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The Spiritual Capabilities of Viktor Frankl's Logotherapy



Guidelines for Successful Application

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PREFACE

What makes logotherapy and its practical applications as useful and necessary today as Viktor E. Frankl started developing it in the 1920s? We live in a rapidly changing world. People more or less all over the world have to face changes in our climate, depletion of natural resources, extinction of species, shortages of food, migration of peoples, increasing tension between nations, and perhaps also a rising number of wars. The global economic system based on growth, competition, and consumption results in the loss of connection to self, family, and the community that supports the excellent quality of life. Loneliness, alienation, as well as fear and hostility, will increase all the time. Frankl warned about the effects of an existential vacuum that follows from living a life without meaning. "Among the worldwide effects is what one might call the mass neurotic triad, which consists of depression, addiction, and aggression." (Frankl, 2011, p.99)

It is more and more evident that we have to start to rethink the way we live. No wonder that people of all ages seek a new perspective on how to fit in and survive in this world that seems to be heading in a new, challenging, and demanding direction. Towards a more complex and unpredictable future than ever. Our challenge is to find answers to the fundamental philosophical questions of a meaning in the world where nothing seems to make sense anymore. Or where it is tough to see the purpose of one's own life or the meaning in life at a given moment amid suffering.

The problem is that the idea of responsibility for the common good is eroding. Now is the time for us to develop ways of thinking in which all human activities have meaning and purpose. All people should aim at enhancing the common good. However, today more and more books are being published on finding meaning or purpose in one's personal life. The number of books and papers published with the title "meaning" or "purpose" has entirely exploded. And what is the idea of most of the books? They encourage the readers to total egoism, to selfishness based on the belief that moral behavior should be directed toward one's self-interest only. In other words, they validate and strengthen such action that utilizes collective resources for selfish reasons, diminishes the common good, and leads to suffering. And, at its extreme, to the poverty of other people. The goal of that kind of ideology lies in mere personal wellbeing that aims to help one cope and thrive. Such an endeavor is in total contrast to Frankl's conception of the meaning and purpose of life.

Undoubtedly the best-known and most influential advocate for finding meaning and purpose in life is Viktor Frankl (Southwick & Charney, 2018, p.251). He used and refined his theories in clinical work and research on a large scale in the 1930s. He also wrote several articles and sketched his main work *Ärztliche Seelsorge* before World War II. He finalized it after being liberated from Nazi concentration camps, and it was published in 1946 (translated in English in a shortened form in 1955 with the title *The Doctor and the Soul*). In the same year, another book, *...trotzdem Ja zum Leben sagen*, was also published. It is his autobiographical memoir chronicling his experiences as a prisoner in four Nazi concentration camps. The book didn't get almost any attention until it was published in the USA in 1959 with the title *Man's Search for Meaning* . After that, the book has sold more than 16 million copies in 50 languages.

Although *Man's Search for Meaning* is a most influential book that has made a difference in many people's lives, it is only one of his books, and from a theoretical point of view, it is not the most important one. Frankl describes his philosophical theory in 36 different books and almost 700 articles. Unfortunately, only 13—one third—of those books are available in English.

From current nonfiction book titles', one can quickly notice a growing interest in questions related to finding meaning and purpose in one's life. It seems that there is a boom or even a movement around issues concerning life's meaning and purpose. In some of the books, Viktor Frankl is mentioned, in others not at all. It surprises me whenever I open a new book on this subject—written even by an academic—that the only book from Frankl referred to is *Man's Search for Meaning* . For me, this indicates that Frankl's lifework has been disregarded or even totally ignored by the author.

On the other hand, it seems fashionable to mention Viktor Frankl. That is good if genuine interest in his thought system increases; the concerns and suggested solutions that Frankl expressed do not depend on time and place. Frankl's thoughts are just as relevant—or even more current—today as they were in the 1900s. Especially when treating anxious, depressed, and suicidal persons in the 1930's, Frankl was wise enough to see the real phenomenon behind the symptoms. His profound understanding of tragedy, trauma, and resilience is unique (Southwick & Charney, 2018, pp.264-265).

