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Introduction to Logophilosophy

INSTITUTE FOR PURPOSE-CENTERED PHILOSOPHY FINLAND



Introduction to Logophilosophy

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PREFACE

This book was made out of a need - arosed from the desire of logotherapy students - to understand what logotherapy is really based on. There was a need for a textbook in English that addresses the philosophical basis of logotherapeutic theory, namely Logophilosophy. The book serves not only as a textbook for logotherapy students, but more generally as an introduction to logophilosophy for all those interested in the philosophical foundation of logotherapy or Viktor Frankl's existential-phenomenological thinking. The book highlights the doctrines developed by Viktor Frankl, and the philosophical theorization, which is related to each theory. In this way, the reader can form an understanding of the logophilosophical questioning and the philosophical process from which Frankl's theories have evolved.

Logophilosophy is first and foremost philosophy and above all it is the philosophical theocratization born of Viktor Frankl's thinking. Yet no theory is perfect and does not explain "everything," but, by its philosophical nature, allows for a number of interpretations and an increase in understanding from one's own horizon. But in order to do any interpretations, understanding the theoretical basis is the first prerequisite. Logotherapy cannot be based on anything other than the philosophical system of doctrines developed by Viktor Frankl. Logophilosophy and logotherapy can - and should - be developed further, but only with respecting the original theories and by understanding the philosophical background. If logotherapy is practiced as a therapy without knowledge of logophilosophy, one will end up in a "no-man's-land" where anyone can implement themselves as a logotherapist. Logotherapy is, however, undeniably a form of therapy that is based on its underlying philosophical doctrines and its practical application. Logotherapy is always linked in responsibility for one's own actions and the well-being of the client. Responsibility requires that we know how to act in the best possible way for the benefit of the client and that we truly understand what our actions are based on. For this reason, knowledge of the principles of logophilosophy is a prerequisite for the possibility of studying logotherapy at all.

The chapters in our book lead the reader to understand the basic principles of logophilosophy complying with the principle of hermeneutic circle. Thus, the purpose of each chapter is to help the reader to increase their own comprehension and re-comprehension of what has already been read, so that the chapters become a whole that provides insights and new thinking. We hope that this book will provide tools for studying logophilosophy and logotherapy from now on, and the enthusiasm to continue learning in the future. According to Viktor Frankl, a person can change their life to their last breath: we all, too, have a chance to comprehend the new and a chance for a new kind of being-in-the-world, that'll change our whole lives from this moment on.

We wish you enjoyable reading moments!

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1 INTRODUCTORY: WHO WAS VIKTOR FRANKL?

Viktor Frankl was born in Vienna in 1905 to a Jewish family of civil servants, where the daily religiosity shown by his father inspired Viktor to have confidence for an optimistic outlook on life. Viktor was more of a “lonely wolf”, a thinker who enjoyed intellectual challenges and conversations during his school days but did not seek the favor of others. Viktor's dream, already as a small boy, was to become a doctor, and this he did. In addition to this, he was passionate about philosophy and also took public lectures about psychoanalysis at the age of 15 at the Folk High School.

Already at the age of 15–16, Viktor gave a lecture on “The Purpose of Life” in a group led by philosopher Edgar Zilsel at the Folk High School. That's when his own way of thinking started to evolve: he called it logotherapy and/or existential analysis. From this moment onwards, he began to lay the foundation for the mindset from which he later wrote. According to Viktor, we must not ask the purpose of life, because we are the one who is being asked: it is our job to answer the questions that life poses to us. We can only answer these questions when we take responsibility for our own existence. From 1928 to 1937, Viktor Frankl graduated as a specialist in psychiatry, worked as an intern at the Vienna University Hospital for Psychiatry, set up youth counseling centers and was the head of psychiatric clinic for female suicidal patients, first one of its kind. There he was able to practice logotherapy and its doctrines, especially the paradoxical intention¹. Frankl's special areas as a doctor were depression and suicidality, and he developed several treatment methods that are still used today in logotherapy. In 1949, after the end of the war, Frankl also completed his doctorate in philosophy. After this, his

¹ Paradoxical intention is a logotherapeutic method that changes the attitude towards a fear-causing event or symptom: avoiding the event/symptom is reversed to wishing for it. Humor is used to detach oneself from an event/symptom so it can be observed from the viewpoint of purpose.

work and writings emphasized applying philosophy also to practical therapy. Ever since he developed his logotherapy from the foundation of philosophy. (Frankl 2000, pp. 27-124.)

It was not until the end of World War II that Viktor Frankl and his family were sent to concentration camp. Almost all of his family died there, but Viktor survived. He wrote his famous book 'Man's Search for Meaning'² about these concentration camp experiences. The book itself is not just a historical, personal description of concentration camp time, but it is written from the perspective of logotherapy (or existential analysis, as Frankl himself says). In the book Frankl actually describes how one's own existence is reduced to an experience in which being-in-the-world alone is extremely corporeal, but at the same time a very conscious experience (Frankl 2016, pp. 33-131.) Frankl writes:

“There was plenty of suffering for us to get through. Therefore, it was necessary to face up to the full amount of suffering, trying to keep moments of weakness and furtive tears to a minimum. But there was no need to be ashamed of tears, for tears bore witness that a man had the greatest of courage, the courage to suffer. Only very few realized that. Shamefacedly some confessed occasionally that they had wept, like the comrade who answered my question of how he had gotten over his edema, by confessing, “I had wept it out of my system”. - - This uniqueness and singleness which distinguishes each individual and gives a meaning to his existence has a bearing on creative work as much as it does on human love. When the impossibility of replacing a person is realized, it allows the responsibility which a man has for his existence and its continuance to appear in all its magnitude. A man who becomes conscious of the responsibility he bears toward a human being who affectionately waits for him, or to an unfinished work, will never be able to throw away his life. He knows the “why” for his existence, and will be able to bear almost any “how”.” (Frankl 2008, pp. 86-88.)

Viktor Frankl died on September 2, 1997 in Vienna. He named his former student Elisabeth Lukas as his successor to his life's work. Viktor Frankl has written several dozen books, and his production has been published in 45 languages. More information about Viktor Frankl can be found on

² Originally 'Ein Psycholog erlebt das KZ', later translation 'trotzdem Ja zum leben sagen – Ein Psychologe erlebt das Konzentrationslager' (Frankl 2000, p. 108).

2 WHAT IS LOGOPHILOSOPHY?

2.1 Existential Analysis

Logophilosophy (or logotherapy used as a synonym for logophilosophy) means Viktor Frankl's existential-phenomenological system of doctrines, which is divided into theoretical Existential analysis and applying Logotherapy. Initially, Frankl himself used only the terms "Existential analysis" (*Existenzanalyse*) and "Logotherapy" (*Logotherapie*). The terms 'existential analysis' and 'logotherapy' were first introduced in 'Zentralblatt für Psychotherapie' 10/1938 in Frankl's article 'Zur Geistigen Problematik der Psychotherapie' (Frankl 2005, pp. 163-177). The article was published as early as 1938, before Frankl was sent to a concentration camp and before Frankl's magnum opus 'Ärztliche Seelsorge' was published in 1945.

For Frankl, Existential analysis meant understanding and explaining human existence (*existenz*) from Noological³ dimension, and Logotherapy was the application of this understanding and explanation in helping others. According to Frankl (Frankl 2010, pp. 58-59), Existential analysis was not only an ontic (*ontischer*) understanding of every human being, but also an ontological (*ontologischer*) explanation of the existence. For Frankl, Existential analysis was psychotherapeutic anthropology (*psychotherapeutischen Anthropologie*, *ibid.* p. 59), anthropology that exists before all types of psychotherapy, not just before logotherapy. Existential analysis as a psychotherapeutic anthropology focused on the existence of human beings as ontic and ontological subjects of

³ "—since in English "spiritual" has a religious connotation, this term must be avoided as much as possible. For what we understand by the noological dimension is the anthropological rather than the theological dimension." (Frankl 1988, p. 17.)

questioning - and that created a whole new basis for understanding a human being from a therapeutic position.

Frankl used the term “psychological anthropology”, because he had to demonstrate the validity of Existential analysis to physicians who practiced psychiatry and psychology, for - at that time - no philosophical questioning nor philosophical basis (no matter how theoretically valid) would have been admitted to the fields of psychiatry and psychotherapy. Logophilosophical perception of human, including Dimensional ontology (see chapter 3), serve as an ontic and ontological basic doctrine of logophilosophy, on the basis of which Existential analysis can study, understand, and explain the manifestations of human existence.

2.2 Logotherapy

Logotherapy is a philosophical therapy that applies Existential analysis in the treatment of disorders of the Noological dimension of human consciousness. Thus, logotherapy is both the diagnosis of disorders of the Noological dimension of human consciousness - that is, distortions related to the experiences of purpose - and helping the person to understand and eliminate these distortions. Logotherapy is also a holistic way to help a person activate the Noological dimension and strengthen the functioning of the Noological dimension. When the activity of the Noological dimension of human consciousness is strengthened, a person will be more able to use and practice the conscious agents in the Noological dimension – namely self-distancing (which, in time, changes to a conscious actions of distancing) and self-transcendence (presented in chapter 6.2.2) – and also the qualities of Noological dimension: Conscience, the Defiant Power of Spirit and Faith (presented in chapter 6.3).

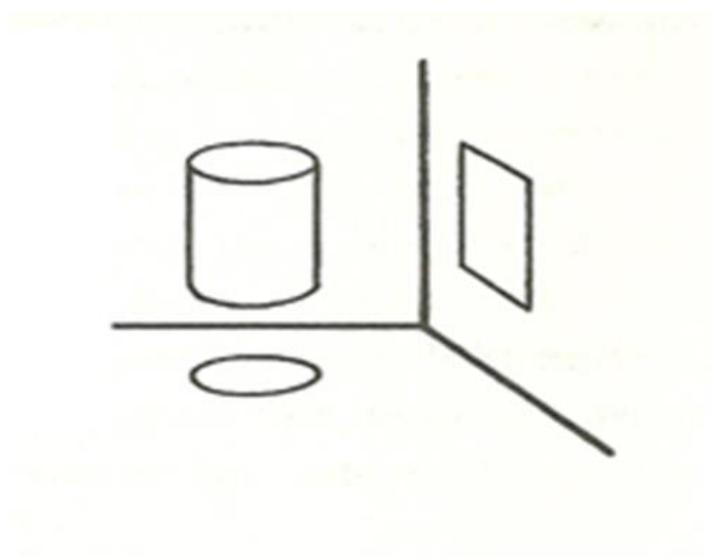
The theoretical basis of logotherapy is logophilosophy and it is based in particular on the Logotheoretic theory of consciousness (presented in chapter 5.1) and the use of Existential analysis in the identification and treatment of both distortions related to the experience of purpose, and existential vacuum. Logotherapy is thus a specific form of therapy that has its own treatment methods and its own Two-Staged Separation Diagnostics of disorders. Graduation as a professional Logotherapist takes approx. 3.5 years.

3 THE LOGOPHILOSOPHICAL PERCEPTION OF HUMAN

3.1 Dimensional ontology

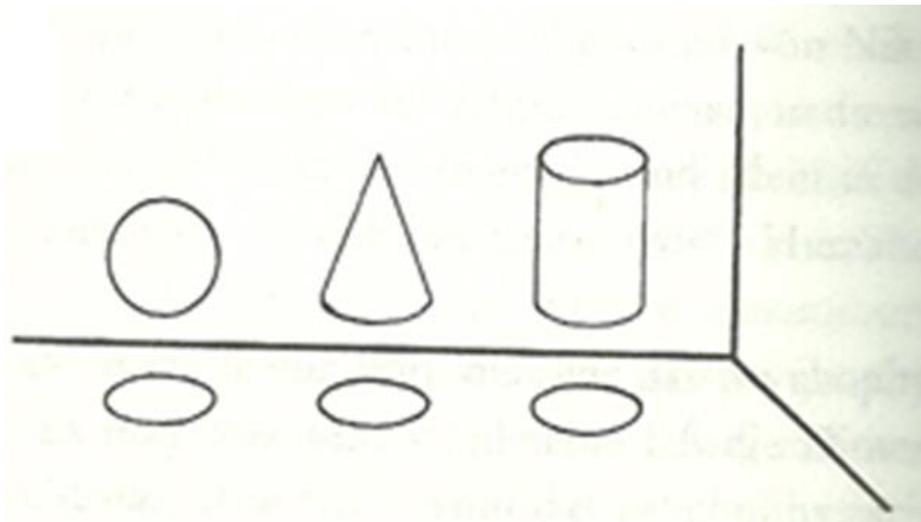
Dimensional ontology has been developed to explain how the ways of beings in the world in general and people's being-in-the-world in general can be understood and explained through the different dimensions of beings (especially human). Frankl first presented his dimensional ontology in an article presented in 'Jahrbuch für Psychologie und Psychotherapie' 1958 (Längle, S. 2000) and for the second time in 'Ärztliche Seelsorge', which is considered to be as Frankl's main theoretical work of logotherapy. In the chapter 'Imago hominis' (Frankl 2014a, pp. 51-57) Frankl presents two dimensional ontological laws illustrated by images.

