

The Philosophical Foundations of Viktor Frankl's Logotherapy

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The history of philosophy and science partly explains why there is close affinity between philosophy and psychology. The science of psychology was, to a large extent, given birth by the questions raised by ancient philosophers. In fact, we can trace the roots of modern psychology to the Greek sages, Plato and Aristotle. We recall in *Phaedrus* how "Plato compares the working of the psyche to a charioteer (represents reason) who controls the horses (represents the appetite)."¹ This indicates that for Plato "reason has primacy over appetite or desires."² Aristotle, on the other hand, Aristotle pursued his interest into the nature of the soul. Aristotle taught that there are three levels of being that are distinguished from each other by virtue of the faculties or powers of the soul. Man occupies the highest level in such hierarchy. He alone is capable of intellection.

A critical examination of scientific theories will usher us to their underlying philosophical presuppositions. According to the philosophy of critical realism, metaphysical wisdom exercises an architectonic power of unification over the whole fabric of the human mind. This power is one of order and organization; *sapientis*

¹ A.E. Taylor, *Plato The Man and His Work*. (New York: The World Publishing Co., 1956), 303.

² *Ibid.*, 309.

est ordinare et judicare."³ Through its reflective and critical function, it encompasses all levels of knowledge. This does not exclude psychotherapy.

The aim of the present study is to distill the philosophical foundations of logotherapy. In as much as it is an existential psychology, it will examine the tenets of existentialism and phenomenology and will bring to fore the influence of Heidegger and Scheler to the development of Frankl's thought. This paper is culled from the author's unpublished masteral thesis presented to the University of Santo Tomas Graduate School.⁴

Existentialism and Logotherapy

Logotherapy is a derivative of two words *logos* or meaning and *therapie* or healing. It is literally translated as healing through meaning. Frankl coined the term to describe his psychiatric philosophy and method. Logotherapy aims to understand man in his totality. This includes his ambitions, success, failure and his constant search for meaning. In his capacity as a psychotherapist, Frankl intends to diagnose and cure individuals who are suffering from illness originating in the noological⁵ dimension.

Logotherapy has been subsumed under the heading of existential psychiatry⁶ or humanistic psychology.⁷ Existential psychiatry is an attempt to answer the problems of isolation, alienation and

³ Leo A. Foley, *Philosophy and Psychiatry* (Washington D.C.: The American Catholic Philosophical Association, 1961), 7.

⁴ The M.A. thesis, titled *The Concept of Man in Viktor Frankl's Logotherapy* was presented to the UST Graduate School in 2000.

⁵ *Noos* is translated in English as spirit. The term spirit has a religious connotation. Frankl prefers to speak of the noos or the noological dimension. See Frankl's "Psychiatry and Man's Quest for Meaning", *Psychotherapy and Existentialism*, 79.

⁶ Viktor Frankl, *The Will To Meaning*, (New York: New American Library, 1969), 6.

⁷ Viktor Frankl, *The Unheard Cry for Meaning*, (New York: Washington Press, 1978), 11.

meaninglessness. These problems were not sufficiently resolved in psychoanalysis.

A preliminary consideration would be the applicability of existentialism to a scientific practice. This matter was seriously considered by Woodworth and Sheehan. According to them, the problem of freedom of choice, subject-object duality, inevitability of death are not matters with which psychologists qualified themselves because they go beyond the bounds of constructs imposed by the experimental design.⁸ Existentialist thought is criticized as non-scientific. Existentialism like many other existential psychotherapies, does not offer a cut and dry technique or a methodology as a therapeutic modality. Existential psychology is depicted as existing in the same pot as Zen Buddhism. Rollo May, one of the founders of existential therapy, criticizes Holt for implying that existentialism is not a form of psychology. Holt renders existentialism as mystical and concludes that mystical experience like aesthetic experience cannot be useful to science. To the lack of scientific methodology, May answers that methodology, as in the ever prevalent Freudian psychology of the day should not diminish the ontological experience of the individual. May states that the difficulty arises in being unable to open our vision to more of human experience. In his monumental work, *Man's Search for Himself*, May examines the quote of Abraham Maslow.