While I am delighted about this new renaissance of Frankl's ideas, I am also worried, particularly about the increasing use of citations out of context. But my most significant concern is that the core of Frankl's theory may be lost while used in different applications and with multiple purposes.

These interpretations and emphases can—and should—differ slightly, depending on the context. Each field has its issues and problems; however, the question addressed concerns the same human being. Therefore, we must not forget Frankl's conception of the person; if lost, the answer is about something else.

Viktor Frankl was a medical doctor who specialized in psychiatry and neurology. But he could be characterized as an inborn philosophical thinker, which was evident already in his early childhood. Frankl was the founder of logotherapy, which has come to be called the Third Viennese School of Psychotherapy (after Freud's psychoanalysis and Adler's individual psychology). The anthropology of a therapeutic system profoundly influences the entire system. Frankl was firm in the importance of an explicit conception of the nature of humanity. That is why he frequently speaks of human beings' quality and presents well-developed anthropology in his writings. (Kimble & Ellor, 2000, p.9.) This philosophical-theoretical foundation prevalent in the logotherapeutic practice is called logotherapy (Frankl, 2000, p.75). In logotherapy, it becomes evident that the foundation of Frankl's system of thought is solidly grounded.

In Frankl's conception of the human being, the differences with those schools of psychotherapy, which constitute the psychological roots of logotherapy—Freud's psychoanalysis and Adler's individual psychology—can best be distinguished. However, logotherapy's origins are not only psychological but, above all, philosophical. They lie in existential and phenomenological philosophies and an existential-phenomenological conception of the person. Within that framework, a human being is fundamentally understood as a spiritual person that cannot be reduced, explained to the level of being simpler. Concepts such as

responsibility and will to meaning cannot be reduced to mere biological cerebral processes or psychological urges, instincts, and drives. Human beings are as spiritual beings transcendent, not only over the world but more importantly over self. (Kimble & Ellor, 2000, pp.9-10.) "*Self-transcendence*, I would say, is the essence of existence; and existence, in turn, means the specifically human mode of being (Frankl, 1967 p.74)."

Where does logotherapy (as a general concept for logotherapy and logotherapy) stand today? According to The Wiley World Handbook of Existential Therapy (Deurzen, 2019, p.321), logotherapy is organized through the International Association of Logotherapy and Existential Analysis. This society is active in 41 countries worldwide, with 134 accredited institutions (May 2019). That makes this organization the most widely spread existential organization in the world. There are ongoing lectures at various universities and training programs in accredited institutions. There are biennial international congresses organized by the Viktor Frankl Institute Vienna with several hundred attendants, and between 10 and 20 local conferences in different countries around the world every year and an innumerable number of journals. Currently, there are almost 450 books and 400 master and doctoral theses on logotherapy in various languages. More than 600 empirical investigations have provided evidence for the effectiveness of logotherapy, including the development of 15 specific logotherapeutic instruments (2006). (Deurzen, 2019 p.321.) In Austria and Switzerland, logotherapy is also recognized by the state—in the USA by the American Psychology Association—as an approach to psychotherapy and counseling (Frankl, 2010 p.35).

I became interested in Viktor Frankl's thought system of logotherapy in 2004 after I had started planning my doctoral

dissertation on youth education and nonviolence from the perspective of value education. After reading one of Frankl's books translated into Finnish, I became hungry and devoured all Frankl's works published in German, English, and Finnish.¹ Therefore, my dissertation used a logothetical viewpoint, which I have supplemented with the Finnish philosopher Lauri Rauhala's thinking. I aimed for both a new proposal for an existential-phenomenological conception of the person and a basis for adolescents' educational work, focusing on life skills and ethics. Like Rauhala, I understand education broadly to refer to influences aimed at guiding and supporting adolescents' growth in homes and professional contexts in schools, counseling, social work, psychotherapy, and pastoral care. Education can, of course, take place in the work of physicians and other health professionals, but this was not an emphasis on my dissertation.

I obtained the final inspiration from the warm reception that my dissertation received among people who use logotherapy in their research and application work. To my surprise, many busloads of logotherapy students and professionals came to the public defense of my dissertation. Half of the attendees represented the field of logotherapy.