According to the first law, "An object reflected from its own dimension to lower dimensions is reflected in such a way that the reflections are contradictory" (Frankl 2014a, pp. 52-53, own translation). Frankl illustrates this law by depicting a drinking glass. When a drinking glass is projected on two-dimensional levels, we get two different pictures of the same glass. However, neither describes the drinking glass itself, but just its different reflections.



Picture 1. The first law of dimensional ontology. (Frankl 2014a, p. 52.)

According to the second law of dimensional ontology, “(not the same but) different objects reflected from their own dimension into not different dimensions, but one and the same dimension, which is lower than their own, are reflected in such a way that the reflections are not contradictory, but equivocal. ” (Frankl 2014a, p. 53, own translation.) This law Frankl illustrates with a picture of a cylinder, cone and ball. Their two-dimensional reflections show each three-dimensional object (cylinder, cone, and ball) as a similar image, a sphere. However, we know that even if the reflections are the same, they are completely different objects by their qualities.



Picture 2. The Second Law of Dimensional Ontology. (Frankl 2014a, p. 53.)

According to Frankl, the first image-analogy (picture 1) of dimensional ontology is used to explain the different dimensions of human (Frankl 2014a, p. 54). When a person (drinking glass) is projected onto a level of biology, we get the image (picture) of the human body with its bodily phenomena, but nothing else. Physical phenomena do not represent a human as anything else but one dimensional. Similarly, if a person is projected on a psychic level (square in the example of the image in picture 1), we get the result that shows mental phenomena, but nothing else. This, too, does not yet tell the whole truth about the human. A human is more than a biological-psychic being, just a sphere and square reflections. However, the contradiction between these two different dimensions does not eliminate the fact that they are “reflections” of one and the same person. A person is thus unity in plurality, the *Unitas multiplex*.

According to the second image-analogy (picture 2) of dimensional ontology (Frankl 1988, pp. 24-25), although projecting different objects (e.g., three different persons, i.e., cylinder, cone, and ball in picture 2) for example on a biological level, the results are similar bodily phenomena (all of reflections are spherical). Objects are still different - no one can claim that people are the same, even if they have the same organs. Although resulting phenomena of reflections are similar, their origins may still be very far apart.

Even if two individuals are both diagnosed with schizophrenia on a mental level (i.e., dimension), the life histories and changes in the Noological dimension of these individuals may explain why the other's diagnosis can be very irrelevant to the whole person in terms of life, even if another person's schizophrenia can control their whole life (Frankl 1988, p. 29). A single being can have many dimensions, and many different beings can be studied in the same dimension - as long as it is remembered that the research results are somewhat equivocal.

Frankl's dimensional ontology provides a clear ontological basis for how the ways of being-in-the-world can be understood - at least in terms of human - and how a person can be studied on this basis. Both the logophilosophical perception of human and dimensional ontology function as the ontic and ontological basic doctrines, on the basis of which Existential analysis can study and explain the manifestations of human existence. Logotherapy uses and develops this information obtained through the study of manifestations, aimed to help people from the Noological dimension of consciousness, in treating the disorders in the Noological dimension, that is, distortions related to experiencing purpose.

3.2 Ten Theses about the Person

Frankl published his ten theses about the person (Zehn Thesen über die Person) for the first time in his book *Logos und Existenz* (1951, pp. 47-64) and in a renewed version in his book *Der Wille zum Sinn* (1991, pp. 108-118). The theses can also be found in Frankl's magnum opus *Ärztliche Seelsorge. Grundlagen der Logotherapie und Existenzanalyse* 2013 edition as an addum.

In his theses Frankl describes the human person. Describing the human person complements Frankl's dimensional ontological perception of human. By describing a human as a person, Frankl highlights the uniqueness of a human person. 'Ten theses about the person' is therefore ten theses about the human as a person.

The basis for the development of Frankl's perception of human was due to Frankl being impressed by Max Scheler's (1874 - 1928) thoughts on phenomenology. Scheler was the most famous exponent of German personalism between the two world wars. According to Scheler, the totality of human existence can be understood by combining the idea of the person with the perception of noological in human. The noological in human reveals reality's hierarchical structure of values in the self-actualization of the person. A person is not an object in their essence. A person exists through the fulfillment of intentional acts. In other words, a person exists in action.

The preservation of the dignity of human life is at the heart of Frankl's personalism. Frankl opposed the naturalization, psychologization and socialization of humans. These reductive⁴ explanations were, from Frankl's point of view, subhumanist, i.e., diminishing the value of human. The hermeneutic and phenomenological lifeworld (*Lebenswelt*) of the human person⁵ cannot be reduced to a description of any particular level. It is therefore a holistic view of a human being. It is a view of a human through their potential. The wholeness of a human being reveals the facultative nature of a human being, which means the ability and possibility to be also in "some other way". A human is self-aware and free in their relationship with the laws of nature, although a human represents the laws of nature in their essence. This, however, does not mean that human is free from the laws of nature. Because of their deterministic

⁴ Reductionism is a way of thinking according to which a given entity can be reduced to its components, i.e. conscious phenomena can be traced back to the brain and its material activity such as the transmission of neurotransmitters from one nerve cell to another. An individual's conscious phenomena, e.g. the creation of meaningful relations could be explained by the balance or imbalance of certain neurotransmitters in brain activity. Frankl was worried about what happens to being human in the context of scientific reductionism, because reductionism objectifies human beings (Frankl 2014c, p. 8, 63).

⁵ The hermeneutic-phenomenological study of human is the study of the meaning of human existence. Research seeks to understand the human being through the lifeworld (*Lebenswelt*). A person's lifeworld is the totality in which the experiences of a specific person are formed. It is therefore about a person's experiential relationship with the world in which they live and the formation of meaning in the world in which they live.

relation in the laws of nature, human has a limited freedom. Nevertheless, they are always free through their attitude and disposition.

Bolded and italicized parts in the following text are direct quotes from the source: *Viktor E. Frankl: Ten theses about the person*⁶. The rest of the content is the authors's philosophical explanation of Frankl's theses.

1. The person is an individuum: The person is something indivisible – it cannot be further subdivided, cannot be split, and this is so because it is unity.

Although human is made up of different parts or dimensions of essence (physical, psychic, noological essence), a person cannot be solely found in any particular essence. The physical, the psychic and the noological as human ways of being are mutually dependent on each other. This intertwining implies that human being is not to be found in the totality of the human being just by adding up the dimensions of essence, i.e., a human being is not "only" a multiplex unity (*unitas multiplex*), but they are a unity despite the multiplicity. On this basis, for example, the way natural science examines human beings tells us only something about what belongs to humans, but does not explain the way and possibilities of a human person to exist. The noological in human is not revealed by means of specific scientific methods.

2. The person is not only in-dividuum but also in-summabile; that is to say, it is not only indivisible, but also not fusible, because it is not only unity but also wholeness.

A person is a totality, which cannot be generalized. The noological in human cannot, therefore, be examined through statistics. A person does not disappear into the crowd, a person is not "just anybody". A person is always something other than, for example, the family to which the individual belongs, the profession they represent, or even the socio-economic class to which they are assigned, or the diagnosis they are given.

3. Every single person is an absolute novelty.

⁶ Translation by Franz Vesely and David Nolland, May 2021; Source "Der Wille zum Sinn", Hogrefe Verlag 2016. <https://www.viktorfrankl.org/texts.html>

A person is actualized into the totality of an individual through the developmental process in such a way, that the "place" of a specific person exists only for that specific individual. No one else can have the same entity, or the same destiny, or the same opportunities as that particular individual. That what constitutes a person, is the manner of a specific individual to exist as an entity in their own being-in-the-world. No one else can live the life of another individual, nor can one live life in such a way as the other individual can live their particular life. One person can never be replaced by another person.

4. *The person is spiritual.*

The noological in human is a prerequisite for the intrinsic value of a human. The noological in human or the intrinsic value of a human cannot be measured or analyzed; we can only describe the manifestation of the noological in human through noological abilities and functions (the qualities and agents of Noological dimension). Human cannot be reduced to a physical or psychic level. Those levels do not reveal the special quality of humanity. Frankl describes the relationship between the noological and psychophysical by suggesting that the noological relates to its psychophysical "possession" like a master player relates to their instrument⁷. Even the best performer cannot play purely on a bad instrument. The psychophysical therefore acts as an instrument of the noological in human. It is the noological in human that constitutes humanity, in which the person plays the instrument. It is a special quality of noological in human that the Noological dimension itself cannot get sick, but, however, the condition of the "instrument" affects the result. Because of the noological in human, the person is - at the very least - capable of self-awareness, rationality, free will and ethics. Consequently, a person is capable of autonomous self-direction in their life.

5. *The person is existential; this means that it is not factual, that it does not belong to facticity.*

A person is not the same as essence; a person is not factually determined. Instead, a person is facultative, actualized by choice through their own possibilities. A person can change and "become other" every moment. A person therefore exists as a decision-maker and has both the freedom to

⁷ Frankl, V. 1983:Psychotherapie für den Laien. Rundfunkvorträge über Seelenheilkunde (Frankl, V. 1984: Itsensä löytäminen, p.134).

choose, what they are in the next moment, and the ability of being responsible for their choices. The existentiality of the person involves not only freedom and responsibility, but also understanding of the purpose of the moment. A person always makes their choice in an existing moment, in which life asks for their response. A person exists through their action. To be human is to become human in a responsible existence.

6. *The person is essentially ego ("ichhaft"), and thus not id (eshaft).*

A human as a person is not determined by their instincts. The "I" refers to a person's self-awareness and freedom of will. Being a person is guided by a free agent despite "it" (or what Freud called *id*) and despite *superego*. A person in their original "self" is oriented towards purpose because the will to purpose is a basic characteristic of humanity. The "I" has a choice, the actions of "it" are predictable.

7. *The person is not only unity and a whole (see 1. and 2.), but also creates unity and wholeness: it establishes the unity and wholeness of body, soul and spirit that constitutes the essence of the "human being"*

Just as the noological brings together the physical-psychic-noological essence in human, a person actualizes their own individual action within that essence. The three-dimensional structure of the human essence is intrinsic; a person is an existential agent acting within that structure.

8. *The person is dynamic: it is precisely because it is able to distance itself from the psychophysical that the spiritual appears in the first place*

A person is able to distance themselves from their own psychophysical way of being and look at it from the dimension of freedom. Frankl calls this noological agent self-distancing (*Selbst-Distanzierung*). A person lives in dynamic tension between what they are destined to be and what they ought to be. The noological in human and its possibilities are manifested through the dynamism of the person.

9. *The animal is not a person, because it is not able to place itself above itself, to confront itself.*

Self-awareness is the hallmark of a person's existence. According to Frankl, the relationship between an animal and a human is figuratively

comparable to a person's relationship to ultimate purpose. A person has a freedom of will, and they are in a conscious relationship with themselves and in relation to values, unlike an animal, which lacks the abilities of the human dimension. The ultimate purpose, on the other hand, is dimensionally inaccessible to human. That is the reason why a human can never get the answer to the question of ultimate purpose of life.

This thesis could be taken mainly as a formal metaphor, for we have no more right to define the animal world in terms of the human world than we have a right to define the transcendent in terms of the human world. Therefore, the argument that an animal is incapable of interacting with its (their) own existence is somewhat unjustified.

10. *The person can only achieve self-understanding through transcendence. More than this: The human being is only a human being to the extent that it understands itself through transcendence.*

A person becomes real through outward-oriented activity. Therefore, Frankl states that if one wants to know oneself, they must know themselves through self-transcendence. The most genuine actualization of the person occurs when the subjectivity of the individual is forgotten in the realization of objective values in an objective world. The subject creates their person by transcending their limits towards the transcendent and towards the world. A person hears the call to self-transcendence through their conscience. Conscience is a noological quality, which is connected to the transcendent world of objective values through the subconscious part of the Noological dimension of consciousness.

3.3 Situationality

The concept of situation is a concept used by the Finnish philosopher Lauri Rauhala (1914-2016), with the help of which he seeks to explain the human dimensional entity. In particular, Rauhala has studied human consciousness and the spiritual⁸ in human (e.g., Rauhala's famous books: 'Henkinen ihmässä' ('Spiritual in human'), 'Ihmisen ainutlaatuisuus',

⁸ which, in Rauhala's writings, refer more to Frankl's use of the term 'spiritual' as the Noological dimension of human consciousness than to religious content of human consciousness; see footnote 3.