It is extremely important for psychologists that the existentialist may supply psychology with the underlying philosophy which it now lacks. At any rate the basic philosophical problems will surely be opened up for discussion again and perhaps psychologists should stop relying on pseudo solutions or on unconscious, unexamined philosophies which they pick-up as children.⁹

Generally speaking, logotherapy falls under existential psychology. Existential psychology represents a synthesis of

⁸ Diana, Teresa de Avila. "Existential Psychology, Logotherapy and the Will to Meaning." <http://www.albany.net/~deavila/exist.html>.

⁹ Rollo May, *Man's Search For Himself*. (New York; WW Norton, 1972), 30.

philosophy and psychology.¹⁰ A necessity to point out the relevance of the significant affinity of May's existentialism to psychotherapy arises. May defines existentialism as an expression of profound dimensions of the modern emotional culture.¹¹ In *Existential Psychotherapy*, he writes:

The term existence comes from the root *existere* in Latin and means literally to stand out, to emerge. This is what these artists and writers sought, whether they were painters or philosophers or involved in psychology or literature – namely to portray the human being not as a collection of static substances or a set of mechanisms and patterns, but rather as emerging as becoming. That is to say they wanted to picture the human being as existing, and this then is the basis of existential psychotherapy; the quest to see the patient as he really is rather than a mere projection of theories about him.¹²

To put logotherapy to a better perspective, we are bound to trace the origin of existential psychotherapy, to establish the existential view of the human person and to delineate the existential themes that permeate through the structure of existential psychotherapy.

The Origin and Development of Existential Psychotherapy

Existentialism became popular in Europe as a response to the age of anxiety, anguish, crisis and dehumanization of man. In this age, man suffers from problems of isolation, alienation and meaninglessness. These problems were not sufficiently answered by psychoanalysis.

Rollo May introduced existential therapy to the U.S. in 1958. Irwin Yalom wrote the first comprehensive textbook on existentialism in 1981 called *Existential Psychotherapy*. Viktor Frankl

¹⁰ Existential psychology. <http://oldsci.eiu.edu/psychology/Spencer/Existential.html>.

¹¹ Steve Cuinunningham and Barb Faris. Existential Psychotherapy. <http://www.meaning.twu.ca/faris&html>.

¹² Ibid.

was a central figure in developing existential therapy and built his theory and practice of psychotherapy on the concepts like freedom, responsibility, values and meanings. Joseph Fabry, a friend and disciple of Frankl articulated concepts and theories of logotherapy in a manner that can be readily grasped.¹³ Andrew Wong is currently doing the work of organizing the philosophy of existentialism and logotherapy in particular.¹⁴ He published an integration proposal that outlines a blueprint for unifying existential concepts being personal meaning as its central theme.

The existentialist themes permeated Frankl's logotherapy. These themes evoke man's freedom and responsibility, his uniqueness, life's transitoriness, death, committing to values and goals and finding a meaning in life.

Finally, to justify the position that there is actually no conflict between theory and the practice of logotherapy, we shall now turn to the similarities between existentialism and existential psychotherapy. The most striking documentary evidence available in the English language of the influence of phenomenology and existentialism on psychotherapy is presented in a volume entitled *Existence*, edited by Rollo May, Ernest Angel, Henri Ellenberg and Ludwig Binswanger's *Explorer of Existential Analysis*.¹⁵ Rollo May draws out the significant affinity between existentialism and existential psychotherapy.

1. Both are concerned with individuals in crisis that is with human beings, who in one way or the other deviate in their life structure from the pattern of the "normal" (*condition humaine*). Existential analysis looks upon the aid of philosophy, art and literature, in the conviction that they contain certain expressions, and genuine self-revelation of the human beings.

