, the will to meaning, has actual survival value. This will to meaning was not simply some abstract theory; Frankl personally used this strategy to survive his own hellish experiences, stating, "I succeeded somehow in rising above the situation, above the sufferings of the moment, and I observed them as if they were already of the past."[107]

After the war Frankl decided to again put his words to print; only this time it was in published form. During his first weeks back in Vienna he looked up Paul Polak; it was there that Frankl collapsed in despair over his many losses and the pain of living alone. Frankl recalled bursting into tears and sharing with his friend, "Paul, I must tell you, that when all this happens to someone, to be tested in such a way, that it must have some meaning. I have a feeling – and I don't know how else to say it – that something waits for me. That something is expected of me, that I am destined for something."[108]

A short time later, Otto Kauders, the new chief of psychiatry at the University of Vienna urged Frankl to write the third and last draft, and to use it to fulfill one of the requirements for becoming a university lecturer. During this time of emptiness and loneliness for Frankl, it seemed like a task that was meaningful and worthwhile, so he

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[106] Viktor Frankl, *The Doctor and the Soul* (New York: Vintage Books, 1986), x.
[107] Ibid., xi.
[108] Ibid., x.

buried himself in the work of completing the manuscript. It was no longer the dispassionate academic work it may have been, had it been published prior to war. Now, it was a work that came from the depths of his existence, both as a psychiatrist, and a suffering human being:

> I dictated and dictated. Three stenographer-typists worked in shifts to capture it all, so much poured out of my heart every day. This was in unheated, sparsely furnished rooms, where the broken windows were covered with cardboard. Words gushed from my lips as I paced about the room. Now and then – I see it still – I collapsed into a chair, weeping. So moved was I by thoughts that overwhelmed me with painful vividness. The flood-gates had opened. [109]

The Need for Logotherapy

Within the book, *The Doctor and the Soul*, Frankl gives the world an introduction to the theory and practice of Logotherapy. In doing psychotherapy, Frankl wants others to recognize that a human individual is not simply biology/ soma, but is also mental, yet this is not the sum of a person, for he is also spiritual. Within a person there is a will to meaning, and this will is the most human of the three dimensions of humanity. Recognizing this *will to meaning* is the essence of Frankl's gift to psychotherapy, through Logotherapy. For Frankl, Logotherapy places the spiritual and meaning dimensions back in the doctor and patient relationship. Without doing so would mean that the doctor was complicit in perpetuating what often afflicts clients, what Frankl called the *existential frustration* or *noogenic neurosis*:

> It is, of course, not the aim of Logotherapy to take the place of existing psychotherapy, but only to complement it, thus forming a picture of man in his wholeness – which includes the spiritual dimension. Such a therapy directed toward the human spirit will be indicated in cases where a patient turns to a doctor for help in his spiritual distress, not because of actual disease. It is possible of

[109] Frankl, *Recollections*, 104-106.

> course to speak of neuroses even in such cases – neuroses in the widest sense of the term. In this sense despair over the meaning of life may be called an existential neurosis as opposed to a clinical neurosis. Just as sexual frustration may – at least according to psychoanalysis – lead to neuroses, it is conceivable that frustration of the will-to-meaning may also lead to neurosis. I call this frustration existential frustration.[110]

Frankl points out that there is a time and a place for Logotherapy; just as there is a time for pharmacological treatment. Yet even in the face of certain suffering and death, where the doctor can do nothing more medically, he can still engage in a type of meaning therapy that Viktor calls *Medical Ministry*. This medical ministry is essentially helping the patient to find the courage to face this suffering with grace and dignity. So the essence of Logotherapy then, is in helping people to discover meaning within life. This comes about, according to Frankl, in three forms: Creative values (achieving a task or doing something); experiential values (experiencing the beauty in something or someone); and attitudinal values (choosing one's orientation to the way that the world deals with you and the suffering experienced therein). As Frankl points out, "Logotherapy is ultimately education toward responsibility; the patient must push forward independently toward the concrete meaning of his own existence."[111]

Frankl wanted to be clear as to the context and role that Logotherapy had to play within the larger practice of psychotherapy proper. The essential lesson of psychoanalysis, that what is unconscious must be brought to consciousness in order to be dealt with and managed, is essential for all psychotherapy. This lesson is also true for Logotherapy, but the analytic techniques focusing on dynamics alone is too limited and one-sided. As such, Logotherapy provided the counterweight that could balance out

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[110] Frankl, *The Doctor and the Soul*, xvii.
[111] Ibid.

professional practice. According to Frankl, it was the simple fact that, "Each is right about the side of reality that it sees; but only both sides together can produce a rounded picture of the psychic life."[112]

The Struggle with Religious Meaning

It took nine years before Frankl's first book was translated into English. After the war, an American commission scouted Europe for books that would be appropriate for English translation. Frankl's book was selected, the only one by an Austrian author. The American edition was titled *The Doctor and the Soul,* a title Frankl disliked. He felt [illegible] as "soul" and "spirit" carried strong religious connotations, and he would have preferred a title less connected with religion. He wanted to appeal to a wide audience of readers, and he did not want to deter readers with a title suggesting a book [illegible] Despite this, the fact remains that this was a deeply spiritual book that dealt with spirituality as the deep core or conscience of human experience.

Frankl considered the contribution of Logotherapy to be in its emphasis upon the experience of meaning. In this he points out that all people are spiritual, and that the religious connotations of the term "spiritual" should not be given too much emphasis. All psychotherapy at its core is helps bring what is unconscious into conscious awareness, Logotherapy is no different. It facilitates a personal awareness of individual responsibility - the essential ground for human existence:

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[112] Ibid., 7.

> Psychotherapy endeavors to bring instinctual facts to consciousness. Logotherapy, on the other hand, seeks to bring to awareness of the spiritual realities. As existential analysis it is particularly concerned with making men conscious of their responsibility – since being responsible is one of the essential grounds of human existence. If to be human is, as we have said, to be conscious and responsible, then existential analysis is psychotherapy whose starting-point is consciousness of responsibility. [113]
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> Responsibility implies a sense of obligation. A man's obligation can, however, only be understood in terms of a "meaning" – the specific meaning of a human life. The question of such a meaning is of supreme interest and comes up very frequently, whenever a doctor has to deal with a psychically ill patient who is racked by spiritual conflicts. The doctor himself does not bring up the subject; it is the patient who in his spiritual distress flings the question at the doctor.
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> Whether expressed or implicit, this is an intrinsically human question. Challenging the meaning of life can therefore never be taken as a manifestation of morbidity or abnormality; it is rather the truest expression of the state of being human, the mark of the most human nature in man.[114]

Rather than recognizing the spiritual life of the patient, all too often questions are written off by the doctor as some mere morbid state that is a symptom of the mental illness. Logotherapy clarifies for the doctor or therapist that the search for meaning is the most essential and healthy of human acts. **A human being is a being that needs to make meaning, have meaning, and live meaning.** Frankl then points out that a human life is set by his historical context, framing his meaning making process. The essence of a meaningful life then is responsibility.

Frankl's insight into the ways that the question of the meaning of life may be approached. Firstly he points out that the person of religion already has the means at his disposal to live and create meaning in life (and find the meaning of his life) Frankl points that people must limit their query about the meaning of life to the meaning of MY life. In addition, the religious person has access to a super-meaning within which to place his

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[113] Ibid., 25.
[114] Ibid., 26.

personal meaning. Both are essential to gain a full experience of meaning. However, we must not begin with a great meta-question such as what is the purpose of the universe, for that problem is one we cannot grasp.

As Frankl noted about the Book of Job when God asked Job to explain how God made the earth and the universe, Job simply replied by covering his mouth. Job knew there was no way he could comprehend the answer. By this illustration Frankl demonstrates that we need a Super-meaning or overarching narrative of the universe, for our minds require its existence as a cradle for our worldview; while at the same time its details are impenetrable to our finite minds. Frankl quotes Schleich, "God sat at the organ of possibilities and improvised the world. Poor creatures that we are, we men can only hear the vox humana (the human voice) … that is so beautiful, how glorious the Whole must be."[115] A genuine faith then provides a *Super-meaning*, according to Frankl, that is an anchor to inner strength, and adds immeasurably to human vitality. To such a faith there is, ultimately, nothing that is meaningless. Nothing appears in vain.[116]

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[115] Ibid., 33.

[116] According to Frankl, *The Doctor and the Soul*, 33: The world appears to manifest something akin to a law of the conservation of spiritual energy. No great idea can vanish, even if it never reaches public circulation, even if it has been "taken to the grave." In the light of such a law, the drama and tragedy of a man's inner life never have unfolded in vain, even when played out in secret, unrecorded, uncelebrated by any novelist. The "novel" which each individual has lived remains an incomparably greater composition than any that has ever been written down. Every one of us knows somehow that the content of his life is somewhere preserved and saved. Thus time, the transitoriness of the years, cannot affect its meaning and value. Having been is a kind of being – perhaps the surest kind. And all effective action in life may, in this view, appear as a salvaging of possibilities by actualizing them. Though past, these possibilities are now safely ensconced in the past for all eternity, and time can no longer change them.

Values in Logotherapy

In his initial book, Frankl outlines some of the foundational paradigms of Logotherapy. A key tenet of the existential philosophy that forms the basis of Logotherapy is that humanity, and the experience of being fully human is one of being conscious and of being responsible. Within this we can understand that a person's responsibility is to be found in the actualizing of values, both eternal and situation specific values.

Opportunities for the actualization of values may change from person to person, and situation to situation. However the expectation of being fully human still involves the actualization of values. This, in a sense, is what living a human life is all about, and where meaning is experienced. It is a requirement that seems to be at the very heart of what it means to be human; to express values through individual contribution into the lives of others in community and environment:

> The meaning of individuality comes into fulfillment in the community. To this extent, then, the value of the individual is dependent upon the community. But if the community itself is to have meaning, it cannot dispense with the individuality of the individuals that make it up. In the mass, on the other hand, the single, unique existence is submerged, must be submerged because uniqueness would be a disrupting factor in any mass. The meaning of the community is constituted in individuality, and the meaning of individuality by community; the "meaning" of the mass is disrupted by the individuality of the individuals composing it, and the meaning of the individuality is submerged in the mass (while in the community it emerges).
>
> We have said that the uniqueness of every human being and the singularity of all life are vital components of the meaning of existence. This singularity, however, must be distinguished from mere numerical singleness. All numerical singleness is in itself valueless. The fact that one man differs from all other men in the pattern of his fingerprints by no means establishes him as a personality. Whenever, therefore, we speak of uniqueness as a factor of meaning in human existence, we do not infer this kind of "fingerprint" uniqueness. We might then – analogous to Hegel's "good" and "bad" infinity – speak of a good and a bad

> uniqueness. "Good uniqueness" would be the kind that is directed toward a community for which a person has a unique significant value.[117]

Further, it is not necessarily a purely constructivist perspective that Frankl is putting forward in his view of Logotherapy. Frankl prefers to view "meaning" as something that is discovered, something with a context and a response. However this too is not done in a universal way where there is one singular meaning to life. Frankl prefers instead to view the proper way of approaching the issue of meaning as not a question that we ask and expect to receive an intellectual answer to; rather, life asks the question, and we are to respond in a discovery process by choosing actions in living life. In this way we discover meaning through experiencing meaning, and only at the end of life, if we are lucky, can we look back and come up with the logical answer to an individual life:

> It is life itself that asks questions of man. As we pointed out earlier, it is not up to man to question; rather, he should recognize that he is questioned, questioned by life; he has to respond by being responsible; and he can answer to life only by answering for his life.
>
> It is perhaps to the point to mention here that developmental psychology also shows that "discovery of meaning" represents a higher stage of development than "conferring a meaning." Thus the argument we have endeavored to "develop" logically above corresponds to the course of psychological development: the paradoxical primacy of response as against question. It is based upon man's experience with himself as the questionee. The guide which guides man in his responses to the question life put, in his taking the responsibility for his life, is conscience. Conscience has its "still small voice" and "speaks" to us – that is an undeniable phenomenological fact. What conscience says, however is in every case a response. From the psychological point of view, the religious person is one who experiences not only what is spoken, but the speaker as well; that is, his hearing is sharper than the non-religious person's. In the dialogue with his conscience – in this most intimate of possible monologues – his God is his interlocutor.[118]

Therefore, every moment of a person's existence is a dialogue with life, on how he will meet the concrete demands called for by life, to discover and express these values

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[117] Ibid., 71.
[118] Ibid., 62.

through personal engagement. As Lent records Frankl's words on the importance of values:

> As early as 1929 I developed the concept of three groups of values, or three possibilities to find meaning in life – even up to the last moment, the last breath. These three possibilities are: 1) a deed we do or a work we create; 2) an experience we encounter, a love; and 3) when confronted with an unchangeable fate (such as incurable disease), a change of attitude toward that fate. In such cases we can wrest meaning from life by giving testimony to the most human of all human capacities: the ability to turn suffering into a human triumph.[119]

According to Frankl, it can be understood that there are different types of values and experiences. The first being "experiential values" that may be realized by the passive receiving of the world, which may be the experience of nature, or of some art form or other life event. There are also "attitudinal values" which echo the saying, "You cannot direct the wind, but you can adjust your sails." These attitudinal values are the attitudes that a person will take to every given situation, and are most clearly actualized wherever the individual is faced with something unalterable, something imposed by destiny. From the manner in which a person takes these things upon the self comes a multitude of values and meanings. Therefore the first two types of values make up much of human existence, as life being fulfilled not only in creating and enjoying (experiential values), but also in suffering (the attitudinal values).[120]

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[119] Timothy Lent, *Viktor E. Frankl Anthology* (Bloomington, IN: Xlibris Publishing, 2004), 226.

[120] Frankl points out that experiencing meaning in suffering is possible, and can be a centrally important skill in a person's life: "The destiny a person suffers therefore has a twofold meaning: to be shaped where possible, and to be endured where necessary. Let us also remember that "inactive," passive enduring still retains the immanent meaning of all suffering. On the other hand, man must be on his guard against the temptation to lay down his arms prematurely, too soon accepting a state of things as destined and bowing his head before a merely imaginary fate. Only when he no longer has any possibility of actualizing creative values, when there is really no means at hand for shaping fate – then is the time for attitudinal values to be actualized; then alone does it have meaning for him to "take his cross." The very essence of an attitudinal value inheres in the manner in which a person resigns himself to must be actually inevitable. It must be what Brod has called "noble misfortune" as against the "ignoble misfortune," the latter being something

A second type of values is an object-relational type of value. This is of course counter to the thrust of most people, who are driven to superficiality and success. But when people pause and consider their everyday experience and existence, they see that they ascribe value and meaning to a plethora of things that have nothing to do with wealth or success, and are clearly independent of both. Therefore we must be mindful that lack of success does not signify a lack of meanings, and this is something that must be part of the therapist's education process of the patient.

There is of course the third type of value, that of creating something, either by an action or a work. This creative value is a rather easy one for most people to apprehend for it is what most people strive for, to do something great in order to experience a meaning. Yet, the true nature of creative value is often not found in some great work that is recognized as greatness by the whole world. Indeed very often the most meaningful values are those that are experienced by only one or two other people apart from the self (or maybe only for the self). Therefore baking a loaf of bread for a dear friend, and providing a meaningful, caring, enjoyable meal can be as full of meaning as writing the great novel. It is not then the size of the creative venture that gives it value (great works or small ones) but the fact that it was expressed at all in the act of it being created.

So values within Logotherapy are a structural means for the therapist to help the patient discover and experience meaning in life. Meaning can be experienced, according to Logotherapy through the realization of creative action. In addition, there is meaning

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which is either avoidable, or for which the person himself is to blame." Frankl, *The Doctor and the Soul*, 111-112.

that can be realized in experience. A third avenue to discovering meaning lies precisely in the client's attitude toward the limiting factors upon his life.

It is important to note that Frankl does not consider Logotherapy to be a rational therapy that is completely detached from the client's life. Rather, Logotherapy is a vital call to the patient to translate values into concrete duties, cast in the form of the demands of each day and in personal tasks. The experience of the meaning comes through the engagement in these tasks. As Frankl makes clear, "The conviction that one has a task before him has enormous psychotherapeutic and psychogenic value. We venture to say that nothing is more likely to help a person."[121]

Living in a Fruitful Tension

For Frankl meaning in life, even in the presence of suffering, is discovered not in philosophizing, but in actualizing creative values, experiential values, and in attitudinal values. Here then we discover the meaning of suffering, or rather the meaning to be found within the experience of suffering. In suffering from something we move inward away from it, we establish a distance between our personality and this something. As long as we are still suffering from a condition that ought not to be, we remain in a state of tension between what actually is on the one hand and what ought to be on the other hand. Hence the more a person identifies himself with the state of things as they are, the more he eliminates his distance from them and forfeits the fruitful tension between *what is* and *what ought to be*. Thus within suffering a person experiences wisdom greater than reason, and counter to our own logical rationality; it is within the tension that life is given

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[121] Ibid., 56.

perspective to find the greater meanings of one's very existence. Frankl points out exactly what this fruitful tension is:

> Schopenhauer … complained that human life dangles between trouble and boredom. In reality both have their profound meaning. Boredom is a continual reminder. What leads to boredom? Inactivity. But activity does not exist for the purpose of escaping boredom; rather, boredom exists so that we will escape inactivity and do justice to the meaning of our life. The struggle of life keeps us in suspense because the meaning of life depends upon whether or not we fulfill the demands placed upon us by our tasks.[122]

The attitude we take toward suffering is also a central theme within *The Doctor and the Soul*. Within life, part of the tension is to be found in suffering, for it is the destiny of a person to suffer in some form. From this suffering however can come a twofold meaning: to be shaped where possible, and to endure where necessary. One may then take an attitude toward life that it is not anything; it is only the opportunity for something. So when one works with a person that is suffering it is clear that the sufferer is far superior to the caregiver, for a therapist who is sensitive to the imponderables of a situation will always feel a kind of shame when attending a patient or a dying person. For the doctor is helpless and ultimately incapable of wrestling this victim from death. In such a case the patient may, "become a hero who is meeting his fate and holding his own by accepting it in tranquil suffering."[123]

What then of the meaning of work? To understand this, one must first recognize that the meaning of life is not something that should be questioned so much as responded to, for we are responsible "to" life. The language of life is that of action; it is what we do in our actions, thoughts, and attitudes. It follows from this that the response should be given not in words, but in acting, by doing. The correct response then depends upon the

[122] Frankl, *The Doctor and the Soul*, 109.
[123] Ibid., 116.

situation and the person in all of his facticity. From the concrete realities of the person's experience a value is found, and a responsible reply is made; meaning is then experienced. The right response is one of action in response to the demands of life, to move from (and perhaps influence) the actual conditions of life.[124]

Here we see that the expression of creative values is at the forefront of the meaning of work. Work then is usually the place where the individual's uniqueness stands in relation to society and thus acquires meaning and value. This meaning and value, however, is attached to the person's work as a contribution to society, not to the actual occupation as such. Therefore it cannot be said that this or that particular occupation offers a person the opportunity for fulfillment. Hence when an occupation does not allow a person to express his uniqueness, this does not mean that the meaning of work is void, for work is action. Therefore action in one's personal life can provide a plethora of meaning, as a lover and one who is loved, as a wife, mother, husband and father, and on goes the meaning. According to Frankl one must never place too much emphasis on one's occupation as the expression of one's meaning of work, for often the actualization of creative values through occupation is over-emphasized, to the detriment of this creative expression in the larger areas of life.

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[124] As Frankl describes it, "Within that area every man is indispensable and irreplaceable. We have already discussed the importance of the individual's being conscious of his uniqueness and singularity. We have seen the reasons why existential analysis works toward bringing responsibility to consciousness, and how consciousness of responsibility arises above all out of awareness of a concrete personal task, a "mission." Without perception of the unique meaning of his singular existence, a person would be numbed in difficult situations. He would be like the mountain-climber who enters a dense fog and, lacking the goal before his eyes, is in danger of succumbing to a total weariness. If the fog lifts and he catches sight of the shelter hut in the distance, he at once feels a renewed strength. Every climber has experienced fatigue, the flagging energy that attacks him when he is "in the wall" and cannot tell whether he may not be taking a wrong route, whether he has not perhaps entered a blind crevice – until suddenly he sees the escape chimney. Then, realizing that he is only a few rope-lengths below the peak, he feels fresh strength coursing into his arms as he reaches out cheerfully for new holds." Frankl, *The Doctor and the Soul*, 117-118.

> A man can be capable of working and nevertheless not lead to a meaningful life; and another can be incapable of working and nevertheless give his life meaning. In general the same may be said for the capacity of enjoyment. Certain persons seeking the meaning of life mainly in one area and to that extent restrict their experience; in such cases we must ask whether such a self-imposed restriction is objectively founded or, as in the case of neurosis, whether it was really needless. The neurotic needlessly renounces his capacity for pleasure in favor of the capacity for work, or vice versa. To such neurotic persons we might quote the penetrating remark made by a German novelist Alice Lyttkens: "Where love is lacking, work becomes a substitute; where work is lacking, love becomes an opiate."
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> The satisfactions of work are not identical with the creative satisfactions of life as a whole. Nevertheless, the neurotic sometimes tries to escape from life in general, from the frightening vastness of life, by taking refuge in his work or profession. The real emptiness and ultimate poverty of meaning of his existence come to the fore, however, as soon as his vocational activity is halted for a certain period: on Sundays. Everyone is familiar with the woe, which can scarcely be hidden, expressed in the faces of people who on their one free day a week may have missed an appointment or are too late to get a seat in the movies. It is clear that they feel utterly at a loss. The opium of "love" does not happen to be at hand. The week-end amusements are not available at the moment – the special kinds of week-end activity which are supposed to fill the inner void. The person who is wholly wrapped up in his work, who has nothing else, needs that week-end bustle. In any city, Sunday is the saddest day of the week. It is on Sunday, when the tempo of the working week is suspended, that the poverty of meaning in everyday urban life is exposed. The emphasis on a fast tempo in the personal life is reminiscent of the clinical picture of "unproductive mania"; the yield of all the to-do is zero. We get the impression that these people who know no goal in life are running the course of life at the highest possible speed so that they will not notice the aimlessness of it. They are at the same time trying to run away from themselves – but in vain. On Sunday, when the frantic race pauses for twenty-four hours, all the aimlessness, meaninglessness, and emptiness of their existence rises up before them once more.[125]

For Frankl meaning in life, even in the presence of suffering, is discovered in actualizing creative values, experiential values, and in attitudinal values. Here the meaning to be found within the experience provides strength to deal with the situation. So the meaning within life is to be an active, engaged, lived out meaning that infiltrates every area of life. Yet the question remained how these principles could be enacted

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[125] Frankl, *The Doctor and the Soul,* 127-128.

within the psychotherapeutic relationship. To this end, we now turn to professional approaches that Frankl outlines within Logotherapy.

Techniques in Logotherapy

Frankl did not consider Logotherapy to be a new distinctive approach, so much as an adjunct and call for re-humanizing psychiatry. However, as a psychotherapeutic approach it does have a few important techniques within its repertoire. The first of these techniques is that of "paradoxical intention". This approach is particularly good, according to Frankl, in the treatment of anticipatory anxiety. It is commonly observed that such anxiety often produces precisely that situation of which the patient is afraid. This fear of fear can arise for three main reasons: 1. Fear of collapse due to a panic attack; 2. Fear of a heart attack; 3. That a panic attack will cause some kind of brain damage. Overall this fear of fear expresses itself within patients as pathological avoidance patterns of response.

> This pattern of flight from fear in anxiety neurosis is paralleled by a pattern of obsessive neurosis – namely, a flight against obsessions. It is motivated in the first place by the obsessive neurotic's fear that his obsessions might form the symptom of an imminent psychosis ("psychotophobia," as it is terms in Logotherapy). However psychotophobia is not the only event that can motivate a patient to fight his obsessions; "criminophobia," as it is called in Logotherapy, may just as well be the motivating agent. … Finally, there is a third pattern of response and behavior paralleling flight from and fight against something – namely, fight for something. It is noticeable in sexual neurotics. Many sexual neuroses, at least according to the findings and teachings of Logotherapy, may be traced back to the forced intention of attaining the goal of sexual intercourse – be it the male seeking to demonstrate his potency or the female her ability to experience orgasm. As a rule, the patient seeks pleasure intentionally (one might say that he takes the "pleasure principle" literally). However, pleasure belongs to a category of events which cannot be brought about by direct intention; on the contrary, it is a mere side effect or by-product. Therefore, the more one strives for pleasure, the less one is able to attain it.

> Thus we see an interesting parallel in which anticipatory anxiety brings about precisely what the patient had feared, while excessive intention, or "hyper-intention," as it is called in Logotherapy, prevents the accomplishment of what the patient had desired.[126]

In logotherapeutic terms we can think of this anticipatory anxiety as bringing about precisely the feared result through excessive attention, or as Frankl puts it: "Hyper-intention". This hyper-intention prevents the accomplishment of what the patient had desired. It is this twofold fact on which Logotherapy bases its technique of paradoxical intention, in which the phobic patient, "is invited to intend, even if only for a moment, precisely that which he fears."[127]

The next therapeutic technique that is part of Logotherapy is that of *De-reflection*. This "de-reflection" is taken as the logical counter to the "hyper-reflection" that becomes such a part of the person's life and ends up causing the very problems he fears. In this the hyper-reflection is on (normally) some performance goal of the patient. The intention then is to move the attention away from this performance goal and toward the positive care of those that are involved. A great example of this is sexual dysfunction that results from a hyper-intention on sexual performance. When one de-reflects (from – to) the patient de-reflects from his performance, and to attention to the partner.

> In reference to hyper-reflection, Logotherapy makes use of a therapeutic device which I call "de-reflection." Just as paradoxical intention is designed to counteract anticipatory anxiety, de-reflection is intended to counteract this compulsive inclination to self-observation. Through paradoxical intention the patient tries to ridicule his symptoms, while he learns to "ignore" them through de-reflection.[128]
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> As we see, de-reflection can only be attained to the degree to which the patient's awareness is directed toward positive aspects. The patient must be de-reflected from his disturbance to the task at hand or the partner involved. He must

[126] Ibid., 222-223.
[127] Ibid., 223.
[128] Ibid., 255.

> be reoriented toward his specific vocation and mission in life. In other words, he must be confronted with the logos of his existence! It is not the neurotic's self-concern, whether pity or contempt, which breaks the vicious circle; the cue to cure is self-commitment.
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> This conviction is supported by Gordon Allport, who once said, "As the focus of striving shifts from the conflict to selfless goals the life as a whole becomes sounder even though the neurosis may never completely disappear." [129]

In summation, then, the indications of paradoxical intention and de-reflection as seen from the perspective of what Logotherapy presents as the four basic characteristic patterns of response to neurotic patterns are:

1. Wrong passivity (withdrawal and avoidance patterns)

2. Wrong activity (fighting against obsessive ideas). These are to be replaced by

3. Right Passivity (Paradoxical Intention where the patient ridicules the symptoms rather than fleeing from them) and

4. Right Activity - De-reflection where the patient ignores the neurosis and focuses his attention away from himself.

Analysis of Responsibility

As has already been mentioned Frankl believed that psychotherapy was in need of supplementing, in the sense that it needed a way to deal positively with the spiritual sphere. The guiding principles for Logotherapy and existential analysis then are to be viewed as an analysis of existence in terms of "responsibleness". Existential analysis lays weight on the all-inclusive quality of existence. For feeling existence profoundly, as an

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[129] Ibid., 258.

attitude of responsibility and in so doing starts a process of growth. In this Frankl believed that Logotherapy, at its very core, fills a gap that traditional psychotherapy ignores.