(‘Human Uniqueness’) and ‘Tajunnan itsepuolustus’ (‘Self-defense of consciousness’)).

Lauri Rauhala’s holistic perception of human expands and clarifies Frankl’s perception of human and clarifies human relationship to external reality, that is, the situation that, in Frankl’s theory, emerges within the description of self-transcendence (presented in chapter 6.2.2). In particular, the concept of the situation as a component of the human essence is a conception that fits Frankl’s perception of human, completing it for more contemporary mode.

Situationality means the intertwining of human with their own reality. The situation, then, is all that a person consciously and subconsciously attaches to outside of themselves. A person becomes “real”, they are as a person corporeally, consciously and situationally. All these dimensions of a human being require each other (to exist) in order to exist themselves; this means that a person cannot become real without the situation. A person can change or modify their situation, but the situation also changes and modifies the person. These changes in the situational dimension of a human being also cause changes in the conscious dimension of a human being.

The conscious part of the Noological dimension of human (presented in chapter 5.4) is always connected to the situational reality. How we affect our situation and how the situation affects us, depends on how we know how to act in our area of Noological dimension.

4 THE BASIC PILLARS OF LOGOPHILOSOPHY

4.1 Reversal of perspective

The entire logotherapy is based and leans on its philosophical background – logophilosophy - which includes three basic pillars (Frankl 2017b, p. 71). These basic pillars are the structural elements of existential analysis. They include an entire worldview. The basic pillars are usually presented in the following order:

1. Human has a freedom of will

2. Human has a will to purpose⁹

3. Life has a purpose

When presenting in such an order, at first we want to bring out the person's special opportunity for autonomous control of their life. After that, the orientation of that freedom towards the world is brought out in the sense that the meaningfulness of a person's relation with the world arises from the fulfillment of a basic human need. After this – referring to the will of freedom and will to purpose – we outline the experience of the purposefulness of life. This order of basic pillars thus emphasizes the possibility of a person to reach an understanding of how they can lead themselves to their purpose, starting from themselves.

In the following, however, pillars are presented in reversed order, because presented in this way, Frankl's philosophical thinking is revealed. The original order was aimed at understanding the background that is linked to therapeutic practice. In the pillars, Frankl presents his counterpart in relation to determinism and indeterminism (thesis about free will), the psychoanalytic concept of desire to pleasure, the individual psychology's understanding of desire for power (thesis about the will to purpose) and relativism¹⁰ as well as subjectivism (thesis of the purpose of life).

In order to understand the philosophical basis, we should look at theses in the following order:

1. Life has a purpose

2. Human has a will to purpose

3. Human has a freedom of will

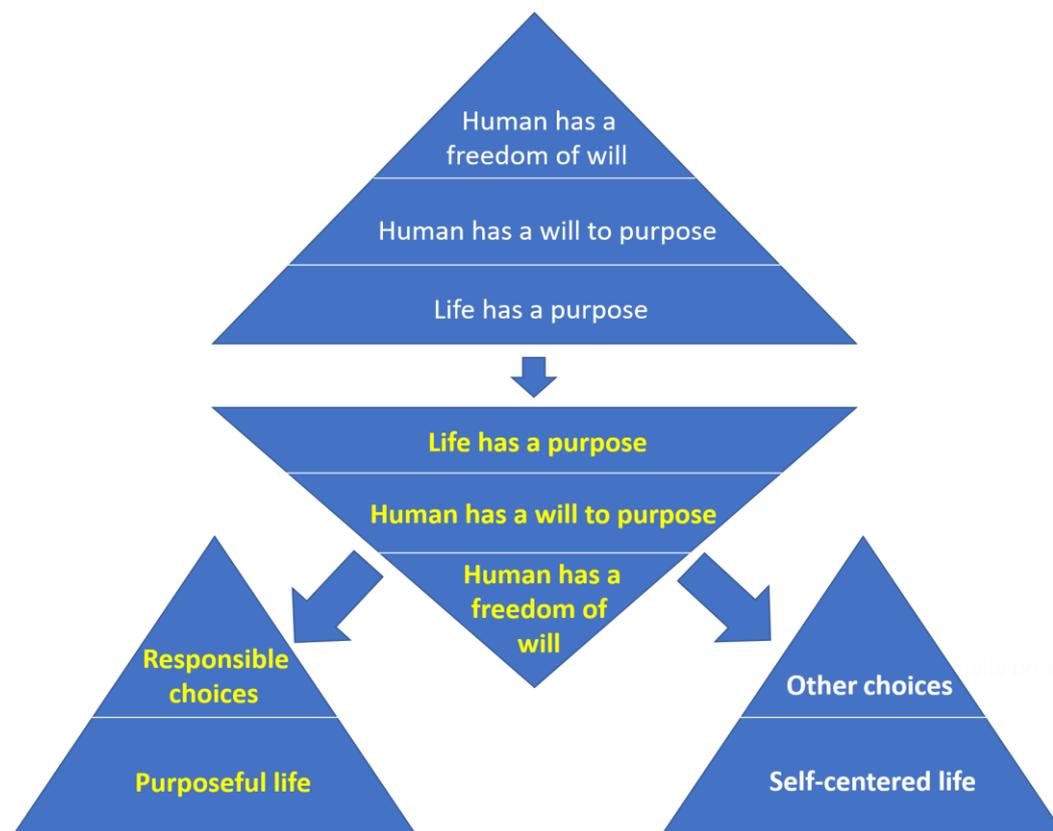
Setting the purpose of life -thesis as a starting point leads us to understand the objectivity of purpose. Purpose is the *logos* that puts a person in the right place in relation to their own life and in relation to the purpose of their

⁹ In this book, we'd rather use the term 'purpose' than 'meaning', for purpose refers to a kind of meaning that reaches out of oneself towards the world one is attached to. Purpose can be found only from outside of the self, whereas meaning refers to something a person can find within themselves, "meaningful things that matter to me". Meaning is, thus, not what Viktor Frankl is referring to when he writes about the meaning that can be found only from outside of the self.

¹⁰ In relativism, the absolute truth of existence is denied. In relativism it is thought that human evaluates truth from one's own context. For Frankl, the ultimate purpose was absolute truth which exists independently, regardless of the human (opinion).

own life. When viewed from this starting point, Frankl's constant reminders that one cannot invent or create purpose for oneself become clear. Purpose is not subjective, although it is personally and situationally unique.

The next thesis "Human has a will to purpose" is directly related to the previous thesis (Life has a purpose). In other words, even before we can start looking at finding a purpose in a person's relation with the world as the most thoroughly "motivating" force - as is often mentioned in texts dealing with logotherapy - we must understand the will to purpose from its deep origin. The human's will to purpose is a high-quality inspiration emerging from the subconscious part of the Noological dimension, pointing towards humanity; an attachment to the *logos*. It does not arise from Psychic dimension of a person (to which the concept of "motivation" directs us), i.e., from the "desire" to be important and to feel needed. When the will to purpose finds its origin and becomes authentic and real, the problematic issues of the Psychic dimension become processed, as a side effect. On the other hand, if we go directly towards "desiring the will to purpose", the human will to purpose will be processed from the wrong dimension.



Picture 3. Reversal of perspective. (Niiles-Mäki, A. Sadeaho, M. 2020, p. 24, translated into English.)

Presenting freedom of will as the last of the three basic pillars is based on its significance in implementing the purposeful life. It has already been established that life has an undeniable ultimate purpose. It has also been established that a person is part of that purpose on behalf of their human potential. Now it comes out that a person has freedom regarding their life. They can hear the calling of purpose and answer it. However, they can also choose otherwise. The logophilosophical idea of education is based on the goal of bringing out the person's possibilities of humanity and making these possibilities real in a person's relation to the world.

This essentially involves attaching freedom of will to being responsible. Being responsible means living a purpose-centered life, whereas different kinds of choices increase self-centeredness. Presenting the three pillars in "reversed order" creates consistency in understanding these basic pillars and prevents – in particular - slipping into a self-centered interpretation concerning the will to purpose.

4.2 Life has a purpose

The first basic pillar is related to the purposefulness of life. According to Frankl, the fact that life always has a purpose in all circumstances must be understood axiomatically, that is, that view must be accepted as an unquestioned self-evident fact. Frankl thought that because life exists, it must also have a purpose, even if a person could not rationally explain it.

According to Frankl, the question of the meaning of all life is too broad a question for human to ask. Frankl spoke of the "Ultimate Purpose"¹¹, which is the *logos*, the world order of the ultimate purpose beyond human comprehension, into which all humans also belong. In *Logos*, all the fragments get their meaning in connection with the unity and also will be explained in this unity. But, *Logos* is infinite and timeless, and human, on the other hand, is limited and temporal, so a person does not have the means and possibility to take over the overall purpose of life by explaining it rationally. The overall purpose of life can only be recognized existentially, by living the purpose of one's life and even then, only in the limited situations and moments of life, not as an abstract "entirety of purposes". The purpose of a person's own whole life is revealed only at

¹¹ In German *Über-Sinn*; see Frankl 2017: Der unbewußte Gott, p. 64.

the end of a person's life. According to Frankl, a person is "completed" in death.

Frankl proposed that a human should do a "Copernican revolution"¹² in relation to asking the purpose of life. A person must change their role in relation to life in such a way that they are no longer the one who questions their purpose of life, but life is the one asking a person, what is the purpose of that particular person's life. A person's task is, then, to answer the question life poses.

This means that a person is personally responsible for fulfilling the purpose of their life. By using their human freedom, a person has the opportunity to live by examining themselves, their situation and their own choices and understand the missional nature of life. Life comes as a gift to a person, but at the same time it is also a task. From the point of view of fulfilling the purpose of life, human creates themselves. This is particularly related to the question of the significance of personal responsibility – being personally responsible - from the purposeful life's point of view.

A person is therefore able to achieve an experiential understanding of the purposefulness of life through existential acts. Frankl named three purpose-related values i.e. categories of values (Frankl 2014b, pp.43-45), through which a person can recognize the purposefulness of life and reveal it in their own life. These purpose-related categories of values are related to three ways of existing.

The first group of values is related to creation and achievement, that is, what a person "gives" of themselves in their relationship with the world. This group of values Frankl calls 'creative values' (ibid. p. 43). A person is irreplaceable in the world; they live a life that no one else can ever live. Life calls them in a special and unique way to create their own life, to create purpose. It should be noted here that when it comes to purpose, quality is always what comes first and not quantity.

¹² Immanuel Kant (1724 - 1804) presented his transcendental idealism in his work 'Kritik der Reinen Vernunft' (1781/1787) ('Critique of Pure Reason', latest English versions 1999 and 2007). "The Copernican revolution" refers to Kant's turn of thought, according to which the question of knowledge must be changed into a question of the conditions of human knowledge. Independence of objects in the outside world from the experienter who observes them is, according to Kant, the starting point for examining the conditions of knowledge. Frankl used Kant's expression to emphasize, in his own theory, the radical change in the human attitude in relation to the question of the purpose of life (Frankl 1996b, p. 241; 2014b, p. 73, 106; 2017b, p. 214; 2018, p. 200, 241).

The second group of values is related to living and experiencing, that is, what a person "gets" from life. This group of values Frankl calls 'experiential values' (ibid. pp. 43-44). A person receives love and goodness. They are inspired by truth and beauty. This group of values also includes "peak experiences", where a person irrationally and briefly experiences a universal totality of values and is comprehensively inspired by it. A peak experience always remains inexplicable, but nevertheless it enriches a person's life and is also contributing to convincing a person about life's ultimate purposefulness.

The third group of values includes all the purposefulness that is exposed in a person's stance and attitude towards the things, situations, circumstances and people they encounter in their situation¹³. This group of values Frankl calls 'attitudinal values' (ibid. pp. 44-45). According to Frankl, the possibility of taking an attitude is a purpose-related value that remains in all circumstances, and therefore it is especially associated with the purpose of suffering. The attitudinal value can be interpreted as both the starting point for a purposeful life and its end point. This means that an existential commitment to the missional nature of life basically requires taking an attitude. On the other hand – as stated earlier – the freedom of attitude is the person's last freedom, the one that is strong even when a person's opportunities for creating, accomplishing and experiencing, for example, are decreased.

4.3 Human has a will to purpose

According to Frankl, the second basic pillar is empirically verifiable account. The fact that human has a will to a purpose can be verified by studying human (Frankl 2014c, p. 66, pp.103 - 104, pp. 125 - 127). It is important, however, to separate a person's subjective "need" from the Noological obligation of objectivity.

The will to purpose should initially be understood through the fact that human is part of the world order, *logos*. A person knows deep inside, intuitively, their own origin of purpose; the meaning and significance of their whole being is dependent on how they are able to fulfill their original

¹³ The term 'situation' is used here and in the entire book in Lauri Rauhala's redefined sense; see chapter 3.3.

duty to "become a person". This is a prerequisite that comes from (human) Noological dimension.