2. Both analyze crisis or limit situations as they reveal themselves in anxiety, estrangement, despair and their concomitants and derivatives. Rollo May regard Kierkegaard as one of

¹³ http://www.meaning.twu.ca/faris_and.html.

¹⁴ Ibid.

¹⁵ Kurt Reinhardt, *The Existentialist Revolt*, (New York: Frederick Ungar Publishing Co., 1960), 245.

the geniuses of psychology. His *Concept of Dread* offered profound analysis of anxiety, gained clear insights into the problems of self-consciousness, nature of neurotic conflicts, self-alienation, etc.

3. Both lament over the loss of the 'sense of being' which permeates Heidegger's philosophy – loss of the sense of being results in the subordination of existence to professional and vocational specialization and submission to the demands of the conformist life structure of the "organization man".

4. Both conceive of the ultimate limit situation – death.

Phenomenology and Frankl

Phenomenology is both a method and a philosophy. As a method, it outlines the steps which must be taken in order to arrive at a pure phenomenon, wherein is revealed the very essences not only of appearances but also of that which appears.¹⁶ As a philosophy, it claims to give necessary knowledge of that which is.¹⁷

Phenomenology starting from Husserl, prioritizes the world of "lived experience" over the objectified world of "natural attitude." Frankl magnifies the existential dimension using the insights from phenomenology. This movement which is called radical or existential phenomenology introduced a rationale and a methodology that centers on how the person acts and how he thinks.

Being a man of strict methodology, Frankl attempts to define his concepts sharply. To analyze human experience, he uses the phenomenological method which is very much akin to Heidegger and Scheler.¹⁸ Frankl defines the phenomenological method as an approach that describes the actual way in which we experience the world and ourselves, but without fitting the phenomena of

¹⁶ Quentin Lauer, *The Triumph of Subjectivity*. (New York: Fordham University Press, 1958), 8.

¹⁷ Ibid.

¹⁸ Joseph Fabry, *Pursuit of Meaning*. (Boston: Beacon Press, 1968), 67. Frankl defines phenomenology as the language of man's pre-reflective understanding rather than interpreting a given phenomenon after pre-conceived patterns. See "The Philosophical Foundations of Logotherapy," *Psychotherapy and Existentialism*, 18 n. no.2.

our experiences into preconceived patterns of interpretation – as we do when we do not take human phenomena at their face value but reduce them to a subhuman level.¹⁹ For instance, if we presuppose that values can be nothing but defense mechanisms and reaction formations, we have dissociated in advance the humanness from the human dimension. As such we shall never find man but only the animal. Frankl illustrates this case of reductionism with a Jewish joke.

Two men seek a rabbi's judgment. The first claims that the other's cat has eaten his butter. The second denies this. The Rabbi asks the first man how much butter the cat has eaten. "Two Pounds", answers the man. The rabbi weighs the cat and finds it weighs two pounds. "Now, we have found the butter," decides the rabbi, "where is the cat?" The rabbi disputed away the reality of the cat for a preconceived assumption that if there are two pounds, they must be butter.²⁰

Using the phenomenological approach, Frankl concluded that man is not only a body, a psyche or a spirit but an indivisible unit. Also, through this method, he arrives at the reality of conscience. For him, it is not what just religion or science or society tells us but it is right at the core of ourselves. It plays a central part in our lives.

Frankl's Transmutation of Heidegger

Frankl's approach to the three aspects or modes of being (*existentialia*)²¹ shows how he transmutes the essential methodology of Heidegger's phenomenology.

¹⁹ Ibid., 67-68.

²⁰ Ibid.

²¹ The *existentialia* being referred to are *befindlichkeit*, *verstehen* and *rede*. *Befindlichkeit* indicates the way in which *Dasein* is "placed" in life and in the world. Its counter phenomenon of thrownness of *dasein* as *befindlichkeit* is *entwurf* which means to "project". *Verstehen* is understanding or to have the potentiality of being and *rede* means speech. It does not refer to voice or sound but to the way in which the world and *Dasein* itself are discovered. See Heidegger's *Existence and Being*, 33.