> Conventional psychotherapy is content with making people "free from" psychological and physical inhibitions or difficulties and with extending the sphere of the ego as against that of the id. Both Logotherapy and existential analysis seek to make people free in another and more basic sense: "free to" take their responsibility upon themselves. Consequently, it moves along the great divide which separates not psyche from soma, but psyche from spirit.[130]

As Frankl points out, the aim of psychotherapy, especially psychoanalysis has been what he calls a "secular confession"; while Logotherapy recognizes that there is a spiritual part of life and some inevitable struggles in every person's life. As such then Logotherapy, existential analysis, and especially medical ministry engage the person whereas other psychotherapy fails. Now of course Frankl is adamant that Logotherapy is not religious nor does it seek to replace the clergy or pastoral ministry, rather to engage those people that need a hand engaging the spiritual and meaning components of life.

> Although Hippocrates says: "One must bring philosophy to medicine and medicine to philosophy," are we not compelled to ask nevertheless: doesn't this mean that the doctor is introducing into medical treatment something quite foreign to its function? Is he not exceeding his powers when he discusses philosophical questions with the patient who is entrusted him and who trusts him?
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> This problem does not arise for the minister, priest, or rabbi, whose function it is to discuss questions of belief and outlook and who is authorized to hand down guiding doctrines. The task becomes equally easy for the doctor who happens to unite within himself the qualities of physician and religious person, and who discusses questions of belief or value with patients of his own faith. The same is true for the doctor whose values are those defined by his mandate from the state and whose role is to further the welfare of that state. But every other physician is confronted with a dilemma, especially the psychotherapist, who on the one hand cannot proceed without making value-judgments and on the other hand must guard against imposing his own outlook upon the dissimilar personality of the patient.

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[130] Ibid., 273.

> There is a solution to this dilemma, though but a single one. Let us go back to the primary fact of human existence with which we started: to be human, we said, is to be conscious and responsible. Existential analysis aims at nothing more and nothing less than leading men to consciousness of their responsibility. It endeavors to help people to experience this element of responsibility in their existences. But to lead a person further than this point, at which he profoundly understands his existence as responsibility, is neither possible nor necessary.
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> Responsibility is a formal ethical concept, in itself comprising no particular directives on conduct. Furthermore, responsibility is an ethically neutral concept, existing on an ethical borderline, for in itself it makes no statement about responsibility to what or for what. In this sense existential analysis also remains noncommittal on the question of "to what" a person should feel responsible – whether to his God or his conscience or his society or whatever higher power. And existential analysis equally forbears to say what a person should feel responsible for – for the realization of which values, for the fulfillment of which personal tasks, for which particular meaning to life. On the contrary, the task of existential analysis consists precisely in bringing the individual to the point where he can of his own accord discern his own proper tasks, out of the consciousness of his own responsibility, and can find the clear, no longer indeterminate, unique and singular meaning of his own life. As soon as a person has been brought to that point, he will give a concrete and creative response to the question of the meaning of existence. For then he will have come to the point where "response is called upon to be responsibility".[131]

In such a way, Logotherapy provides a means for the therapist to engage the full humanness of the client. It is a means to provide space for the full spiritual dimension of the person to be respected within the secular context of psychotherapy. Respect for the full humanity of the client is what Logotherapy is all about.

Logotherapy Praxis

The views and techniques within Logotherapy construct a view of a person as a unique spiritual, psychological, and physical being who is living in a given context and must choose from a unique set of potentialities. In the mist of this uniqueness, the person

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[131] Ibid., 275-276.

has a will to discover and experience meaning within existence. The goal of Logotherapy then is to bring to general psychotherapy the ability to fulfill this innate calling.

In order to understand Frankl's approach to Logotherapy it is important to recognize that the system in which Frankl operated utilized terms such as neuroses and psychoses. In reference to these broad categories, neuroses might be now considered an emotional disorder where the client is still in touch with reality. In contrast, a psychoses was a disorder where the client was not in touch with reality, seeing or hearing things that others did not experience. Within Frankl's framework for Logotherapy he viewed it to be appropriate when dealing with neuroses, more specifically, with anxiety related problems.

In line with his training and theories, Frankl considered that there were a number of etiologies for neuroses. These included psychogenic neuroses; psychosomatic neuroses; somatogenic neuroses; reactive neuroses and finally noogenic neuroses. Within this framework, Frankl was very interested in pointing out that not all neuroses can be appropriately treated with Logotherapy alone. Rather, the therapist must understand the neuroses and the client in order to make informed clinical decisions as to what treatment is appropriate.

When making a clinical decision about treatment, it appears that Frankl saw some component of noogenic neuroses most often within the anxiety disorders (as currently defined by the Diagnostic and Statistical Manual). As such a good deal of his writing is dedicated to the clients' use of excessive avoidance, as seen in anticipation anxiety. This may also include fear of fear within (what is today called Panic Disorder), where the

patient avoids those situations that used to arouse anxiety. Often the patient is also overwhelmed with anxiety about experiencing fear and panic reactions.

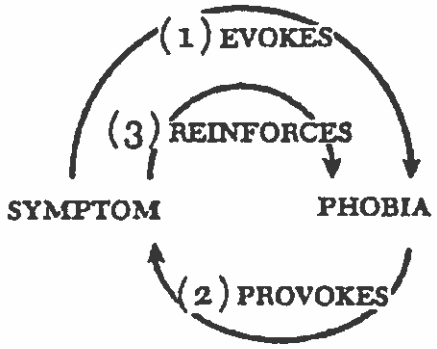

Figure 1 Viktor Frankl, *The Unheard Cry for Meaning,* 115.

Frankl rationalized the development of these anxiety disorders as the fear of fear or the anxiety about anxiety. He considered that these anxiety phobias were partially due to the client's attempt to avoid the situation in which anxiety arises. Another neuroses that Frankl highlighted is another anxiety spectrum disorder, with symptoms of obsessive compulsiveness. In these cases Frankl conceptualizes the neurosis as a "fear of himself" being either caught by the idea and exhibit an excessive fight with obsessions and compulsions; where the client is caught in a vicious cycle.

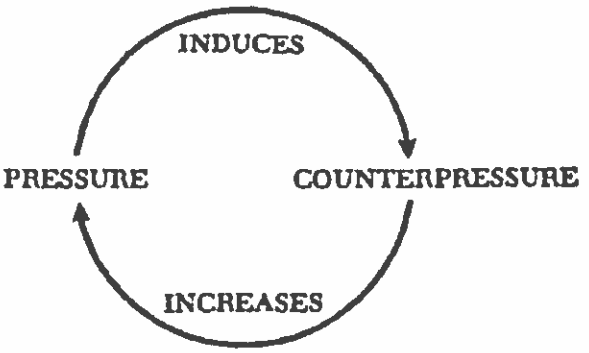

Figure 2: Viktor Frankl, *The Unheard Cry for Meaning*, 117.

Within these cases the treatment of choice for Frankl was *Paradoxical Intention.* This preference was based upon the idea that the phobias or obsessions that client's seek freedom from, cannot be escaped by running away from. Rather, they must be displaced by a will to deliberate action. The idea behind these anxiety disorders was that fear was at the heart of their etiology, and so the vicious cycle of fear must be broken. This was to be done, not by escaping the situation, for that was impossible since it was something within the person. Rather, the fear must be displaced by a wish of intentionality. In this sense then, Paradoxical Intention was to push the fear outside of the self so that one might distance the self from the fear.

This was done by clients being taught to will the feared experience, to intentionally try to contrive them within the mind before they were caught within the fearful situation:

> To understand how paradoxical intention works, take as a starting point the mechanism called anticipatory anxiety: a given symptom evokes on the part of the patient the fearful expectation that it might recur. Fear, however, always tends to bring about precisely that which is feared, and by the same token, anticipatory anxiety is liable and likely to trigger off what the patient so fearfully expects to happen. Thus a self-sustaining vicious cycle is established. … How then is it

> possible to break up such a feedback mechanism? And to begin with, how can we take the wind out of the individual fears of our patients? Well, this is precisely the business to accomplish by paradoxical intention, which may be defined as a process by which the patient is encouraged to do, or to wish to happen, the very thing he fears … In this way, we have the phobic patient stop fleeing from his fears, and the obsessive-compulsive patient stop fighting his obsessions and compulsions. In any way, the pathogenic fear now is replaced by a paradoxical wish. The vicious circle of anticipatory anxiety is now unhinged.[132]

In preparing the client for the use of Paradoxical Intention, Frankl would first instruct the client how to conceptualize their symptoms. Next, he would explain how these symptoms can be displaced by deflating the fear and anxiety response cycle that they were experiencing. Clients might be asked to formulate a humorous narrative of self-talk, or way of exaggerating their fear. By essentially mocking their fear and directing intention towards the fear the client would ridicule it and displace it with their directed wish. The result, according to Frankl, was evident in the testimony of case files and unsolicited letters like the following:

> I had to take an examination yesterday and discovered ½ hour beforehand that I was literally frozen with fear. I looked at my notes and my mind blanked out. The things I had studied so long looked completely unfamiliar to me and I panicked: "I don't remember anything! I will fail this test!" Needless to say, my fear increased as the minutes went by, my notes more and more unfamiliar, I was sweating, and my fear was building each time I rechecked those notes! Five minutes before the examination I knew that if I felt this way during the exam I would surely fail; and then your paradoxical intention came to my mind. I said to myself, "Since I am going to fail anyway, I may as well do my best at failing! I'll show this professor a test so bad, that it will confuse him for days! I will write down garbage, answers that have nothing to do with the questions at all! I'll show him how a student really fails a test! This will be the most ridiculous test he grades in his entire career!" With this in mind, I was actually giggling when the exam came. Believe it or not, each question made perfect sense to me – I was relaxed, at ease, and as strange as it may sound, actually in a terrific mood! I passed the test and received an A.[133]

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[132] Frankl, *The Unheard Cry for Meaning*, 115-117.
[133] Ibid., 117-118.

As was demonstrated by this example, paradoxical intention can utilize the power of humor. A patient who fears that he is sweating excessively, for example, could imagine his body producing gushing water-falls of sweat. The power of this humor is to not only to displace the fear, but to distance the self from the experience of fear. As such, the anxiety symptoms are rendered impotent and the client is able to overcome the neurotic cycle that has so held them captive.

While Frankl's Logotherapy used **paradoxical intention** strategies in the treatment of anxiety spectrum disorders like phobias and obsessive-compulsive tendencies, the practice of **dereflection** was used to counter performance pressures (such as sexual performance or a drive to success) or a despairing pursuit of happiness. In terms of these pursuits Frankl conceived of hyper intention as the driving pursuit for happiness, pleasure, status, power or control. It is important here to remember that the neurotic pictures these as goals in themselves to be pursued, whereas Frankl points out that these only ensue from completing a meaningful task. At any rate, hyper-intention is then reinforced by hyper-reflection which is the process of self-monitoring and emphasizing one's performance and failures, creating a fear of anything less than perfection. The result is as Frankl puts it:

> The two phenomena reinforce each other so that a feedback mechanism is established. In order to secure potency and orgasm, the patient pays attention to himself, to his own performance and experience. To the same extent, attention is withdrawn from the partner and whatever the partner has to offer in terms of stimuli that might arouse the patient sexually. As a consequence, potency and orgasm are in fact diminished. This in turn enhances the patient's hyper-intention and the vicious cycle is completed.[134]

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[134] Ibid., 151

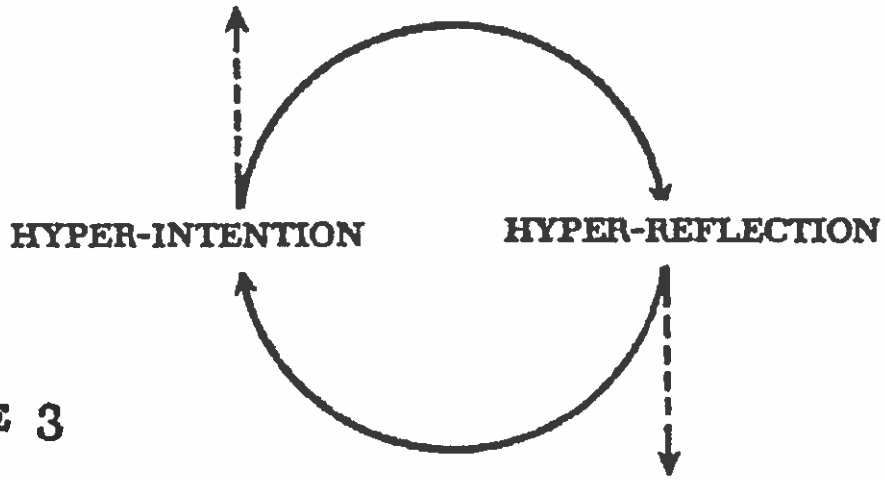

FIGURE 3

Figure 3: Viktor Frankl, *The Unheard Cry for Meaning,* 151

In order to break this neurotic cycle, Frankl argued that the client should not look within but outside of the self. No longer should the client be so caught up with observing and watching the self, and should instead forget himself. In order to implement this process the process of de-reflection was used. By stopping the process of focusing upon performance of the self, and the rewards received for the self; the client was encouraged to choose to give of himself with no thought of reward:

> A young couple came in complaining of incompatibility. The wife had told the husband often that he was a lousy lover, and that she was going to start having affairs to satisfy herself. I asked them to spend at least one hour in bed together nude every evening for the next week. I said it was okay to neck a little but under no circumstances were they to have intercourse. When they returned the following week they said they tried not to have sex but had had intercourse three times. Acting irate, I demanded they try again next week to follow my instructions. Midweek, they called and said they were unable to comply and were having relations several times a day. They did not return. A year later I met the mother of the girl, who relayed that the couple had not had a recurrence of the impotence problem.[135]

In giving of the self in the service of the other person, or the task to be accomplished, the client would ultimately end up with the happiness they craved

[135] Ibid., 154-155.

anyways. The key is that such rewards must ensue from commitment to the task, and are not experiences that may be pursued directly. Frankl also found this to be true in cases of sexual frustration, where hyper-intention and hyper-reflection resulted in either impotency or frigidity. When de-reflection was applied, the symptoms were lifted and a fuller pleasure was experienced.[136]

In these ways, Frankl was able to develop a number of therapeutic techniques beyond the emphasis upon humanizing the client and the importance of meaning within the client's experience. Frankl was able to formulate techniques within Logotherapy to deflate anxiety symptoms, by the use of paradoxical intention. Similarly, he was able to formulate a means to help clients to overcome the cycle of performance that often traps them in being unable to fulfill their desire for pleasure and happiness. By pulling apart the vicious cycle of hyper-intention and hyper-reflection, the client to taught de-reflection, and able to give of himself. By forgetting himself, the happiness he longs for ensues naturally.

Summary

Frankl noted that both Freud and Adler and much of scientific psychotherapy was so obsessed with the lower base aspects of a person that the higher dimensions were utterly lost. For Frankl, until we open up the higher and uniquely spiritual dimension we do not have an accurate picture of a person. A person is a human being that is full of meaning and to ignore that most obvious aspect, the very humanness of a person, is to make psychotherapy far too narrow and shallow. Within this human dimension Frankl saw two great treasures of humans that must always be considered within Logotherapy.

[136] Frankl gives a number of clinical examples of this in his book, *The Unheard Cry for Meaning*, 153-158.

The first is the human capacity for self-detachment, to endure despite circumstances. The second is the human capacity for self-transcendence.

As phenomenology makes clear there is no thought without the tension between two things, so too, we cannot exist as a conscious being without something outside of us to focus upon as a means of self-transcendence. We are an outward existential being and are directed towards things outside of ourselves in order to be fully human. This can best take its expression in the self, moving toward something or someone other than oneself, namely toward meanings to fulfill, or toward other human beings to encounter lovingly. Only to the extent to which a human being lives out self-transcendence will that person really becoming human. Yet, sadly the ability of self-transcendence is often ignored by the large schools of psychotherapy.

According to Frankl we need to re-humanize and existentialize psychotherapy by reclaiming that most human of abilities, that of self-transcendence, of acting into and toward the world. This implies motivation not reaction, reason and a recognition of the existential qualities of life, rather than instinct. We are free beings (more or less) and not simply a bundle of causes, which he illustrates with such great clarity: "Reasons motivate me to act in the way I choose. Causes determine my behavior unwillingly and unwittingly, whether I know it or not. When I cut onions, I weep. My tears have a cause. But I have no reason to weep. When a loved one dies I have a reason to weep."[137]

Further as people have the capacity to operate with a reason or a meaning, and are motivated by this, therapists must be mindful that meaning is important. Even more so,

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[137] Ibid., 295.

meaning is supremely important because there will inevitably be suffering, loss, and even death in the lives of every human being. Yet meaning can be wrung out of every experience; so psychotherapy must hear the wail of those longing for a recognition of meaning, and in so doing be re-humanized and spiritualized.

Ultimately, Frankl's first book, *The Doctor and the Soul*, and the initial rise of Logotherapy were about the very nature of humanity. The goal of Logotherapy is to help the psychiatric profession reclaim the humanness of their patients. For Frankl, humanity cannot be satisfied by pleasure alone, for death shows this to be empty, as in death pleasure is ultimately lost. The vexing dilemma of the patient then is how to find meaning, and how to experience happiness. For Frankl this desire for meaning and happiness ties in with values, for there must be a value that lies outside of the self, then one experiences a different kind of pleasure, namely joy.

Joy is something that arises from an intentional service to something outside the self. Unlike pleasure, joy is never an end in itself; but springs spontaneously from the forgetting of oneself in the other. As Frankl notes, according to Kierkegaard the door to happiness opens outward. Anyone who tries to tug open the door then simply closes it more firmly. This shows the essential intentional nature of humanity that scientific psychiatry of Frankl's day had lost, and it was Frankl's hope to help psychiatry re-discover it through the influence of Logotherapy. As he says at the conclusion of *The Doctor and the Soul*: "for too long the cry [for meaning] has remained unheard. But a

psychotherapy that sets out on its way to re-humanization should listen to the unheard cry for meaning." [138]

[138] Ibid, 301.

CHAPTER FOUR

FRANKL'S EXISTENTIAL ANTHROPOLOGY

Viktor Frankl had a keen mind that clearly saw the failures of the psychotherapeutic approaches of his day. In response to these problems Frankl believed it was important to define a therapeutic anthropology that incorporates those aspects that make people fully human. For Frankl it was imperative that psychotherapy integrate a philosophical anthropology, an existential phenomenology, and the hermeneutical capacity of patients. In Frankl's view, Logotherapy reacted against the tendency to view therapy as a system of well-defined techniques and the simplification of human existence. Frankl affirmed those characteristics that make us human and builds therapy upon them. Through Logotherapy, Frankl sought to reveal a worldview sufficient for dealing with the tension between human experience and the reductionism of main-stream psychiatry[139]. This chapter will explore Frankl's existential anthropology, beginning with his emphasis upon the whole person, the importance of love, the freedom of the will, experience of meaning, and concluding with the transitoriness of life.[140]

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[139] Reductionism is a term that refers to the theory that all psychological processes follow biological principles and all biological processes follow the same laws as chemistry and physics. According to Neil Wollman "Jung and Freud compared on two types of reductionism," *Journal of Analytical Psychology,* 27, (1982), 149-161 the primary type of reductionism that main-stream Freudian psychiatry followed was a Lockean reductionism that states that complex levels of consciousness, are composed of and can be reduced to more basic abstract units. In addition to this is a narrower type of substrate reductionism that reduces the phenomenon to something of a totally different nature, positing an explanation in terms of a qualitatively different structure, such as biological drives and sexuality.

[140] According to Yalom's *Existential Psychotherapy*, 14-15 Existentialism is not easily definable, but he points out most existential writers deal with problems relating to existence that include being, choice, freedom, death, isolation, and absurdity. Within this chapter we will explore how Frankl implicitly deals with these themes, while using the language that best suits Frankl. As such the sections entitled "Unified Dimensionalism", and "Love as a Uniquely Human Capacity" will provide a general framework for Frankl's view of Being. Choice and freedom will be dealt with in the section entitled, "Freedom of the Will". Death will be dealt with in the section entitled "Transitoriness"; and absurdity and isolation will be dealt with in the section entitled "Meaning".

A Unified Dimensionalism

A key component of Frankl's anthropology was the multi-dimensional ontology of man. For Frankl the reductionistic anthropology of Freud and others created a therapeutic context that dehumanized the client.[141] Throughout Frankl's career he took issue with all narrow views of humanity; claiming that multi-dimensional beings cannot be understood by reducing man to a few select dimensions. In general this can be viewed as a response to Freud and his disciples' tendencies to partition the human experience into reduced and divided units. Part of this Freudian view is that human behavior and other phenomena can be seen as nothing but something simpler, for "Freud essentially maintained that psychological process can be reduced to biological ones."[142]This reduces the person to a series of dynamics and becomes a restricted understanding of the person. To this Frankl responded:

> They are still sold in reductionism, as this still dominates the scene of psychotherapeutic training, and reductionism is the very opposite of humanism. Reductionism is subhumanism, I would say. Confining itself to subhuman dimensions, biased by a narrow concept of scientific truth, it forces phenomena into a Procrustean bed, a preconceived pattern of interpretation.[143]

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[141] Here man is viewed as a mere mechanism, and in order to properly examine a mechanism it must be dismantled to its component parts and see precisely how they interact with each other. This reductionism is the "two fold notion that larger things can be shown to be merely clusters of smaller things assembled according to the standard physical laws or that the behavior of complex beings can be shown to be the law-like outcome of the behavior of less complex entities acting in concert." Niall McLaren, "Kandel's "New Science of Mind" for Psychiatry and the limits of reductionism: A critical review," *Ethical Human Psychology and Psychiatry*, 10, 2, (2008), 109.

[142] Neil Wollman "*Jung and Freud compared on two types of reductionism*," 158. According to Wollman, 151 "It is Freud's emphasis on biology that places him in the substrate reductionistic mould. Freud's biological roots evolved early in his career from his medical-biological interests and close associations with the physiologist Ernst Brucke and the physician Wilhelm Fliess. Freud did his pre-medical studies under his mentor Brucke. Brucke, along with his friends Emil du Bois, Carl Ludwig and Herman von Helmholtz, held that "no other forces than the common physical-chemical ones are active within the organism."

[143] Viktor Frankl, *The Unheard Cry for Meaning* (New York: Simon & Schuster, 1978), 16-17.

In some ways Frankl viewed his anthropological understanding as a counter-scientific dimensional anthropology.[144] Counter not in the sense of negating or refuting scientific views, but in terms of counteracting the narrow view of humanity that is the result of scientific reductionism. Frankl therefore wished to offset and neutralize the dehumanizing effects that naturally come with reductionism. While this was not done in a theoretical vacuum Frankl always constructed his own understanding of human nature.[145]Rather than consider one scientific discipline to have the definitive anthropology, Frankl called for a trans-dimensional view of man.

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[144] By "counter-scientific" is meant an approach that does not believe that reductionism is the only way of understanding humanity and the mind. In taking this different approach Frankl is following the Kantian view that "we can understand the various parts of anything in relation to how we view the whole." Wollman, 149.

[145] It is best to understand Frankl's push toward a unified dimensionalism in relation to a number of other psychotherapeutic trends that were predominant at the time of his early career. It is always difficult to determine what can be considered an influence on Frankl, versus a theory that simply shares commonalities with Frankl's anthropology. As such, it is best to view the following approaches as theories that Frankl appears to have viewed in a positive light, feeling free to draw from their wells of ideas in order to formulate his own unique existential understanding of man. In terms of Frankl's general thrust against reductionism the three primary approaches that share commonalities with him are Gestalt therapy, Phenomenology and Adlerian Individual Psychology.

The most obvious place to start is with the meaning of the term "Gestalt". This term actually is a German reference to a complete intact whole, and therefore summarizes the essential thrust of this approach; that the client cannot be separated into parts (psychic drives etc.) without losing the essence of the person. Based upon this idea, Gestalt therapy is interested in the whole person, and holism takes priority over any particular area of the person's life. Within this general framework the therapist is able attend to the client's behaviors, embodiment, memories, dreams, thoughts, and feelings. This is considered the "figure" of the therapy session, characterized by those components of the individual that are considered salient at that particular moment of therapy. In conjunction with this, the "ground" refers to those aspects that are presently outside of the client's awareness, or the background context that the client exists within.

In relation to general Gestalt theory it is clear that Frankl's stance against reductionism parallels the Gestalt push to consider the whole within therapy. Furthermore, Frankl makes the point that it provides a context for understanding the dimensionalism of man, and he makes an effort to highlight that this is central to Logotherapy. However, Frankl is not strictly Gestalt, as he wishes to clarify that while Gestalt psychotherapy has some valuable ideas, he simply uses these ideas to clarify his own logotherapuetic position. An example of this is when Frankl clarifies the experience of meaning, on page 38 of his book, *The Unheard Cry for Meaning*, "for in Gestalt perception in the traditional sense of the term we are perceiving a figure against a background; in finding meaning however, we are perceiving a possibility embedded in reality."

Another general theme of Gestalt therapy that is similar to Frankl's approach is the principle of "Phenomenological Inquiry" based upon the idea that client's must discover power in the here and now. According to Gestalt theory, a common problem that client's present is despairing over mistakes or ruminating on missed opportunities or the grieving over lost possible futures. That as a client focuses

> In fact, we live in an age of what I would call the pluralism of science, and the individual sciences depict reality in such different ways that the pictures contradict each other. However, it is my contention that the *contradictions do not contradict* the unity of reality. This holds true also of the human reality. In order to demonstrate this, let us recall that each science as it were, cuts out a cross section of reality … If we cut two orthogonal cross sections from a cylinder, the horizontal cross section represents the cylinder as a circle whereas the vertical cross section represents it as a square. But as we know, nobody has managed as yet to transform a circle into a square. Similarly, none had succeeded as yet in bridging the gap between the somatic and psychological aspects of the human reality. And, we may add, nobody is likely to succeed, because the *coincidentia oppositorum*[146], as Nicholas of Cusa has called it, is not possible within any cross section but only beyond all of them in the next higher dimension. It is no different with man. On the biological level, in the plane of biology, we are confronted with

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attention on what was or live in a fantastical future, that their power of choice in the present is diminished. As such, the method of phenomenological inquiry, by asking questions such as "what" and "how" are often more beneficial than asking "why" questions. This promotes awareness of the moment, for example, by asking "What is your experience right now" allows the client to experience the present and detach themselves from the feelings of the past or future. This then clarifies the client's present thinking by detaching them from their feelings, allowing a safer exploration of the client's feelings related to emotionally laden concerns.