A human is a whole, which means that the noological obligation also affects the Psychic dimension of consciousness. There, however, it takes a different form. A person's Psychic dimension is based on operating with needs (e.g. Maslow Needs Hierarchy), which is why "purpose" is defined egocentrically in the Psychic dimension. In other words, the objective form of noological takes on a subjective content. Psychic "self" wants to "feel" important. When looking at human from a logotherapeutic point of view, however, one should always remember that the unique purpose of a person's own life does not mean the satisfaction of a need originating from a person's psychic "self". Instead, the purpose and the will to purpose should be understood as a reference to *logos*, that is both dimensionally and qualitatively a more significant unity than human as mere psychic essence.

According to Frankl¹⁴, the "desire for pleasure" in Freud's psychoanalysis and the "desire for power" in Adler's individual psychology are findings of the Psychic dimension. These "desires" are related to the human will to purpose. They are derivatives of the power of the will to purpose on the psychic level. But because in these derivatives objective purpose is replaced by subjective desire, they become apparent only in the manner of their own determination. The "desire for pleasure" focuses on effect at the expense of the goal, the "desire for power", on the other hand, focuses on the goal by subordinating the means to the goal. Both desires are fundamentally self-centered and aim directly at their target, which is the Psychic dimension's way of operating.

A person can never truly reach happiness, meaningfulness or meaning in life, if they pursue them directly (Frankl 1988, pp. 34-35). This "direct pursuit" is the essence of the psychic way of being. In the sense of noological obligation, the will to purpose is aimed at an objective purpose. As a side effect of the purpose being fulfilled or implemented, a person subjectively experiences happiness and realizes the meaningfulness and significance of their life.

¹⁴ Frankl 2014a, pp. 27-37.

The will to purpose becomes real in self-transcendence. Self-transcendence is a human ability to transcend oneself by orienting towards something valuable in the situation (the situation in Lauri Rauhala's sense). Transcending oneself does not mean elevating oneself, nor lowering oneself, but forgetting oneself while fulfilling or implementing an objective purpose in an objective world. According to Frankl, this is the authentic actualization of human self.

The will to purpose is therefore not a person's self-expression. It's not a desire or a need, but a calling for humanity. It lives in tension in the Noological dimension. Frankl calls this tension a noogenic (*noös* = human spirit) tension i.e. Noo-dynamics, which includes the attraction of what "is" towards what "should be" (Frankl 1967, p. 68, 83, 135; 2014c, p. 34; 2014b, p. 27; 2017b, p. 63, 77, pp. 100–102, pp. 114–116, p. 188; Fabry 2013, pp. 74 - 80, p. 143). A person's noological development progresses through what "must be" - i.e. matters that are subject to the determined legality of what ought to be - through understanding, what freedom is. In realizing one's own freedom, a person asks, what "could be". After that, the noogenic tension makes one ask how that, which could be something, "should be" in order to be purposeful. This is how noogenic tension i.e., Noo-dynamics leads a person to their own responsibility.

Logophilosophical perception of human culminates in a realization of human being being responsible, being a person who – with creation of their own life - responds in a purposeful way to the missional nature of life. This is what a will to purpose aims for. A person, in one's own originality, wants to become Human.

4.4 Human has a freedom of will

The third basic pillar, the thesis of free will, is, according to Frankl, an equally axiomatic starting point in studying humanity as the permanent purpose of life. Human has a freedom of will, and there is no reason to question it. Instead, it is essential to look at the opportunities that freedom of will gives to a human.

The three-dimensionality of Frankl's human perception is divided, in Frankl, in relation to the special nature of the Noological dimension of human consciousness in such a way, that the physical and psychic

essence can be viewed as a psychophysical entity, compared to which the Noological dimension is different due to the possibilities that noological creates. As psychophysical, human is determined and conditioned, but based on the human Noological dimension of consciousness, one can consciously distance oneself and look at oneself from the horizon of freedom. In addition to that, a person can, based on their freedom of will, control their own psychophysics and even stand up against it. Based on their freedom of will, a person is able to take a stand also on the world outside of themselves.

The human will is neutral. It is free to join or act against the forces of drives. As the thesis about the human will to purpose expresses, human has an innate attraction to commit one's neutral will to purpose. Frankl describes the attraction of purpose leading to the creation of authentic humanity as a magnet that attracts filings of iron. If the force field functions undisturbed, it assembles the parts into the whole of the world order in such a way that their authentic meaning is revealed (Frankl 2017b, pp. 77-78). Frankl writes that purpose attracts a person: a person is rather pulled to than pushed off it. However, in the essential whole of a person, there are also opposing forces that "push" a person away from purpose. Forces of drives, desires and needs represent those opposing forces.

The freedom of will as a free force as well as the Defiant Power of Spirit should not be harmonized with psychic willpower. The will to purpose is the will that reveals a person's belonging to the purpose of life. The will to purpose always serves purpose. The Defiant Power of Spirit – resulted by the will to purpose - is the additional power for those situations, where a person has committed their freedom of will to fulfilling their missional duty of being human, but their physical and/or psychic abilities and powers are not sufficient as such to support the fulfilling (or implementing) the purpose. Psychic motivation and the resulting willpower, on the other hand, are not related to purpose-centered acts, as willpower's starting point is always the Psychic dimension of consciousness.

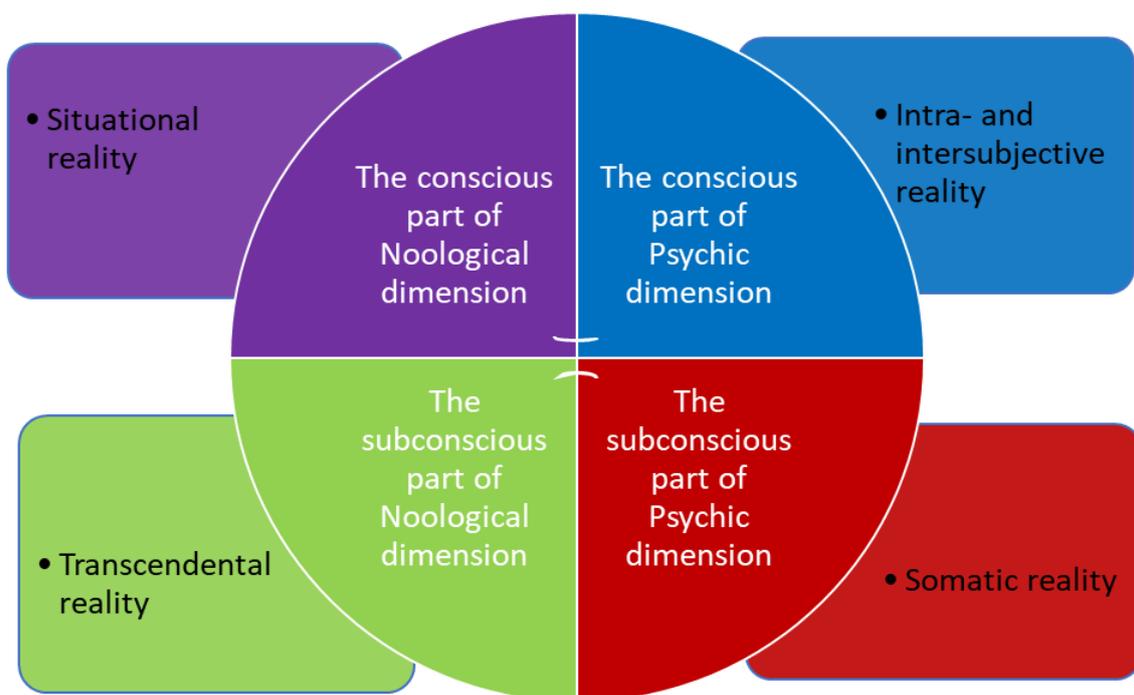
Freedom of will is therefore freedom to choose where to harness one's will. The acts of will require that the will is committed to. There is a human will to purpose, which calls one's will to act, but there's also human as a psychophysical being-in-the-world. From this wholeness of being-in-the-world, rises at least some adherent points of one's will to hold on. In the

ways and possibilities of being-in-the-world human thus navigates between self-actualization and self-expression.

5 THE DIMENSIONS OF HUMAN CONSCIOUSNESS

5.1 Logotheoretic theory of consciousness

The human consciousness can be described as following:



Picture 4. Consciousness. (Niiles-Mäki, A. 2021, p.148, modified and translated into English.)

Consciousness consists of both the conscious and subconscious¹⁵ part of the Psychic dimension and the conscious and subconscious part of the Noological dimension. The subconscious part of the Psychic dimension is

¹⁵ When we operate purely in the dimension of human consciousness and try to clarify its functioning, the term 'subconscious' serves the purpose better than using the term 'unconscious', for 'unconscious' refers to various levels of functioning in mental life of a human in relation to somatic reality, situation or to transcendental reality.

always connected to somatic reality through our own corporeality. The conscious part of the Psychic dimension is connected to intra- and intersubjective reality through our own emotions, learning, detection and attentiveness, through the feedback we receive in human or other relationships and the following effort to understand our own behavior and cognitions.

The subconscious part of the Noological dimension is connected to the transcendental reality through our own beliefs, faith (or religion) and conscience. The conscious part of the Noological dimension, in turn, is connected to the situational reality through one's own being-(right-here)-in-the-world and occurs in encounters with others (human and other beings), in responsibility for oneself and others and in fulfilling or implementing purposes. All parts of the dimensional consciousness are intertwined, as they require the existence of each other in order to function, just as corporeality (somatic reality), consciousness (intra- and intersubjective reality) and situationality (situational + transcendental reality) form the wholeness of human essence in Lauri Rauhala's holistic perception of human.

5.2 The conscious part of Psychic dimension of consciousness

The conscious part of Psychic dimension of consciousness is connected to intra- and intersubjective reality. The qualitative agents of the Psychic conscious are all the operating mechanisms by which the individual consciously tries to establish, maintain and control their own psychic self-regulation. For instance, generating, maintaining and controlling emotions, motivation and cognitive functions are all essential to psychic self-regulation. The area of the Psychic conscious is within itself - it does not have the operating mechanisms to reach out of itself and create such connections of meaning, that are interpreted favorably or unfavorably within the worldview.

The Psychic conscious's connection to intrasubjective reality means that it is connected to its own activity. For example, an individual understands that they are happy or sad and can usually generate a feeling, they can maintain it when they want to, but also to end it when they want to - that is, they can control their emotional expression. The connection of Psychic conscious to intersubjective reality means that Psychic conscious is

connected to verbal or nonverbal feedback in interaction. This feedback affects psychic self-regulation. For example, an attachment relation between a child and a primary caregiver - or distortions in this attachment relation - affect e.g. to how the child learns to experience, express and control their emotions. An example of a Psychic conscious's quality can be considered willpower, which includes using, regulating and controlling one's own psychic powers.

5.3 The subconscious part of Psychic dimension of consciousness

The subconscious part of the Psychic dimension of consciousness is connected to somatic reality, i.e. one's own corporeality (body) and its functions. The Psychic subconscious's qualitatively own agents are all those operating mechanisms by which the individual subconsciously strives to generate, maintain and control one's own physical-psychic self-regulation. Impulses and generating, maintaining and controlling interventions affecting the body, are one example of the physical-psychic self-regulation of the Psychic subconscious. The area of the Psychic subconscious is in the interaction of itself and corporeality - it does not have mechanisms by which to reach out of the physical-psychic self.

The connection of the Psychic subconscious to somatic reality means that the Psychic subconscious is connected to the body and its functions. For example, an individual feels sick for a reason they cannot explain. In addition to purely physical reasons, nausea can be caused by something that happened earlier (e.g. in childhood) because of intervention targeted to their body, for example abuse. This experience - if it is not dealt with by processing it consciously - remains in the Psychic subconscious, where the subconscious strives to generate and maintain such a physical-psychic state of balance (homeostasis), where an individual remains alive and relatively able to function despite their nausea. As an example of the Psychic subconscious's quality can be considered resilience, which is an individual's ability to survive - that is, to stay alive and able to function - and adapt to changing circumstances.

5.4 The conscious part of Noological dimension of consciousness

Both the conscious and subconscious part of the Noological dimension of consciousness are areas of logophilosophy. Noological conscious is connected to the situational reality (see situationality in chapter 3.3), i.e. to everything in the external reality a person is intertwined by their own existence.

The Noological conscious's qualitatively own agents are those operating mechanisms, with which the person consciously tries to generate, maintain and control their own actions in relation to the situation and to produce and interpret connections of meaning within their worldview.