Frankl acknowledges that a situation where a person finds himself is crucial to the mental health of a person. In some cases, the person's sense of situation is distorted. The sense of one's placement or situatedness enables man to become aware of his own position in order to become attuned to the world. For Heidegger, *Dasein* becomes aware that "life is" and "it has to be" by the fact that we are thrown in the world. In Frankl's analysis this thrownness can lead a person to despair or resentment which cannot be reversed by mere affective disposition. In Frankl's view, meaning supplies the motive to help a person to become the master of the situation. In other words, there can be a genuine understanding when there is a meaning-full sense of placement.

Psychotherapy allows clients to express their sense of placement. Frankl utilizes the method of dereflection.²² However, instead of stressing understanding as fundamentally important, he translates it in terms of meaning. In Frankl's view, empowering the noetic dimension is more primordial than understanding. In his opinion, in order to actualize one's possibilities, understanding needs the activating power of the spirit.

Frankl and Heidegger see man as being constantly involved in the world. Heidegger calls it "projecting." While Frankl did not use the term he affirms its significance. "Being human is always directed (projected) to something or someone other than itself, to a meaning to fulfill or to another human being to encounter."²³

Heidegger sees speech as an instrument or means of helping persons to explain common viewpoints. Frankl understands it in a different way. He attributes the term *logos* to the world of meanings and values. *Logos* gives more than form to communication. For him, it is the substance of being.

²² Dereflection fosters right activity for patients diagnosed with neurosis by turning away from himself as the focus of attention and eventually commits oneself to meaning. Its goal is to liberate the self from self-concern. The underlying cure is found in commitment.

²³ Frankl, *The Unheard Cry for Meaning*, 101.

Care and Meaning

Heidegger describes the three aspects of *Dasein* as existentiality, facticity and fallenness. Care serves as an instrument for dealing with our facticity so that we are not absorbed by the world.

For Frankl meaning analysis is ontological, ethical and therapeutic. It symbolizes the authentic *Dasein*. Frankl considers human beings unique in their being open to the world through the dimension of the spirit. This defiant power of the human spirit enables us to care about other people. In Heidegger's terminology, it is *fursorge*. Frankl translates this to meaning through encounter: the basis of an authentic I-Thou relationship. Through meaning we become open to the world and we reach out to someone or something other than ourselves. Meaning enables us to bear any mode of human existence. As Frankl repeatedly quoted Nietzsche "he who has a why to life can bear with almost any how".

Human Fallenness

Human beings usually grasped unconditional meanings of life in the face of anxiety, or according to Heidegger's description in one's fallenness. Falling is a definite characteristic of *Dasein* itself.²⁴ Heidegger describes human fallenness in terms of tranquilizing, alienation and self-entangling.²⁵ This will provide us some points of comparison between Heidegger's phenomenology and Frankl's meaning analysis.

Tranquility. The supposition of the "they" that one is leading and sustaining a full and genuine life brings a *Dasein* tranquility.²⁶ Tranquility removes the anxieties that call for response and action. This gives the person a piece of mind or mental equilibrium. In Frankl, tranquilizing takes the form of "homeostatis principle" whose goal is tension reduction for the

²⁴ Martin Heidegger, *Being and Time*. Trans. John Macquarrie and Edward Robinson, (New York: Harper and Row Publishers Inc., 1962), 220.

²⁵ *Ibid.*, 223.

²⁶ *Ibid.*, 22.

sake of maintaining or restoring the inner equilibrium.²⁷ Frankl recognizes man's need for a sound amount of tension which is aroused by the meaning inherent in the meaning to human existence.²⁸ Thus, man should always pursue the completion of his task in spite of the tensions that might result from it.