In general this idea of phenomenological inquiry derives from the works of the late 19th century philosopher Franz Brentano, and early 20th century mathematician/ phenomenologist Edmund Husserl, who wished to emphasize the need to understand people in their concrete lived experience. Early in Husserl's writings he emphasized a transcendental position where it was important to bracket off one's attitudes and stand outside of lived experience in order to reveal the world as it was. This was later revised by the concept of the "lifeworld", where we recognize that experience is important, and that meaning is given priority in our natural attitude. In order to uncover this meaning, we must engage in phenomenological reduction by examining the difference between the world as it is, and the meanings that color our subjectivity. Frankl was aware of phenomenological ideas, highlighting that Logotherapy leans heavily on phenomenological analysis. However, it seems that his ideas did not originate solely from phenomenology as references to phenomenology proper only appear near the end of his career. Frankl mentions that Logotherapy employs Phenomenological Analysis and phenomenological ideas in *Man's Search for Ultimate Meaning*, pages 122-128. In addition, while he does employ phenomenological ideas he only makes one passing reference to the key phenomenological theorists. Frankl is clear that a phenomenological analysis of the man in the street reveals that they cannot be understood in merely reductionistic terms.

The final theory related to Frankl's reaction to reductionism was that of Adler, for even today Frankl is recognized as a "friend" of Adler in terms of his affinity to Adlerian Individual Psychology. Although Frankl broke with Adler because he was too reductionistic, nevertheless, Adlerian psychology is well recognized as an approach that was less reductionistic that Freud; and emphasized that people were motivated by more than sexual urges. Adlerianism also recognizes that behavior is purposeful and goal-directed, emphasizing choice and responsibility within the life of the client. As such, it seems clear that Frankl could not help but be influenced by his old mentor in formulating his views about the nature of humanity and the need to think in terms of a unified dimensionalism.

[146] The doctrine of *coincidentia oppositorum*, the interpenetration, interdependence and unification of opposites has long been one of the defining characteristics of Jewish mystical thought. Philosophers like Nicholas of Cusa and G.W.F. Hegel have held that presumed polarities in thought do not exclude one another but are necessary conditions for the assertion of their opposites. Carl Jung concluded that the "self" is a coincidentia oppositorum, and that each individual must strive to integration opposing tendencies (anima and animus, persona and shadow) within his or her own psyche. W.T. Stace, *Mysticism and Philosophy*. London: MacMillan, 1960.

> the somatic aspects of man, and on the psychological level in the plane of psychology, with his psychological aspects. Thus, within the planes of both scientific approaches we are facing diversity but missing the unity of man, because this unity is available only in the human dimension. Only in the human dimension lies the "*unitas multiplex*,"[147] as man has been defined by Thomas Aquinas. This unity is not really a unity in diversity but rather a unity in spite of diversity.[148]

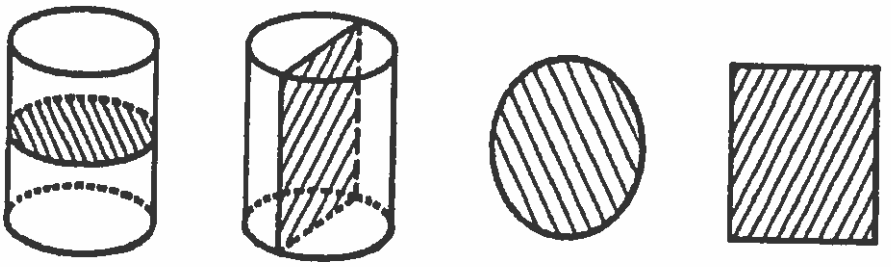

Figure 4: Viktor Frankl, *The Unheard Cry for Meaning*, 45.

Frankl wished to make clear that the unity of an entity can be perceived only by resolving the apparent incongruous images acquired by projecting it into other dimensions, each of the dimensions capturing less than the dimension of the entire entity. If the image of a three dimensional cylindrical object were projected into a two-

[147] The basic idea is that there is a unity within the diversity which makes up man. "Man can be defined as *unitas multiplex* (Thomas Aquinas) that is, as an entity with its essential and accidental unity out of plurality within the entitative composition of bodily and psychic elements. This *unitas multiplex* of human composition beingness, Plato explains by his triad of *soma*, *psyche* and *nous*."
Andrew Woznicki *The Transcendant Mystery of Man: A Global Approach to Ecumenism.* (Palo Alto, CA: Academica, 2006), 77-78. According to Andrzej Jastrzebski "Towards a Better Understanding of the Philosophy of Psychology," *History and Philosophy of Psychology*, 14(1), 23: "From the very beginning, the formal history of psychology had many scientists who advocated the acceptance of a dialectical approach to psychology. One of them was William Stern (1935) who was convinced that psychological experiments needed phenomenological description in order to be complete. If the human person, which he considered to be a unity of spirit and material components (*unitas multiplex)*, was to be the subject matter of psychology, there should be room for both approaches, because only then would the whole human person become the subject of study. Stern proposed such concepts as act, disposition, phenomena, and self.
[148] Frankl, *Unheard Cry for Meaning*, 45-46.

dimensional space of height, and width, the result is two contradictory shapes; the circle and the rectangle. The two images are not only conflicting they also reveal very little about the nature of the cylinder; which become clear when the cylinder is viewed in its three-dimensional reality.

In line with this principle, Frankl argued that reductionism leads to an implicit anthropological determinism that fails in understanding the person. Frankl viewed the person as much more than simple drives or conflicts that needed to be resolved, pointing out the many dimensions of human existence. He made the point that while the schools of psychoanalysis, individual psychology, and behaviorism all have something to contribute; each is only a small portion of reality.

> Logotherapy in no way invalidates the sound and sober findings of such great pioneers as Freud, Adler, Pavlov, Watson or Skinner. Within their respective dimensions, each of these schools has its say. But their real significance and value become visible only if we place them within a higher, more inclusive dimension, within the human dimension. Here, to be sure, man can no longer be seen as a being whose basic concern is to satisfy drives and gratify instincts or, for that matter, to reconcile id, ego and superego; nor can the human reality be understood merely as the outcome of conditioning processes or conditioned reflexes. Here man is revealed as a being in search of meaning – search whose futility seems to account for many of the ills of our age. How then can a psychotherapist who refuses *a priori* to listen to the "unheard cry for meaning" come to grips with the mass neurosis of today?[149]

Frankl took a pragmatic approach to the reductionism that he saw within psychiatry. Continually making the point that he was not wishing to directly oppose or contradict the findings of psychoanalysts or behaviorists. Rather, he wished to add to them, for in and of themselves they were inadequate in the task of helping people. For

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[149] Frankl, *The Unheard Cry for Meaning,* 17

people are concerned with meaning, therefore to believe that a person is "nothing but" psycho-dynamics or conditioned responses, is to have an erroneous anthropology:

> If traditional psychotherapy squarely faces the issue of meaning and purpose at face value rather than reducing them to mere fake values, as by deducing them from "defense mechanisms" or "reaction formations" it does so in the vein of a recommendation that you just have your Oedipal situation settled, just get rid of your castration fears, and you will be happy, you will actualize your-self and your own potentialities, and you will become what you were meant to be. In other words, meaning will come to you by itself. Doesn't it sound somewhat like, Seek ye first the kingdom of Freud and Skinner, and all these things will be added unto you?[150]

Elsewhere, he states:

> But it did not work out that way. Rather, it turned out that, if a neurosis could be removed, more often than not when it was removed a vacuum was left. The patient was beautifully adjusted and functioning, but meaning was missing. The patient had not been taken as a human being, that is to say, a being in steady search of meaning; and this search for meaning, which is so distinctive of man, had not been taken seriously at its face value, but was seen as a mere rationalization of underlying unconscious psychodynamics. It had been overlooked or forgotten that if a person has found the meaning sought for, he is prepared to suffer, to offer sacrifices, even, if need be, to give his life for the sake of it.[151]

Frankl saw it as paramount to deal with the enigma of psychological and physical anthropology without disrupting the wholeness of what is means to be a person. He termed his approach to this problem "dimensional ontology"[152] meaning that in order to fully understand the person we must not reduce the person to a particular dimension of reality. Rather, in speaking of one layer, such as the physical, or psychological, or even spiritual, the other layers are assumed to also be present.

> That the self-transcendent quality of existence, the openness of being human, is touched by one cross-section and missed by another is understandable.

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[150] Frankl, *Unheard Cry for Meaning,* 19.
[151] Ibid., 19.
[152] Frankl, *Psychotherapy and Existentialism*, 137.

> Closedness and openness have become compatible. And I think that the same holds true of freedom and determinism. There is determinism in the psychological dimension, and freedom in the noological dimension, which is the human dimension, the dimension of human phenomena. As the body-mind problem, we wound up with the phrase "unity in spite of diversity." As the problem of free choice, we are winding up with the phrase "freedom in spite of determinism."[153]

This is not to deny the influence of other factors for Frankl was, "fully aware of the extent to which man is subject to biological, psychological, and sociological conditions."[154]What he was concerned about was the tendency for psychiatry to engage in "*regressus in infinitum*[155],[156], where there becomes a fatalism that discounts any role of the human dimension whatsoever. At the same time, Frankl did recognize that there were factors that influence people's experiences, noting for instance that paranoia or endogeneous depression have an etiology that is somatic and biochemical. Yet, he notes, "We are not justified in making fatalistic inferences."[157]

In so doing Frankl draws from existentialism to define his anthropology as a dimensionalism that must include the power of choice. He points out that people are not "naked apes"[158] nor simply a machine, nor something analogous to a computer. There is a "dimensional difference"[159] that must also be considered when dealing with people. This dimensional difference is the power of the person to make a choice, and that is something that is disregarded and neglected by reductionism:

> Reductionism is the nihilism of today. It is true that Jean-Paul Sartre's brand of existentialism hinges on the pivots "Being and Nothingness," but the lesson to be learned from existentialism is the hyphenated nothingness, namely,

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[153] Frankl, *The Unheard Cry for Meaning*, 47.
[154] Ibid.
[155] In infinite regress in a series of propositions arises if the truth of proposition 1 requires the support of proposition 2, the truth of proposition 2 requires the support of proposition 3 and so on into infinity.
[156] Frankl, *The Unheard Cry for Meaning*, 48.
[157] Ibid., 49.
[158] Ibid., 55.
[159] Ibid., 55.

> the no-thingness of the human being. A human being is not one thing among other things. Things determine each other. Man, however, determines himself. Rather, he decides whether or not he lets himself be determined, be it by the drives and instincts that push him, or the reasons and meanings that pull him.[160]

Frankl's major concern with the scientific view of the person was that it had a missing link because it ignored meaning. "Meaning is missing in the world as depicted by many a science. This however, does not imply that the world is void of meaning, but only that many a science is blind to it."[161] This, Frankl sees as a view which is inherent in the scientific attempt to grasp and understand reality, for the more reduced the dimension, the more apprehensible the phenomena. However, man is not a reduced creature, but rather a meaning discovering being that lives within the intersection of myriad meanings. Man must therefore always be honored as such, even though "the more comprehensive the meaning, the less comprehensible it is."[162]

Within all of this then Frankl admits that humanity is on one level animal, while simultaneously "infinitely surpasses his animal properties."[163] In this sense then there is a noetic dimension that defines what it means to be human. According to Frankl the noological dimension is distinct from the biological and psychological dimensions. It is the dimension that makes humanity unique, and where the greatness of human potential lies.[164]

> Man passes the noological dimension[165] whenever he is reflecting upon himself – or, if need be, rejecting himself; whenever he is making himself an

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[160] Ibid., 55.
[161] Frankl, *The Unheard Cry for Meaning*, 58.
[162] Ibid, 59.
[163] Frankl, *Psychotherapy and Existentialism*, 137.
[164] Frankl, *Will to Meaning*, 17.
[165] When logotherapy included the noological dimension in psychology it meant in particular the noetic or spiritual, while trying to avoid association with formal religion. While psychoanalysis considers only the instinctual unconscious, Frankl pointed out the existence of the "spiritual" (noetic) unconscious. It is the realm of the conscience, art and love, it manifests itself in responsibleness, moral conscience, intuition, and

> object – or making objections to himself; whenever he displays his being conscious of himself – or whenever he exhibits his being conscientious. In fact, being conscientious presupposes the uniquely human capacity to rise above oneself, to judge and evaluate one's own deeds in moral or ethical terms.[166]

In summary, Frankl was clearly not a philosophical materialist who reduced the person to one dimension or another. Rather in his view the person is a unified being with multiple unified dimensions. Frankl did not reduce the brain to mere physical matter, nor did he define the mind as simply the brain. Rather the human mind was both physical but also immaterial and spiritual. The mind was both a part of the body and also transcended the body. In this way human beings are capable of rising above the conditions of their biological, psychological, or social environment to become something more. In short, man is Spirit.

It is within this vein that Frankl pointed to the next important area that helps us understand his anthropology. Frankl considered the quality of love to be a most excellent example of the noological dimension. Therefore to truly understand man, one must understand how man loves. Within this, Frankl asserted, we find the "striking manifestation of another uniquely human capacity, the capacity of self-transcendence." This quality of love, of course, hinges on his principle of a unified dimensionalism, and is therefore counter to the reductionism of love that the psychiatry of his day was so familiar with, namely sex and the pleasure principle

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artistic creativity for example. When comparing Frankl and Scheler, Agnes Ponsaran writes, "Frankl agrees with Scheler that where man's heart is attached, there for him is the core of essences of things. Frankl added the dimension of meaning justifying that "only the search for meaning can lead to a life where the heart can come to terms with the past, live responsibly in the present, and plan with realistic optimism for the future." Frankl and Scheler begin the task of awakening oneself as the bearer of values. Both of them recognized conscience as the centerpiece of the noetic dimension. Whereas conscience may speak to us we have the freedom to respond yes or no to its promptings. They also share the belief that the human dimension enables us to go beyond ourselves. The fact of transcendence is stressed by both thinkers." Agnes Ponsaran, "The Philosophical Foundations of Viktor Frankl's Logotherapy. *Phillipiniana Sacra*, 42, no. 125, (2007), 351.

[166] Ibid., 18.

Love as a Uniquely Human Quality

Frankl viewed love as a capacity within humanity that helps to define man. It is the capacity that empowers man to discover the meaning of a situation and to truly experience meaning within life. It also provides an experiential insight into human life that recognizes the unique value of every person as "irreplaceable."[167] For Frankl, love:

> Breaks through to that layer of being in which every individual human being no longer represents a type, but himself alone, not comparable, not replaceable, and possessing all the dignity of his uniqueness. This dignity is the dignity of those angels of whom some scholastics maintained that they do not represent a kind; rather, there is only one of each kind.[168]

The key for Frankl was to remember the wholeness of the existence of man, for if this is forgotten then love becomes reduced. Frankl was aware of the tendency within scientific reductionism to interpret love in the "nothing but" sense of mere sexuality. In response to this Frankl retorted that, "It is my contention that actually love could not be just the result of the sublimation of sex because, whenever sublimation takes place, love has been the precondition all along."[169] Thus, Frankl makes distinct the capacity for love and the sexual instinct, though sexuality may still be an expression of love.

Frankl interprets full mature human love as something greater than sexual drives and sublimation tendencies. It must therefore not be misunderstood as a side effect of sex but rather that sex is a means of expressing the experience of togetherness that is within

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[167] Frankl, *The Will to Meaning*, 19
[168] Frankl, *The Doctor and the Soul*, 145-146.
[169] Frankl, *The Will to Meaning*, 19.

love.[170] In this then Frankl does acknowledge that sex is of love, but clarifies that sex is not uniquely human but is of a lower, more animal form. This fits in well with his view of

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[170] Frankl's interest in the existential experience of the man in the street and the fully human experience of love seems to correspond with Martin Heidegger's view of Care, as he states in section 183, p. 227 of *Being and Time*, "Dasein's Being reveals itself in *care*. ... Accordingly our existential Interpretation of Dasein as care requires pre-ontological confirmation. This lies in demonstrating that no sooner has Dasein expressed anything about itself to itself, than it has already interpreted itself as care, even though it has done so only pre-ontologically." Elsewhere in *Being and Time* (Section 119, p. 155), Heidegger examines the nature of Being and the role of placement, this is something that Frankl clearly picks up-on. The term that Heidegger used to sum up his key points of context and Being is "Dasein" (roughly translated as Being-in-the-World). This phrase pointed not to a reductionistic view of Being, but to the role of the whole in forming and experiencing meaning. There are meanings interwoven within meanings within Being, and they are inseparable from Being itself. Being-in-the-world is a structure which is primordially and constantly whole ... this structure has been elucidated phenomenally as a whole, and also in its constitutive items Dasein exists factically. Because Dasein essentially has a state-of-mind belonging to it, Dasein has a kind of Being in which it is brought before itself and becomes disclosed to itself in its thrownness.

According to Heidegger's *Being and Time*, Dasein's "average everydayness" can be defined as "Being-in-the-world which is falling and disclosed, thrown and projected, and for which its own most potentiality-for-Being is an issue, both in its Being alongside the "world" and in its "Being-with" Others/ Mit-sein. According to Heidegger in *Being and Time*, (Sections 193-194, pp. 237-238), "The formally existential totality of Dasein's ontological structural whole must therefore be grasped in the following structure: the Being of Dasein means ahead-of-itself-Being-already-in-(the world) as Being-alongside (entities encountered within-the-world). The Being fills in the signification of the term "care" [Sorge], which is used in a purely ontologico-existential manner. From this signification every tendency of Being which one might have in mind ontically, such as worry [Besorgnis] or carefreeness [Sorglosigkeit], is ruled out. The phenomenon of care in its totality is essentially something that cannot be torn asunder; so any attempts to trace it back to special acts or drives like willing and wishing or urge and addiction, or to construct it out of these, will be unsuccessful." These ideas of Heidegger clearly fit well with Frankl's first principle of his anthropology, Unified Dimensionism.

These basic steps of the phenomenological interpretation of being are then picked up by Frankl, along with the overall importance of care. The therapeutic dialogue helps the client to reach a standing in the world (in line with Heidegger's Dasein). There is a subtle difference between Heidegger and Frankl however; that is, Frankl believed that meaning (logos) lived out in service is the most primitive and powerful part of being-in-the-world, whereas Heidegger viewed understanding as the key. Frankl picked up on this idea within his work, *The Unheard Cry for Meaning* on pages 46-47, and pointed out that a key to it is self-transcendence: "Something analogous holds for man. He too is sometimes portrayed as if he were merely a closed system within which cause-effect relations, such as conditioned or unconditioned reflexes, are operant. On the other hand, being human is profoundly characterized as being open to the world, as Max Scheler, Arnold Gehlen and Adolf Portmann have shown. Or, as Martin Heidegger said, being human is "Being-in-the-World." According to Frankl what is called the self-transcendence of existence denotes the fundamental fact that being human means relating to something, or someone, other than oneself. And existence falters and collapses unless this self-transcendent quality is lived out.

It is clear that meaning is important to Frankl, however to simply say that logos is the key to existence for Frankl is to make an artificial separation between Frankl and Heidegger. For there is a place where both seem to draw a real world connection with human existence and meaning, and that is to be found in what Heidegger calls "Care" and Frankl calls "Love". Heidegger expresses it in *Being and Time* (section 231) this way, "In Being-in-the-World, whose essential structures centre in disclosedness, we have found the basic state of the entity we have taken on our theme. The totality of Being-in-the-World as a structural whole has revealed itself in Care. In Care the Being of Dasein is included." Though thick with his philosophical speak, Heidegger does recognize that Care envelopes this Being-in-the-World. Frankl also esteems this Care, but uses the more common term of "love" to draw out its meaning in the human experience.

man that accepts the dimensionality of humanity, while insisting on dimensional unity. In this then Frankl points out that there is within the human capacity, an animal attitude of love that is sexual in nature: "The most primitive attitude concerns itself with the outermost layer: This is the sexual attitude."[171]

Overall Frankl views the defining human capacity of love as something higher than sexuality. It is the capacity of love to "experience … another person in all his uniqueness and singularity."[172] It is through this lens that Frankl's view of love becomes a defining feature of man. For man has the capacity to apprehend the individual as unique, and within that to extend grace. Hence, the capacity of a full, mature, human love can be found in the act of loving, and also in the experience of being loved.

> It thus appears that there are two ways to validate the uniqueness and singularity of the self. One way is active, by the realization of creative values. The other is, as it were, passive, in which everything that a person otherwise has to win by action falls into his lap. This way is the way of love – or rather, the way of being loved. Without any contribution of his own, without effort or labor – by grace, so to speak – a person obtains that fulfillment which is found in the realization of his uniqueness and singularity. In love the beloved person is comprehended in his very essence, as the unique and singular being that he is; he is comprehended as a Thou, and as such is taken into the self. As a human person he becomes for the one who loves him indispensable and irreplaceable without having done anything to bring this about. The person who is loved "can't help" having the uniqueness and singularity of his self – that is, the value of his personality – realized. Love is undeserved, is unmerited – it is simply grace.[173]

This view of love provides a glimpse into the inter-subjectivity that is part of Frankl's concept of love. For in his perspective, to make an object of a person is to paradoxically devalue the person by objectifying him. The value of a person lies in the person's uniqueness, and subjective uniqueness is what makes love possible. Full love

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[171] Frankl, *The Doctor and the Soul,* 134.
[172] Ibid., 132.
[173] Frankl, *The Doctor and the Soul,* 132-133.

comprehends what the other is, and having an appreciation of that, prohibits the mere objectifying of the person, for, "A mere possession can be changed. But since true love is not directed toward the aspect of the other person which can be "possessed," toward what the other "has"; since true love is rather directed toward what the other "is"."[174]

This true love is therefore something that goes beyond mere personality traits or the various peculiarities of the person, for these are subject to change. Love, and from it, commitment to care, or monogamy, is derived from something deeper within the beloved and grasped by the lover:

> Such real love, and it alone leads to a monogamous attitude. For the monogamous attitude presupposes comprehension of the partner in all his uniqueness and singularity, comprehending the core of the world of his personality, going beyond all bodily and temperamental peculiarities, since these are not unique and singular and can be found in other persons of more or less the same cast.[175]

This commitment to the other then leads to the self-transcendent component of love is a mark of human capacity. This means that the love that defines man is not the reductionistic sexual pleasure principle of Freudian psychiatry, but rather a spiritual love where the person is not motivated by power or pleasure. Frankl asserts that it is by finding and experiencing meaning through love for the other that the self-transcendent quality of love is found, and the unique capacity of man is expressed, for Frankl states that, "Primarily and normally man does not seek pleasure; instead pleasure, or, for that matter, happiness, is the side effect of living out the self-transcendence of existence."[176] For Frankl, mature love is a means for the higher dimensions to be expressed and experienced, unifying the lower dimensions within them.

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[174] Ibid., 147.
[175] Ibid.
[176] Frankl, *The Unconscious God: Psychotherapy and Theology*, 84 – 85.

Frankl makes it clear that the self-transcendent quality of love is a key ingredient in his anthropology. It denotes the fact that being human basically means being in relationship with, and being directed to the care of someone other than oneself:

> In a word, existence was dependent on "self-transcendence," a concept that I introduced into Logotherapy as early as 1949. I thereby understand the primordial anthropology fact that being human is being always directed, and pointed, to something or someone other than oneself: To meaning to fulfill or another human being to encounter, a cause to serve or a person to love. Only to the extent that someone is living out this self-transcendence of human existence, is he truly human or does he become his true self. He becomes so, not by concerning himself with his self's actualization, but by forgetting himself and giving himself, overlooking himself and focusing outward. Consider the eye, an analogy I am fond of invoking. When, apart from looking in a mirror, does the eye see anything of itself? An eye with a cataract may see something like a cloud, which is its cataract; an eye with glaucoma may see its glaucoma as a rainbow halo around the lights. A healthy eye sees nothing of itself – it is self-transcendent.[177]

When love is expressed in self-transcendent qualities, it surpasses, but also includes the reductionistic view of man. It may be sexual, but it is much more than mere sexuality. It is a grasping of the other, an apprehension of the meaning, a commitment to the other, and in that way the lover becomes fully human. Thereby sexuality is redeemed and made human by the experience of meaning in the self-transcendent love of the uniqueness of the other:

> While love is a human phenomenon by its very nature, sex becomes human only as a result of a developmental process … To the mature person the partner is no "object" at all; the mature person, rather sees in the partner another subject, another human being, seeing him in his very humanness; and if he really loves him, he even sees in the partner another person, which means that he sees in him his uniqueness. This uniqueness constitutes the personhood of a human being, and it is only love that enables one person to seize hold of another in this way.[178]

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[177] Frankl, *The Unheard Cry for Meaning*, 35.
[178] Ibid., 81.

In summary, for Frankl, a true mature love is a defining quality of what it means to be human. Fully human love then is an existential act that reveals meaning for existence. Love is rooted in the emotional and intuitive, non-rational depths of the spiritual unconscious where meaning is experienced. Love is truly human when it apprehends the uniqueness of the other and the reality is counterposed with the self, revealing meaning for both. Love is best expressed as being fully human within the self-transcendence of man; and it is here where man experiences happiness. Finally, love is manifested in commitment, as expressed in conscious activity in which effort is brought to bear for the care of the other. This choosing aspect of love then reveals the importance of another key to understanding Frankl's anthropology, the freedom of the will.

Freedom of the Will

A discussion of Frankl's anthropology would not be complete without an exploration of his concept of "freedom of the will". For Frankl, this is a key defining feature of man, for as he has famously said, "Freedom is not something we 'have' and therefore can lose; freedom is what we 'are.'[179] In so doing Frankl has drawn from Jean-Paul Sartre, while defining freedom in his own way, and not simply buying into Sartre's extreme existential philosophy.

In order to better understand Frankl's view it is prudent to note what Sartre proposes, which is that an essential part of being is nothingness, the negation of things

[179] A footnote within Frankl, *The Doctor and the Soul*, 93.

that have been experienced or expected. [180] Secondly, Sartre saw the absolute freedom of humanity to be its defining feature.[181]

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[180] According to Jean-Paul Sartre *Being and Nothingness* (New York: Washington Square, 1992): 62-63: Now I have attempted to show elsewhere that if we posit the image first as a renascent perception, it is radically impossible to distinguish it subsequently from actual perceptions. The image must enclose in its very structure a nihilating thesis. It constitutes itself qua image while positing its object as existing elsewhere or not existing. It carries within it a double negation; first it is the nihilation of the world (since the world is not offering the imagined object as an actual object of perception), secondly the nihilation of the object of the image (it is posited as not actual), and finally by the same stroke it is the nihilation of itself (since it is not a concrete, full psychic process). In explaining how I apprehend the absence of Pierre in the room, it would be useless to invoke those famous "empty intentions" of Husserl, which are in great part constitutive of perception. Among the various perceptive intentions, indeed, there are relations of motivation (but motivation is not causation), and among these intentions, some are full (i.e., filled with what they aim at) and others empty. But precisely because the matter which should fill the empty intentions does not exist, it can-not be this which motivates them in their structure. And since the other intensions are full, neither can they motivate the empty intentions inasmuch as the latter are empty. Moreover these intentions are of a psychic nature and it would be an error to envisage them in the mode of things; that is, as recipients which would first be given, which according to circumstances could be emptied or filled, and which would be by nature indifferent to their state of being empty or filled. It seems that Husserl has not always escaped the materialist illusion. To be empty an intention must be conscious of itself as empty and precisely as empty of the exact matter which it aims. An empty intention constitutes itself as empty to the extent that it posits its matter as non-existing or absent. In short an empty intention is a consciousness of negation which transcends itself toward an object which it posits as absent or non-existent.