The common agents for the Noological conscious and subconscious are self-distancing and self-transcendence¹⁶ (in chapters 6.2.1 and 6.2.2). The function of conscience (chapter 6.3.1), The defiant power of Spirit (chapter 6.3.2) and the will to find a purpose (chapter 4.3) are the qualities that influence in the Noological conscious and which the individual can consciously generate, maintain and control by means of self-distancing and self-transcendence.

The area of Noological conscious is the area of the connection between itself and the situation, where the Noological conscious always orients itself to the situation and also examines itself in relation to the situation. What is characteristic of the Noological conscious and subconscious is that - unlike the Psychic dimension - the Noological dimension is not itself individual or purely subjectively experienced, rather, its agents and qualities are the same for everyone, regardless of what kind of abnormalities generates or appears in Psychic dimension of consciousness. This is because the Noological dimension is always connected to the situation that is already shared with others (human or else).

The situational reality is always necessarily a part of Noological dimension. Also, the connections of meaning that generate one's

¹⁶ Transcendence as a term refers to that which is beyond experience and knowledge, the transcendent mystery that is incomprehensible. In Frankl's theory, self-transcendence refers to a person's fundamental ability to reach outside of themselves towards the transcendent other that is beyond the ability to perceive, by one's own rational reasoning and by valuing and loving the other as themselves.

worldview, originate from the activity of the relationship between the situational reality and the agents of Noological dimension: self-distancing and self-transcendence. The worldview, in turn, is a common way for human to position themselves in the world, to take a stand to their being-in-the-world.

5.5 The subconscious part of Noological dimension of consciousness

Also the subconscious part of Noological dimension belongs to the area of logophilosophy. The Noological subconscious is connected to transcendental reality, i.e. to everything that exceeds or passes through the reality, from which our senses and experience receive information. The Noological subconscious and conscious have the same qualitative agents, i.e. operating mechanisms. With these operating mechanisms, the person subconsciously strives to generate, maintain and control their own actions in relation to transcendental reality. The common operating mechanisms i.e. agents for both the Noological conscious and subconscious are self-distancing and self-transcendence (see chapters 6.2.1 and 6.2.2).

Conscience (in chapter 6.3.1) and faith (in chapter 6.3.3) are the qualities that affect in the Noological subconscious. As a quality, conscience belongs to the area of the Noological subconscious, but in its conscious activity, it belongs into the realm of the Noological conscious. Faith is a quality that can be subconsciously generated, maintained and controlled by a person through self-distancing and self-transcendence.

The area of the Noological subconscious is the area between itself and the transcendental reality, where the Noological subconscious is always oriented towards the transcendental reality and also views itself in relation to the transcendental reality. For example, when falling on to the so-called 'crisis of faith', a person does not either feel that they are worthy of god's love (a contradiction in the activity between self-distancing and transcendental reality) or they feel that for them, god has been lost of sight or lost for good (a contradiction in the activity between self-transcendence and transcendental reality).

Like the Psychic conscious and subconscious, also the Noological conscious and subconscious are in a reciprocal relation with each other: when something is in the subconscious, can that thing or experience be brought to awareness, if a person has a necessary need for understanding, i.e., if a person feels, that it is necessary to understand and deal with the above issue or experience because of the connections of meaning, that are due to be interpreted. Correspondingly, if there is no such necessary need, the issue or the experience can slide into the subconscious. However, the issue or experience will always be consciously addressed in such context of reality, of which contents the issue or experience is related to.

6 HOW DOES NOOLOGICAL DIMENSION OF CONSCIOUSNESS MANIFEST ITSELF?

6.1 Self and Selfness

The word “self” is often used in the special terminology connected to logotherapy. The word comes up in a central way, especially concerning the agents of Noological dimension. The term *Selbst-Distanzierung* (in chapter 6.2.1) is translated into English as ‘self-distancing’. The agent responsible for the manifestation of noological in the world, called *Selbst-Transzendenz*, is translated into English as ‘self-transcendence’ (in chapter 6.2.2).

From a philosophical point of view, the concept of self must be examined more consistently than how it is generally used in logotherapy, i.e., when dividing "self" on the one hand refers to the psychophysical essence of a person or, on the other hand, to the Noological essence of a person. However, the prerequisite for understanding the philosophical whole of Frankl's thought is that the meaning of these “different essences” is understood as a whole without any contradiction.

What does “self” actually mean in the logophilosophical framework? What does it refer to? What do we talk about when we talk about self in different contexts?

One must understand the person as a whole. The self is everything that a person manifests itself as. It includes the psychophysical essence of the person and situationality as a platform for the actualizations of the self, as well as the human noological center with its agents and qualities. It also includes selfness, which means a person, who existentially creates themselves. This is all part of what a person is, when they are intertwined within "themselves".

A person's noological and psychic activity is activity in the whole consciousness. When we practice logophilosophy or use logotherapy, we operate in the area of this whole consciousness. Referring to this, it is justified to understand self-distancing as "distancing within oneself", when trying to find out about activity in consciousness. When we distance ourselves within ourselves, we also don't eliminate the possibility that there is more to the self than consciousness. If, instead, we understand self-distancing as "distancing ourselves from the self", it creates a problem regarding the ontological fact that a human is not a human outside of "themselves". They must always be within themselves. If, on the other hand, we understand self-distancing as "distancing into oneself" we face the problem from another perspective. When distancing into oneself, the one from which we distance ourselves, becomes an implicit impossibility, because we cannot be anywhere else but in ourselves. When viewed from the wholeness of selfness, even more impossible is understanding self-distancing as "oneself practicing self-distancing", because the "self" as a whole does not practice distancing.

In order to describe the noological activity that takes place in ourselves, we must be able to separate Psychic dimension from Noological dimension with a conceptual level, so that we could understand both self-distancing and self-transcendence in a relevant way.

The logophilosophical view aims at understanding human as a being, that is existentially creating themselves. There are many ways for a person to "be themselves", but selfness, i.e., a person existentially creating themselves, is the main object of logophilosophical examination. A person's selfness arises from such activity in the world, that is produced in Noological dimension of human consciousness. It is the implementation of objective values, i.e. implementing of purpose, in the I-world relationship. This means that even if a person's psychic essence belongs to both the wholeness of consciousness and the wholeness of the self, its role in existentially

creating the self is merely instrumental, because psychic essence is attached to subjective I-perspective, not to I-world relationship.

When Frankl writes about "self-actualization"(Frankl 1988, p. 38, 41, 2017b, pp. 93-103), he makes a sharp distinction between self-actualization on the terms of the subjective Psychic consciousness and self-actualization as the creation of the self on the objective terms of purpose.

When the self acts "surpassing oneself" or "forgetting oneself" in the world, as happens in the act of self-transcendence, it means a purposeful actualization by the self. By using one's noological prerequisites in accordance with the purpose, there will be actualized activity, in which the self has an instrumental meaning in the world – that is to say, the self serves a purpose for the benefit of the world. When purposeful acts in the act of self-transcendence are being implemented, a qualitative selfness will emerge due to the effect of purposeful acts of the self. In other words, due to a person's action in the world, the person comes to be what they themselves can be. The agents of Noological dimension can thus also be called the agents of selfness, because they are the central abilities in implementation of the purpose. This is what Frankl's existentialism is about.

6.2 The agents of Noological dimension: self-distancing and self-transcendence

6.2.1 Self-distancing

Self-distancing (*Selbst-Distanzierung*) refers to Noological dimension's (both conscious and subconscious part) ability to take an attitude towards one's own situation or condition from outside the corporeality (one's own body) and psychic dimension, namely from Noological dimension. This ability exists in every person, but its functioning varies from person to another. Self-distancing manifests itself only in its own activity; this is why we use the term 'agent' to define both self-distancing and distancing and also self-transcendence (presented further).

According to Viktor Frankl, self-distancing is one of the other "fundamental-anthropological" (*fundamental-antropologische*)

characteristics that logotherapy requires (Frankl 2015b, p. 119), in addition to the self-transcendence presented further. Self-distancing functions as the primary indicator of Noological dimension of consciousness; according to Frankl, the fact that human has the ability for self-distancing is what makes us human (Frankl 1988, p. 17, Frankl 2004, p. 4). By this Frankl means, that when self-distancing, a person not only chooses an attitude, with which they relate to their own condition or situation, but can also – because of their freedom of will - shape their own attitude and thus themselves. In that case, the person is also responsible for the attitude they have chosen and the consequences to come for them and others.

The basic pillars of logophilosophy are freedom of will, the resulting responsibility and the will to purpose, as well as understanding of the nature of purpose and the missional nature of life. The existence of Noological dimension of consciousness is revealed precisely in the act of self-distancing. According to Frankl, no matter how ill a person is somatically and/or in their Psychic dimension, they have the ability for self-distancing in their Noological dimension. The degree to which Noological dimension of consciousness is activated and how it is activated in each person varies from person to another.

Distancing means consciously practicing self-distancing, not just the act of self-distancing. In distancing, a person examines their own actions from the perspective of implementation of values: how do my acts in this particular situation or condition commit to universal values and implement them responsibly and ethically? In his magnum opus 'Ärztliche Seelsorge', Frankl does not distinguish between self-distancing and distancing, but he uses both the terms *von sich selbst zu distanzieren* and *Selbstdistanzierung* as well as *distanzierung* in slightly different contexts. Terms *von sich selbst zu distanzieren* and *Selbstdistanzierung* (also *Selbst-Distanzierung*) he uses when he emphasizes the ability for self-distancing in understanding one's own situation/condition and in choosing one's own attitude and also when he emphasizes the ability for self-distancing as an expression of human's humanity. The term *distanzierung* Frankl uses to show that he commits (self-)distancing to such action, in which a person evaluates their situation/condition ethically and then intentionally decides to act in a certain way, e.g., by consciously adopting humor as part of one's own healing process or for helping other person (Frankl 2014a, p. 323).

Although humor is considered one of the therapeutic methods of logotherapy, from a therapist point of view it always requires distancing. Using humor in therapy requires an ethical and responsible examination of one's own actions in relation to the situation at hand. Humor can also be misused; in those cases it works as a defense mechanism and belongs to the self-regulative mechanism of acts in Psychic dimension.

6.2.2 Self-transcendence

According to Viktor Frankl, self-transcendence is the other "fundamental-anthropological" (*fundamental-antropologische*) characteristics that logotherapy requires (Frankl 2014a, pp. 213-215, Frankl 2015b, p. 119). By self-transcendence (*Selbst-Transzendenz*) Frankl means the fundamental human ability to reach outward towards the transcendent other beyond one's own rational reasoning and empirical perception, and appreciating or loving the other as themselves or itself (Frankl 2014a, p. 213).

For example, another person is always transcendent to us, because we can never fully understand the fundamental otherness of the other in our own thinking or using empirical examination. Appreciating or loving the other as unique and unprecedented also opens the door to our own uniqueness and unprecedentedness; because self-transcendence - such as self-distancing and distancing - manifests itself only in its own activity, a person also becomes real as a unique and unprecedented person only in their activity of self-transcendence, and not before. For example, when learning the term self-transcendence and its meaning in logophilosophy and then in observing the possible manifestations of this a person has not - from a logophilosophical point of view - yet manifested the actual act of self-transcendence in themselves, nor have they become real as a unique and unprecedented person. Only purposeful acts reaching outward towards the transcendent other or others, are manifestations of self-transcendence and serve as a demonstration of the healthy functioning of the Noological dimension of consciousness.

6.3. The qualities of Noological dimension: Conscience, the Defiant power of Spirit and Faith

6.3.1 Conscience

According to Viktor Frankl, conscience (*Gewissen*) is the special human ability to recognize and trace the latent unique purpose in each unique moment; in this sense, conscience can be called a purpose-organ or a purpose-sense (*Sinn-Organ*) (Frankl 2014a, p. 87). According to Frankl, conscience, by its ontic existence, is itself infallible: wrong decisions and resulting acts often result from a person making a choice not to listen to the “voice” of conscience that arises from their Noological dimension. Frankl writes that a person can make ethically wrong decisions and act ethically wrong also when a person's understanding of values only works apparently (i.e. at the level of Psychic dimension) (Frankl 2014a, pp. 90-91). In this case, a person does not understand the true meaning of objective/universal values and therefore cannot implement these universal values in their own action – in other words, a person is not in touch with their pre-moral understanding of values.

Pre-moral understanding of values - from which Frankl uses the name *praemoralisches Wertverständnis* - is the content of the Noological dimension of human consciousness and it means an understanding of the essence of values and an understanding of the implementation of values in one's own life (Frankl 2017a, p. 23). The pre-moral understanding of values permeates everything in the Noological dimension and cannot appear without the activity of the Noological dimension. Conscience is the purpose-organ of this manifestation of pre-moral understanding of values. If the understanding of values works only apparently, i.e., on a psychic level, a person knows what values mean in a general sense, but does not know how to implement them in their own life nor make decisions that would express an understanding of the purpose of values in an activity, that is directed outward from themselves.