Alienation. It is the second characteristic of *Dasein's fallenness*, marked by the separation from the authentic self and the authentic community. This alienation closes off from *Dasein* its authenticity and possibility.²⁹ Frankl equates it with social and emotional alienation. He observes that "people display an intolerance of instinctual frustration and emotional tension; they cannot restrain their emotions, they cannot refrain from expressing them and sharing them with others."³⁰ Thus, people seek group to suit their needs. However, Frankl said that the reactions to the problems of alienation should not be confused with the solution to the problem. "Even if a reaction turns out to be curative, the cure is symptomatic, a palliative. Worse, such a cure may well reinforce the disease."³¹ Frankl means that there are certain acts which cannot be established at will. Certainly, we cannot command or order our will to will.

Self-entanglement. The third aspect of fallenness of *Dasein* is the condition where in *Dasein* is submerged in the crowd. He becomes "one like many."³² His attitudes, values are influenced and often dictated by factors around him. Frankl describes this condition as pan-determinism. Pan-determinism is one of the three

²⁷ Viktor Frankl, *Man's Search for the Ultimate Meaning*. (Massachusetts: Perseus Books, 1997), 138.

²⁸ Frankl, "Existential Dynamics and Neurotic Escapisms", *Psychotherapy and Existentialism*, (New York: Washington Square Press, 1987), 35.

²⁹ Martin Heidegger, *Being and Time*. Trans. John Macquarrie and Edward Robinson. (New York: Harper and Row Publisher, Inc. 1962), 222.

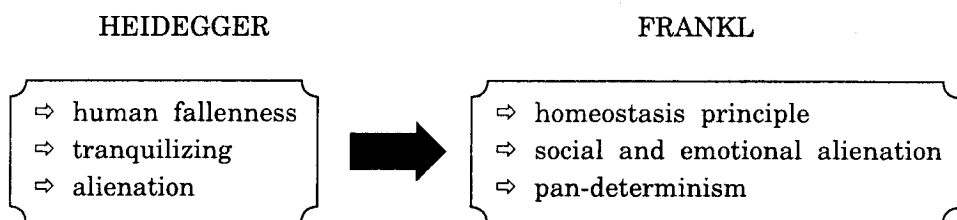
³⁰ Frankl, "Critique of Pure Encounter" *Unheard Cry for Meaning*, 84.

³¹ *Ibid.*, 85.

³² Martin Heidegger, *Existence and Being*. (Indiana: Henry Regnery Co., 1949), 42.

aspects of reductionism along with subjectivism and homeostatis.³³ Pan-determinism refers to any view of man which disregards or neglects the intrinsically human capacity of free choice and interprets existence in terms of mere dynamics.³⁴ Following Frankl, we are free to take a stand by using our will to meaning when we are confronted by situations beyond our control. Perhaps the entire matter may be explained schematically:

FIGURE 1



Heidegger and Frankl agree that we cannot know the nature and extent of our freedom and “responsibleness” without considering our human limitations. For Heidegger, man is a being-toward-death. When *Dasein* assumes life he is old enough to die; it is an essential part if not indeed the culmination and crown of human life.³⁵ Denial of death constitutes inauthentic existence. Awareness of death leads us to make authentic choices and invites us to take responsible actions. Heidegger cautions us that death should not be understood as a “case” or an ordinary happening, viewed as somebody else’s death. Authentic attitude toward death is characterized by exclusivity (“the mineness”) of *Dasein*’s own existence.³⁶ *Dasein* has to own his death as his intimate and unique possibility, a possibility which no one else can suffer except himself.

³³ Frankl, *Man’s Search for the Ultimate Meaning*. 105.

³⁴ Frankl, “Dynamics and Values”, *Psychotherapy and Existentialism*, 67.

³⁵ James Demske, *Being Man and Death*, (Kentucky: The University Press, 1970), 25.

³⁶ *Ibid.*, 37.