The attention that I received culminated in the World Congress on Logotherapy in Dallas, Texas, in June 2011 when, to my surprise, I was given "The Statue of Responsibility Award" for promoting Viktor Frankl's life work internationally through my dissertation.² The atmosphere of reciprocal recognition that I sensed from my colleagues strengthened my determination to develop further these ideas as part of an emerging community. For this purpose, I have presented my research findings and current interpretations at several international conferences. I have also earned the credential of Diplomate in Logotherapy from

the Viktor Frankl Institute of Logotherapy in the United States in 2012 and became an accredited member of the International Association of Logotherapy and Existential Analysis at the Viktor Frankl Institute Vienna in 2013. Viktor Frankl Institute Finland, which I have set up, was, for a long time, the only accredited training institute in the Nordic countries. Today, some of my former students have established their own institutes, which also have been accredited.

So far, I have written six books and edited two books on logotherapy; one of them is translated into German, but this is my first book in English.³ I promised to write it finally because so many have asked for it, most recently after my presentation at the International Congress on Logotherapy & Existential Analysis in Moscow in September 2018. The focus of all my books on logotherapy has always been in making Frankl's philosophical principles more evident for all those with no philosophical background. I have done that by interpreting, clarifying, elaborating, and formulating so that his brilliant ideas can be applied comprehensively to self-education and self-development, as well as those in the helping and healing professions.

Thus, I aim to make the theory concealed in Frankl's thought system more visible by reconstructing the scientific-theoretical background prevailing in logotherapy and producing an explicitly, as clearly and in detail as possible, expressed form of logotherapy. Personally, research has only an instrumental value; through scientific or theoretical research, I seek knowledge that can help professionals while helping others discover their conditions for a good life. In my opinion, research has to justify itself through practice. For a researcher in the human sciences and philosophy, this means responsibility for the future of helping people, a duty to develop better procedures. I aim to help those in the

helping professions to understand logotherapy in a manner that enables us—including myself—to apply it in our practices. This understanding will comprehend what is possible and what is essential—and even our duty—to do for the benefit of those we are helping. I hope that my work will be useful for all those who seek inspiration for their growth towards responsibility.

This book belongs to a series dealing with what is unfolding for me as the real character of the theory of logotherapy and opportunities for application in the helping professions and individuals. I have heard several people say how simple and easily understandable the doctrine of logotherapy is. It is simple, in the sense that the logic of thinking is constructed on a limited number of axioms and *existentialia*.⁴ As far as its internal logic is concerned, it can thus be regarded as a relatively simple theory. However, as a philosopher I must question it and regularly ask what else is in it besides what I already understood. In my experience, Frankl's theory is not easy to understand; there is a danger of misunderstanding its central concepts. Viktor Frankl himself mastered all issues of logotherapy entirely, but, unfortunately, there are some areas where he refrained from giving detailed descriptions.

Besides research, I have also written this book with the understanding that I have formed during my quarter-century-long practical work in youth education in schools, child welfare clinics, and juvenile prisons. Frankl's works more and more influenced violent youth and young adults' education in life skills with particular ethical emphasis. The goal of such education is the responsibility of the person, or more precisely, a good existence, i.e., a life full of meaning and love. I have already retired from youth education activities. Still, I continue as a logotherapist for adults and a trainer of new logotherapists.

I am fully aware that it is impossible to include in one book all those topics that Frankl has described in his over thirty books and hundreds of articles. Moreover, I cannot insert everything that I have so far interpreted and understood of Frankl's doctrine in one single book. Therefore, this book is only one contribution to this pervasive and rich theme. This book's perspective is philosophical, and I have chosen as a central task to explain and argue why logotherapy is pure philosophy and why logotherapy—as a result of that—is essentially a philosophical therapy. Logotherapy, the praxis of logotherapy, is a form of philosophical practice regardless of its uses as psychiatry or psychotherapy method or to some other activity that aims to clarify one's life philosophy. My goal is specifically to elaborate and formulate Frankl's concepts on human's spiritual capabilities so that they are usable as practical and concrete tools for helping others or for one's personal use.