“If meanings and values were just something emerging from the subject itself – that is to say, if they were not something that stems from a sphere beyond man and above man – they would instantly lose their demand quality. They could no longer be a real challenge to man, they would never be able to summon him up, to call him forth. If that for the realization of which we are responsible is to keep its obligative quality, then it must be

seen in its objective quality. - - This pertains also to that entity to which we are responsible: if the conscience – or that Being of whom this conscience is experienced to be the voice – is reduced to a superego the obligative quality of such an instance would evaporate.” (Frankl 1967, p. 64.)

Experiencing the activity of one's own conscience can be distorted because of the apparent (non-real) functioning of the pre-moral understanding of values. In that case, a person thinks that they are acting according to their conscience, when they actually act according to the esteems¹⁷, of what the situation derives from objective values. For example, in some ideologically or religiously oriented groups or cultures, some authority may dictate what kind of esteems - derived from values - are considered ethically correct. As a member of a group, a person is used to acting according to these esteems and may never have questioned these esteems. In other words, an individual's Noological dimension hasn't been activated because they haven't needed to think for themselves.

Alfried Längle (1951-) has used the concepts "existing" (*Existieren*) and "vegetating" (*Vegetieren*) to describe people acting in different dimensions of consciousness (Längle 1988, p. 14).¹⁸ An existing person acts continuously with reflecting their values and esteems and listening to their conscience. A vegetating individual instead, acts passively, without questioning one's own or others' actions in relation to the given values and esteems. An existing person has a functional pre-moral understanding of values, because their Noological dimension has been activated; their conscience, then, also works in a healthy way. A vegetating individual has only an apparent pre-moral understanding of values, for their Noological dimension has not (yet) been activated; their conscience, then, does not function in a healthy way and experiencing the activity of one's own conscience can be distorted. In the case of a vegetating individual, often only a subjectively experienced shocking event or experience sets in motion a crisis that forces them to examine their actions in relation to the given esteems. This kind of happening can be called the awakening of the Noological dimension of consciousness.

¹⁷ Subjects, things or persons that a person considers important or valuable, for example loyalty.

¹⁸ The concepts of 'existing' and 'vegetating' describe well the difference of people's activity in different dimensions of consciousness. Frankl, however, clearly repudiated Längle's way of thinking and the logotherapy format he represents (GLE= Gesellschaft für Logotherapie und Existenzanalyse). (Längle & Sykes 2006, pp. 9-10).

Conscience as a quality of the Noological dimension is originated in the subconscious part of the Noological dimension of consciousness and is connected to transcendental reality, but its active functioning in implementing ethical solutions is located in the conscious part of the Noological dimension of consciousness and is connected to situational reality. Conscience, then, belongs to both part of the Noological dimension and is connected both to transcendental and situational reality. That makes conscience the most profound indicator of human humanness.

6.3.2 The Defiant Power of Spirit

In his magnum opus 'Ärztliche Seelsorge' Frankl did not – apart from the short 'Von Trotzmacht des Geistes' chapter - describe exactly, what the Defiant Power of Spirit (*Trotzmacht des Geistes*) itself really is. Elsewhere in the opus, Frankl refers to the use of the Defiant Power of Spirit when he writes that paradoxical intention (*paradoxe Intention*), too, requires not only heroism, but also taking an ironic stance, as has been demonstrated with the Defiant Power of Spirit. (Frankl 2014a, p. 245).

Frankl thus describes the existence of the Defiant Power of Spirit through its manifestation. The Defiant Power of Spirit is a noological power through which a person surpasses themselves existentially (Frankl 2010, p. 62). By this Frankl means a situation in which a person - despite their internal (psychic) and/or external (physical) reality - rises above their own psycho-physical limitations in order to act with dignity, i.e. in accordance with the values. According to Frankl, a person does not always need the Defiant Power of Spirit in their action, but they always have it as a potential quality in their Noological (dimension) (ibid. pp. 93-94).

When a person uses their Defiant Power of Spirit, they always use it in relation to the purpose-related values (creative values, experiential values and attitudinal values). When using the Defiant Power of Spirit, a person is oriented to act for the benefit of another in ways that are in accordance with purpose-related values. In such a case, the person rises above their own psycho-physical limitations and puts the good of the other(s) before their own good in a situation that can cause psychological or physical pain or distress to the doer themselves.

It should be noted that implementing the purpose-related values does not require using the Defiant Power of Spirit, but the use of the Defiant Power of Spirit always includes simultaneously the implementation of some purpose-related value. For example, while saving another person from danger, the person may injure themselves; despite this, they resulted something valuable. An expert by experience has struggled with their own illness/problem and has overcome it; now they want to help others by sharing those valuable experiences that have helped them heal and by supporting people in situations, where they may not realize they need help or even resist it. A person who is experiencing inevitable suffering may use the Defiant Power of Spirit in a situation where they ignore their own suffering by acting in a way that alleviates the suffering of others.

6.3.3 Faith

In his book 'Der Unbewußte Gott' Frankl states that the human Noological subconscious (*geistig Unbewußte*) and the human unconscious faith (*unbewußte Gläubigkeit des Menschen*) are immanent to each other in the sense that they are intentional¹⁹ objects for one another. Unconscious faith includes an intention (orientation) towards the transcendent, which is always already unconscious to a person and already given in advance as an aim in the Noological subconscious.

The human Noological subconscious, i.e. the subconscious part of Noological dimension of human consciousness, is intentionally directed towards the transcendent. This orientation may manifest as a belief in God or in some other phenomenon of transcendent reality. "The unconscious God" (*Der Unbewußte Gott*) describes exactly this already given intention towards the transcendent. According to Frankl, this describes the relationship between God and a human. (Frankl 1948, pp. 91-92.)

¹⁹ " - - the meaning of the word 'intentionality' should not be confused with the ordinary meaning of the word 'intention.' As indicated by the meaning of the Latin word *tendere*, which is the etymology of 'intentionality,' the relevant idea behind intentionality is that of mental directedness towards (or attending to) objects, as if the mind were construed as a mental bow whose arrows could be properly aimed at different targets." (Jacob, Pierre, "Intentionality", *The Stanford Encyclopedia of Philosophy* (Winter 2019 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/win2019/entries/intentionality/>>.) The intentional act in Husserl (1859-1938) " - - determines to what object, if any, a thought refers, and determines how the thought presents that object as being." (Spear, A.D., 2.ii.)

For Frankl, faith is a quality of the subconscious part of Noological dimension, which is always connected to the transcendent reality. Faith does not always mean belief in God, even for Frankl it is so. Faith is belief in the ultimate purpose (*Übersinn*): there is a purpose for something to exist rather than nothing (to exist) (Frankl 2015a, pp. 102-104). For some people, like Frankl, this similarly means belief in God.

In her dissertation, Hedwig Raskob has studied the concepts of faith and religion in logotherapy and also Frankl's own religiosity. According to her, Frankl's Jewish belief manifested itself as a traditional patriarchal and as a very conventional religiosity (Raskob 2002, pp. 516-519). Frankl, however, clearly distinguished the manifestation of personal belief i.e. religiosity from belief in an ultimate purpose (*Übersinn*) (Raskob, pp. 505-507). Both logophilosophy and logotherapy dissociate itself from all religions and religious connotations, even if they both include faith as a quality of the subconscious part of the Noological dimension. Logotherapy is a non-religious therapy. A logotherapist can still discuss religious issues with the client when the client so wishes and the logotherapist has their own religious belief.

“We have often said that Logotherapy is not meant to substitute for Psychotherapy, but, rather, to supplement it. Likewise we have often pointed out that what we call medical ministry is in no way supposed to replace the pastoral ministry. - - What we wish to stress, however, is that the psychiatrist is never entitled to such a religious approach qua psychiatrist, but only as a religious person. Furthermore, only a psychiatrist who is himself a religious person is justified in bringing religion into psychotherapy. An irreligious psychiatrist never has the right to manipulate the patient’s religious feelings by employing religion as just another useful tool to try – along with such things as pills, shots and shocks. This would be to debase religion and to degrade it to mere device for improving mental health.” (Frankl 1975, pp. 73-74.)

From logophilosophical point of view, faith and religiosity are two different things. Belief to the ultimate purposefulness of life (*Übersinn*) does not necessarily mean to believe in a certain God or certain gods, but an already pre-given aim to orient towards the transcendent reality. Religiosity and commitment to a certain religion can be manifestations of this pre-given aim. According to Frankl, human is *Homo religiosus*, a believing human, because human has the ability to orient themselves

towards the transcendent, and thus towards God, in their Noological subconscious. According to Frankl, in addition to Descartes' famous sentence 'Cogito ergo sum' (I think, therefore I exist), there should be another equally important sentence: "Amo (*Deum*) ergo (*Deus*) est" – I love (God), therefore (God) exists (Frankl 1996a, p.66). It can be translated also the way that brings out Frankl's intention to relate human existence with God's existence: because I love God, I must also believe in God, and therefore both God and I must (in order to be able to love and believe) exist. "I believe, therefore I exist".

7 UNIVERSAL (OBJECTIVE) VALUES AND PURPOSE-RELATED VALUES

7.1 Universal values

According to Frankl, human beings have an innate strive for implementing values and purposes. This ultimate human will (will to find purposes and will to implement them in accordance with values) expresses the dynamics of the realization of authentic humanity. Consequently, the values have to be objective²⁰ and the purpose has to be objective²¹. Logophilosophy thus commits itself to value-objectivism.²²

Universal values are values that are universally valid as ideals in all times and in all cultures. The assumption of the existence of universal values originates from the philosophical writings of Plato (427-347 BC). According to Plato's Theory of forms (Theory of ideas), human has the opportunity to reach towards the world of ideas, which is more fundamental in its immutability than the world of matter. The world of matter (which is reachable for human through senses) can mislead and deceive a person in many ways. But the world of ideas is reachable for

²⁰ as a contrast with subjective values, i.e. esteems.

²¹ as a contrast with subjective purpose, i.e. meaning.

²² Value-objectivism (Objectivistic theory of values) is a metaethical view according to which values exist independently of people and their views. Value-relativism (Relativistic theory of values), in turn, is a view according to which values are one-sided, prone to mistakes, bound to time and culture and dependent on the individual.

human through the mind. Human can realize the ideas of beauty, goodness, truth, love and justice by thinking. These ideas are norms, ideals, which are not bound to any particular person or their particular activity²³, but are unchanging objects belonging to the world of ideas, which human can reach with the help of their thinking.²⁴ Since these ideas as ideals are norms, towards which we aim to reach, they can be considered as universal values, or as some unchanging ideals independent of the individual person. They are valued as ideals and human desires to aim towards these idealistic values in one's own action (Nussbaum 1994, pp. 17-18). The assumption of the existence of universal values is tied to value-objectivism. In the latter tradition of philosophy of value, philosopher and pioneer of phenomenology Max Scheler (1874-1928) addressed values as objective phenomena but at the same time dependable on intentional content of emotional acts.

“ - - values as objective qualitative phenomena, which prescribe standards of obligation and assessment for the person and form a special realm of transcendental and superempirical entities, are thought of in Scheler's phenomenological axiology as phenomena that reveal themselves in the act of emotional intuition. Consciousness would disappear if we were to stop focusing on them. This means that they cannot be deduced by abstraction from the general properties of subjects and phenomena or expressed in terms of logical thinking: a value is not a general concept, meaning or sense, but rather the direct seeing of a subject or the arrival at the original meaning through emotional contemplation. And insofar as not all givens but only eidetic ones are material a priori according to Scheler, then only entities can be characterized as having genuine a priori priority. They have been shown to exhibit an imminent, objective, and a priori pattern of emotional life.” (Ishchenko 2017, pp. 489-490.)

Combination of these two views comes visible in Frankl's concern about value-relativism and value-subjectivism (Subjectivist theory of values), which both – already in Frankl's time - caused a lack of noological inspiration and the erosion of ideals. The disappearance of objectivity causes a change in the meaning of values. As subjective, values become relative valuations (esteems) and their authenticity and the purposeful

²³ which leads to a person's subjective esteems.

²⁴ Represented e.g. in Plato's dialogues *Phaedo*, *Symposium* and *Theaetetus* and also *Republic* Books VI-VII.

content is in danger of being lost. The Existential vacuum i.e., the feeling of purposelessness of life, is born out of a vacuum of values. A vacuum of values, on the other hand, develops from the effort to live a purposeful life based on subjectivist and relativistic esteems. All in all, Frankl already thought in his own time, that the time of universal validity of values was over and a human has to awaken their own responsibility to be even more vigilant (than before), because tradition no longer had a purposeful universal validity and a goal based on it. However, sinking into subjectivism and relativism is a counterproductive statement on the disappearance of universal values.