Frankl likewise affirms man's authentic life has aspects of finiteness. But unlike Heidegger, he assigns three aspects to human finiteness namely, guilt, suffering and death. This is what Frankl refers to as the tragic triad.

FIGURE 2



For Frankl, man is threatened by guilt from the past and death in the future. Both caused anxiety. But instead of being occasions to brood and despair, human finiteness constitutes life's meanings. Only in the face of guilt does it make any sense to improve, and only in the face of death is it meaningful to act.³⁷

Like Heidegger, Frankl's message is not of gloom but hope. He writes: "Finiteness must itself constitute something that gives meaning to human existence – not something that robs it of meaning."³⁸ Frankl shares Heidegger's view that the transitoriness of human existence constitutes his responsibility. Death is not a threat but an impetus to live life to the fullest, "not letting the singular opportunities – whose finite sum constitutes the whole of life – pass unused."³⁹

Frankl and Scheler

At first glance, it would seem that Scheler's ordering of love has no relation to Frankl's meaning analysis. Frankl agrees with Scheler that where man's heart is attached, there for him is the

³⁷ Frankl. *Psychotherapy and Existentialism*, 43.

³⁸ Frankl, *The Doctor and the Soul*. Trans. Richard and Clara Winston. (New York: Penguin Books, 1965) 63.

³⁹ *Ibid.*, 64.

core of essences of things.⁴⁰ 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."⁴¹ Frankl and Scheler begin with 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. For Scheler, "Man alone in so far as he is a person is able to go beyond himself as an organism and to transform from a center beyond the spatio-temporal world."⁴² Frankl, on the other hand sees transcendence as

"the primordial anthropological fact that being human is always being directed, and pointing to something (a cause) or someone (a person or God), other than oneself... and 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."⁴³

Frankl sees society as a major dehumanizing factor. He offers therapy to combat the noogenic neurosis caused by society. On the other hand, Scheler offers a remedy centered on ethics. Scheler writes the human person "before he is an *ens cognitas* (a thinking entity) and *ens volens* (a willing entity), he is an *ens amans* (a loving entity)."⁴⁴ Scheler in spite of his experiences from World War I in Europe, particularly in Germany, managed to be

⁴⁰ Max Scheler. *Selected Philosophical Essays*. Trans. David Lachterman (Evanston: Northwestern University Press, 1973), 110-111.

⁴¹ William Gould, *Frankl; Life with Meaning*. (California: Brooks/Cole Publishing Co., 1993), 88.

⁴² Max Scheler. *Man's Place in Nature*. Trans. Hans Mayerhoff. (New York: Noonday Press, 1961), 46.

⁴³ Frankl, *The Unheard Cry for Meaning*, 35. See also *The Doctor and the Soul*, 294.

⁴⁴ Max Scheler. *Selected Philosophical Essays*. Trans. David Lachterman. (Evanston: Northwestern University Press, 1973), 110.

optimistic about the human race. This optimism is expressed in his comment: "The main thought expressed in Pascal's *ordre du coeur* and *logique du coeur* has been revitalized in our era with the immense *desordre du coeur*."⁴⁵ He found a solution to the crisis of his time in the revitalization of ethics centered on the value and dignity of the person. Frankl as a survivor of World War II expressed his optimism in his *monanthropism* or the awareness that we are all members of humanity regardless of color, religion and political beliefs.⁴⁶

Scheler's situational or individual values become Frankl's meanings. But for Scheler, other individuals such as a friend, a relative or an authority can point out the essence of a value to the other person.⁴⁷ Frankl does not accept this possibility. According to him, it is only the person who is responsible for finding the meaning in his life. The role of the logotherapist is simply to show that there is meaning.

Frankl and Scheler share the idea of universal or common values, which are which are valid for all people at all times Frankl creatively modified and classified these values into three categories – creative, experiential and attitudinal values. Meanings are realized in the work we do (creative), by an encounter with someone (experiential) and through the stand we take toward unalterable fate (attitudinal).