The process of developing my ideas has strengthened the belief that I have been allowed to start tracing a continuously opening truth that sheds light uniquely on the meaning of life. It has also reinforced the questions I have about the simplicity of the logotherapy. In these ultimate questions, a person's comprehension is limited. The truth appears slowly and with great effort. The search for real knowledge, actual truth, is like walking in a maze: one has to notice and acknowledge that there are several alternative routes. Some of them do not lead anywhere, and some lead astray; the road onwards opens only along with one of the ways. I continue striving to discover the right one. Therefore, I have decided to devote the rest of my life to researching logotherapy and promoting it in Finland and internationally. I am convinced that this will be the first of a whole series of books that I write in English. And I am also very pleased if my books are translated into other languages.

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¹ There are 31 German and five original English works and, also, seven works translated into English from German, five works translated into Finnish from German, and three works translated into Finnish from English. In German, a 14-volume edition of the collected works of Viktor Frankl is also in the plans. Five of it have been published so far (May 2019). I am happy to read Frankl's books in German fluently because I had a bilingual education in the German School Helsinki. According to my judgment, it is impossible to fully understand Frankl's thought system without having read all or at least a significant part of his books in the original language. For English-speaking people, it is noteworthy that several of Frankl's key works have not been translated into English at all. Besides, his two principal scientific works translations—*Ärztliche Seelsorge (The Doctor and the Soul)* and *Der unbewusste Gott (The Unconscious God, and its expanded version Man's Search for Ultimate Meaning)*—are heavily abridged. Thus, they are missing many philosophically and theoretically fundamental parts. The translations of the text itself are also partially misleading or downright incorrect.

² The most renowned recipient of this award was Mother Teresa.

³ Altogether, this is the 21st book that I have written or edited. Most of those deal with youth education, value education, and nonviolence education.

⁴ In philosophy, an axiom is a premise which is evident without controversy. On the other hand, "existentials"

(plural *existentialia*) was defined by Heidegger, which expresses a person's fundamental way of being-in-the-world.

ADDITION TO PREFACE

I wrote the preface to this book already some time ago. Since then, the world has changed dramatically. A pandemic of coronavirus disease 2019 (COVID-19 or SARS-CoV-2) has spread worldwide. An enormous amount of suffering and death has been experienced near and far.

Many of my former students, who have not been in touch for a long time, have contacted me. They have expressed gratitude that they have been able to study logotherapy. That is as designed for this time and for the future to come.

Many people around the world have started talking about hope. As researchers of logotherapy and practitioner of logotherapy, we know, as Viktor Frankl teaches, that hope is a side effect that follows itself after we have found the subject of hope. Hope is an automatic side effect of something we can believe in and attach to, creating meaning and purpose in life.

In a situation like this, it is useful to look at the future. To reach out to a time when all of this is over. However, not everyone can survive at all, and survival is not self-evident or effortless for just about anyone. Survival, insofar as the opportunity is available, requires strong spiritual abilities. It even requires extraordinary capabilities, such as the defiant power of the human spirit that Viktor Frankl himself says he used while in concentration camps.

To find something in the future after this pandemic that will enable us to live a better, worthwhile, and meaningful life, we need all the lessons that logotherapy entails. I believe

that beyond this pandemic, logotherapy is more valuable and necessary than ever, and I, therefore, hope that as many people as possible will have the opportunity to become acquainted with it.

ACKNOWLEDGEMENTS AND REMARKS

The world is a better place, thanks to people who want to help others. What makes it even better are people who share the gift of their time to support others in their endeavors. I want to thank the two people who selflessly and altruistically offered to help me check the book's language. My logotherapy friends Sabine Indinger from Austria and Margarita Virsu from Finland did not hesitate to offer their help even before I asked anyone for it. Heartfelt thanks and eternal gratitude to you, dear Sabine and Margarita.

The collaboration with Sabine, in particular, was so close that at times it felt like she was a co-author of the book. However, the responsibility for everything, whether the expression, the spelling and the content of the book, rests solely with me. Despite the grammatical help I have received, I have made independent decisions. I will explain some of them below. The arguments for them are the following two in particular. My aim has been, in particular, that my text would be as easily readable as possible, although it has been inevitable to use philosophical as well as the logothetical specific vocabulary. I also imagine the book's readers to be people from all over the world who understand English reasonably. My reasonings lead to several practices that simplify the language used.