Thus whatever may be the explanation which we give it, Pierre's absence, in order to be established or realized, requires a negative moment by which consciousness, in the absence of all prior determination, constitutes itself as negation. If in terms of my perceptions of the room, I conceive of the former inhabitant who is no longer in the room, I am of necessity forced to produce an act of thought which no prior state can determine nor motivate, in short to effect in myself a break with being. And in so far as I continually use negatites to isolate and determine existents – i.e., to think them – the succession of my "states of consciousness" is a perpetual separation of effect from cause, since every nihilating process must derive its source only from itself. Inasmuch as my present state which be prolongation of my prior state, every opening by which negation could slip through would be completely blocked. Every psychic process of nihilation implies then a cleavage between the immediate psychic past and the present. This cleavage is precisely nothingness. At least, someone will say, there remains the possibility of successive implication between the nihilating process. My establishment of Pierre's absence could still be determinant for my regret at not seeing him; you have not excluded the possibility of a original nihilation of the series must necessarily be disconnected from the prior positive processes, what can be the meaning of a motivation of nothingness by nothingness? A being indeed can nihilate itself perpetually, but to the extent that it nihilates itself, it foregoes being the origin of another phenomenon, even a second nihilation.

[181] According to Sartre, *Being and Nothingness*, 679-680:

The bourgeois makes himself a bourgeois by denying that there are any classes, just as the worker makes himself a worker by asserting that classes exist and by realizing through his revolutionary activity his "being-in-a-class." But these external limits of freedom, precisely because they are external and are interiorized only as unrealizables, will never be either a real obstacle for freedom or a limit suffered. Freedom is total and infinite, which does not mean that it has no limits but that it never encounters them. The only limits which freedom bumps up against at each moment are those which it imposes on itself and of which we have spoken in connection with the past, with the environment, and with techniques

Within this freedom was also the ability to define the self, through the ever present need to make choices. In this Sartre formulates two great ideas, the first being "humanity is condemned to be free"; the second, "existence precedes essence". In both, Sartre gives an expression of human freedom and the need to make choices. In this there are some very profound implications that Sartre highlighted. The first is that there is no real essential quality: no essences of humanity that are foundational - save of course intentionality. Then it is a person's choices, attitudes etc. that define that person's essence.[182]

The issue of the essential "freedom of the will" is one on which Frankl agrees with Sartre. However, Frankl holds that it is the power of choice within the limits of circumstances, rather than an all-inclusive self-creating choice, which is counter to the extreme of Sartre's view. However, even within these limits man can transcend them, to some extent. As Frankl notes in *Man's Search for Meaning*:

> We can answer these questions from experience as well as on principle. The experiences of camp life show that man does have a choice of action. There were enough examples, often of a heroic nature, which proved that apathy could be overcome, irritability suppressed. Man can preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress.
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> And there were always choices to make. Every day, every hour, offered the opportunity to make a decision, a decision which determined whether you would or would not submit to those powers which threatened to rob you of your very self, your inner freedom; which determined whether or not you would become the plaything of circumstance, renouncing freedom and dignity to become molded into the form of the typical inmate.
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> Seen from this point of view, the mental reactions of the inmates of a concentration camp must seem more than the mere expression of certain physical

[182] Jean Paul Sartre, *Being and Nothingness* (New York, NY: Washington Square Press, 1992); pp. 2-189.

> and sociological conditions. Even though conditions such as lack of sleep, insufficient food and various mental stresses may suggest that the inmates were bound to react in certain ways, in the final analysis it becomes clear that the sort of person the prisoner became was the result of an inner decision, and not the result of camp influences alone. Fundamentally, therefore, any man can, even under such circumstances, decide what shall become of him mentally and spiritually.[183]

While Frankl agreed with Sartre on the importance of the freedom of the will, he took a different direction. For Sartre, "freedom of the will" leads to the issue of absurdity; for if the foundation of a person's essence is his choices, attitudes (his existence), then this must also be the source of any meaning within life.[184] If this is the source of any meaning in life, then humanity is the end all and be all of meaning. According to this line of thinking then, the absurdity of human existence is the necessary result of our attempts to live a life of meaning and purpose within an inanimate cosmos.[185] This is something that Frankl rejects, for "Meaning must not coincide with being: meaning must be ahead of being. Meaning sets the pace for being. Existence falters unless it is lived in terms of transcendence toward something beyond itself."[186]

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[183] Frankl, *Man's Search for Meaning*, 86.

[184] According to Sartre, *Being and Nothingness*, 711 the nature of freedom defines a person, as it is itself the ground of a person's meaning:
Under these conditions since every event in the world can be revealed to me only as an opportunity (an opportunity made use of, lacked, neglected, etc.), or better yet since everything which happens to us can be considered as a chance (i.e., can appear to us only as a way of realizing this being which is in question in our being) and since others as transcendences-transcended are themselves only opportunities and chances, the responsibility of the for-itself extends to the entire world as a peopled-world. It is precisely thus that the for-itself apprehends itself in anguish; that is, as a being which is neither the foundation of its own being nor of the Other's being nor of the in-itselfs which form the world, but a being which is compelled to decide the meaning of being – within it and everywhere outside of it. The one who realizes in anguish his conditions as being thrown into a responsibility which extends to his very abandonment has no longer either remorse or regret or excuse; he is no longer anything but a freedom which perfectly reveals itself and whose being resides in this very revelation. But as we point out at the beginning of this work, most of the time we flee anguish in bad faith.

[185] Sartre, *Being and Nothingness*, 80-84.

[186] Frankl, *Psychotherapy and Existentialism*, 12.

The essence of Sartre's view of humanity can be summed up as humanity as a being of whom no essence can be affirmed: for such an essence would introduce a permanent element, contradictory to man's power of transforming himself indefinitely. In this, Sartre points out that man is condemned to be free. He defines human experience along two basic premises: Existence precedes essence; and the world is organized into two types of being, "Being in itself" and the "Being for itself".[187] As Lavine makes clear, the freedom of humanity according to Sartre has profound consequences:

> In Jean-Paul Sartre's novel *The Age of Reason* (1945), his hero ... proclaims Sartre's philosophy of human freedom: He was free, free for everything, free to act like an animal or like a machine ... He could do what he wanted to do, nobody had the right to advise him ... He alone in a monstrous silence, free and alone, without an excuse, condemned to decide without an excuse, condemned to decide without any possible recourse, condemned forever to be free.[188]

In understanding Sartre's view that we are "condemned to be free" we must grasp that existence precedes essence and therefore Sartre's atheism. Sartre's analogy is that when an artisan creates an object, such an object simply exists with an inbuilt essence. This essence or nature determines their life and consequently they are not free to act otherwise. This ties into Sartre's atheism as he views God as a super-natural artisan, and following his logic if we are created then a man's essence has been determined. In a way then Sartre's insistence that existence precedes essence is a counter to Leibniz view that God determined each man's essence and then left him to act freely in accordance with the demands of his essence.[189]

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[187] Sartre, *Being and Nothingness*, 303-419.
[188] T. Z. Lavine, *From Socrates to Sartre* (New York, NY: Bantam Books), 349.
[189] Lavine, *From Socrates to Sartre,* 351-363.

For Sartre, Leibniz description of freedom is no freedom at all, and that if we are indeed the product of a creative God then our existence is determined by one original gesture. For Sartre, we are without any pre-established pattern for human nature; each person makes his essence as he lives. Sartre's classification then leads to his understanding of being as, being in itself which is the being of things, like the product of the artisan. These objects are not responsible, have a determined essence and cannot, by their own will, alter from it. In contrast, people are not fixed and complete, and exist as being for itself - that is, being conscious, responsible and free.[190]

This lack of an essence is something that Frankl challenges, for Frankl views humanity as a being of vast, almost unfathomable potential, but still fixed by the divine. This view of the divine then means that Frankl's view is more in line with Leibniz than Sartre, for with God there is a context for human existence. God imbues existence with meaning that provides a context and a framework for what it means to be human. As Frankl noted:

> Jean Paul Sartre believed that man can choose and design himself by creating his own standards … Is it not … comparable to the fakir trick? The fakir claims to throw a rope into the air, into the empty space, and claims a body will climb up the rope. It is not different with Sartre when he tries to make us believe that man "projects" himself – throws himself forward and upward – into nothingness."[191]

For Sartre, man is nothing else but what he makes of himself. Such is the first principle of existentialism that he sets forth in his lecture on, *Existentialism is a Humanism:*

> Man is at the start a plan which is aware of itself … but if existence really does precede essence, man is responsible for what he is. Thus, existentialism's first

[190] Sartre, *Being and Nothingness,* 191-347.
[191] Frankl, *Man's Search for Ultimate Meaning*, 64.

> move is to make every man aware of what he is and to make the full responsibility of his existence rest on him. And when we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but that he is responsible for all men … That is the idea I shall try to convey when I say that man is condemned to be free. Condemned, because he did not create himself, yet, in other respects is free; because once thrown into the world, he is responsible for everything he does … He thinks that man is responsible for his passion. [192]

It should be noted here that this extreme view point that man is *nothing but*, was something that Frankl vehemently denied. Whether in discussion with his secondary school science teacher, Sartre, or Freud, Frankl always insisted that humanity can never be simply reduced; Frankl is determined to find a balance. Frankl neither wished to be caught in a reductionistic determinism where we have no choice, nor in a nihilism where we are condemned by our freedom, as he wrote in his work, *The Unheard Cry for Meaning*:

> Here we reach the point at which pan-determinism turns into reductionism. Indeed, it is the lack of discrimination between causes and conditions that allows reductionism to deduce a human phenomenon from, and reduce it to, a subhuman phenomenon. However, in being derived from a subhuman phenomenon, the human phenomenon is turned into a mere epiphenomenon. … The nihilism of yesterday taught nothingness. Reductionism now is preaching nothing-but-ness. [193]

Despite this subtle but important difference, it is clear that Frankl does recognize the "freedom of the will" as an essential feature of his anthropology. As such he summarized his view as freedom within limits:

> The Freedom of a finite being such as man is a freedom within limits. Man is not free from conditions, be they biological or psychological or sociological in nature. But he is, and always remains, free to take a stand toward these conditions; he always retains the freedom to choose his attitude toward them. Man

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[192] Jean Paul Sartre, *Existentialism is a Humanism* (New Haven, CT: Yale University Press, 2007), 36.
[193] Frankl, *The Unheard Cry For Meaning*, 55.

> is free to rise above the plane of the somatic and psychic determinants of his existence.[194]

Further, Frankl viewed the human being as not one thing among others, where things are determining each other, but rather recognizing that man is self-determining, within the limits of finitude, at which point "his freedom is restricted."[195] Given this ultimate limit, within the bounds of this limit man has a responsibility to exercise his freedom, and it comes to define him. For "During no moment of his life does man escape the mandate to choose among possibilities. Yet he can pretend to act "as if" he had no choice and no freedom of decision."[196]

The Experience of Meaning

As has been demonstrated by Frankl's view of the freedom of choice, man is viewed not in a deterministic but in a modified constructivist sense. The key difference between Frankl's existential view and the existential view of such thinkers as Sartre, is that Frankl considered meaning to be already imbedded within reality, whereas Sartre viewed meaning as something created with the self as its sole source and authority.

For Frankl the meaning is already present within reality. This allows Frankl to avoid the problem of nihilism and ultimate meaninglessness that results from a purely Sartre based existential constructivism. For Frankl the question is, how can one make choices that will uncover the meaning that is present in life; and more importantly, how to live out this embedded meaning. Frankl makes an allusion to God's leading the Israelite people out of Egypt in the Biblical Exodus, illustrating the tentative and journey-

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[194] Frankl, *Psychotherapy and Existentialism*, 3.
[195] Frankl, *Man's Search for Meaning*, 132.
[196] Frankl, *The Doctor and the Soul*, 76.

like nature of living a meaningful life. The Israelites did not know exactly where the end-goal was from day to day or week to week. Instead they followed the guidance of God in the form a cloud, with the "promised land" being the telos that invigorated each day of living in the wilderness.[197] As Frankl stated, "To direct one's life toward a goal is of vital importance."[198]

Just as the Israelites would not have experienced the promised land if they had not travelled out of Egypt and endured the many years within the wilderness, so too, Frankl considered a meaningful life to be one of engagement and activity. Yet, there is always a higher and less clear meaning that, like the Exodus cloud, provides a context for that meaning and accountability for the daily choices of engagement. In such a way, man's entire life is a dynamic discovery process of meaning within life.[199]

Like all existentialists, Frankl must deal with the fundamental problem of meaning and the very personal answer that will help man to understand his existence. The question is, does life as a whole have meaning, or is it meaningless?[200] In working through this answer one can be tempted by some philosophers to conclude that life is

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[197] Frankl, *Psychotherapy and Existentialism*, 26-27.
[198] Ibid, 124.
[199] Part of recognizing the nature of a meaningful human life is recognizing the nature of subjective truth and the reality that we all must appreciate our own perspective in relation to the wider reality of existence. As Frankl says in *The Will to Meaning*, pages 59-60, "The … thing which is subjective is the perspective through which we approach reality, and this subjectiveness does not in the least detract from the objectiveness of reality itself … if you look through a telescope you can see something which is outside the telescope itself. And if you look at the world, or a think in the world, you also see more than, say, the perspective. What is seen through the perspective, however subjective the perspective may be, is the objective world. In fact, "seen through" is the literal meaning of the Latin word, perspectum."
[200] Frankl considers the wrestling with this question of the meaning of life to be a human achievement, rather than a neurosis, for as he says in *Man's Search for Ultimate Meaning*, 134: "After all, no animal cares whether or not its existence has a meaning. It is the prerogative of man to quest for a meaning to his life, and also to question whether such meaning exists. This quest is a manifestation of intellectual sincerity and honesty … However, the courage to question should be matched by patience. People should be patient enough to wait until, sooner or later, meaning dawns on them. This is what they should do, rather than taking their lives – or taking refuge in drugs."

nothing but a mass of nonsense and a reduction of things smaller. To this, Frankl responds with his clear unified dimensionalism[201], insisting that reductionism as an ultimate answer must be rejected. The conclusion that Frankl arrives at then is that there is meaning within life, but there are limits to our apprehension of that meaning:

> [There is an ultimate meaning] that is "up to heaven", ... some sort of ultimate meaning, that is; a meaning of the whole, of the "universe," or at least a meaning of one's life as a whole; ... a long range meaning ... To invoke an analogy, consider a movie: It consists of thousands upon thousands of individual pictures, and each of them makes sense and carries a meaning, yet the meaning of the whole film cannot be seen before its last sequence is shown. On the other hand, we cannot understand the whole film without having first understood each of its components, each of the individual pictures. Isn't it the same with life?[202]

Meaning may at times appear meaningless because we fail to grasp the ultimate meaning; this however is not because there is no ultimate meaning. Rather it has to do with the fact that we are limited in our capacity and so the problem of existence will never be fully solved by man. All being is ambiguous and in the absence of clarity man is often tempted to conclude that existence is either meaningless nonsense or is an unknowable ultimate reality. In response to these temptations, Frankl falls back on the present existence of the individual faced with these problems. In either case what is left for man to do is to choose; and the choice ought to be informed by a Kierkegaardian leap of faith. As Frankl said in reflecting upon his experiences in the Nazi camps, "The prisoner who had lost faith in the future – his future – was doomed. With his loss of belief in the future, he also lost his spiritual hold; he let himself decline and ... decay."[203] With this leap of faith we choose to believe and incorporate into our thinking the

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[201] Frankl's dimensional ontology gives primacy to the spiritual plane over the physical and the psychological dimensions. By incorporating them into this noetic plane he is able to bring together a unity of the whole, rather than the reduction to simple parts. Agnes Ponsaran, *The Philosophical Foundations of Viktor Frankl's Logotherapy*, 354.

[202] Frankl, *Man's Search for Ultimate Meaning*, 143.

[203] Frankl, *Man's Search for Meaning*, 82.

recognition that the meaningfulness of reality extends beyond our own human limits, providing hope for our future. What man is left with then, according to Frankl, is the choice to live in responsibility: "Each life situation confronting us places a demand on us, presents a question to us – a question to which we have to answer by doing something about the given situation."[204]

When living in this responsibility then, man (because man is multi-dimensional and engages a meaningful world in multi-dimensional ways) will begin to experience meaning. In this way man gives an existential answer to an existential question by living the answer. The meaning is then experienced pre-reflectively and as a man reviews his life the reflective meaning of his life begins to resolve and coalesce into clarity. As man evaluates his life, with the perspective on the past, the present and a hoped for "promised land" future, the meaning of his life becomes clear.

Here again we see just how important Frankl's unified dimensionalism is to this approach to meaning. As we are not simply mind we cannot fully experience meaning by simply philosophizing upon the existential question of the meaning of life. We are beings that exist in the physical level, the relational level, the psychological level, and the spiritual level, to name but a few. As such Frankl insists that in order to actualize meaning in our experience we must reach beyond ourselves and transcend the self to love and care for something or someone other than the self. By the same token, Frankl argues that our existence cannot consist of self-actualization; that our main goal cannot be in making ourselves and fulfilling our own needs, for in so doing we are not truly choosing to engage the dynamic external world and caring for it. Rather, meaning is revealed and

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[204] Frankl, *Man's Search for Ultimate Meaning*, 142.

experienced only when we truly engage the world. For meaning is not created from within, but discovered in the world.

So meaning is discovered in the pre-reflective frame of man's existence when man engages fully in choices for the care and love of something within the world; outside of the self. This meaning is then drawn into a more conscious, reflective frame of experience when man is able to step back in quiet contemplation to organize these experiences and discoveries into a coherent meaningful narrative. Within all of this then, there is a tension that exists in the living of a meaningful life. Frankl frames this tension as "noodynamics"[205] and considers it to be balance of appropriate tension that must exist to hold us steady toward actualizing concrete values, which have the benefit of infusing our existence with meaning.

Noodynamics are, for Frankl, the constant tension between who we are in our present life, and our potential or our ideal self. As Frankl said, "The tension is inherent in being human and hence indispensable for mental well-being."[206] It is a tension between our existence and essence, our choices, our goals, our wishes, and our weaknesses; between our meaning and our being. Meaning is always before being, but it is not fully

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[205] Noodynamics are the balance of tension within the temporality of man, between what man is and what man strives to be and the meanings to fulfill. It is generally agreed among existentialists that future tense is more unique in defining the human condition. For example, Martin Heidegger claimed that "the primary meaning of existentiality is the future." When discussing time, he "always mentioned the future first … to indicate that the future has a priority in … authentic temporality." As members of the animal world, we are motivated by survival and we function accordingly. Being conscious of future time, however, allows us to give meaning to our existence so that we construct purposes for survival that creat future goals. Being self-transcendent, we decide whether life is meaningful or meaningless. To fully comprehend human beings is impossible without understand what purposes pull us into the future and what meanings we attach to these purposes. Andrew Lester, *Hope in Pastoral Care and Counseling* (Louisville, KY: Westminster John Knox Press, 1995), 17.

[206] Frankl, *Psychotherapy and Existentialism*, 83.

experienced until it is actualized in the choices we make within the world.[207] So meaning is experienced in the choices we make within the world, not within some inner intrapsychic drive.

In this way then, Frankl's principles of unified dimensionalism, love, and freedom of the will are all essential for the problem of meaning and meaningless. A meaningful life requires the choice of living out love within the world; when any component is missing, meaning is not revealed and experienced. The result, a sense of a meaningless life; hence Frankl pointed out that there are existential dynamics at work within the existence of man. For we all live along a continuum of success and failure in our actualizing of existence.

Frankl contends that true success and satisfaction comes not when a reward is given, like money, but when something meaningful has been done. In line with this principle of existential dynamics then, it is possible to realize meaning, success and satisfaction even in uncomfortable or difficult conditions. As Frankl said, "Man is ready and willing to shoulder any suffering as soon as long as he can see a meaning in it."[208] Meaning therefore not only is essential for true success but is also essential for resiliency within life. For suffering without meaning is despair which is unbearable, but suffering with meaning raises man above despair and provides courage to survive in the face of suffering.

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[207] Frankl frames it somewhat differently in *The Unheard Cry for Meaning*, 107 when he says, "Man needs a specific tension, namely, the kind of tension that is established between being a human being, on the one hand, and, on the other hand, a meaning he has to fulfill."
[208] Frankl, *Psychotherapy and Existentialism*, 56.

In summary then, Frankl was clear that one might enjoy a long, full life of pleasure and power and still suffer the despair of meaninglessness. For without love to actualize in choices, meaning is not revealed and experienced. A life lived in the pursuit of pleasure and power does not yield the pre-reflective experiences of meaning that are required for the reflective self to then formulate into a meaningful life. Conversely, it is possible that one has to face a situation that is full of discomfort and weakness, and yet still operates within choices that actualize love: "Be it for the sake of a cause to which we are committed; be it for a loved one, or for the sake of God."[209] This choice to actualize love in the world then brings the experience of meaning to life, even when power and pleasure are absent.

Transitoriness of Life

The life challenge that must be faced by all existential thinkers is the problem of Death. The issue of death is one of the foundational existential problems that make up existential psychotherapy in general. Man's condition is that the deepest need is to be free of the uneasy awareness of death and ultimate annihilation. Yet, it is life itself that awakens this need and so there is a tension that exists within man. On the one hand there is the deep, ever-present anxiety of death that frames one's life, and on the other, the desire to live life and risk death in the process. Overall then, the authentic life means finding the tension between engaging life, and accepting the transitory nature of existence. The irony then is that death in many ways, can save life, by helping man to recognize the importance of every choice within existence.

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[209] Frankl, *Psychotherapy and Existentialism*, 41

For Frankl, death is a theme that is best understood as a part of the impermanence of life, and not as some barrier to be conquered. If we take an intimate examination of life, we discern that every moment of our existence, from the events that occur in our life, to our awareness of time, reminds us of our mortality and death. The awareness of our mortality is a specifically human capacity, according to Frankl, and this awareness helps us to appreciate life or despair because of it. For the pessimist "Observes with fear and sadness that his wall calendar, from which he daily tears a sheet, grows thinner with each passing day."[210] In contrast, Frankl sees the optimistic response to death to be based upon life already lived, and meanings already discovered through the actualizing of love:

> On the other hand, the [optimistic] person … removes each successive leaf from his calendar and files it neatly and carefully away with its predecessors, after first having jotted down a few diary notes on the back. He can reflect with pride and joy on all the richness set down in these notes, on all the life he has lived … What will it matter to him if he notices that he is growing old? … What reasons has he to envy a young person? For the possibilities open to a young person, the future that is in store for him? "No, thank you," he will think. "Instead of possibilities, I have realities in my past, not only the reality of work done and of love loved, but of sufferings bravely suffered.[211]

Frankl turns the fear reaction of death upon its head, pointing out that those things that seem to take meaning away from human life belong with it. This includes issues of death, suffering, and also the whole nature of the potentialities of life. In fact if we were to rightly understand Frankl we would recognize that the only truly transitory quality of life is its potentialities; for as soon as they are actualized in experience, they move from

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[210] Frankl, *The Unheard Cry for Meaning*, 118.
[211] Ibid.

possibilities to realities. In Frankl's view then, living life redeems life, even in the face of death, for the past is a secure storehouse of reality that death cannot penetrate. [212]

Within this we see that Frankl's view relies upon a security of the past, through the actualized values within life. Life then exists despite death, and nothing can take away the valuable things that a man does for they already exist in the past. Every task that man has fulfilled, every love chosen and actualized, are all part of the eternity of the past and make up life, the quality and meaning of life. The importance of the actualizing nature of human life provides a context for meaning, challenging the often accepted notion that death somehow nullifies a life lived.[213]

In summary then, death is simply the end of our opportunity to actualize our possibilities. This end to possibilities occurs only in so far as it is based upon our freedom of the will. In that way it can be viewed as a negative aspect of existence. Yet, Frankl's broad view of dimensionalism and meaning embedded within reality do leave open the possibility for something unknown beyond death. Be that as it may, death for Frankl is not a cancellation of meaning, but the point where the summary meaning of one's life is written into the past. "What about death – does it not completely cancel the meaning of our life? By no means. As the end belongs to the story, so death belongs to life."[214]

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[212] In *Man's Search for Meaning,* page 120 Frankl says, "The only really transitory aspects of life are the potentialities …but as soon as they are actualized … from transitoriness … nothing is lost but everything is irrevocably stored."

[213] Frankl points this out by asking the question of what would life look like if the actualized reality were considered transitory, in *The Unheard Cry for Meaning*, 115. "Face to face with life's transitoriness we may say that the future does not yet exist; the past does not exist any more; and the only thing that really exists is the present. Or we may say that the future is nothing; the past too is nothing; and man is a being coming out of nothingness; "thrown" into being; and threatened by nothingness. How, then, in view of the essential transitoriness of human existence, can man find meaning in life?" In response to this Frankl asserts that transitoriness of life only really applies to the possibilities of life, once these possibilities for meaning are actualized they are secure and provide the ground for a meaningful life.

[214] Frankl, *Psychotherapy and Existentialism,* 128.

Furthermore, as a man dies he is "creating himself at the moment of his death. His self is not something that 'is' but something that is becoming, and therefore becomes itself fully only when life has been completed by death."[215]

Summary

Frankl holds a very complex and intricate existential anthropology that forms the basis for his logotherapeutic approach. It is important to recognize that each piece has an important role to play in the overall understanding of how a meaningful life may be lived. This framework also helps to guide the therapist in remembering the very human dimensions of the client and ensures that there is a logical consistency to the overall meaningful human experience. In so doing Frankl's existential anthropology provides Logotherapy with a good footing in its quest to re-humanize scientific psychiatry.

Unified Dimensionalism

Frankl claimed that man can be projected into one or two dimensions by reductionism but this would result in a dehumanizing of the client. He pushed for man to be understood as unified dimensions, where each dimension of knowledge incorporates those below it. Furthermore, he saw three basic essential qualities of man that must remain coalesced: the body (soma); the mind (psyche); and the spirit (noos). This framework of the existence of the man in the street meant that he could be understood in the somatic framework as anatomical or physiological and the psyche frame which includes cognition, perception, conscious thought and reasoning. The two are intertwined and so one can quickly be trapped in the mind-body problem; however Frankl contended

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[215] Frankl, *The Unheard Cry for Meaning*, 127.

that when the spiritual frame is added this problem is resolved into a unified whole of man.

When discussing his epistemological foundations of Logotherapy, Frankl therefore puts forward his dimensional ontology. This ontology was his response to the weaknesses he saw in the scientifically based reductionism of clinical psychiatry. The fundamental claim of Frankl's dimensional ontology that man as a multi-dimensional being cannot be adequately understood along one or two reduced dimensions. Rather, there must be recognition of the complexity of man; for man must be met in the midst of his totality. The unity of one and the same thing can be discerned only by reconciling the contradictory images gained by projecting the multi-dimensional being into other dimensions. Each dimension is true as it is understood within science; but any singular reduced dimension does not capture the multi-dimensional being of man. Therefore Frankl insisted on a humanizing ontological view of man where the physical dimensions are incorporated into the psychological dimensions; these psychological dimensions are then incorporated into the noological and finally theological dimensions of man. In this way then Logotherapy acknowledges the multi-dimensional being of man.