Finally, both have a common understanding of the notion of happiness which serves only as a means and not an end in itself. Scheler writes: "Happiness can *never be* a goal or even a "purpose" of willing and acting... Happiness is the *root* and *source* of virtue, a fountainhead, although it is only a *consequence* of the inner goodness of the person."⁴⁸ Frankl echoes this principle stating "pleasure is never the goal of human strivings but rather is, and must remain an effect, more specifically the side effect of

⁴⁵ Max Scheler, *Formalism in Ethics and Non-formal Ethics of Values*. Trans. Manfred Frings and Roger Funk. (Evanston, Illinois: Northwestern University Press, 1973), Preface xxiii.

⁴⁶ Joseph Fabry, *Pursuit to Meaning*. (Boston: Beacon Press, 1968) 93.

⁴⁷ Scheler. *Formalism*, 324.

⁴⁸ *Ibid.*, 359.

attaining a goal... One need not pursue happiness; one need not care for it once there is a reason for it."⁴⁹

A SCHEMATIC OUTLINE OF SCHELER AND FRANKL

SCHELER	FRANKL
Dimensions of Man	
Man has a threefold strata: body, mind and spirit	Man is a physical-psychic-spiritual totality
"Spirit is the vital sphere and constitutes the very essence of man."	"The spiritual core and only the spiritual core warrants and constitutes oneness and wholeness in man."
Belief in Self-transcendence	
"man alone in so far as he is a person is able to go beyond himself as an organism and to transform from a center beyond the spatio-temporal world"	Self-transcendence is the primordial anthropological fact that being is always being directed and pointing to something or someone other than oneself.
Optimism inspite of World Wars	
Revitalize ethics centered on the value and dignity of the person	belief in brotherhood regardless of color, political beliefs religion (moranthropism)
Belief in Values	
Universal values or common values. There are four types of values in their ascending order:	Creative, experiential, attitudinal. There are three categories of values in ascending order:
1. sensible	1. creative
2. vital	2. experiential
3. spiritual	3. attitudinal
4. value of the holy	
Situational values or individual values	Specific meanings

⁴⁹ Frankl, *The Will to Meaning*, 34.

Concept of Happiness	
"Happiness can never be a goal or purpose of willing and acting."	"One need not pursue happiness one need not care for it once there is a reason for it."

Conclusion

At the outset, one may be engulfed with second thoughts regarding the philosophical status of Frankl's writings, more specifically, the *situs* of Frankl's logotherapy, or perhaps its relevance to philosophy. Being a psychologist by profession, what does he have to offer that would possibly merit the attention of the philosophical community?

The study concludes that logotherapy has metaclinical implications which were overshadowed by its clinical significance. The clinical aspect of logotherapy is the actual scientific practice which makes use of logotherapy as a technique of restoring mental wellness among individuals. On the other hand, the metaclinical dimension is deeply rooted on Frankl's concept of man. Logotherapy's fundamental affirmation is that man is basically oriented to meaning. It was instituted as a reaction to Freud and Adler. The former avers that man is motivated by the will to pleasure and the latter claims that man is driven by the will to power. Logotherapy aims to supplement the inadequate and deterministic view of man.

Frankl's dimensional ontology gives primacy to the spiritual plane over the physical and the psychological dimensions. He considers it as the core of man's being that underpins freedom and responsibility. Frankl reintroduced the concept of spirit in psychology, a term which was unheard of in Freudian psychoanalysis. The pillars of logotherapy were founded on philosophical themes like human freedom, responsibility, will to meaning and meaning of life. As we have shown in this paper, logotherapy has close affinities with existentialism and phenomenology. More specifically, Frankl's dimensional ontology bears imprints of Heidegger and Scheler's reflections about human person.

In logotherapy, we see a healthy balance between psychology and philosophy. □