First, I strive for an internationally comprehensible, general English, rather than strictly adhering to the particular linguistic specificities adopted by an explicit geographical language area, such as the UK or the US, or conventions of the so-called British English or American English.

Second, I have not changed in direct quotations the forms "man" and "he" that Frankl often uses when he speaks of the human being. In the text that I have formulated myself, I have decided not to use the word "man," but I use terms such as a "human being", "human", "person", "individual", and "one" instead. However, I have decided to use the form "he" instead of the more correct, but complicated "he or she" format, which would have in many sentences resulted in such a structure, which would have been very tricky in terms of reading fluency. Another option would have been to choose the word "she", but here I follow Frankl. Perhaps even a gender-neutral concept will be adopted in English over time, as has already been done in some languages. In the Finnish language, this problem has never existed, which may have the effect of making at least me feel the expression "he or she" so clumsy.

To enable the readers to take a closer look at matters I deal with, I have tried to use the English-language sources whenever it was possible. As of Frankl's and Lukas' books, the problem is that only a few of them have been written or translated in English.

A. LOGOTHEORY AS EXISTENTIAL-PHENOMENOLOGICAL PHILOSOPHY

In this first part of the book, I try to shed light on the philosophical theory on which practical logotherapy rests. Like Viktor Frankl (2000, p.75) himself, I call this theory logotherapy.⁵ Why did Frankl consider it so essential to create a new philosophy and form of therapy? Frankl (2000, p.67) explains that if one searches for the ultimate causes and deepest roots for his creating an own theory and therapy method, a red thread that runs throughout the fabric of his work. It is the compassion to fight against the depersonalizing and dehumanizing tendencies amongst professionals helping people, which have their roots in psychotherapy's cynicism and psychologism. By that, he seems to refer primarily to the two other Viennese schools of psychotherapy, Sigmund Freud's psychoanalysis, and Alfred Adler's individual psychology.⁶

Frankl sought scientific clarity by which he meant such principles that could lead to appropriate practice with patients who are suffering and in crisis. Besides, at the very least no one should be harmed by psychotherapy, as he saw to happen. (Frankl, 2000, p.67.) Frankl was fascinated by philosophy from an early age, already as a schoolboy. Although he was enthusiastic about psychiatry and psychotherapy,⁷ he was intrigued by existential questions. By creating the logotherapy, he combined philosophy with the foundations of psychiatry.

Frankl was not the only one. Rudolf Allers and Oswald Schwarz were participating together with Frankl first in the Society for Psychoanalysis and then in the Society for

Individual Psychology. They left them both as their anthropological viewpoints found no place there. When he saw through his own psychologism and could free himself from it, Frankl's final shakeup came from Max Scheler, whose *Formalismus in der Ethik (Formalism in Ethics)* he carried with him like a bible (Frankl, 2000, p.62). Max Scheler was a German philosopher known for his work in phenomenology, ethics, and philosophical anthropology. In particular, the ideas of Allers and Scheler greatly influenced Frankl's thinking.⁸

As a representative of existentialist psychiatry, Allers refers to thinkers of the phenomenological tradition, such as Franz Brentano, Edmund Husserl, Martin Heidegger, and Max Scheler. Viktor Frankl also represents this same tradition, and especially that of phenomenological and existential psychiatry.

There were, in fact, a number of them. At the turn of the twentieth century (between 1890 and 1910), psychiatry and psychotherapy were dominated by natural scientific approaches. They included purely descriptive classifications of psychiatric syndromes, neurobiological brain-based determinism, and Freud's recent naturalistic psychoanalytic speculations. Several European psychiatrists turned to philosophy to overcome the limitations of the day's positivistic, natural scientific approaches. They hoped to establish a more convincing and comprehensive understanding of human beings and their various mental suffering modes. (Deurzen, 2019, p.9.)