Love as a Uniquely Human Quality

Love for Frankl, is a key connection point between his many elements for understanding man. Love is the meaning before the action, and when actualized, reveals the meaning hidden within the world to the experience of man. Love has existentiality which gives it genuineness and immediacy; it is uniquely human. Love is also a key to an authentic human existence.

For Frankl love is intuitive and is rooted in the emotional, intellectual, and intuitive depths of the spiritual being of man. It is a primary phenomena that is deeper than Freudian sex drives, and is the basis for the meaningful enacting of the will. Due to the importance of love within human existence it is vital that therapy facilitate growth towards a mature love that can be actualized within life. Implicit in this is the self-transcendent nature of love, where one forgets oneself in the service of something, or someone other than the self. This means that love is intentional, directed outward into the world and actualized within the world. Love, then, as an intentional act is not the same as an emotion, since emotion is an inner agitation or arousal. Real love, in Frankl's theory, is concerned for the wellbeing of the other; and suffering may be chosen for the sake of the care of the other.

Freedom of the Will

According to Frankl man cannot be locked into determinism and must not be defined purely by fate. To apply deterministic laws of causality upon man dehumanizes him. Despite internal psychic drives, genetic limitations, and influences of the environment, man is still free in the choices he makes. The sum of man, Frankl would argue, is not reached when one adds up the product of all the drives, genetic inheritance, and environmental influences. While Frankl does not deny the powerful importance of each of these factors, he contends that freedom always exist, particularly the freedom of one's attitude toward the context.

The importance of man's ability to choose cannot be overstated within Frankl's model. While man can never declare freedom from causal links, man is always free to

transcend them toward a meaningful goal within life. This ability of the will then implies that action is not only possible, but necessary in living out existence. In every moment a choice must be made to choose one direction or another, and the sign of a mature, authentic man is one who chooses what is responsible. Choosing, despite barriers, to enact a meaning within life through the transcendence of the self in the service of love and care for someone or something other than the self.

The Experience of Meaning

In the expression of the freedom of the will, the orientation must be toward meaning. The nature of this meaning is to be enacted in love, and in this way then man has the opportunity to experience happiness. Whether man is pursuing happiness or meaning, the experience of happiness will never be reached unless one is committed to enacting the meaning in love.

According to Frankl there is continuity within the experience of meaning, for it is impracticable to separate the meaning of the moment from the meaning of the whole. As the meaning of the whole cannot be contrived, so is it also hopeless to simply conjure from imagination concrete meanings and the meaning content of one's life. Meanings have to be discovered from among the number of potentialities that a person experiences. True meanings are ones which fit into the higher meanings, the meanings of experience, and are revealed through the conscience.

Transitoriness of Life

Frankl views death as a key part of life; it is an experience that serves to summarize one's personal meaning of life. Death is essentially the close of our

opportunity to realize our opportunities. This finale to possibilities ensues only in so far as it is based upon our self-determination. However, death is not an annulment of meaning, but the crux where the summary meaning of one's life is written into the past. In a sense then, death saves life by creating an opportunity for each choice we make within life to be important. Frankl gives an image of this; that we are sleeping and suddenly the alarm clock goes off and were are "still caught in our dreams, we often do not realize that the alarm wakes us up to our real existence ... Do we not equally forget that death awakens us to the true reality of our selves."[216]

For Frankl death is an important part of life where life is perfected. While in the course of life small choices pass from future possibilities to present realities, after death the realities are complete and locked securely in the past. This leads Frankl to conclude that there is a wonderful paradox within the transitoriness of life. That man in his death finally becomes a reality; fixed within the past, no longer becoming, but complete. "His self is not something that "is" but something that is becoming, and therefore becomes itself fully only when life has been completed by death."[217]

With this well-developed framework for understanding humanity, Frankl was able to create a context for allowing the meaning component of life to be explored within the therapist's office. This framework also allowed Frankl to continue to engage in his work tirelessly. He was a resilient man who worked well past retirement age, continually teaching and writing about his approach of Logotherapy. Within the next chapter we will

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[216] Frankl, *Unheard Cry for Meaning*, 113.
[217] Ibid., 112-113.

explore Frankl's final swan-song and the major themes that he highlights as the book-end to his intellectual career.

CHAPTER FIVE

VIKTOR E. FRANKL'S END OF LIFE

Viktor Frankl lived a long and productive 92 years; dedicated to learning, teaching, and loving. Frankl learned to struggle with the most difficult problems of existence. He taught the truths he learned in simple language. Frankl lived out the meaning of love in his actions. He was a man who lived a life of service to his family, his patients, his profession, and his intellectual child, Logotherapy.[218]

This chapter will connect the themes within Frankl's life by exploring how the mundane aspects of Frankl's life helped to propel him to greatness. This chapter will also clarify Frankl's mature view of what makes man fully human.

Frankl's Greatness through Hard Work

In looking at the life of eminent people, their life often seems to fit within a particular creative mold.[219] As this dissertation looks at Viktor Frankl from childhood through to old age, one can see how dogged hard work and perseverance contributed to his theories, and later his own worldwide fame.[220] If one considers the lives of individuals who transformed disciplines, they are typically people who have unanswered questions; in the case of Frankl the question that grew out of his childhood intuition. During his childhood he learned implicitly from his parents, and explicitly from the religious

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[218] Melvin Kimble, ed., *Viktor Frankl's Contribution to Spirituality and Aging* (Binghampton, N.Y.: Hawthorn Pastoral Press, 2000), 1-4.

[219] By applying Csikszentmihalyi's systems model we can better understand how the total dedication of Frankl to Logotherapy helped propel him to greatness.
M. Csikszentmihalyi, "Creativity across the life-span: A systems view." In. *Talent Development* (New York: Gifted Psychology Press, 1995), 9-18.

[220]. M. Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*. (New York: Harper & Row, 1990).

components of his education, that there was a meaning and order to human existence. Then, when he entered his teen age years and began to emerge into formal operational thinking, and was able to grasp abstract thoughts, he struggled with the meaning of these abstractions. While he did not have all the answers, Frankl's story of his vehement objection to his science teacher's statement that, "life is nothing but combustion" shows us that he knew there was a meaning to be found. It is clear that he set himself to the task of discovering the meanings inherent within life.

Yet many people seek out meaning within their lives but do not change their field of study. This is where Frankl was able to excel; for while he struggled with the issues of meaning implicitly and explicitly, he engaged them within the expectations of a field, in his case medicine: Psychiatry and Neurology.

A man that changes a sphere of influence starts with personal interest, curiosity, and drive; and is able to internalize the system within which he lives.[221] He had to learn to take seriously the rules, problems, and conflicts within this system and work to engage these problems. It is clear that early in his professional life Frankl engaged his domain; applying to Freud's Society and becoming a supporter of Adler. This allowed him to become aware of what others were doing in the field while clarifying his own position within the discipline. In addition, the freedom afforded to Frankl during his clinical supervision allowed him to begin to flesh out some of his ideas of meaning, and its importance within therapy. This was all part of the process that formed and molded Frankl into the creative thinker that was set to dramatically influence psychotherapy.[222]

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[221] M. Csikszentmihalyi, "Creativity across the life-span: A systems view." In. *Talent Development* (New York: Gifted Psychology Press, 1995), 9-18.

[222] These creative individuals anticipate what others will say when they see or hear their own new ideas. In all of the fields we studied, individuals are very aware of what colleagues and other people in their field are

While it was important for Frankl to engage with the intellectual community, and succeed as a therapist and neurologist, he also needed to connect with the man in the street. He not only spent time in his medical profession, but found time for more leisurely pursuits with friends, like his mountain climbing excursions. All of this seems to have nurtured a flexible personality able to meet the needs of any situation. It does appear that his experiences just before, and within the concentration camps, honed his skills to take complex ideas and bring them to the everyday level. It was as if he wrestled the deep meanings of heaven, and pulled them down into the camp meetings, to provide comfort to those who were suffering. This intellectual and personal flexibility seems to have been crucial to Frankl's success; as he was always fond of using the ideas of the "man in the street" as the plumb-line of any deep philosophical ideas about therapy.[223]

In order to change a field or discipline an individual typically needs to develop an interest at an early age; secondly the individual needs to be able to engage the field; thirdly the person needs to have the flexibility to engage various contexts. It is clear that the development of Frankl throughout his early life set him up to be an influence. Psychological researchers also highlight that once approximately 10,000 hours have been

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doing, thinking, and what their concerns are. It is very rare to find the isolated creator that a romantic version of history has told us exists--the kind of persons who never talk to anyone and work all by themselves. That is not really typical at all. Most creative people, even if they don't interact with others, have internalized the criteria of the other people in the field, their opinions, and values. Of course the creative person may then decide to reject everything that the field believes in, but the rejection will have no effect unless it is done in a way that is acceptable to others.
M. Csikszentmihalyi, "Creativity across the life-span: A systems view." In. *Talent Development* (New York: Gifted Psychology Press, 1995), 9-18.

[223] As Csikszentmihalyi attests, "These simple truths about the flexibility of the person are important components within an individual who changes their field: What kind of person is the one who does all this? One way to talk about the individuals we studied, is that they demonstrate something which I call a complex personality. Ordinarily, psychologists talk about people being either extroverted or introverted, masculine or feminine, being cooperative or cooperating. What we found in our study is the amazing ability on the part of creative people to move across the whole spectrum so that they don't generally end up at one of the extremes in the distribution of traits. That is why I call it complexity: an integration of different abilities." M. Csikszentmihalyi, "Creativity across the life-span: A systems view.", 9-18.

dedicated to the idea, problem, and/or learning the skills of the field etc. that major contributions begin to be made.[224] We see that relatively early within Frankl's professional life, but if we look closely at his biography it is clear that he had put in the required effort to better understand the role of meaning in life. It was only after years of dedication to the task of clarifying meaning in life that the tenets became clear. With this hurdle crossed he was finally able to write his first work, outlining the principles of Logotherapy.

Psychological researchers also suggest that the quality and quantity of work is greater at the beginning of one's career, and then gradually tapers off. In some cases however, there is a final swan-song; a work near the end of the individual's professional life that rivals those at the beginning. This is something we see with Viktor Frankl's life. His early works, *The Doctor and the Soul* and *Man's Search for Meaning,* were extremely creative and popular. *The Doctor and the Soul* outlined the essentials of Logotherapy; and *Man's Search for Meaning* sold millions while connecting Logotherapy to his own survival story within the concentration camps. In a sense, all of Frankl's later works were simply elaborations on these first two works. Of course Frankl still worked tirelessly as there was the continual need to sell his ideas to the field, in order to bring about lasting change. This is what we see in the revised version of Frankl's book *A Will to Meaning*, as the concluding chapter of that book passes the leadership of Logotherapy on to the next generation.

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[224] G. Colvin, ed. *Talent is Over-Rated* (New York: Penguin, 2008), 5-50.

Frankl's Later Life

Once Frankl retired from his position as chief of neurology in 1970 his travel and lecture schedule became even more intense. Frankl estimated that he lectured at more than 200 universities, not including those he had visited within Europe. One university that particularly caught Frankl's attention was the United States International University (USIU) in San Diego, California. Frankl repeatedly returned here to lecture and to spend time with the prominent father of client centered therapy, Carl Rogers. Frankl even took a year to serve as the Distinguished Professor of Logotherapy at USIU.[225]

Despite this academic posting, Frankl did experience challenges within the culture of his long-term posting at the University of Vienna; and specifically within the neurological-psychiatric establishment. As such, Frankl was promoted to the level of Associate Professor, but never full professor. Ironically, the two men who were also founders of Vienna psychological schools and greatly admired by Frankl, Freud and Adler, also failed to achieve the position of full professor.[226]

By the 1990's Frankl had spent almost 40 years travelling the globe to promote his life's passion, Logotherapy. No matter where Frankl went audiences were taken by his personal charisma, and his message. He was repeatedly invited back to the same venues; and was characterized in the media as "the human dynamo [that] sparks U.S. colleges."[227] His wife Elly often accompanied his lecture tours including four around the world tours.

At the age of 91 Frankl finally discontinued his lecture tours. This decision was not easy, and came only after he was forced to cancel a number of tours due to health

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[225] Ibid.
[226] Ibid.
[227] Klingberg, *When Life Calls Out to Us*, 285.

reasons. It was a frustration for Frankl, who claimed that his mind was getting better with old age, and he was better able to express the essence of Logotherapy.

At the end of his career we see Frankl's swan-song, as he builds upon the title of his most popular book, *Man's Search for Meaning*, and capitalizes upon the central implicit tenet of his earliest work, *The Doctor and the Soul*. With *Man's Search for Ultimate Meaning* (a reworking of previous books) we see Frankl taking the central theme of freedom that is so crucial for existential psychotherapy, and adding the importance of ultimate concern and responsibility as a cap-stone to his life's work.

Frankl's Culminating Theories

In the later years of his life Frankl sought to recapture his life's work and summarize it within the context of ultimate meaning. His goal here was to ensure that the context was properly set to move existential psychotherapy past freedom to responsibility. It is, in essence a call to consider the importance of spirituality within psychotherapy. This unifying theme is most clearly laid out in his last major work, *Man's Search for Ultimate Meaning*. The reverberations of this theme form part of Frankl's legacy.

It is in dealing with the issue of ultimate meaning that Frankl's life and work seems to have reached a pinnacle. It is here as well, that Frankl chose to clarify the difficult struggle that people have with the relationship between the human dimension and the ultimate dimension. In *Man's Search for Ultimate Meaning*, Frankl does not outline anything radically new, but rather provides an exploration of human existence that encompasses both psychology and religion. Within this he points out that the

intersection and exploration of the relationship between the psychological and spiritual is important because it is something that already exists within people. We cannot truly understand or appreciate someone's humanness until we recognize them as spiritual beings.[228]

As Frankl's work was to re-humanize psychotherapy, it is now important to highlight the dimensions that Frankl sees as essential in being fully human. Recognition of each dimension of humanness helps the patient to be more fully human. In the same way, for the clinician to ignore a dimension is to, in some small way, de-humanize the patient. The psychotherapist must be open to dealing with all the dimensions of being fully human.

Being Fully Human

Spirituality

One important feature of Frankl's contribution, so obvious that it should not need mentioning is often overlooked: his call to remember the humanness of the client. To be human is to live within various dimensions of reality.[229] Frankl makes it clear that psychiatry and religion are disciplines that encompass different dimensions of the same reality. He points out that the higher dimensions of reality may overshadow another dimension and subsume the lower within it. The higher the dimension, the more that is included within it. In this way Frankl points out that, "biology is overarched by psychology, psychology by noology, and noology by theology."[230] In light of this

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[228] Frankl, *Man's Search for Ultimate Meaning,* 3-45.
[229] Ibid.
[230] Ibid., 18.

statement then, "noology" would be the world of meaning making, as a distinctively human experience, and theology would be our pursuit for ultimate meaning.

Respecting the humanness of the client, and in fact being fully human, is the whole goal of Logotherapy. The goal is to understand ourselves as a whole being, constantly emerging, exercising both freedom and responsibility. It is in the midst of this existence that meaning arises, for as Frankl points out: "I contend that man is not he who poses the question, what is the meaning of life? But he who is asked this question, for it is life itself that poses this question to him. And man has to answer to life by answering for life; he has to respond by being responsible; in other words, the response is necessarily a response-in-action."[231]

As a psychotherapeutic practice then, Logotherapy is concerned with helping a person to recognize his power to choose, and his responsibility in choosing. This dimension of responsibility can only really be understood in moving towards the higher dimension of theology, for it is only from the spiritual perspective that being responsible really begins to be understood: "Being human can be described in terms of being responsible. What comes to consciousness in existential analysis, then, is not drive or instinct, neither id drives nor ego drives, but self. Here it is not the ego that becomes conscious of the id, but rather the self that becomes conscious of itself."[232]

Spirituality, lived out in freedom and responsibility, was at the core of Frankl's sense of being human. It was also the hub of who Viktor Frankl was as a person, as he sought to be more fully human. He treasured his spiritual traditions throughout his life,

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[231] Frankl, *Man's Search for Ultimate Meaning*, 29.
[232] Ibid.

and in his maturity, he actively reconnected with his early experiences of spirituality.[233] There are many dimensions of being human, and spirituality is the highest of these.

Self-Transcendence

Self-transcendence was a key aspect of Logotherapy, and of being human; a principle that Frankl lived out. In his old age Frankl was able to continue despite ever increasing physical trials. Near the end of his life he was almost entirely sightless, with only dim, indistinct images remaining in one eye. But the work went on, with his wife Elly assuming a greater portion of the load. She had to read everything to him, challenging her own abilities to keep pace.[234]

Frankl lived simply, never seeking to acquire things, despite a prestigious job and being a successful author. For Hanukkah and Christmas, the Frankls did not spend much on gifts or a fancy meal. Instead, they chose to eat potato soup, in deference to those suffering from hunger in the world, and in remembrance of their own days of hunger.

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[233] As Redsand notes:

When he was thirteen, Viktor Frankl was declared a man at his bar mitzvah ceremony in a Vienna synagogue. At eighty-three, he chose to celebrate a second bar mitzvah at the Western Well in Jerusalem. It is a joyful time in Jewish tradition when someone has lived seventy years beyond his first bar mitzvah at thirteen and chooses to celebrate his commitment to Jewish law and life once again. Wearing his prayer shawl and his father's phylacteries, Viktor listened and repeated the sacred texts with the rabbi. As the rabbi went on, Viktor kept saying to himself, "How beautiful, how beautiful."

Viktor Frankl's second bar mitzvah was only one indication of the depth of his commitment to his faith. He didn't often talk about it because he felt that faith is something private. But from the time of his release from Turkheim, he prayed the Shema Yisrael every day. He also prayed his own prayers. After the Holocaust, if something bad happened to him, he imagined himself on his knees and gave thanks "to heaven that this is the worst thing that happened to me today."

After his losses and the horrors he suffered in the Holocaust, Viktor Frankl allowed himself to get irritated about life's small annoyances, but he refused to complain about the big problems that came his way. For example, once while he was staying at an Alpine lodge, planning an early morning climb, people in the bar below were having a loud party. Viktor finally went downstairs and yelled at them to be quiet so he could get some sleep. However, even when he became blind at the age of eighty-five, as Elly said, "Viktor lived what he talked – absolutely … Never did he complain about his blindness. Not even once."

Anna Redsand, *Viktor Frankl: A Life Worth Living* (New York: Clarion, 2006), 128.

[234] Klingberg, *When Life Calls Out To Us,* 200-268.

Frankl once remarked, "The greatest rewards [that people desire]—money and things—I never aspired for these."[235] Frankl also recognized the support that he had received from others.[236]

Self-transcendence was a key aspect of Logotherapy, and a key to happiness in life. As Frankl wrote, "Man is human to the extent that he overlooks and forgets himself by giving himself to a cause to serve or another person to love. By being immersed in work or in love we are transcending ourselves and, thereby, actualizing ourselves."[237]

Freedom to Be Responsible

Frankl believed that man was ultimately self-determining. He recognized the limits imposed by biology, social and other influences, but believed man was free to take a stand, even against these limitations. Man has a choice, always. Frankl witnessed many examples in the concentration camps that he called a "living laboratory and a "testing ground."[238] He and his fellow prisoners, "Watched and witnessed some of our comrades behave like swine while others behaved like saints. Man has both potentialities within himself; which one is actualized depends on decisions but not on conditions."[239]

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[235] Ibid., 266.

[236] Redsand shares a story that illustrates this point clearly:
In 1993, North Park University in Chicago wanted to grant honorary doctorates to both Viktor and Elly. This was the first time an institution had recognized Elly's contributions, so Viktor refused the award for himself. He wanted the entire honor to go to Elly this time, because without her work and loving support, he would not have been able to accomplish the things he had. While Elly was receiving a standing ovation from the crowd, Viktor did something that wasn't on the program: he walked up to her from backstage without help. She started to cry when she saw him coming, and when he got to her, he took her head in his hands and kissed away her tears.
Redsand, *Viktor Frankl: A Life Worth Living*, 130.

[237] Frankl, *The Doctor and the Soul*, 294.

[238] Frankl, *Man's Search For Meaning*, 135.

[239] Ibid.

In Frankl's view, man had freedom, but not only freedom. Man also had responsibility as a counterbalance to freedom. Responsibility implies a sense of obligation for something or to someone. Responsibility creates a connection between man and the world around him: the people, the things, and the opportunities. If people use their freedom to act responsibly in the world, then each person will likely find meaning in life, because that is where meaning is discovered. Meaning is to be found outside the individual. It is not an inward journey, but an outward journey that needs to be taken: man must be self-transcendent to find meaning. Frankl recognized that humanity did not always want to accept responsibility for decision making. He said that there was something deep and mysterious about responsibility that "resembles an abyss". It could cause one "to shudder" because "there is something fearful about man's responsibility. But at the same time something glorious!"[240][241]

The Voice of Conscience

In *Man's Search for Ultimate Meaning*, Frankl expressed that Logotherapy is the psychotherapeutic method of helping a person to recognize himself more fully, by his awareness of his responsibility. It is here that we come back to the issue of religion and spirituality, for one can only truly understand the human role and need of being responsible, from the perspective of the spiritual. A person is always spiritual, and

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[240] Frankl, *The Doctor and the Soul*, 3.

[241] It should be noted that some will argue that Frankl does not go into adequate depth in fleshing out the relationship between Freedom and Responsibility. It must be recognized that Frankl does not go to the lengths of Sartre in recognizing the value of freedom as possibility for example. As Sartre argues, one is free to choose to kill another in infinite transcendence; or free to love another in finite transcendence. As such, Responsibility comes on the scene insofar as one limits his abstract Freedom its concrete ethical or "existential" place in responsibility as facticity. By giving one's situation a positive meaning (such as ethical actions are limited to love or to the good), rather than a negative meaning (or evil) one limits freedom.

although we are only aware of a little of what goes on within our own mind, the voice of conscience is always there emerging into consciousness when one ignores responsibility.

It is within this freedom that we have our existence, for it is the realm of our possibilities; however those things that limit this freedom, such as our bodily and mental facts (what Frankl calls our facticity), are also present. Here is the great spiritual struggle, between our facticity and our existential freedom and possibility. As such, a person struggles to maintain a balance in an *in-between* situation. Frankl makes the point that we are not really an ownable entity in the sense of *my*-self. This dynamic experience is *a self*, is experienced and chosen, not so much owned. Or, to express this in another way Frankl considers us to be somatic-psychic-spiritual beings, and without the spiritual component we cannot understand the wholeness of what it means to be a person.[242] As Frankl says, "The spirituality in a man is a thing-in-itself. It cannot be explained by something not spiritual; it is irreducible."[243]

It is within this wholeness that Frankl sees the conscience to be an essential quality of being fully human. Though this conscience is largely unconscious, it cannot and must not be ignored. Not only so, but it is the constant voice of the conscience that is key to Frankl's perspective. As a friend of Frankl relayed in a video documentary on Frankl's life; as an American pilot this friend remarked to Frankl how people can anesthetize their conscience to allow them to do horrible things in war. Frankl objected to this, restating it that the voice of conscience is always there, and that people will anesthetize themselves *against* the voice of their own conscience, so that they can do

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[242] Frankl, *Man's Search for Ultimate Meaning*, 118-155.
[243] Frankl, *The Doctor and the Soul*, xxiv.

horrible things.[244] For Frankl, it was essential that the voice of conscience is always present. For the person experiences the noological dimension whenever he reflects upon himself or follows the guidance of his conscience in action. In fact, for Frankl, "Being conscientious presupposes the uniquely human capacity to rise above oneself, to adjust and evaluate one's own deeds in moral and ethical terms."[245]

In line with this then the conscience is spiritual, and is made up of both the unconscious and the conscious self-experience. For consciousness only makes sense as a summative experience of thought; something that emerges from the unconscious for a dynamic examination within the self. To view it this way, we do not really know ourselves fully, as what can be held in consciousness is only a small part of the great store-house of the unconscious. Frank quotes *Vedic literature* in summarizing this idea, "That which does the seeing, cannot be seen; that which does the hearing, cannot be heard; and that which does the thinking, cannot be thought."[246]

In recognizing this then, even the complex process of what decides what will emerge into consciousness is itself unconscious, further deepening the mystery of man. For Frankl points out that in sleep we hear countless noises but continue to sleep, until our child skips the slightest breath, at which point we awake in a moment. As such discernment, conscience, and meaning making are clearly automatic processes that exist largely below the surface of our awareness, and are in essence our spiritual self, "Since both deciding and discerning are spiritual acts, again it follows that these spiritual acts not only can be, but must be, unconscious – unconscious and unreflectable."[247]

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[244] Alexander Vesely, *Viktor and I*. Noetic Films: Laguna Niguel, California.
[245] Frankl, *The Will to Meaning*, 18.
[246] Frankl, *Man's Search for Ultimate Meaning*, 37.
[247] Ibid., 37-38.

Frankl makes it clear that, "Conscience has to be something other than I myself; might it not be something higher than he who merely perceives its voice? In other words … I understand conscience as a phenomenon transcendent of man."[248] There is a transcendent quality to the voice of conscience, so it is not simply an unconscious product that springs into consciousness. It is our connection to the transcendent, and may be viewed as something where, "Conscience not only refers to transcendence; it also originates in transcendence."[249] As such, Frankl arrives at the recognition that man is responsible, ultimately, to God.

Genuine Religion

Conscience is an important dimension of being fully human. It is a way of apprehending the spiritual disposition of the unconscious. Within the theme of responsibility, we have conscience, and love as the personal expression of this. Within this the conscience is a means for helping one to understand the self, and one's spiritual core.[250] The spiritual and unconscious character of unconscious religiousness is not something merely inherited biologically, but is something from beyond the self. This view moves Frankl beyond the Freudian view of religion as an illusion or a projection, and brings religion to the very core of the human experience.