Frankl emphasized that overcoming the age of the “vacuum of values” requires a sensitized conscience and a developed ability to make independent and authentic choices. Authentic conscience is transsubjective, and authentic choices also refer to the basis that goes beyond the mere human self. Further, Frankl reminded that the purpose of life is an indisputable and permanent fact, which means that, despite of losing the universal values, unique purposes are permanent possibilities.

Unique purposes are revealed in the possibilities common to all people. According to Frankl, values must be lived, they cannot be taught. These possibilities of values that are lived - the directions towards purposes – Frankl describes as categories of values. The unique purposes revealed through these categories of values are values that do not erode. (Frankl 1986, pp. 43-45; 2014c, p. 37, 44, pp. 49-52; 2017b, pp. 141 - 142, p. 183.)

7.1.1 Values and esteems

The logophilosophical discussion of values is not about the discussion of general values and their validity. A discussion of general and relative values and the related problematics between good and evil or the aspect of utilitarianism, is not relevant from the franklian point of view. Such a discussion is, however, related to “acting in a purposeful way”, due to the fact that the justifications justifying moral action are attached to something that is agreed with. That “something” is however not a purpose in the sense in which it occurs on Frankl.

According to Frankl, traditions have decayed, and along with them has also decayed the possibility of general values to act as indicators of purpose. By tradition, Frankl refers to such life guidelines that have been generated from people's shared understanding of how the meaning of life is tied to the purpose. Over time, that simple consensus generated from the ultimate purpose, has disappeared. Consequently, the values have relativized. The most important basis that has been lost from them, is the ontological (self-)understanding of human. General values committed to purpose became relative valuations (esteems). For this reason, there is no discussion of values in logophilosophy in the same sense as in today's discussions of values in general.

According to Frankl, people should not focus on defining things, situations or acts through the definitions of goodness or badness attached to them. Instead, people should focus on looking at things, situations and acts from the aspect of purpose i.e., evaluate them based on what fulfills the purpose and what does not. According to Frankl, one practical way of identifying when a certain activity adds purpose to the world is to look at whether it reinforces genuine sense of community or increases isolation. In relation to this, it must be remembered that the increase of genuine sense of community is not the same thing as superficial over-positivity linked to extrovertness. Superficial over-positivity is taught and supported in today's popularized well-being coaching and self-help -trainings and it leads to superficiality and self-centeredness. In logophilosophy, purpose and its connection to the body of meaningfulness is always at the heart of the sense of community.

The discussion about values is therefore a discussion about purpose. Frankl presents universal values as the values that are related to purpose, but emphasizes especially those purpose-related values that are related to empathizing and experiencing (experiential values). They are not general and relative, but private and objective 'absolute values' in their uniqueness and one-of-a-kindness. Objective values exist and are real regardless of the experiencer. Their manifestation in the world varies depending on the experiencer and the situation, which does not, however, make those values relative in themselves. Objective values refer always to themselves, even though they are recognized in many contexts in the world; objective values are, thus, recognized intuitively. Frankl's purpose-related values are related to purpose in a way, that they are – as common

and collective to all humankind - opportunities to identify and implement purposes in one's life.

Esteems are relative. They are what an individual or group considers valuable. Today's general values are actually esteems. The objects of appreciation or valuing are as diverse as there are identifiable things to be appreciated/ valued. The object of appreciation can therefore be both abstract ideals and concrete things. We appreciate/value things that, based on our own subjective perception, carry directly or indirectly something valuable to us.

The things to which we attach valuable properties can be called value carriers. An important distinction to be made is between intrinsic value and instrumental value. Appreciation/valuation can be linked to either one. Appreciation/valuation related to intrinsic value follows the purpose, but esteems that act as instrumental values are those in which the intrinsic nature of the objective value is relativized.

Esteems are diverse and changeable. They are personal and form an individual set of valuations. According to logophilosophical thinking, a person should wake up at the edge of their subjective world of esteems and ask how much it enables or prevents the implementation of a purpose. Human activity is guided by values. This means that if a person's own esteems are based on something other than objective (universal) values, evaluation of their (esteems's) quality takes place primarily rationally.

Frankl's view about the conflicts of values - and by these Frankl means choices about purposeful action - is that their emergence reveals a loss of dimension in the context. The loss of dimension means that the hierarchy of values is cast aside in the context. Frankl appeals to Scheler's phenomenological analysis about valuation processes, according to which the experience of value involves the experience of the value's hierarchical positioning in relation to other values.²⁵ From logophilosophical point of view, this is situationally related. If the sensitivity regarding a person's sense of value in recognizing the value hierarchy is not sufficiently developed, they have to rely on rational justifications. At this point, however, one must remember a danger concerning the

²⁵ For example, see Scheler 1966, pp. 48-51 & 124-126.

logophilosophical discussion of values: it must never develop into a moral doctrine.

Frankl emphasizes that values must always pass the test of conscience. Conscience and a developed sense of values work together. This cooperation can be described as, that the more developed the sense of values, the more room there is for hearing the voice of conscience.

7.2 Creative values

According to the logophilosophical view, life is always an opportunity for something. The purpose-related path of creating and achieving offers an opportunity for self-transcendence through concrete activity. In other words, a person creates and accomplishes things purposefully when they act as forgetting themselves - when they indulge in a valuable action for the sake of that action's value, and not for their own sake.

In the event of creation and achievement, a person brings out their active participation in the I-world relationship. In accordance with purpose-centered thinking, the aspect of creating and achieving is focused on the will to purpose, freedom of will and responsibility. This purpose-related value category includes such activity that has an existing connection to objective values. Any activity will therefore not be recognized in this framework. Not the amount of activity but the quality of activity is therefore essential. When talking about the purpose of work Frankl reminded that more important than "what" is done is "how" it is done. No job or profession, especially not paid work, will define how purposeful the work is. Instead, it is essential to consider one's own irreplaceability. This means that each must remember when the opportunity comes for activity that is offered to them, that there is always something valuable in the sense of individual uniqueness that no one else can make come true in that particular situation. Besides technical and mechanical know-how, there is also a "resourceful gift" of a person. That personal resource is what brings purpose to each situation.

The purpose-related path of creating and achieving is broad. It covers all concrete activities from the individual. Thus, it should not be reduced to include only, for example, some record-type achievements or creative work defined already in advance as art. Logophilosophical thinking always

emphasizes quality. Then, even something small in quantity can be something very big and profound in quality.

7.3 Experiential values

The experiential values offer the individual an opportunity to receive the content of purposes that is offered in the I-world relationship. This purpose-related path of values is especially important because it is a prerequisite for the ability to connect with the objective (universal) values. A person needs experiences of truth, beauty and goodness in order to develop in recognizing them in different situations. The path of creating and achieving directs a person towards the world, the path of empathizing and experiencing, on the other hand, directs the world towards a person.

The experiential values do not refer to any sort of living or any sort of experiencing, but, as purpose-related values, their contents must be valuable. Experiential values mean empathizing and experiencing through which a person recognizes objective values that are related to themselves and their connection with the world. Such situations become possible for example in interactions with other people or other living beings. Furthermore, for example, nature, culture and ideological ideals offer valuable experiences. For Frankl himself the strongest testimony of the meaning of life was related to the experience of true love. He described love as a person's "salvation" (Frankl 2008, p. 49). From this description, it can be concluded that the deep realization of love in empathizing with it and experiencing it, is at the core of real humanness.

Empathizing and experiencing are connected not only to a person's connection to the world but also to their conscience and its transcendent nature. Frankl emphasized the relevance of being sensitized to conscience as the basis of orientating to purposeful life. Conscience is an intuitive quality that reveals purposes. When a person's ability to empathize and experience is sharpened, they can empathize with ever more subtle and sensitive opportunities to implement objective (universal) values. This means that a person should be open to both the transcendent world of values and the world of phenomena and surrender to examine them by "hearing" and "seeing" the reality as what it ultimately is. According to Frankl, the reality of human existence is fundamentally a dialogue between *ontos* and *logos*, existence and purpose, in which

conscience has a decisive role. The purpose-related experiential values of empathizing and experiencing can therefore be acknowledged to exist as a meaningful starting point for the implementation of both creative and attitudinal values.

7.4 Attitudinal values

Frankl emphasized attitudinal values as especially related to the purpose of suffering. When a person is in a situation in their life where they have to face something that causes suffering and is inevitable and limiting, their possibilities of free positioning in fulfilling their purpose are emphasized. Frankl describes the revelation of the purposefulness of inevitable suffering as a brave and heroic attitude to a destined situation. In practice, this means letting go of the lost opportunities, accepting their loss and valuing the remaining opportunities. Taking a purposeful attitude means, in the end, the realization of the permanent purposefulness of life. Sometimes that realization becomes experiential only on the verge of formidable suffering.

Suffering in itself (making suffering an intrinsic value) is not heroic and one should strive to eliminate suffering in all possible ways and as much as possible. But, in those situations where everything is already done to eliminate suffering, there remains an opportunity for a person to have a dignified attitude towards their situation or condition.

The significance of attitudinal values should be taken into account especially regarding the wholeness of human purposeful existence. In logotherapy, the therapeutic aspect comes even more visible by linking the attitudinal values with suffering. However - when looking logophilosophically at the requirements of humans existing as purposeful beings - to fully understand the significance of taking an attitude, one must realize that taking an attitude towards one's own being-in-the-world is the first and profound underlying basis for human existence.

According to the logophilosophical view, the manifestation of the uniqueness and potential of a human is revealed in a missional nature of being and it requires an attitude that supports a person say "yes" both to life and to its missional nature. This means intention (orientation) towards purpose-centeredness. For humanity, its attitudinal strength is important,

because the counterforces arising from a person's psychophysical being and from the environment, challenge the fulfilling of purposes. Those counterforces, based on their own laws of nature, push a person away from purpose-centeredness. The special uniqueness of humanity is revealed when a person - through a personal experience of a purpose - realizes their own freedom of will and mission in life. Through that a person is able to bind their attitude to the purpose.

8 WHAT IS MEANT BY PURPOSE?

8.1. Purpose and values

In logophilosophy, the concept of purpose becomes explicated by looking at it from two directions. In one direction, purpose refers to the ultimate purpose, which is beyond human comprehension. In the other direction, purpose refers to the structuring of a person's I-world relationship in such a way that the ratio of parts to the whole becomes understood from a value-based perspective.

According to Frankl, purpose is what is meant²⁶, which means - in relation to the ultimate purpose - that there is an attraction of order in the *logos*, which is the ultimate dimension of all there is (cf. dimensions of human consciousness, dimensions of human essence). The fact that life exists and human exists, belongs in that unity of "all" (the world known and unknown to us), that brings meanings together and thus forms a world order.

In the person's I-world relationship, "what is meant" is the challenge set for a person to find an authentic connection of meanings to those parts in the world that are given. The missional nature of life requires individual interpretation of things, situations and circumstances. A person's perspective is unique and one-of-a-kind when it comes to things,

²⁶ "Meaning is what is meant" (Frankl 1988, p. 62). In this book, we use the term 'purpose' to describe the kind of value-based meaning that can be found only by reaching from outside of oneself, towards the world known and unknown. This is also what Frankl means by 'meaning'. The term 'meaning', on the other hand, is used in this book in terms of a subjective meaning to a particular person, "meaning is what is meaningful to me".

situations and circumstances, but, according to Frankl, that should not lead to a subjective relativistic interpretation²⁷ of the objectivity of the world and values. Human must be able to "transcend themselves" in order to recognize values and opportunities for purposes. (Frankl 1988, p. 52, pp. 59-60.) Values are understood here as the ultimate objective values that are universal in nature. Such values are, for example, goodness, truth and beauty. The universality of values does not, however, mean the universality of values in a cultural sense. Universal values are values that we are not capable fully to explain as such. We are only able to describe things and situations, through which they are experienced. This means that universal values are always revealed in the world at a certain moment in a certain way.

Purpose(s) in the world is, therefore, always linked to values. The ways of being-in-the-world, through which a person has the chance to recognize opportunities for purposes and to live purposeful life, are presented as "purpose-related values" by Frankl. These purpose-related values were discussed in chapter 7.

8.2 Ultimate Purpose

According to Frankl, answering to the question of the origin of the purpose of everything is dimensionally impossible for human reasoning. Frankl describes the structure of the dimensions of reality so that the human dimension is the dimension of human freedom as a difference from the rest of the nature. Other nature operates based on the determination of the laws of nature. The fact that a person is free to take a stand on their own determination means that their existence is dimensionally wider. The human world is opened up by purpose and a world of values that a person, through the possibilities open only for human, must take a stand on in order to be a human. Human wisdom differs from the wisdom of the rest of the nature when viewed from the perspective of human purpose.