The German psychiatrist, Karl Jaspers was among the first to challenge the natural scientific views and—inspired by the ideas of Edmund Husserl—asserted the possibilities of phenomenology in psychiatry. His major work *Allgemeine Psychopathologie (General Psychopathology)*, was an

attempt to replace classical psychiatric definitions of mental illness with a phenomenological study of each form of psychopathology's experience. Jaspers' work is considered indispensable for the position that phenomenology came to hold in the field of psychiatry. Jaspers challenged the "precarious foundation" and "reign of imagined insights" found in both brain-based and psychoanalytic "mythologies". (Deurzen, 2019, p.9.) Jaspers was thus one of Frankl's predecessors, who had a significant influence on his thinking.

Some European psychiatrists and neurologists—Viktor Frankl amongst them—sought an adequate foundation for understanding the human being, a concept of a human which reveals through its multiple layers the complexity, richness, and indeterminacy of the human. Since its beginning, philosophy has reflected on the question of what a human is by making it an object of anthropological research. Philosophical anthropology as a separate field of philosophy did not crystallize until the 20th century. Its ancestor was Max Scheler, whose views Frankl studied in formulating his conception of the human. In addition to Scheler, Frankl explored Nicolai Hartmann's ontology and understandings of human spirituality.

Today, the existential psychiatrist, psychologist, and psychotherapist worldwide can trace the source of their approach to one or more European phenomenological existential thinkers and practitioners. Among the around dozen original phenomenological philosophers on whose work contemporary existential psychotherapy relies, the first systematic phenomenologist of the modern age, Edmund Husserl, and his once devoted student, Martin Heidegger, were undoubtedly two of the most prominent. However, concerning existential psychiatry, psychology, and psychotherapy, in particular, Martin Heidegger's

contributions had the most critical influence on its thought and practice. (Deurzen, 2019, p.10.) It was Heidegger who realized that all human experience is intrinsically inseparable from the ground of existence, or "being-in-the-world", in which we each always and inevitably participate (cf. Deurzen, 2019, p.2). He can, therefore, be called the founder of existential phenomenology. Existential phenomenology combines two parallel perspectives, two simultaneous analyzes: the existential analysis of a human's situation, or situatedness (see Chapter 2.3), and the phenomenological analysis of his awareness.

Like any other form of talk therapy (formally called psychotherapy), existential therapy rests on studying and influencing a person's awareness. Therefore, its method is phenomenology, or more explicitly, it *is* phenomenology—or at least strongly oriented on it, i.e., based on phenomenological attitude and other related methodology. In existential therapy, or rather in existential-phenomenological therapy, the main topics discussed are the quality of human existence and how—for example, how genuinely or distorted, favorable or unfavorable—he experiences it.

Existential therapy confronts some of the most fundamental and perennial questions, which are a central part of existential thought and literature, broadly referred to as existential philosophy. Such deep, thought-provoking questions regarding human existence are: "Who am I?" "What is my purpose in life?" "Am I free or determined?" "How do I deal with my mortality?" "Does my existence have any meaning or significance?" "How shall I live my life?" Since these are philosophical questions, one can never find exhaustive answers to them, but they have to be asked again and again. However, different philosophies, such as Viktor Frankl's logotherapy, have outlined different guidelines

for asking these questions in a way that is appropriate to that specific philosophy.

Quite often, existential philosophy is mistakenly confused with existentialism, the well-known French philosophy created by Jean-Paul Sartre and his colleagues. Some people also wrongly refer to "existential therapy" as "existentialist therapy". The whole of existential philosophy is a wide range of philosophies that have been created by as many European philosophers. Although existentialism is also an existential philosophy (thinking about human existence), it takes a particular view of the world that is generally not accepted by the different schools and theories of existential psychotherapies. That is because existentialism is an intensely self-centered and self-assertive philosophy that can promote total selfishness. (Deurzen, 2019, p. 14.) Therefore, it is no wonder that Viktor Frankl, as the founder of meaning-centered psychotherapy, used to criticize existentialism very sharply.

Yet, in science and philosophy, ideas are not enough. Specific ways of investigating, knowing, and understanding are also necessary. (Deurzen, 2019, p.5.) As stated earlier, the one therapeutic practice common to virtually all existential work is the phenomenological method. In carrying out a phenomenological analysis, the therapist strives to be as present, engaged, dedicated, and free from expectations as possible during the therapeutic encounter by temporarily ignoring any preconceived notions about the process. The purpose is to gain a clearer, contextual, and in-depth understanding of what a specific experience might mean to this particular person at this specific time in their life. (Deurzen, 2019, p.3.)