According to Frankl the only "genuine religion" is one that is existential, where a person is not somehow driven to it, but where he commits to it in a deliberate choosing. Frankl always said that Logotherapy is not meant as a substitute for psychotherapy, but rather to supplement it. This leaves open the possibility for the therapist to engage the

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[248] Ibid., 60.
[249] Ibid., 63.
[250] Ibid., 36-45.

patient in meaning, and thereby in his religious life, for this is part of the experience of existential authenticity.[251]

It is the core of human experience that there is meaning to life under any conditions, even the worst conceivable ones. Meaning may be squeezed out even from suffering, and that is the very reason why life remains potentially meaningful in spite of everything. Then of course there is the final meaning of life, which may only reveal itself at life's end. Often we are so inexperienced in our meaning making processes that we get caught up in looking for that overall meaning of life, even though it is something that can only be partially apprehended until our last breath. This misdirected seeking of meaning can then only add to our existential frustration. We hit a barrier that is the upper limits of human comprehension, and while we long to break down this ceiling, it holds fast. This "formula or law of meaning", as Frankl calls it, is that the more comprehensive the meaning, the less we are able to comprehend it. As such, if we are seeking an ultimate meaning for all of humanity, let alone our own life, it is by this law incomprehensible:

> An ultimate being – paralleling the ultimate meaning – or, to speak in plain words, God, is not one thing among others but being itself … From this it follows that you cannot simply place the ultimate being on the same plane as things unless you wish to succumb to the same fallacy as a little boy once did when he told my wife that he knew what he was going to be when he grew up … either an acrobat or I'll be God … The abyss between that which is to symbolize on one hand and on the other hand that which is to be symbolized becomes painful. But to dismiss, or renounce symbolization because a symbol is never identical with that for which it stands is unwarranted.[252]

Prayer then, can be a personal experience of something of our ultimate meaning via the ultimate being, for as Frankl notes, prayer is the climax of the I-Thou relationship. At the very least, it is a place where we can rest our questions of ultimate meaning,

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[251] Ibid.
[252] Ibid.,147

trusting by faith that someone knows the meaning, and that this meaning is good. For Frankl, this ultimate meaning was the unifying theme of Logotherapy. His trust in this ultimate meaning was also at the core of his life, and in the end he shared it with the world.[253]

The End of a Life Lived

Near the end of his life Frankl was hospitalized repeatedly with chest pains and shortness of breath.[254] He claimed that he did not mind getting older, and in the true existential fashion of a mature spiritual man, he recognized getting older as a necessary and useful part of life. In 1996, Frankl's sister Stella died, and the news was a serious blow to Frankl and his health.[255] By mid - 1997, Frankl was doing poorly and his heart was giving out. Frankl made the decision to undergo bypass surgery, calmly accepting the possibility that he might not survive. He survived the surgery, but never regained consciousness. Three days after surgery, Nazi camp Prisoner #119,104 died in Vienna on September 2, 1997.

> In keeping with Jewish tradition, Viktor was buried immediately after his death. The family was offered a place of honor where Viktor could be buried in Vienna's Central Cemetery. But Viktor had already chosen to be buried in the family plot in the old Jewish part of the cemetery. In the words of Alexander, "He wanted to be buried the way he was born, somebody not known to the world, in a very simple way." Viktor's grave is beneath the headstone where his maternal grandmother is buried. The names of his parents, Elsa and Gabriel, and his brother and sister-in-law, Walter and Else Frankl, have been added to the headstone in memory of those who perished in the Holocaust. Beneath that are the words

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[253] Ibid., 121-155.

[254] Klingberg, *When Life Calls Out to Us*, 338-334.

[255] Redsand, *Viktor Frankl*, 132 shares the vividness of this difficult experience for Frankl:
In October 1996, Viktor answered the phone in his study, and after he hung up, Elly heard an outcry from his room. His neice had just told him that his sister, Stella, had died in Australia. That evening, Viktor was admitted to the hospital. He had already been in the hospital several times for heart problems. But after Stella died, his health seemed to get much worse.

> VIKTOR EMIL FRANKL, 26.MARZ 1905 – 2. SEPTEMBER 1997. Nothing is written there about all his accomplishments and awards. And yet there is a silent reminder of the many lives Viktor Frankl touched: The marker is covered with smooth round pebbles. By Jewish custom, small stones are placed at the gravesite by those who wish to honor the person who died.[256]

Frankl's death was made public but was hardly noticed because of its timing. Only two days earlier, Princess Diana had been killed in a tragic car accident in Paris, and the world was totally immersed in following every detail of her death and funeral preparations. Then, just three days after Frankl's death, Mother Teresa died at the age of 87 in Calcutta. Frankl's passing was sandwiched between the deaths of two world-famous women; consequently, his passing did not receive the notice that it might have received at another time:

With Viktor Frankl now gone, we are left with only his legacy. That legacy is a call for the re-humanizing of psychotherapy, and recognition that there is a meaning within life that must be discovered. This meaning exists on many levels, from the ultimate meanings that are, in many ways, ungraspable, to the small personal meanings that fill everyone's lives. Viktor Frankl is dead, but the meaning of his work remains, and his legacy continues to touch people's lives. Even the smallest and most personal of meanings can be powerful as we see in an experience of his widow Elly:

> After Viktor was gone, Elly searched the apartment for the hidden book he had told her about. Finally one day when she was dusting the books in his study, she found … *Suffering Man,* which seemed to have slipped behind the others. Elly pulled it forward and opened it. When the book was published, Viktor had dedicated it to Elly with one word: *Elly*. Now Elly saw that above her printed name, Viktor had written the word *For*. Below it, he had written more words, so that the entire page read: *For Elly, Who succeeded in changing a suffering man into a loving man. Viktor.*[257]

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[256] Redsand, *Viktor Frankl*, 133.
[257] Ibid., 134.

Frankl lived a life that was dedicated to the fullness of humanity. His dedication to Logotherapy sprouted out of a desire to better serve his patients, and grew into something greater. Frankl's influence and creative thought now live on in his works, and in the lives of those he influenced. The final chapter will explore how the field of psychotherapy continues to be influenced by the ideas and directions advocated by Frankl.

CHAPTER SIX

FRANKL'S LEGACY

Frankl was a man who sought to live a life of self-transcendence. In many ways he succeeded, creating a legacy that extends into many areas of research and practice within psychology. Within this chapter we will explore the legacy of Frankl, those that followed along the same philosophical path, his critics, and those who chose to carry on his legacy.

Yalom as Critic

Irvin Yalom, in his book *Existential Psychotherapy* gave comprehensive coverage to the four pillars of existential thought: death, freedom, isolation, and meaninglessness. In the section on meaninglessness, Yalom mentioned Frankl many times, acknowledging him as one of the few clinicians to make a substantial contribution to the role of meaning in psychotherapy. Yalom also gave Frankl credit for maintaining a consistent, focused interest on meaning throughout his career. In Yalom's opinion, Frankl made an important contribution by taking the issue of meaning out of the realm of philosophical abstraction and placing it squarely in front of the therapist. Yet, for all his praise of Frankl, Yalom found plenty in Frankl's work to criticize.[258]

Yalom wrote about Frankl's style and method: "His arguments are often appeals to emotion; he persuades, makes *ex cathedra* proclamations, and is often repetitive and

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[258] Irvin Yalom, *Existential Psychotherapy* (New York: Basic Books, 1980), 10 – 320.

strident."[259] Yalom claimed that many scholars found Frankl's method "offensive"[260]: "Frankl's position is basically religious and rests on the assumption that there is a God who has ordained a meaning for each of us to discover and fulfill."[261]

Yalom also objected to Frankl's theory which maintained that meaning is *out there* in the world, waiting to be discovered by each person. Man cannot invent it but must discover it. Yalom explained his criticism this way:

> An existential position holds that the world is contingent—that is, everything that is could as well have been otherwise; that human beings constitute themselves, their world, and their situation within that world; that there exists no "meaning," no grand design in the universe, no guidelines for living other than those the individual creates.[262]

Yalom admitted that man likes to have meaning, even that: "we crave meaning and are uncomfortable in its absence."[263] But what was the source of that meaning? Did it come from inside man or from outside? If from inside, as the traditional existentialists believed, then there was a menacing follow-up question: "How does a being who needs meaning find meaning in a universe that has no meaning?"[264] If from outside, as Frankl firmly believed, then there was the implication of divine orderliness, suggesting a God. Yalom took issue with the God argument, saying: "After all, if there were a God, why should it follow that He had a purpose for life …The belief that life is incomplete without goal fulfillment is not so much a tragic existential fact of life as it is a Western myth, a cultural artifact."[265]

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[259] Ibid., 442.
[260] Ibid.
[261] Ibid., 463.
[262] Ibid., 423.
[263] Ibid., 463.
[264] Ibid., 423.
[265] Ibid., 470.

According to Frankl, one of the ways to find meaning in life was by creating a work or doing a deed. In *Man's Search for Meaning,* he called this "the way of achievement or accomplishment," and considering it "quite obvious" that one would find meaning in such endeavor; he provided the reader with no further explanation. Finding it not so obvious, Yalom disagreed with Frankl on this point. Yalom argued by looking at other cultures, especially Eastern cultures, which have a different view of life based upon a fundamentally different attitude toward nature. He explained it this way:

> The Westerner is analytical and objective and attempts to understand nature by dissecting and then subjugating and exploiting it. The Oriental is subjective, integrative, totalizing, and he attempts not to analyze and harness nature but to experience and harmonize with it. The contrast, then, is between a searching action mode and a harmonizing-union one, and often is phrased in terms of "doing" versus "being".[266]

Yalom argued that all people were not "do-ers," as Frankl's theory would suggest, and becoming a "do-er" or a "be-er" depended on where one lived and how one was acculturated.

Near the end of his life Klingberg had a discussion with Frankl about the controversies and criticisms encountered over the years. Frankl seemed content to have endured the comments of all dissenters when he shared the following:

> Would it be better to try to please everyone and say nothing important and worthwhile? Should I keep silent about my deepest convictions just to acquire some shallow approval? And what is most important after all, appearance or substance? Look at the mail, which nobody knows about: for every reproach hundreds of thank-you notes from people who are nobody in the eyes of the world. This is what is important, that people find meaning in their lives no matter what the world throws at them. It really doesn't matter a damn that a few people have called me this or that or have said one thing or another against me — even one letter from someone who has overcome despair cancels all of that.[267]

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[266] Ibid., 468.
[267] Klingberg, *When Life Calls Out to Us,* 242.

Despite all of these criticisms, Yalom still acknowledges that Viktor Frankl's contribution to the field was invaluable and in many ways under-appreciated:

> He has, in my opinion, made an important contribution to psychotherapy theory, he has not gained the recognition he deserves from the academic community.
>
> In part this neglect may be a function of the content of Frankl's thought which, like most contributions to existential therapy, can find no home in the "better" academic neighborhoods. Logotherapy belongs neither to psychoanalytically oriented schools, nor to formal psychiatry, nor to religious studies, nor to behaviorally oriented academic psychology, nor even to the "pop" personal growth movement … Furthermore, many scholars find Frankl's method offensives … Still, I would urge the reader to persevere. Frankl has made a significant contribution in placing the issue of meaning before the therapist and in his many penetrating insights into the clinical implications of the search for meaning.[268]

Even through his criticisms, Yalom admits that Frankl has done much to further the role of meaning within human experience. Frankl's influence has been both direct and indirect; in the following pages we will discuss those who may be considered "friends" of Frankl and those who are ardent "torchbearers."

Friends of Frankl

There are many prominent psychotherapists who were influenced by Frankl to a greater or lesser degree. While some may not be considered strong disciples of Frankl, they do drink from the same intellectual well of existentialism. In light of Frankl's vast impact upon the field of existential psychotherapy it is imperative that a number of these leaders be mentioned.

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[268] Yalom, *Existential Psychotherapy*, 442.

Boss and Binswanger

Two contemporaries of Frankl were Medard Boss and Ludwig Binswanger; proponents of an existentially based psychotherapeutic approach known as *Daseinsanalysis*. Frankl himself drew a parallel with Binswanger's, while pointing out a divergent starting point: "Binwanger's work boils down to an application of Heideggerian concepts to psychiatry … Logotherapy is the result of an application of Max Scheler's concepts to psychotherapy."[269]

Like Logotherapy, Daesinsanalysis was an attempt to construe a more dignified and holistic understanding of human existence. It was a reaction to Freud's attempts to understand human beings as a reductionistic collection of causal mechanisms, drives, and instincts. Its first proponent, Ludwig Binswanger, sought to develop in the 1930s a phenomenological anthropology based on Heidegger's idea of being human, "Being-in-the-World". However, his critique of some of Heidegger's ideas may have led to his later diminished role in the movement.[270]

It was Medard Boss, who in the 1950's befriended Heidegger, and really popularized the ideals of Daseinsanalysis. The first key ingredient in the Boss' and Heidegger branch of Daseinsanalysis was therapy set within the context of being. That is, human beings are attached to the environment within which they exist; and must be considered as fundamentally connected. The second aspect of Boss's thought was that the human experience is one of the world disclosing openness, providing possibilities to be actualized. The final key concept was that human beings cannot be reduced to a

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[269] Frankl, *The Will to Meaning*, 10.
[270] Mick Cooper, *Existential Therapies* (London: Sage, 2003), 35-50.

theoretical superstructure of psychic apparatus and conflicting intrapsychic Freudian dynamics.[271]

Like Frankl, Boss was against the reductionism of Freudian psychoanalysis. Like Frankl, Boss was interested in creating a more humanizing therapy, based upon existential principles. Like Frankl, Boss was steeped in traditional analytic practice and was comfortable with a therapist led approach, including such practices as having the client lie on the couch, or encouraging "free association". One difference between Frankl and Boss is that Boss rejected the notion of the unconscious. In contrast, Frankl finds value in the concept of the unconscious. Frankl preferred to reject the dehumanizing trend of Freudian psychodynamics as an all-encompassing system, rather than reject this fundamental part of the human mind. So despite a great deal of similarity, Logotherapy and Daseinsanalysis never merged and unlike Logotherapy, Daseinsanalysis failed to gain a strong foothold in the English speaking world.

Erwin Straus and Eugene Minkowski

Erwin Straus was in many ways a man with similar passions to Frankl. Born into the family of a wealthy German banker, Straus studied in both medicine and philosophy. He was profoundly influenced by the work of Carl Jung as well as that of Husserl and Scheler. In the 1920's Straus began to engage in the anthropological psychiatry of Binswanger, developing friendships with both Binswanger and the French psychiatrist, Eugene Minkowski. Due to his mother's Jewish heritage, Straus came under scrutiny during the Nazi regime. In order to escape, Straus and his family utilized his mother's American citizenship to immigrate to the United States in 1938.

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[271] Ibid.

In the United States Straus was able to secure a teaching position in North Carolina where he taught humanistic psychology for seven years. Returning to studies he completed his American medical and psychiatric diplomas in 1946. He then took up a position as Director of Research and Education at the Veteran's Administration Hospital in Lexington, Kentucky. For the remainder of his years, Straus engaged in the American movement of phenomenological psychology.

The work of Straus focused on the anthropological question of how a person is in the "the process of becoming" and how this may result in disturbed behavior and pathology. In his early work entitled, *The Primary World of the Senses* Straus combines embodiment ideas from Merleau-Ponty, Being-in-the-World from Heidegger, and a hierarchy of values from Scheler. His resulting view of the patient then, was a person's life as a creative engagement, rather than simply reducing the patient to behavioral mechanisms of stimulus and response.

Within this general framework there are some obvious connections with Frankl. Firstly, the importance of actually bodily engaging the world and expressing values is central to Frankl's view of experiencing meaning. Secondly, Straus' insistence that life is a poetic act rather than a reducible phenomenon is also consistent with Frankl emphasis upon the noetic dimension within Logotherapy. What Straus does differently from Frankl, is to focus upon a phenomenological understanding of suggestibility; whereas Frankl remained focused upon the theory and practice of Logotherapy.

Straus' criticized the prevailing concept that the suggestibility of a person was in some way a pathology of consciousness. Rather, he suggested that suggestibility is a normal and essential part of our *Being-in-the-World.* That people make connections with

other people and participate in "*We-experiences*". That the everyday experience of interaction with other people includes an element of participating in the experiential lived world of the other.[272]

The value of Straus' research in this area was clear; and fit well with the emerging trend toward client-centered therapy within America. Straus pointed out that when a leader of an animal herd signals some anxiety, all the animals in the heard come to participate in this anxiety. Since this phenomenon is so much more complex within people, then logically, the therapeutic relationship should take this into consideration. A therapist that expresses a "We-experience" that portrays calm openness and care will draw the client to this way of being. Just as a therapist that suddenly says, "Oh oh", will predictably draw the patient into an experience of anxiety. In line with this idea, therapeutic trust and rapport become important factors in the "we-experience" of psychotherapy.

Another kindred spirit of Frankl's was Eugene Minkowski, a French psychiatrist. Born into a Jewish family from St. Petersburg; obtaining his medical degree in 1909 from Warsaw. He took up the study of philosophy and in 1914 finished a work entitled, *The Essential Elements of Time-Quality.* During WWI he served for the French army and after the war began to explore the lived world of his patients.

Strongly influenced by Husserl and Scheler, Minkowski employed a phenomenological approach to better understand the experience of the patient, as a person, and not just a pathology. This step towards reclaiming the humanness of the patient is clearly in line with Frankl's primary call of Logotherapy, in the rehumanizing of psychiatry as a discipline. Through the 1920's Minkowski focused his work on the

[272] E. Straus *Phenomenological Psychology.* (New York, Basic Books, 1966) 1-22

experience of time as seen from the perspective of people with schizophrenia. He noted a atrophy of time experience and a loss of intuition within these individuals.

While Minkowski's work did not lead to any drastic breakthroughs in the treatment of schizophrenia, it was the first work of its kind in looking at the lived experience of the patient. This approach meant that Minkowski set the stage for a system of structural phenomenological analysis, particularly as he related it to the dimension of time.[273] This did lead to an important perspective of "becoming" when understanding the lived experience of a patient.

For Minkowski, our present life is where we transform the past into a future possibility that we identify and act toward, thus "becoming". To suffer from a psychopathology, Minkowski observed, often means a person's disconnect between the past and future. According to Minkowski the fundamental aspect of a person's lived experience is their past-present-future connection. If that connection is disrupted or distorted, the person can develop symptoms of despondency, lack of hope and loss of aspirations. For Minkowski then, the lived experience of psychopathology was being stuck and isolated in a disconnected present moment.

This is reflective of Frankl's idea of the noogenic neurosis, of being disconnected from the world and being overwhelmed with boredom or apathy. The counter to this, for Frankl, was to encounter meaning by exercising the layers of values. This relates to Minkowski's theory as Minkowski would see this encountering of meaning as a means of

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[273] Eugen Minkowski. *Lived Time: Phenomenological and Psychopathological Studies.* (Evanston, IL: Northwestern University Press, 1970) 11-29.

reconnecting the time experience components to enable "becoming" to exist. [274] This for Minkowski is the essential personal impetus that delivers temporal cohesiveness and is what provides a person with the hardiness to weather life's difficult times.[275]

May, Bugental, Moustakas, & Schneider

Frankl had a huge impact upon the English speaking world with the popularity of his book, *Man's Search for Meaning*. This impact, combined with his continual speaking engagements within the United States helped to raise the profile of existential influences within mental health professions. This profile was helped by a man who shares a surprising number of similarities with Frankl; namely, Rollo May. Rollo May was born in 1909 within the United States and during his undergraduate studies spent some time in Europe where he studied with Alfred Adler. Adler's theories had a profound effect upon him, so much so that after he came back to the United States and became an ordained minister, he did not lose interest in psychology. In fact, he returned to his studies to complete his Ph.D. in Psychology from Columbia University in 1949. Like Frankl, May was also strongly influenced by the writings of Kierkegaard.

With the publication of his book *Existence: A New Dimension in Psychiatry and Psychology*, Rollo May helped to usher in an American school that has become known as an existential-humanistic approach to psychotherapy.[276] May himself was more interested in the theoretical influences of existentialism upon psychology, rather than its professional practice. He did however make a profound impact upon the American scene.

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[274] Eugen Minkowski, *Findings in a case of schizophrenic depression.* IN: May, R., Angel, E., and Ellenberger, H (eds). *Existence* (New York: Basic Books) 132.

[275] Ibid., 134

[276] Rollo May became known as the "Father of Existential Psychology in America" according to Hoeller, K. "Introduction" Review of Existential Psychology and Psychiatry, 24(1999): v-vii.

He provided a good deal of insight into many aspects of life such as anxiety, life-span development, and the nature of love. Within his book, *Love and Will*, he demonstrates that his basic views are similar to those of Frankl, and are drawn from the same sources, without quoting from Frankl directly. This is most notable in his discussion of the importance to be self-transcendent, or to be "out there" with our love:

> Heidegger then took the next step by removing Husserl's concept "out of the thin air" of Platonic idealism and extending it to the total feeling, valuing, acting human being. He did this by his concept of care (Sorge). Care is constitutive of our world in a sense analogous to Kant's understanding. Man is the being, Heidegger says over and over again, who is concerned about Being. And when man fails to be, we could add from our therapeutic observations of states of conformism and depersonalization, he loses his being, that is, loses his potentialities. There is a close, inner relationship between caring and intentionality, suggested already by the fact that the root word "tend" – to take care of – is the center of the term intentionality.[277]

While May was more interested in the theoretical, his influence, along with that of Frankl, have raised up other existentially informed psychologists within America: James Bugental and Clark Moustakas among the two earliest examples, and later Kirk Schneider. James Bugental was also largely influenced by the client-centered approach of Carl Rogers, and during his writing career in the 1960's through the 1990's covered most of the themes that formed the basis of Frankl's existential anthropology.

Bugental was most interested with the emotional expression and experience of meaning within life, with his first books focusing on authenticity and identity. Bugental was very interested in the emotionality of the person as an expression of the unitary expression of being. Within this principle, Bugental argued that defensive strategies that protect the individual from existential anxiety and numb some emotional discomfort; may cause a ripple effect that can destabilize a person's entire life. Instead, each person must

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[277] Rollo May, *Love and Will* (New York: Norton, 1969), 228.

recognize his responsibility to make his own choices. Each person must admit and live with their own insecurities and learn to live with courage in the face of these anxieties.[278]

Similar to Bugental, Clark Moustakas was influenced throughout his career by the work of Frankl, as well as that of May. Like May, Moustakas received his Ph.D. from Columbia University and began his writing career in the early 1950s. Moustakas was very much interested in existential psychotherapy. While his writing on this subject never reached the popularity of either Frankl or May, Moustakas carved out his own influence in the general field of existential-humanistic psychology by pioneering research methods that can be applied to the noetic dimension of meaning and the unified human experience.

Clark Moustakas developed a formalized phenomenological research method that now allows psychological researchers to examine the human level of experience that Frankl was so concerned about; this approach is known as Heuristic research. This form of psychological inquiry provides a guided process of allowing the experience and insights of the researcher to clarify the essence of the phenomenon as they are experienced by people. This requires that the researcher live the question until the question reveals something of its essential nature. This heuristic process goes through six stages: Interest; Immersion; Incubation; Illumination; Explication; and Synthesis. According to Moustakas, "The final step in heuristic presentation and handling of data is the development of a creative synthesis of the experience … characterizing the phenomenon."[279] In this way the researcher is able to use an academically accepted method, and still communicate the essence of the lived experience.

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[278] James Bugental, *Psychotherapy and Process: The Fundamentals of an Existential-Humanistic Psychotherapy.* (San Francisco: Jossey-Bass), 120-130.
[279] Clark Moustakas, *Heuristic Research: Design, Methodology, and Applications* (London: Sage, 1990), 52.

Another "American friend" of Frankl's approach is Kirk Schneider. Schneider's publishing career began in the early 1990's when he collaborated with Rollo May. Schneider now promotes a method known as the Existential-Integrative approach to Psychotherapy. This reflects Frankl's view of Logotherapy as an adjunct to other therapy; so too Existential-Integrative denotes that existential insight informs psychotherapy, and the therapist integrates various techniques to fit the needs of the client.

On a theoretical level Schneider is particularly supportive of Frankl's stance on the importance freedom and responsibility play in helping the individual to make life choices. Schneider is also very keen to acknowledge the importance of the inner subjective life of the client, including issues of embodiment, fantasy, and imagination. Through the exploration of the client's inner life the client is able to take ownership of his own subjective reality. This will undoubtedly bring about some anxiety of authenticity, but the therapist is there to help with the resistance to this anxiety. In this sense then, the therapist helps with *vivification* which involves helping the client recognize that he is resistant to this authenticity because it causes anxiety. Next is *confrontation* which is an amplified version of vivification that calls for the client to respond to this anxiety, by confronting it and courageously overcoming the inner blocks to authenticity.[280]

Ultimately, Schneider views his work of promoting an Existential-Integrative approach to be one that mirrors Frankl's work with Logotherapy. The goal of humanizing psychotherapy and understanding the whole person is something Schneider notes:

> It is one of the sad ironies of our field that people like Rollo May had to enroll in nonpsychology graduate programs (like those of theology or literature) in order to study the whole person. While some disaffected students eventually come back to psychology's fold, as did Dr. May, how many do not? How much intellectual talent is discouraged by the vested interests of mainstream psychology

[280] Mick Cooper, Existential Therapies (London: Sage, 2003), 70.

> and the commercialized culture to which it is obliged? But this state of affairs is changing, as this volume attests, and I hope more will welcome it.[281]

What Schneider, May, Bugental and Moustakas have succeeded in doing is allowing existential thought to inform their practice. The overall goal of these men was to rehumanize psychology and explore how people avoid and deny the existential givens of what it means to be a human being. They responded to Frankl's call to heed the cry for meaning with careers that influenced the theory and practice of psychology.[282]

The Torch-Bearers

Paul T.P. Wong and Meaning Centered Therapy

While Yalom, Binswanger, Boss, May, Bugental, Moustakas, and Schneider all share some important ideas with Frankl, many others have found his teachings to be truly inspirational. One such individual that has built his career upon, and nurtured the traditions of Frankl, is the Canadian Psychologist Dr. Paul T.P. Wong and his wife Dr. Lillian Wong. As Founder and President of the *International Network for Personal Meaning*, and its academic arm, the *International Society for Existential Psychotherapy and Positive Psychology*, Wong has remained true to Frankl's ideals.

The key points from Frankl that Wong stresses are the importance of meaning, the reality of ultimate meaning, and the inherent spirituality of the person. Like Frankl, he has lived a life melding together issues of spirituality (serving as the pastor of an ethnic

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[281] A footnote comment in: Kirk Schneider, Existential – Integrative Psychotherapy (New York: Routledge, 2008), 9.

[282] In the final lines of Frankl's first book *The Doctor and the Soul*, 301, he issued a challenge to change psychotherapy, "For too long the cry has remained unheard. But a psychotherapy that sets out "on its way to rehumanization" should listen to the unheard cry for meaning." In this light, Rollo May, James Bugental, Clark Moustakas and Kirk Schneider can all be considered "friends" of Frankl's approach to psychotherapy.

Chinese congregation) and academic psychotherapeutic training (including founding a graduate program in Counselling Psychology at a Canadian university). Although retired, he continues to offer training institutes and organizes conferences, as well as publishes books and journals focused on existential psychotherapy. He also provides training institutes on his version of Frankl's Logotherapy, calling it *Meaning Centered Therapy.*[283]

Within Wong's Meaning Centered Therapy training sessions he begins by looking at the big questions of life, examining the narrative of what makes life meaningful. Through this introduction, he teaches about the possible trajectories that life may take, and how one can choose to deal with the struggles of life. Part of this is examining false beliefs that we may buy into, that steal our power of choice. He then highlights how to live properly, through Frankl's understanding of self-transcendence, service, and commitment. Wong then adds to Frankl's ideas of responsibility and purpose, by including themes of understanding and enjoyment: his P.U.R.E. principle of living **P**urpose, **U**nderstanding, **R**esponsibility, and **E**njoyment.[284]

This principle is then made personal, as each individual is asked to explore his life in a way that helps to clarify individual passion and purpose. It is an exploration and choosing of those things that we can do in our limited life-span to make a difference. The course then deepens this by moving from the *what* of passions and purpose, to the *how*: exploring ideas of courage, self-knowledge, human understanding, and approaches to problem-solving. Of course, Wong keeps true to Frankl's tenets, so that like Frankl,

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In April, 2014 Wong announced that his organization was approved by the Frankl Institute of Vienna to offer training in Logotherapy.

[284] Wong, Paul, Meaning Centred Therapy (Toronto: International Society for Existential Psychotherapy, 2007). http://www.meaning.ca/therapy/MCT_articles.htm

Wong returns to examining the essential experience of responsibility, and doing the right thing to support life. Following Frankl, Wong sees this as being a pathway of spirituality and responsibility.

While Viktor Frankl is no longer with us, his legacy of meaning remains, so long as we still have leaders within our midst that carry on the tradition of his life and work. Research continues to deepen our understanding. Under the direction of competent leaders like Paul T.P. Wong the call to maintain the humanness of the client is heard far and wide. It appears that Frankl's light of meaning still burns bright, casting out the darkness of mere being.

Elizabeth Lukas and Modern Logotherapy

Another important torch-bearer of Frankl is one who not only continues to follow the principles of Frankl, she even identifying herself as a Logotherapist. Her ardent efforts to continue to promote and develop Frankl's Logotherapy makes her the most important modern figure in perpetuating Frankl's ideals and practices as he conceived of them. A student of Frankl himself, Elizabeth Lukas received her Ph.D. from the University of Vienna and has spent her career (mostly in Germany) since the early 1970's in the training, promotion, and practice of Logotherapy.

Within Lukas' vision of Logotherapy the same essential principles set out by Frankl remain true today. The most basic of these principles is that meaning can be found in all circumstances. However the therapist must remember that it is useful to lead clients toward areas where they may experience meaning. For example, this experience of meaning may be found in one's own uniqueness, where one has unique traits, talents, a

special situation, or network of relationships that makes the individual irreplaceable. Another frame for experiencing meaning is in choice, the freedom to choose not only actions but also attitudes within situations. There is also the area of responsibility, where one chooses to act in line with responsibility. Finally, there is the principle of self-transcendence, where one is called to include others in their own interests and to expend effort in the care of the interests of others.[285]

According to Lukas, people with emotional wellness are able to assimilate their previous experience with their present and future prospects. Emotionally disturbed individuals, by contrast, have a propensity to focus either on a fragment of their past experience, or, on their future expectations, to the extent of ignoring the continuity of their experience. An over emphasis upon negative past experiences, or future concerns or expectations, can then result in a person ignoring their present being. In response to this tendency, modern Logotherapy offers some practical guidelines to recapture the meaning of the present moment.

The first step is to help the client examine his life in terms of *gifts received*, taking an inventory of blessings within life. In so doing one explores the possibilities of life and can view the present as an opportunity to choose how to react to present possibilities. The second phase is to identify a task to do in the present that is in line with *a call* the client has in his life. The third step is to be aware of *abilities and resources* for completing this task in the present, making a strategic plan. The fourth stride is then *committing* to the

[285] These principles are put into a fuller context within, Elizabeth Lukas *Meaningful Living* (New York: Grove, 1984).

action plan and carrying it out. It is here that the client graduates to work outside of the therapy-office, for this is something that the client must do alone.[286]

Within the counseling relationship proper, including when Logotherapy is used, there are three phases: Assessment, treatment, and follow-up. During the assessment phase the therapist establishes therapeutic rapport and the problem is explored and defined. For the logotherapist, this includes gathering information within the context of the client's life and experience with meaning. At this stage the standard information gathering procedures of interviews, questionnaires, mental status examination, all apply. However, the logotherapist may wish to also gather information regarding the client's current life satisfaction, existential frustrations, sense of freedom, ability to make and commit to choices, as well as an overall sense of calling and responsibility.

Once the issues have been clarified within the counseling relationship, a therapeutic treatment plan can be developed. This may take the form of focusing on the one presenting problem, or dealing with both a focused and wider life-plan treatment. When Logotherapy is appropriate there are some typical strategies that may be used within treatment. The first step in this logotherapeutic process then is normally to help the client recognize that he is more than a collection of symptoms and problems; he is a human being capable of a meaningful existence.

In a case such as anxiety or depression this helps the client to distance himself from his symptoms. In essence this first step is Frankl's de-reflection. This first movement helps the client to recognize that he is more than a collection of fears, or failures, or insecurities: that he is able to make choices, to choose directions, and to

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[286] The principles set forth here are based upon Elibabeth Lukas 1994 book Psychotherapie im Wurde (Psychotherapy with Dignity) as summarized by Maria Unger's dissertation *Viktor E. Frankl's Meaning-oriented Approach to Counselling Psychology* (Edmonton, Alberta: University of Alberta, 1999), 118-119.

discover meaning. In learning to define the self as more than the problem the client is then in a place of empowerment. He can draw upon his spiritual resources to begin to change his experience. [287]

This distancing then allows the client to begin working on changing his attitudes. Because the emotion of the problem is no longer overwhelming the client, he can reconsider his attitudes toward the problem in the wider context of life. Here the therapist facilitates the client by asking open and reflexive questions to discover new attitudes and meanings. Often times these meanings are not new to the client, but the client simply failed to consider them when formulating their initial reaction to the problem. When there is successful de-reflection and modification of attitudes there is typically also symptom reduction.

Then comes the latter part of the logotherapeutic portion of treatment, where the client develops an orientation toward a chosen meaning. This is not a purely intellectual exercise. This involves the client formulating concrete strategies to serve this new meaningful direction, and making concrete choices. These choices then allow the client to practice his new meaningful living strategies outside of the therapy office. In so doing the logotherapeutic relationship makes the transition to a more supportive and follow-up role, finally closing out the therapeutic relationship.[288]

Though modern Logotherapy remains more of a humanizing approach than a set of protocols and procedures, it does retain a few specific therapeutic techniques. The two primary techniques were first practiced by Frankl and are most often described in the

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[287] More information is available in Elizabeth Lukas *Meaning in Suffering: Comfort in crisis in Logotherapy* (Berkeley, CA: Institute of Logotherapy Press, 1986).
[288] This process was summarized by Maria Unger, based upon Lukas *Psychotherapie in Wurde: Sinnorientierte Lebenshilfe nach Viktor E. Frankl* (1994), 180-190.

context of anxiety related disorders. The first of these is *De-reflection* which has already been discussed. It is based upon the principle of self-transcendence, drawing on the innate human capacity to distance the self from external and internal conditions, and to reach beyond the self. The second technique is *Paradoxical Intention*, based on Frankl's discovery that phobias are best dealt with by intending to the fear. The principle is that an intended action can displace a fear, for one cannot fear what one direct intends to happen. This intending behavior then breaks the vicious cycle of anticipatory anxiety.[289]

Within modern Logotherapy however, Lukas does provide a caution about using these techniques. The caution is that due diligence must first be done in the assessment phase to ensure and establish that the disturbance being treated does not have a physiological cause.[290] Once it is established, through appropriate assessment and referrals that the roots lie in the client's exaggerated hyperintention, then the logotherapeutic techniques may be applied. It should also be noted that in modern Logotherapy, the therapist does not choose the specific content of the particular technique. Rather, the therapist explains to the client the connection between the symptoms and the role of de-reflection or paradoxical intention as one possible way to break this pattern. Once the client chooses the content of the particular technique and symptom reduction is experienced, the therapist can then facilitate movement to the next step in therapy. This would be the movement of the client toward a choosing and enacting of meaningful tasks.[291]

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[289] Viktor Frankl, *The Unheard Cry for Meaning*, 150-157.
[290] Further discussion on this may be found in Elizabeth Lukas' book, *Meaning in suffering: Comfort in crisis through Logotherapy.*
[291] Elizabeth Lukas, "Modification of attitudes," *The International Forum for Logotherapy,* 3, 25-34.

While these techniques were formulated originally by Frankl, he himself was impressed by the way that Lukas used them within her modern practice. He even makes mention of them within his writings, quoting from specific case files of Lukas.[292] Frankl also notes how Lukas has created innovations within the field of assessment in service of Logotherapy. What is particularly important to modern Logotherapy is Lukas primary contribution in terms of techniques, namely *The Appealing Technique*. In so doing Lukas adds a more client-centered approach to Logotherapy while acknowledging that conditions sometimes block the ability of the person to grasp meaning. This may be the case for someone with an endogenous depression or severe addiction requiring detoxification. In such cases, the client simply expresses dignity for the client's meaning-orientation while acknowledging that the client's subjective sense of meaning and freedom is currently blocked. Nevertheless there is an appeal to accomplish self-chosen tasks.

In terms of communications with the client, there is a counter to the client's tendency to blame their condition on a particular context or event. When the client has self-talk that is "I am like this BECAUSE OF that …" the appealing technique calls the therapist to invite the client to reframe that self-talk narrative to an "although" statement. Along the lines of, "Although my life was difficult growing up, I have the capacity to live a decent life." In so doing, Lukas' technique helps the client to retain authorship of their personal story, and provides a way to help the client to re-author their story in a different direction.

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[292] In Frankl's book, *The Unheard Cry for Meaning*, he makes note of Lukas' work on pages 25, 31, 34, 41 & 148, highlighting her innovations in assessment and clinical use of classical logotherapeutic techniques in treatment.

Today, Logotherapy continues to have a place within the world of counseling and psychotherapy.[293] Thanks to the work of such torch-bearers as Elizabeth Lukas and Paul T.P. Wong, the ideals of Frankl continue to be researched, discussed, developed and practiced. The goal of Logotherapy, to rehumanize psychotherapy, has been joined by other existentially oriented therapists, and a trend moves towards integration of various schools to better meet the needs of the client as a whole person. This trend is truly in line with Frankl's overall hope for psychotherapy, to honor the innate dignity of clients.

CONCLUDING REFLECTIONS

Viktor Frankl and his concept of Logotherapy have brought much to the field of psychotherapy. Most notable is his melding of a philosophical, phenomenological and hermeneutical anthropology that recognizes the existential being of humanity. Frankl's logotherapeutic techniques of paradoxical intention, dereflection, and the use of humor also endure within main-stream psychotherapy. Finally, Logotherapy's call for self-transcendence, as the crux of human existence, opens the door to help people understand happiness. Yet, for all of his professional impact on the field of psychiatry, his influence goes much deeper.

Frankl calls us to recognize man for what he can be, not simply what man is. He reminds us that all people have a "will to meaning", and a desire for significance. Everyone longs to find a personal identity, to experience a meaning within and for existence. To find direction in life, a worthwhile cause to serve, something or someone to

[293] Much research on happiness, meaning, and psychometric measures of meaning in life continue to be studied, in the tradition pioneered by Frankl. Discuss of some of these are included in Appendix A.

love. It is a reminder that we must never forget our own humanness, nor be lost in our own fragile successes; either individually or as a society.

On the noetic level then, the affluence of Western society may fulfill physical needs, but Frankl reminds us that it does not necessarily fulfill our need for meaning. The pressures of life have increased in proportion to abundance, so the man in the street gets caught in a dysfunctional cycle in order to keep going. Through a combination of self-indulgence, substance abuse, and escapist entertainment - we are escapees from ourselves. In living the good life we miss what is more valuable, the meaningful life.

Frankl also reminds us of an essential grounding of existence, namely God. That we are beings that are dependent upon God and aware of our role set out by God through our conscience. That ultimately we are not the measure of all things, and are responsible to God. This essential spirituality frames the grounding of existence, of meaning, and ultimately of what it means to be a human being. It means that while we are physical, that is not all that we are. It reminds us that we are dimensionally complex; we are interdependent, caring, loving, creatures of God. We have a freedom to make choices; and a responsibility to engage life. Through this commitment we can experience a temporal reward in the experience of meaning, and this infuses life with a joy that transcends external circumstances.

Frankl reminds us that part of living is to take, what Kierkegaard called, "the leap of faith". This is not to say that we must blindly believe, but simply that there are some things in life that are unknowable intellectually, but require a response from life existentially. As Frankl says, "True, it is not possible to find out intellectually whether everything is ultimately meaningless or whether there is ultimate meaning behind

everything. But if we cannot answer the question intellectually we may do so existentially. Where an intellectual cognition fails an existential decision is due … believing is not at all some sort of thinking *minus* the reality of that which is thought, believing is rather some sort of thinking *plus* something, namely, the existentiality of him or her who does the thinking."[294] This call to an existential spirituality is what I believe, sets Frankl apart from his peers. Whatever makes Frankl's contributions distinct, his legacy continues to improve the lives of people, even in the unfixable moments of existence. For there will always be situations of suffering, but where there is meaning, despair is banished.

[294] Frankl, *Man's Search for Ultimate Meaning*, 146.

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APPENDIXES

APPENDIX A

RESEARCH INTO HAPPINESS

and

TESTS AND MEASUREMENTS OF MEANING IN LIFE

A Legacy in Theoretical Research

Happiness Research

A profound principle that Frankl was always willing to share was that happiness must ensue from a commitment to a task or a person to love, and may not be pursued successfully. This is in the line with his principle behind neurotic obsessions with success, and its cyclical reinforcement of hyper-intention and hyper-reflection; along with its therapeutic counter in dereflection. What research over the past 40 years has revealed is just how true this principle was and how it influences current positive psychology research today. Among the various principles relating to happiness two are most significant. The first is based upon Martin Seligman's research, which affirms the main thrust behind Frankl's career; namely that meaning and purpose are the most important ingredients in long-term satisfying happiness: "The lasting peaks of fulfillment: meaning and purpose."[295] The second is based upon Mihaly Csikszentmihalyi's[296] discovery of the psychological experience now known as *Flow*. This second principle is clearly an echo of Frankl's assertion that one must forget the self and commit to service in love.

Flow is a psychological state of complete focused immersion in an activity. As an optimal psychological state, flow represents those moments when everything comes together for the person performing a task or engaged in an activity. Csikszentmihalyi described the different levels of flow as micro and macro flow experiences. Micro flow

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[295] Martin Seligman, *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment* (New York, NY: Free Press, 2002), 61.

[296] Mihaly Csikszentmihalyi is a Hungarian psychology professor who moved to the United States at the age of 22. His name is pronounced: MEE-hy CHEEK-sent-me-HY-ee.

experiences were proposed to fit the pattern of everyday life, whereas macro flow was reserved for experiences associated with higher levels of complexity and demand on the participant.

There are nine dimensions of flow as conceptualized by Csikszentmihalyi's research. These nine dimensions are: challenge-skill balance, action-awareness merging, clear goals, unambiguous feedback, concentration on the task-at-hand, sense of control, loss of self-consciousness, time transformation, and autotelic experience. Considered together, these dimensions represent the optimal psychological state of flow; singly they signify conceptual elements of this state of full immersion, and reflectively of an experience of happiness. In order for researchers to better understand these components it is important to define each element within the flow experience.

Challenge-skill balance.

Challenges are opportunities for action, or goals. Skills are the capacities that an individual possesses to produce desired outcomes. Essential to the challenge-skill balance is that the perception of challenge and skills drives the equation. This means an individual's beliefs, or confidence regarding what the person is able to do in a situation, is more important than what the individual's objective skill levels might be. Challenges can be defined in a personal way, separate from any structures of the activity. It is the perception of the defined challenge that is critical to flow occurring. An operationalized statement that defines the challenge-skill balance, according to Jackson, Elkund, and

Martin is, "I am challenged, but I believe my skills will allow me to meet the challenge."[297]

Action-awareness merging

When people are asked what it feels like to be in flow, they often refer to a sense of effortlessness and spontaneity. This sense is what is often referred to as action-awareness margining. The feelings of automatic performance, through a rehearsed routine, that enables the individual to process subconsciously and pay full attention to his actions. The unity of consciousness apparent in this flow dimension illustrates the idea of growth in complexity that results from flow experiences. This component of flow is characterized with the statement, "I make the correct movements without thinking about trying to do so."[298]

Clear goals

Goals are a necessary part of achieving something worthwhile in any endeavor. The focus that goals provide to actions also means that they are an integral component of the flow experience. The structure of pre-set actions allows more attention to be focused on immediate tasks. Personal goals can also be set and continually monitored against a backdrop of in-built goals for action. An operational definition for the concept of clear goals is, "I know clearly what I want to do."[299]

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[297] S. Jackson, B. Elkund, & A. Martin, *The FLOW manual: The manual for the Flow Scales* (Menlo Park: CA: Mind Garden, 2010), 69.
[298] Ibid.
[299] Ibid.

Unambiguous feedback

Closely associated with clear goals then, is unambiguous feedback. Paying attention to feedback is a necessary step in determining whether one is on track toward goals that have been set (Csikszentmihalyi, 1990). Feedback can come from a range of external sources, including the environment in which the action is occurring. It is not necessary to always be positive for flow to be experienced. A statement that typifies this element of flow is, "It is really clear to me how my performance is going."[300]

Concentration on the task-at-hand

One of the clearest indications of flow is one's total focus in the present on a specific task being performed. There are no extraneous thoughts, and the distractibility that often accompanies involvement on any task is absent. This means there is a present-centred focus, where flow resides in the present moment, rather than in a past or future . The concentration experience in flow is complete, spontaneous, and intense; characterized as, "My attention is entirely focused on what I am doing."[301]

Sense of control

A sense of control is also an element of the flow experience. This empowering feeling frees the individual from the fear of failure or performance anxiety. This sense of control, much like the challenge-skill relationship, requires a delicate balance. As challenge does not exist where there is total and absolute control; it is a constant trade off

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[300] Ibid., 62.
[301] Ibid.

of the attention required, and the challenge needed, that a sense of control exists. An operationalized statement of a sense of control within flow is, "I have a sense of control over what I am doing."[302]

Time transformation

A transformation of time is also a component of the flow experience, though one that is least reported as a flow dimension. It is the experience of time stopping or slowing significantly. At times it is a sense that time passes more quickly than anticipated. This sensation comes out through the intensity of focus, contributing to a perception of time slowing. A statement which typifies this dimension with the statement, "Time seems to alter (either slows down or speeds up)."[303]

Loss of self-consciousness

People live surrounded by evaluations of how they are doing. When attention is pulled away from this concern for evaluation, flow becomes possible. When an individual is no longer concerned with what others think of him/her, if only for a moment, self-consciousness has been lost. This dimension of flow can be operationalized with the experiential statement, "I am not concerned with what others may think of me."[304]

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[302] Ibid.
[303] Ibid.
[304] Ibid., 69.

Autotelic experience

The final dimension of flow is the autotelic experience (from the Greek: Auto = self & telos = goal). Flow has such an enjoyable sensation that it becomes a state that is sought after, a secondary goal within the task at hand. Since flow itself occurs with immersion in an experience, the autotelic component typically occurs after the task; it is upon completing the activity, upon reflection, that the autotelic aspect of flow is realized. This element of flow can by typified with the statement, "I really enjoyed the experience."[305]

Through this series of experiences, happiness simply "happens" within the life of the individual. Taken together, the work Seligman and Csikszentimhalyi certainly bear out the truth of Frankl's principle that happiness cannot be pursued; rather it must ensue, and follow from focusing outwardly on others rather than focusing inwardly on one's self. The paradox of happiness is that by forgetting about one's self and serving others, one will become happy and experience a sense of self-fulfillment: "happiness is the side effect of living out the self-transcendence of existence. Once one has served a cause or involved in loving another human being, happiness occurs by itself."[306]

Psychometric Research

Academic research has also become very interested in the psychometric measurement of meaning and happiness within a person's life. This has resulted in a

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[305] Ibid.
[306] Frankl, *The Unconscious God*, 84-85.

plethora of tests for measuring various aspects of meaning within the client's existence (see Appendix A for examples). This follows Frankl's insistence that meaning is essential for resilience within life. Unlike some constructivist views that insist that people simple "make-up" meaning, Frankl considered it to be objective, outside or independent of the person, whether or not he even perceived life as meaningful. Meaning was out in the world and it was the individual's responsibility to discover it, to actualize it. It was not an invention of the person. The outside dimension of reality fulfills something inside the person therefore. There is a direct correlation between the subject, that is, an individual, and the objective, that is, the task awaiting the person out in the world which allows them to discover, and actualize meaning.

What the measurement tools of today's research do is allow the therapist or researcher, to in some way quantify the experienced level of meaning within the person's life. While the quality or content of the meaning will vary, these psychometrics can provide a means to research the interaction of life experience and choices with meaning.

Spiritual Wellbeing Scale

Viktor Frankl was insistent throughout his publishing career that man was spiritual, and must be understood as such: "Man is more than psyche: Man is spirit. By the very act of his own self-transcendence he leaves the plane of biopsychological and enters the … noological dimension."[307] In keeping with this principle, Raymond Paloutzian a professor at Westmont College in California, and Craig Ellison, a professor

[307] Frankl, *Psychotherapy and Existentialism*, 63.

at Alliance Theological Seminary in New York developed the *The Spiritual Wellbeing Scale* as a general indicator of the subjective state of well-being.

It provides an overall measure of the perceived spiritual quality of life, as understood in two senses – a religious sense and an existential sense. These two meanings of the phrase "spiritual well being" reflect common vernacular. When the man on the street talks about their spirituality, they ordinarily mean either their relationship with God or what they understand to be their spiritual being, or their sense of satisfaction with life or purpose in life. This is vital when many people indicate some kind of belief in God; yet there is also a nonreligious implication to spirituality. Because of this, the *Spiritual Well-Being Scale* is composed of two subscales: The Religious Well-Being Scale and the Existential Well-Being Scale.

"The Spiritual Well-Being Scale is a general indicator of perceived well-being and may be used for assessment of both individuals or groups."[308] In addition to the spiritual well-being scale total scores providing an overall measure of well-being, the Religious Well Being subscale typified by phrases like, "I believe that God loves me and cares about me"[309] provides a measure of well-being in a religious sense, while the EWB subscale, typified by phrases like "I feel that life is a positive experience" or "I believe there is some real purpose for my life"[310], gives a measure of a person's sense of life purpose and life satisfaction.

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[308] Raymond Paloutzian & Craig Ellison, *Manual for the Spiritual Well-Being Scale* (Nyack, NY: Life Advance, 1982), 2.
[309] Ibid., 7
[310] Ibid

Purpose in Life Test

Frankl was also very insistent about the essential quality of man being his "will to meaning" and that, "To direct one's life toward a goal is of vital importance." [311] Having purpose or a goal in life is the essential stuff of life, the *vita* (life) of a meaningful life. In keeping with this theme Crumbaugh and Maholick began to develop The Purpose in Life Test[312] which was designed to measure an individual's "will to meaning" and their "existential vacuum". The intent was that, by measuring boredom, a researcher/ therapist would be aware of the client's state of emptiness, which if not relieved, would result in existential frustration.

The Purpose in Life Test is composed of three parts that follow a series of questions the client ranks on a Likert scale. The first section results in an objective score. The remainder of the test is designed to provide projective and qualitative material for the researcher or therapist. The next portion of the test is a sentence completion task in which the client is asked to fill in his own projection of how the sentence might end. The final section is a writing task whereby the client outlines goals and ambitions within life.

Overall this test provides therapists with a tool to examine the potential for existential vacuum within their clients, while also providing researchers with an opportunity to research aspects of Frankl's ideas in more traditional ways. It does appear to have had some limited success within the therapeutic realm, but has found the majority of its popularity within academic research.

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[311] Frankl, Psychotherapy and Existentialism, 124.
[312] J. Crumbaugh, & L.T. Maholick, *Manual of Instructions for the Purpose of Life Test*. Murfreesboro, TN: Psychometric Affiliates, 1969), 2.

Summary

While research relating to logotherapeutic principles has found some popularity using psychometric measures, its popularity seems to be waning as qualitative research experiences an upsurge in popularity. In terms of therapeutic practice and experience, the rise of phenomenological methodology in qualitative research appears to be the methodology of choice. The benefit of this type of approach is that it recaptures the human element that is often lacking within quantitative research. Ultimately, phenomenological research is a better fit for understanding and evaluating Frankl and his clinical legacy, as both share a common philosophical orientation.

TESTS AND MEASUREMENTS OF MEANING IN LIFE

#1: The Life Purpose Questionnaire

The *Life Purpose Questionnaire* was developed by a clinical psychologist, Robert Hutzell.[313] The intent of the *Life Purpose Questionnaire* (LPQ) was to simplify the use and language of a previously developed measure known as the *Purpose in Life* (PIL) test. This facilitates a wider usage of the questionnaire while remaining highly correlated with the PIL test.

The development of this test relied heavily on a geriatric population for its development. This meant that the reworked statements were selected from an initial pool of 52 initial statements and best met the criteria of: Highest correlation to PIL scores; Most even distribution of agreements vs. disagreements & the greatest test-retest reliability. The result of this development process is a questionnaire that consists of twenty questions. The participants are asked to choose their agreement or disagreement to each statement, as it best fits them at the present moment.

The overall benefit of this measure is to provide a general measure of the participants sense of meaning in life from the range of "no sense of meaning" to "uncertain" to "a definite sense of meaning." In general then, the *Life Purpose Questionnaire* can be used as a starting point to explore the role of meaning within the life of a client.

Hutzell, R. (1989). The Life Purpose Questionnaire. The International Forum for Logotherapy, 12(2), 84-97.

#2: The Seeking of Noetic Goals Test

The SONG test, also known as the *Seeking of Noetic Goals* test, is a measure designed to measure attitudinal direction within the participant.[314] In general it is viewed as an assessment of one's motivation to find meaning and purpose in life. Similar to the Life Purpose Questionnaire in format, the SONG is a paper and pencil test that contains 20 questions. The participant is to circle their response to each item with the use of a 7 point Likert scale. The result is a total score with a range between 20 and 140; with a normal range of 73 to 85.

This test was developed by Crumbaugh as a complimentary test to the Purpose in Life Test. The intention of the SONG is to determine whether or not a client would benefit from a logotherapeutic intervention. If a client scores high on the Purpose in Life test and low on the Seeking of Noetic Goals test, this means that the client already has a satisfactory level of meaning and lacks sufficient motivation to find more meaning. Such clients would likely therefore not benefit from meaning-oriented therapy as much as clients who score low on the Purpose in Life test and high on the Seeking of Noetic Goals test. Those with little meaning, and high motivation then are perceived to be clients most suited for logotherapeutic intervention.

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[314] Crumbaugh, J. *Seeking of Noetic Goals Test Manual*, (Munster, Indiana: Psychometric Affiliates, 1977).

#3. Curiosity and Exploration Inventory (CEI II)

The Curiosity and Exploration Inventory (CEI II) is the second incarnation of a test that considers curiosity's fundamental role in motivation, learning, and well-being. In the development of the CEI earlier versions a preliminary pool of 36 items was administered to 311 undergraduate students, who also completed measures of emotion, emotion regulation, personality, and well-being.[315] Factor analyses indicated a two factor model-motivation to seek out knowledge and new experiences (Stretching; 5 items) and a willingness to embrace the novel, uncertain, and unpredictable nature of everyday life (Embracing; 5 items). In two additional samples (ns = 150 and 119), researchers cross-validated this factor structure and provided initial evidence for construct validity. This includes positive correlations with personal growth, openness to experience, autonomy, purpose in life, self-acceptance, psychological flexibility, positive affect, and positive social relations, among others. The findings thus far provide good evidence for the psychometric properties of the 10-item CEI.