Viktor Frankl (2014, p.xvi) tells about implementing "phenomenology in the truest sense". He explains that

"phenomenology is an attempt to describe the way in which man understands himself, in which he interprets his own existence, far from preconceived patterns of interpretation and explanation such as are furnished by psychodynamic or socioeconomic hypotheses. In adopting the phenomenological methodology, logotherapy...tries to couch man's unbiased self-understanding in scientific terms." (Frankl, 2014, p.xvi.)

Viktor Frankl's existential-phenomenological, meaning-centered philosophy, the logotherapy, is not just a theoretical basis for meaning-centered psychotherapy, logotherapy. Logotherapy in the use of psychiatry or as a form of psychotherapy is thus only one form of applying logotherapy to practice. The prevention of existential problems is a much broader and ultimately more critical area. I understand that Frankl also meant that his doctrine would reach people all over the world as widely as possible, after which there would be significantly less need for psychiatric or psychotherapeutic services. Based on this, applying logotherapy can be regarded above all as education or self-education, as human spiritual growth and personality development method. Such a solid philosophical theory as Viktor Frankl's logotherapy provides an excellent theoretical framework and foundation for anyone's life philosophy.

⁵ In some contexts, Frankl also spoke of a "general existential analysis"—a general analysis of human existence, or explanation of the most fundamental questions of the human's state of being—by which he referred to the philosophical and scientific basis of logotherapy. On the other hand, "special existential analysis" is an essential part of a therapy process. In it, the specific, individual life of a patient, client, or a group is probed for the possible existential roots of a mental or psychological disorder. The therapeutic value of existential

analysis lies in the elucidation of the concrete existential situation and the preparation for assisting in the search for meaning. In this way, it provides the basis for a logotherapy. (<https://www.viktorfrankl.org/logotherapy.html>.) Thus, using the term LTEA, Logotherapy and Existential Analysis encompasses both logothery and practical logotherapy—including an individual existential analysis. I find this unnecessarily confusing, which is why I separate the concepts of logothery and logotherapeutic practice.

⁶ Viktor Frankl's logotherapy has also been called the third Viennese trend in psychotherapy. Frankl (2000, p.64) claimed that Wolfgang Sourcek was the first to name logotherapy, the "Third Viennese School of Psychotherapy". Note: The so-called "Personal Existential Analysis" (Alfried Längle) is an independent therapy direction developed in the 1990s and has adopted some concepts developed by Frankl. Despite its similarity in name, it is not counted among the "Third Viennese School of Psychotherapy" founded by Viktor Frankl. (<https://viktorfrankl.org/logotherapie.html>.)

⁷ At that time in Vienna, psychotherapy was only allowed to be practiced by a psychiatry specialist.

⁸ Frankl also worked under Allers, and in fact, it was Allers who recommended Frankl to read Scheler's principal work.

1 PHILOSOPHICAL ANTHROPOLOGY AND EXISTENTIAL PHENOMENOLOGY

The kind of philosophizing that asks, what exists and how, is called ontological analysis. The question, what the human is, is probably one of the most difficult ontological problems. It is certainly not an exaggeration to say that humans are the most complex subject of inquiry in the known universe. An empirical study of human beings does not say anything about what a human being is, by its very nature. A philosophical analysis of the problem of the human being is needed to answer the question of what all human is, in other words, to describe the human whole. The result of an ontological-philosophical analysis is a holistic view of the human being, a standpoint by the researcher concerned about everything the human is.

In philosophy, one can generally speak of a philosophical analysis of the problem of the human being. Nicolai Hartmann's ontological analysis of the human is one on which Viktor Frankl also relied. However, the branch of philosophy that focuses on the ontological analysis of the human problem, and presents as a result of its investigation a particular conception of the human, is most often called philosophical anthropology. Anthropology refers to "the study of the human being"⁹ and philosophical anthropology to a philosophical discipline that inquires philosophically about the essence of the human and his being-in-the-world. The human cannot be comprehensively defined or explained but is an eternal and unsolved mystery. However, philosophical thinking can lead to an understanding of the many different ways a human being can exist.