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[315] Kashdan, T, Gallager, M., Silvia, P., Winterstein, B., Breen, W. E., Terhar, D., & Steger, M. F "The Curiosity and Exploration Inventory – II: Development, factor structure, and initial psychometrics," *Journal of Research in Personality*, 43 (2009): 987-998.

Curiosity and Exploration Inventory (CEI-II)

Instructions: Rate the statements below for how accurately they reflect the way you generally feel and behave. Do not rate what you think you should do, or wish you do, or things you no longer do. Please be as honest as possible.

		Very Slightly or Not At All	A Little	Moderately	Quite a Bit	Extremely
1.	I actively seek as much information as I can in new situations.	1	2	3	4	5
2.	I am the type of person who really enjoys the uncertainty of everyday life.	1	2	3	4	5
3.	I am at my best when doing something that is complex or challenging.	1	2	3	4	5
4.	Everywhere I go, I am out looking for new things or experiences.	1	2	3	4	5
5.	I view challenging situations as an opportunity to grow and learn.	1	2	3	4	5
6.	I like to do things that are a little frightening.	1	2	3	4	5
7.	I am always looking for experiences that challenge how I think about myself and the world.	1	2	3	4	5
8.	I prefer jobs that are excitingly unpredictable.	1	2	3	4	5
9.	I frequently seek out opportunities to challenge myself and grow as a person.	1	2	3	4	5
10.	I am the kind of person who embraces unfamiliar people, events, and places.	1	2	3	4	5

Stretching: 1,3,5,7 / Embracing: 2,4,6,8,10.

#4. The Gratitude Questionnaire

The Gratitude Questionnaire – Six Item Scale (GQ-6) [316] was developed by McCullogh, Emmons, and Tsang, J. as a short, self-report measure of the disposition to experience gratitude. This scale conceptually measures the positive interpretation of situational experiences by responding to the agreement of statements through a 7 point Likert scale. The GQ-6 has good internal reliability, and there is evidence that the GQ-6 is positively related to optimism, life satisfaction, hope, spirituality and religiousness, forgiveness, empathy and prosocial behavior, and negatively related to depression, anxiety, materialism and envy.

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[316] McCullogh, M. E., Emmons, R. A., & Tsang, J. "The Grateful Disposition: A Conceptual and Empirical Topography," *Journal of Personality and Social Psychology*, 82 (2002): 112-127.

The Gratitude Questionnaire-Six Item Form (GQ-6)

By Michael E. McCullough, Ph.D., Robert A. Emmons, Ph.D., Jo-Ann Tsang, Ph.D.

Using the scale below as a guide, write a number beside each statement to indicate how much you agree with it.

1 = strongly disagree
2 = disagree
3 = slightly disagree
4 = neutral
5 = slightly agree
6 = agree
7 = strongly agree

____1. I have so much in life to be thankful for.

____2. If I had to list everything that I felt grateful for, it would be a very long list.

____3. When I look at the world, I don't see much to be grateful for.*

____4. I am grateful to a wide variety of people.

____5. As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history.

____6. Long amounts of time can go by before I feel grateful to something or someone.*

* Items 3 and 6 are reverse-scored.

#5. The Trait Hope Scale

The Trait Hope Scale was developed by Dr. C. R. Snyder of the the University of Kansas, and is also known as the Adult Hope Scale (AHS).[317] This hope scale is primarily reliant upon a construct validity, based upon Snyder's cognitive model of hope. This hope conceptualization defines hope as a positive motivational state that is based on an interactively derived sense of: 1. Agency (goal-directed energy) and 2. Pathways (planning to meet goals).The hope scale is a 12 item measure where four items measure pathway thinking, four items measure agency thinking, and four items are irrelevant filler within the test.

[317] Snyder, C., Harris, C., Anderson, J., Holleran, S., Irving, L., Sigmon, S. "The Will and the Ways: Development and Validation of an Individual-Differences Measure of Hope," *Journal of Personality and Social Psychology* 60 (1991): 570-585.

The Trait Hope Scale

Directions: Read each item carefully. Using the scale shown below, please select the number that best describesYOU and put that number in the blank provided.

1. = Definitely False
2. = Mostly False
3. = Somewhat False
4. = Slightly False
5. = Slightly True
6. = Somewhat True
7. = Mostly True
8. = Definitely True

___ 1. I can think of many ways to get out of a jam.

___ 2. I energetically pursue my goals.

___ 3. I feel tired most of the time.

___ 4. There are lots of ways around any problem.

___ 5. I am easily downed in an argument.

___ 6. I can think of many ways to get the things in life that are important to me.

___ 7. I worry about my health.

___ 8. Even when others get discouraged, I know I can find a way to solve the problem.

___ 9. My past experiences have prepared me well for my future.

___10. I've been pretty successful in life.

___11. I usually find myself worrying about something.

___12. I meet the goals that I set for myself.

Note. When administering the scale, it is called The Future Scale. The agency subscale score is derived by summing items 2, 9, 10, and 12; the pathway subscale score is derived by adding items 1, 4, 6, and 8. The total Hope Scale score is derived by summing the four agency and the four pathway items.

#6. The Meaning in Life Questionnaire

The Meaning in Life Questionnaire[318] strives to measure the sense of satisfaction one has towards their being and existence. It was developed in response to perceived concerns arising from the popular Purpose in Life (PIL) scale which had incorporated a variety of values in the measurement of meaning, such as excitement and responsibility. In contrast to the PIL, the MILQ considers meaning to be an individual and unique construct that fits the individual (seeking to be in line with Frankl's concept of meaning in life).

The MILQ assesses two dimensions of meaning in life on a Likert type scale. The Presence of Meaning subscale measures the level of experienced meaning in life. The Search for Meaning subscale measures how engaged and motivated the participant is in finding meaning and deepening an understanding and experience of meaning within life. The MILQ appears to have good validity, test-retest reliability, and correlates with other measures of well-being.

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[318] Steger, M., Frasier, P., Oishi, S., Kahler, M. "The Meaning in Life Questionnaire: Assessing the Presence and Search for Meaning in Life," *Journal of Counseling Psychology*, 53, no. 1 (2006): 80-93.

MLQ

Please take a moment to think about what makes your life and existence feel important and significant to you. Please respond to the following statements as truthfully and accurately as you can, and also please remember that these are very subjective questions and that there are no right or wrong answers. Please answer according to the scale below:

Absolutely Untrue 1	Mostly Untrue 2	Somewhat Untrue 3	Can't Say True or False 4	Somewhat True 5	Mostly True 6	Absolutely True 7

1. _____ I understand my life's meaning.
2. _____ I am looking for something that makes my life feel meaningful.
3. _____ I am always looking to find my life's purpose.
4. _____ My life has a clear sense of purpose.
5. _____ I have a good sense of what makes my life meaningful.
6. _____ I have discovered a satisfying life purpose.
7. _____ I am always searching for something that makes my life feel significant.
8. _____ I am seeking a purpose or mission for my life.
9. _____ My life has no clear purpose.
10. _____ I am searching for meaning in my life.

MLQ syntax to create Presence and Search subscales:
Presence = 1, 4, 5, 6, & 9-reverse-coded
Search = 2, 3, 7, 8, & 10

#7. Subjective Happiness Scale

The Subjective Happiness Scale[319] is a 4-item scale of global subjective happiness. The Subjective Happiness scale consists of multiple items, allowing for an assessment of internal consistency. It is also designed to be simple and easy to use by respondents. Two items ask respondents to characterize themselves using both absolute ratings and ratings relative to peers, while the other two items offer brief descriptions of happy and unhappy individuals and ask respondents the extent to which each characterization describes them.

Validity and reliability was assessed using data collected in the United States from two college campuses and one high school campus and a community of adults in Moscow, Russia. The overall results are that there was no sex difference within the test and high internal consistency. In addition there was good test – retest reliability and self-peer correlations confirm that the scale does appear to be valid.

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[319] Lyubomirsky, S. & Lepper, H. S. "A Measure of Subjective Happiness: Preliminary Reliability and Construct Validation," *Social Indicators Research* 46 (1999): 137-155.

Subjective Happiness Scale (SHS)

By Sonja Lyubomirsky, Ph.D.

For each of the following statements and/or questions, please circle the point on the scale that you feel is most appropriate in describing you.

1. In general, I consider myself:

1	2	3	4	5	6	7
not a very happy person						a very happy person

2. Compared to most of my peers, I consider myself:

1	2	3	4	5	6	7
less happy						more happy

3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?

1	2	3	4	5	6	7
not at all						a great deal

4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?

1	2	3	4	5	6	7
not at all						a great deal

Note: Item #4 is reverse coded.

APPENDIX B

SELECTED OTHER WORKS BY FRANKL

Frankl, Viktor. *From Death-Camp to Existentialism: A Psychiatrist's Path to a New Therapy.* Boston: Beacon Press, 1959.

Frankl, Viktor. *Homo Patiens.* Vienna: Frankz Euticke, 1950.

Frankl, Viktor. *Logos und Existenz.* Vienna: Amandus-Verlag, 1951.

Frankl, Viktor. *Logtherapie und Existenzanalyse.* Munich: Piper, 1987.

Frankl, Viktor. *Die Sinnfrage in der Psychotherapie.* Munich: Piper, 1981.

Frankl, Viktor. "Der Alpinismus und die Pathologie des Zeitgeistes," *OEAV-Mitteilungen* (June 1987).

Frankl, Viktor. "Aus der Praxis Jungendberatung," *Psychotherapeutic Praxis* 7 (1935): 155-159.

Frankl, Viktor. "Collective Neuroses of the Present Day" *International Journal fuer prophylaktische Medizin und Socialhygiene* II, no.3 (June 1958): 1-5.

Frankl, Viktor. "Concept of Man in Psychotherapy," *Pastoral Psychology* VI (1955): 16-26.

Frankl, Viktor. "Logotherapy and the Challenge of Suffering," *Review of Existential Psychology and Psychiatry* I, No. 1 (Winter 1961): 3-7.

Frankl, Viktor. "Encounter: The Concept and its Vulgarization," *Journal of the American Academy of Psychoanalysis*, No. 1 (1973): 73-83.

Frankl, Viktor. "Existential Dynamics and Neurotic Escapism," *Journal of Existential Psychiatry* IV (1963): 27-42.

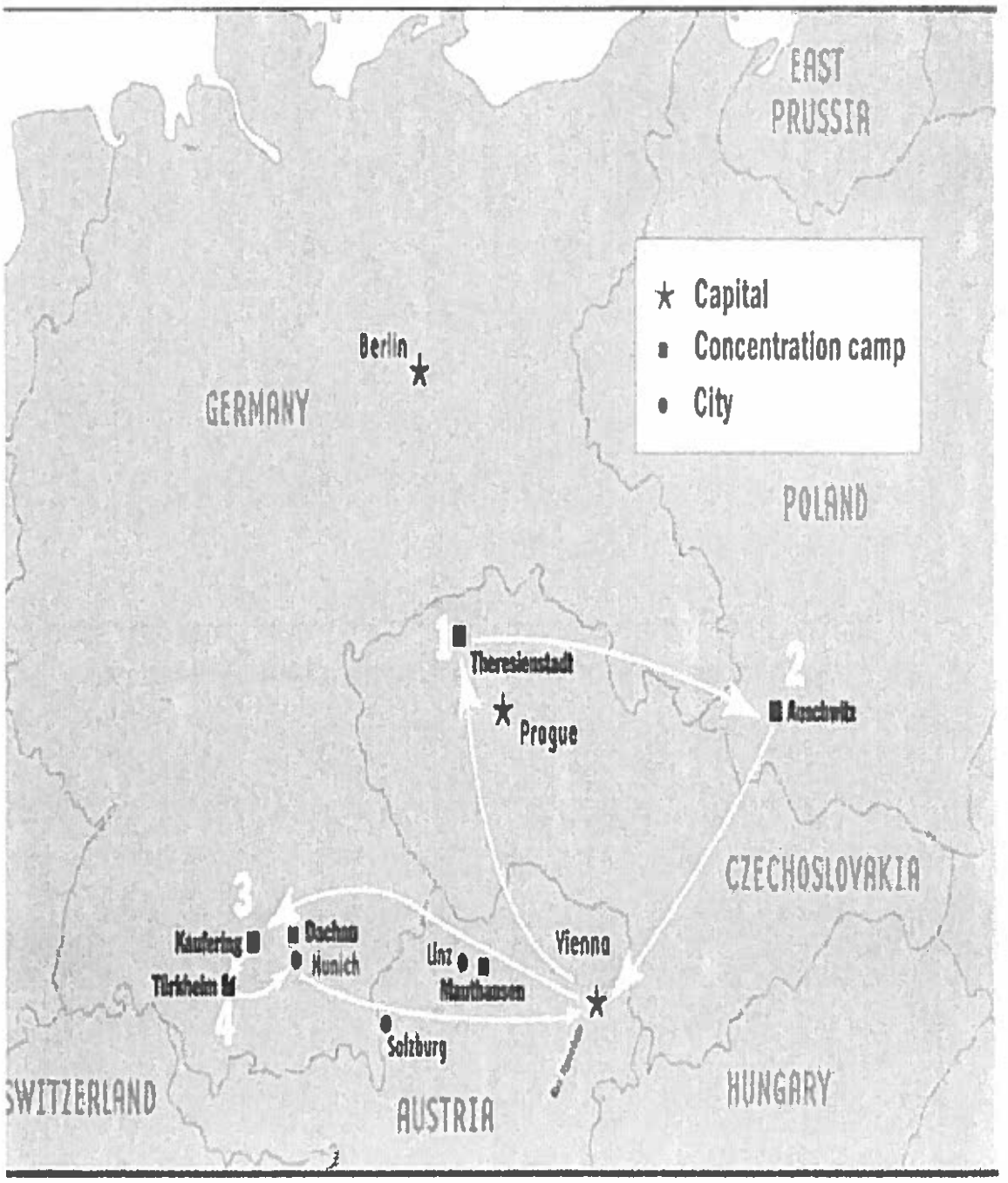
Frankl, Viktor. "Paradoxical Intention," *American Journal of Psychotherapy*. XIV, No. 3 (July, 1960): 8-15.

Frankl, Viktor. "Paradoxical Intention and Dereflection," *Psychotherapy: Theory, Research and Practice.* 12, No. 3 (1975): 226-37.

APPENDIX C

MAP OF FRANKL'S MOVEMENTS FROM 1942-1945

Viktor Frankl's Movements from 1942-1945[320]

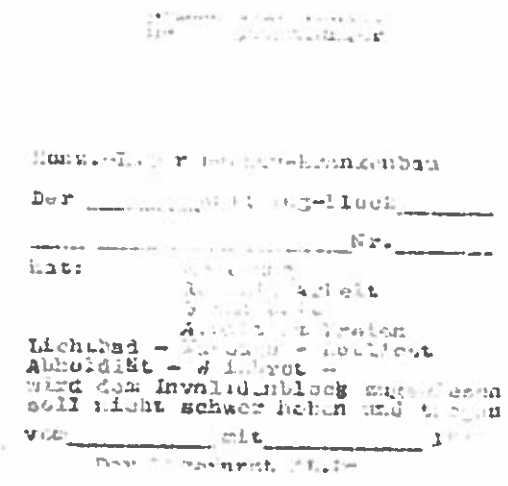


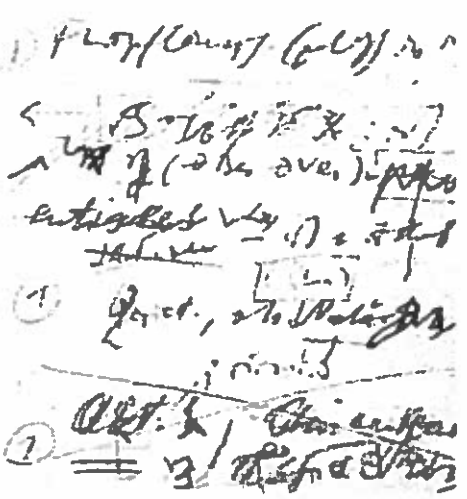
[320] Anna Redsand, *Viktor Frankl: A Life Worth Living*. (New York: Clarion Books, 2006), 78.

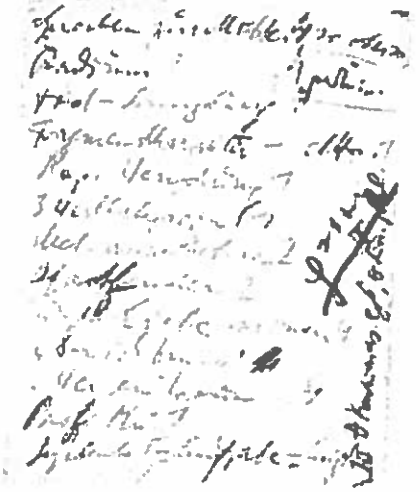
APPENDIX D

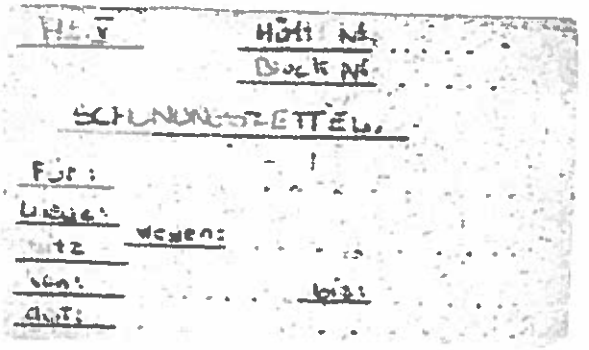
CAMP NOTES ON THE DOCTOR AND THE SOUL

Camp Forms from which Viktor Frankl rewrote *The Doctor and the Soul*[321]









[321] Ibid., 79

APPENDIX E

FRANKL'S SECOND BAR MITZVAH

FRANKL'S SECOND BAR MITZVAH (AT THE WESTERN WALL)

"Frankl's second bar mitzvah was only one indication of the depth of his commitment to his faith. He didn't often talk about it because he felt that faith is something private. But from the time of his release from Turkheim, he prayed the Shema Yisrael every day. He also prayed his own prayers. After the Holocaust, if something bad happened to him, he imagined himself on his knees and gave thanks "to heaven that this is the worth thing that happened to me today.""[322]

[322] Ibid., 128

APPENDIX F

DEFINITION OF KEY TERMS

Definition of Key Terms

Alienation

According to Frankl, alienation concerns the break in relating, this may be with others, with our social group, or our emotions.

Anthropology

The anthropology of Frankl's Logotherapy was one that included the wholeness of the person as a physical, psychical and spiritual being.

Appealing Technique

The appealing technique within modern Logotherapy consists of suggestions to direct the client toward new and positive thinking

Attitudinal Values

The attitudinal paradigm within modern Logotherapy refers to a person's capacity to transcend unavoidable suffering brought about by an unchangeable fate. That through the right attitude, unavoidable suffering is transformed into a heroic and victorious achievement where despair is banished.

Boredom

According to Logotherapy, the experience of boredom is a lack of interest in engaging the world. This comes about through a lack of meaning to incite engagement.

Conscience

According to Logotherapy the conscience is not simply an internal voice but is a transcendent quality of the psyche that connects man to God and may not be reduced to mere socialization.

Creative Value

The creative value within modern Logotherapy refers to the realm where a person creates a work or performs a deed.

Death

According to Logotherapy death is a theme that frames a person's existence. It is a part of life and any life that is lived must also include death. To live an authentic existence then one must take death into account.

Dereflection

Dereflection in modern Logotherapy is a technique that turns attention away from a negative situation to focus on something positive.

Despair

According to Logotherapy despair is the most unpleasant of experiences. It is suffering without meaning.

Existential

Existential refers to human existence itself, or to the meaning of existence, or to the striving to find concrete meaning in personal existence.

Experiential Value

The experiential value within modern Logotherapy refers to the realm where one experiences a value or encounters someone.

Finitude

Finitude within the Logotherapeutic framework of Viktor Frankl means that man is amazing, but also limited in his ability to understand and grasp certain concepts or achieve certain goals. There is an aspect of human existence where man must accept his existential finiteness, that he will fail, he will suffer, and he will die.

Happiness

Happiness is an interesting concept within Logotherapy that is experienced when a person engages in living a responsible life. The pursuit of happiness then amounts to a self-contradiction. For the more we strive for happiness, the less we attain it. Happiness rather is an experience that ensues from engaging the world. It cannot be pursued successfully. The very pursuit of happiness thwarts its aim.

Happiness in Logotherapy is viewed as a side effect of living out the self-transcendent qualities of existence. Once one has served a cause or is involved in loving another human being, happiness occurs by itself.

Hyperreflection

Hyperreflection within Logotherapy is essentially when the client pays an inordinate amount of attention to something. Typically this abundance of attention results in some dysfunction.

Logotherapy

Logotherapy is a branch of existential psychology that offers therapy through meaning. It typically refers to the therapeutic works of Viktor E. Frankl.

Meaning

Within Logotherapy meaning typically refers to the subjective experience of understanding and action converging within human experience. That is, according to Frankl meaning is best experienced through doing, rather than merely philosophizing. Objective meanings may not always be grasped, though they undoubtedly exist. Meanings are not so much constructed by the individual as discovered by the individual. This makes Logotherapy different from many purely constructivist paradigms.

Meaning is objective. It is real, that is, outside or independent of the person, whether or not he perceives life to be meaningful. Meaning is "out there" in the world to be found by each individual. Meaning is discovered, because it is real. It is not invented by each person. The outside dimension of reality fulfills something inside the human person. There is a direct or one-to-one correspondence between the subject, that is, each human person, and the objective, that is, the person or thing out in the world, which fulfills him.

Noetic

The psychical and spiritual components of man.

Noological Dimension

According to Logotherapeutic theory the noological dimension is those dimensional layers of man that are uniquely human and provide a unity of person.

Noodynamics

Noodynamics refers to the tension between what people have already achieved and what they still ought to accomplish.

Noogenic

Noogenic has to do with the spiritual dimension of human personality.

Paradoxical Intention

Paradoxical Intention is a logotherapeutic technique by which clients are encouraged to do or wish the very thing they fear.

Phenomenology

In Viktor E. Frankl's view phenomenology is the study of human experience. According to his view the phenomenology of the man in the street reveals three key values that must be engaged within life: creative, experiential, and attitudinal.

Problems in Perceiving Life's Meaning

Problems in perceiving life's meaning do not mean life is meaningless, according to Logotherapy. Meaning is a given, a first principle. Meaning is a fundamental premise to something basic to life itself. One may question the meaning of life. One may even despair over the meaning of life. But it does not mean that meaning is not really there. Rather, it only means that the person fails to perceive it or is blind to it, because of existential problems.

Psychogenic Neuroses

Psychogenic neuroses refers to the conflict between drives and instincts within the human psyche.

Self-Detachment

In Logotherapy it is the ability of man to reflect back and interact with the self. By virtue of self-detachment man is capable of joking about himself, laughing at himself, and ridiculing his own fears.

Self-Transcendence

One must discover and encounter meaning by engaging the world through loving and experiencing in acts of responsibility. The fulfillment of man only comes not in self-actualization, but in forgetting the self and immersing the self in service. In transcending the self, man fulfills his essence of existence and experiences happiness.

Within logotherapeutic theory, being human is being always directed, and pointing, to something or someone other than oneself: to a meaning to fulfill or another human being to encounter, a cause to serve or a person to love. Only to the extent that someone is living out this self-transcendence of human existence, is he truly human or does he become his true self. He becomes so, not by concerning himself with his self-actualization, but by forgetting himself and giving himself, overlooking himself and focusing outward.

A human being finds himself only to the extent to which he loses himself in the first place, be it for the sake of something or somebody, for the sake of a cause or a fellowman, or for God's sake.

Socratic Dialogue

The Socratic dialogue elicits solutions clients intuitively hae by clarifying their feelings, goals and commitments.

Spirituality

Frankl uses a German word to describe the spiritual aspects or spiritual realms of man: "By … Geist … we mean the core or nucleus of the personality'. It encompasses the very act of man's own self-transcendence in living out and discovers meaning.

Suffering

Within Logotherapy suffering is an unavoidable aspect of life. Suffering without meaning brings despair, but within suffering there is an opportunity to encounter meaning. Life can be meaningful through the stand we take toward suffering.

Suicide

Logotherapy teaches that suicide may be caused by a feeling of meaninglessness and that its prevention accordingly presupposes that the patient discover a meaning to life.

Survival

Logotherapy teaches that meaning has real survival value. Survival is dependent upon direction. However, survival cannot be the supreme value. Unless life points to something beyond itself, survival is pointless and meaningless. It is not even possible. This is the lesson that Frankl learned in the Nazi concentration camps. Only those who were oriented toward the future, toward a goal in the future, toward a meaning to fulfill in the future, were likely to survive.

Tension

Logotherapy teaches that an amount of emotional tension is helpful for life. The tension aroused by a meaning to fulfill, is inherent in being human and is indispensable for mental wellbeing. When man needs first of all is that tension which is created by direction.

Transitoriness

In Logotherapy transitoriness refers to the every changing nature of life, where the future does not yet exist and the past is left behind. The only thing that really exists is the present. The challenge is to find meaning in the ever changing process of coming into being. The way this is done is through seeing life as changing possibilities into realities. The future is full of possibilities and as a person lives life he transforms these possibilities into realities locked in the past.

Ultimate Meaning

In Logotherapy ultimate meaning refers to the ungraspable meaning that provides a context for life but is known only to God. It was Frankl's contention that faith in the ultimate meaning is preceded by trust in an ultimate being, by trust in God. There is an existential or day-to-day meaning in one's life to sustain a person in the here and now, in this life. But there is also an ultimate meaning, which gives meaning not only to a person's overall life but also his moment-by-moment life. This ultimate meaning infuses the day-to-day meaning of a person's life.

Within Logotherapy, the ultimate meaning of life is grounded in the Eternal, the ground of being. Such meaning is glimpsed dimly through knowing, loving and serving

God. In shore, ultimate meaning comes from believing in God and trusting in his ultimate goodness. Only an ultimate being is worthy of a person's ultimate commitment in life.

Unconscious

The unconscious in logotherapeutic theory is the experience of existence because the foundation of existence cannot be fully reflected upon and thus cannot be fully aware of itself. The unconscious is the center of the human person in his very depth and is unreflective.

Values

Values are central to logotherapeutic theory as they are conceptual frameworks that hold meaning that is released when man engages life. There are three groups of values that reveal meaning that a person can encounter. The key values are a deed we do, an experience, encounter, or a love expressed, and a stance toward an unchangeable fate.

Viennese Schools of Psychotherapy

The first Viennese school of psychotherapy is Freudian Psychoanalytic Psychology, the second is Adlerian Individual Psychology, and the third is Frankl's Logotherapy.

World View (Weltanschauung)

According to Logotherapy there is a constructed nature to the subjective world we live within. So too, there is no psychotherapy without a theory of man and a philosophy of life underlying it. Logotherapy is based upon an explicit philosophy of life that is connected by three main principles: 1. Freedom of Will; 2. Will to Meaning; 3. Meaning of Life.

APPENDIX G

EARTHEN BARRACKS AT KAUFERING

EARTHEN BARRACKS AT KAUFERING[323]

[323] Ibid., 80