Philosophical anthropology, in the modern sense, originated in the 1920s. Max Scheler laid the foundation for philosophical anthropology as a philosophical discipline situated alongside phenomenology and other philosophical branches. As a new movement, philosophical anthropology was, in fact, a competing orientation to phenomenology, which then was the hegemonic form of philosophy in Germany. Like Heidegger, Scheler had been Husserl's follower, but both began to develop phenomenology in their own direction. Scheler's philosophical-anthropological conception of the human being was, along with Hartmann's concept of the human, a central starting point for Viktor Frankl as he began to develop his thinking of human nature. At the heart of the holistic idea of the human, both at Hartmann and Scheler, was the spiritual mode of being in which Frankl specifically focused on in his thinking.

The philosophical method of studying human awareness (regardless of its classification as mental and spiritual) is phenomenology. When linked to being-in-the-world as "the other side of the coin", it is a particular form of phenomenology called existential phenomenology. Or, especially when it comes to existential-phenomenological therapy, it is a form of existential therapy. Many therapists use the term existential therapy as a synonym for existential-phenomenological therapy for simplicity, especially in the eyes of clients and the general public. However, to know what kind of approach it is precisely, it would be essential to differentiate this particular therapy modality from other existential therapies. Therefore, it should be identified as existential-phenomenological therapy rather than the general and imprecise term of existential therapy.

Likewise, we should talk about existential-phenomenological philosophy, not just phenomenological or existential

philosophy, when we mean approaches that combine the existential analysis of a human's situation with the phenomenological analysis of his awareness. Existential phenomenology combines these two parallel perspectives, two simultaneous analyzes, the systematic investigation of human existence and human awareness—or more simply—the analyses of a human person's being-in-the-world and his view of the world, of his subjective worldview.

Thus, existential phenomenology provides the much-needed scientific method for analyzing even different kinds of existential problems clearly and systematically. Both human existence and awareness are studied through phenomenology so that in Heidegger's original existential phenomenology, human existence in the world and its manifestation in human awareness intertwine. The fundamental nature of the realization of life is an opening to reality. It is the basis that opens the horizon of understanding of what is in the world. In other words, understanding the existence in the world takes place in the awareness of the experiencer, the person who is experiencing his being-in-the-world. Phenomenological research is needed to reveal everyone's existence in the world, their way of being present in the world.

Already Heidegger's starting point was that sensefulness and meaningfulness are inherent in the realization of life. So, he also—as Frankl later—brought up the question of the meaning of being. In fact, at the heart of his existential phenomenology was the question of the meaning of being. Likewise, the current existential-phenomenological therapy is fundamentally interested in meaning, evident in that most fundamental question for us all: *How can I live a meaningful life?* A question that no one can answer definitively, but it is a constant and continuously evolving one. (Deurzen, 2019, p.218.)

Existential-phenomenological therapists have described how individuals in modern society expect them to define, or even prescribe, ready-made meanings, just as from the shelves in a shop.

Clients or patients may become frustrated that finding meaning cannot be so easy. Frankl (2014) warned of envisioning meaning as discrete objects from which one could choose one or another. After all, that would deny personal experiences diversity. Furthermore, that kind of technical approach would only present meaning as steps or goals, and not as a process. (Deurzen, 2019, p.218.)

There are different ways of approaching this fundamental question in existential-phenomenological therapy. There may be tensions between existential-phenomenological therapeutic practices aimed at exploring meaning primarily through sequential descriptions and those seeking to investigate meaning in an interpretive way. However, it is essential to note that they have a common phenomenological approach. (Deurzen, 2019, p.218.) Because it is explicitly existential-phenomenological therapy, the phenomenological approach involves a particular existential emphasis.

A purely phenomenological approach looks at an individual's perception and experience of a situation or event rather than external reality. A therapist can help the client understand why they see things in a particular way and find more useful ways of thinking and acting. Phenomenologically oriented therapists simply provide clients with the opportunity to scrutinize and interpret in a phenomenological manner their case or what seems to matter to them. This process itself may be beneficial to clients, and it is more or less irrelevant to therapists whether the result of this process is that clients identify core meaning possibilities of their life or not. (Cf. Deurzen, 2019,