The ultimate purpose - which Frankl also calls the "super purpose" (*ÜberSinn*) - is beyond human comprehension by its dimension. Frankl

²⁷ A subjective relativistic interpretation of the world and values means that a person "reduces" the objective reality of the world and values to the extent of their own context. For example, see Frankl 1988, pp. 59-60.

describes the differences between dimensions by comparing them to the golden section (Frankl 2014b, footnote p. 49). In the golden section, the smaller part has the same proportion in the larger part as the larger part has in the whole. Frankl presents human responsibility and the implied requirement, that there is something to which one is responsible, as the basis for the necessity of a higher purpose. Furthermore, Frankl requires a wider dimension of wisdom for the background of human wisdom: such wisdom to which human wisdom is in proportion and, in relation to which human wisdom can be justified and which gives birth to purpose.

Frankl calls the human connection with purpose an ontological pre-understanding, which refers to human's innate awareness of the purpose of being, emerging from the subconscious part of the Noological dimension. According to Frankl, without faith in the ultimate purpose, a person would not "move a finger" (Frankl 2014c, pp.115-116). This means that every person believes in the purpose of being(-in-the-world) either consciously or subconsciously. How that ultimate purpose is revealed in each person's life and in what way, depends on how seriously a person takes their own responsibility for their life. Human creates themselves and their future every moment with their choices. These choices are always in relation to the world, so a person, with their choices, is also building the mutual world and others as well. A human is looking towards the infinite ultimate purpose by orienting towards their own limited life and the unique opportunities for purposes that come across. The purpose of a purpose is, then, to show the way to authentic being-in-the-world.

8.3 Missional nature of life

Human existence is intentional²⁸. A person is thus intentionally directed to the outside of themselves. According to the logophilosophical perception of human, a human is not only intentional, but in addition to existential intentionality they have a will of qualitative intention, a will to purpose, which adds the dimension of purpose to human's existential reframing. The will to purpose is in relation to both the ultimate purpose, i.e., the authentic dimension of purpose and to the opportunities for purposes in the world, which are set for a person as missions. Both directions are

²⁸ - - *the relevant idea behind intentionality is that of mental directedness towards (or attending to) objects, as if the mind were construed as a mental bow whose arrows could be properly aimed at different targets* (from chapter 6.3.3).

objective in relation to a person, i.e. they are "other" than a person, so a person must transcend themselves in their intentional act in order for this intentional act to be purposeful. For a human, transcending themselves means putting purpose and "otherness" first, therefore it is never a question about manifesting oneself but creating oneself as human.

Frankl states that the prerequisite of the Copernican revolution in order to realize the purposefulness of life, belongs to the missional nature of human life. According to Frankl, the question about the purpose of life, posed by human, is not meaningful. The question about the universal purpose of life is too abstract a question to answer. It is especially so regarding the fact that in logophilosophy, life is considered to be obligatory. Being without the protection of "universally applicable" purpose, a person should approach life as the one who answers. Life asks, human answers. Answering to life is each person's own individual mission. The Copernican revolution points out that life is not just any life or whose any life, but it is each individual's own life. Life, then, is undeniably unique.

When examining the missional nature of life, we should also take into account the logophilosophical concept of time which reveals the uniqueness of life. Questions set for a certain person posed by life, always await an answer in the present moment. A human can only exist²⁹ in the present. Frankl describes time with an hourglass, where the sands of the future flow towards the narrowness of the present. The future is always a possibility. The past in an hourglass's lower triangle is based on the choices we make in the present. According to Frankl, the past is eternity, in which the given answers to life are saved.

A human always exists in the present. However, according to Frankl, it must not lead to presentism, emphasizing the present moment by emphasizing "what is present here-and-now". The missional nature of life includes maintaining existential dynamics i.e. Noodynamics. This means that "what is here-and-now" must be linked to the ideal, to how this here-and-now "should be". Only by maintaining this noogenic tension can we prevent purpose from merging into being in such a way, that the opportunities of purpose become recognizable. The objectivity of purpose

²⁹ See chapter 6.3.1 about existing persons and vegetating individuals.

must be maintained. The purpose's purpose is to act as a "pacemaker" of being.

In short, a person's mission in life is to create themselves by actualizing purposeful content in the world. This requires committing of freedom to being responsible to one's conscience. The most important goal of existential analysis is then to make a person aware of their own responsibility. Being responsible is redeeming the missional nature of life. As a side effect, a person feels that their life is purposeful. To help with a concrete understanding of a person's mission in life, Frankl brought out what he called categories of values that are purpose-related (in chapter 7). The purpose-related values bring out the opportunities - common to all people - for a purposeful life.

8.4 Purpose of one's own life

It is impossible for human comprehension to find an answer about the universal purpose of life, therefore asking about it has been found to be absurd. That is why the question about the purpose of one's own life is important. Only by living one's own life - or more precisely, only implementing the ultimate values in one's own life - can a person experience the purposefulness of life.

According to the logophilosophical perception of human, the human person is unique and indelible. Frankl's ten theses about a person contain a view according to which the person is existential and dynamic in their existentiality. The uniqueness of the human individual means that no one is "anyone" or replaceable. Uniqueness obliges a person to take their life seriously, for no one else can live for anyone else. The purposefulness of life does not arise from being "substitute". Neither can anyone else give, create nor invent the purpose of life for another person, but each one has to commit to the valuability of one's existence and bear responsibility for it. Being a person is being special, being a unity in themselves and therefore statistically immeasurable.

The indelibility of a person refers to both the fact that a person's life begins and also ends, but it refers also to irreversible moments during life. Between birth and death each moment occurs only once. Time doesn't go backwards, even though we are consciously able to deal with the past and

orient ourselves towards the future. Every moment at the present in a certain situation is an opportunity of the future. A person should be vigilant in order to be able to recognize the opportunities for purpose that come their way. Actualizing the purpose of one's own life thus involves maintaining noological activation; This is what dynamicity of person and existential dynamics refer to.

The uniqueness and indelibility of a person is essentially related to imperfection. Imperfection, on the other hand, arises from the impossibility of perfection, which is based on human limitedness viewed from a perspective of ultimate purpose. Every person is imperfect in their own way and therefore undeniably unique. As imperfect, a person is connected with the community in a humane way. A unique person brings their own irreplaceable part to the whole. As a personality, a person always refers to something outside of themselves. Thus, the purpose of an individual's own life is revealed in a valuable I-world relationship.

In the case of human indelibility, imperfection refers to the possibility of making purposeful choices. Frankl emphasizes the significance of conscience as a revealer of purposes. At the same time, however, he reminds us of human fallibility. A person should sensitize their conscience and listen to its "voice" but at the same time remember their own imperfection. Human is not omniscient nor omnipotent, so there is always the possibility of making errors. A person can "hear" their conscience incorrectly because of their own personal limitations. A person can also be mistaken in thinking their own way of "knowing" (i.e. conditioned conscience) as genuine conscience. Concerning purposes, especially this kind of "conditioned conscience", that is linked to the esteems and valuations in the individual's growth environment, is often errable. Frankl reminds that universal valuations (esteems) are not reliable in identifying purposes: a certain well-taught way of acting (or thinking) is not well in every situation. Human must live one's life situationally, i.e. responsibly as a unique person, and not as pre-defined manner.

According to Frankl, the best way for a person to approach life is to strive for their best. A person's striving for their best is not comparable to someone else's striving for the best and it doesn't involve measurement of morality, because measuring morality doesn't include, for dimensional reasons, purpose-centeredness when morality is defined to be measurable by human comprehension. Ethicality, instead, which is more

favorably connected with purpose, springs from universal (objective) values. It should be remembered that according to Frankl, logotherapy is not a moral doctrine.

When examining the question of the purpose of one's own life, a person should look at their own activity in the world and their own attitude towards their destiny with the limitations and possibilities it brings. Everyone has their own destiny. The platform of becoming a human is built on biological factors, psychological tendencies and limiting factors related to the environment. Frankl has described human life as freedom's eternal battle with its inner and outer destiny. The purpose of a person's own life will be created as a result of this battle, so it's not just any battle but a very significant one. The realization of the purpose requires, in particular, examining the way one exists. The question is thus about the quality of being. Because of their limitations and in spite of them, human has the ability and possibilities to shape themselves and their circumstances. The essential thing is the freedom for internal shaping of oneself, because even when there isn't a possibility for external modification, this inner freedom always remains.

The basic element of the quality of being is the linking of freedom and responsibility to ultimate values. However, existential analysis (presented in chapter 2.1) does not in any way lead in advance to answering the questions about values. Finding purpose is a phenomenological process where ready-made interpretation models are not helpful. A person must wake up to their own being by linking their will to purpose to its authentic basis. This is suggested in Frankl's tenth thesis about personality: "... *The human being is only a human being to the extent that it understands itself through transcendence. He or she is a person only to the extent that he is personated by it.*" This means implementing objective purpose in an objective world, an act of self-transcendence. Self-transcendence always happens in certain circumstances of a certain person's life and in certain situations. In other words, an individual's own life also determines the content of self-transcendence. This is also how the purpose of life is defined: finding a purpose is therefore very individual. By relativizing the purpose-related values to one's own life, a person helps themselves to concretely perceive the purpose of one's life.

8.5 Purpose of the moments

The purpose of life cannot be pursued directly. Instead, a person should focus on the value basis of the moments of their life. Every situation in an individual's life, every unrepeatable moment offers an opportunity to implement purpose. The fulfilled purpose is experientially revealed as a high-quality recognition of the value of life or at least as existential satisfaction, depending on the qualitative whole, which purpose brings together.

Time passes from the future to the past through the present. However, moments - when we mean moments including purpose - are not stationary at a certain time. There are also choices whose "moment" lasts longer in time than the moment that is measured. The logophilosophical understanding of time and the understanding of the purpose of a moment in time, is therefore not measurable. The actual irrevocable time of the choice depends on the issue. It depends on whether a solution related to a certain issue is time-bound and irrevocable when acting or failing to act in a certain way. And yet: choices are always made in the present moment. Every moment of a purpose has its own present moment and every present moment has a purpose that is related to that moment. Sometimes the purposeful moment is about making a choice of a direction about something specific or making a choice to postpone the choice-making.

Purpose of the moment is always linked to the circumstances and to a certain situation and it is only offered "in person". It involves an existing situational and overall perception. However, a person does not necessarily perceive the whole. It may even, for the most part, be an impossible task. A person, however, actualizes themselves through purposes of the moments. Because there are no ready-made answers, a person should aim for their best in finding purposes in different situations. There is a "gap" In every asking moment and the terms for filling that gap are objective. Human mission, then, is to fill this purpose-gap with an answer that connects the relevant parts to each other in their most valuable manner of meaning. According to Frankl, there is only one real and authentic purpose for each gap: that what is meant. One moment

means only one thing. This means consequently, that purpose is not relative.

The purpose for purpose of the moment is, therefore, to create a connection for a person with the overall purpose of life. At the same time, it guides a person to orient themselves towards the world, to open to the possibility of living their I-world relationship in accordance with purpose. Purposeful moments are lived concretely. They are not just visions of an ideal.

9 TO CONCLUDE

In our book 'Introduction to Logophilosophy' we have presented the basic philosophical concepts reframing Viktor Frankl's logotherapy. These concepts are about human and their positioning in the world order as a unique individual and about human who becomes created in their unique I-world relationship. The mind of the world order - *logos* - is fundamentally a unity beyond human comprehension, in which everything we recognize as multiplicity takes on its authentic meaning. This authentic meaning is equal to what Frankl calls "purpose." Understanding the concept of purpose from its philosophical framework is the prerequisite for understanding the whole of logotherapy.

In the First World Congress of Logotherapy, held in 1980, Frankl presented a speech about his views on the future of logotherapy ('Logotherapy on Its Way to De-gurufication', San Diego 1980, Frankl 1988, pp. 158 – 168). He acknowledged that he has created an open system that allows both the further development of the theory basis, and also its application in cooperation with other schools. He called for innovation and independent thinking, to which he referred to the responsibility of logotherapist as a prerequisite in acting for logotherapy. Frankl emphasized also the logotherapist's own conviction of logotherapy, connected to independent thinking. A logotherapist cannot be convincing unless they are themselves convinced of the view they represent. It is therefore important that a logotherapist examines their own view and develops it. According to Frankl, everyone's own perspective is inevitable. Every person is watching the world through their own horizon. However,

this form of subjectivity must not lead to the relativization of ideals, which means that the horizon of a subject does not define the objective world or objective values.

Developing one's own vision requires criticality and especially self-criticism. This is what thinking philosophically is about. Philosophical thinking is radically different from today's very popular psychologizing or psychologism that is based on self-help-type emphasizing of one's own self and lack of self-criticism. The empathy- and "feel-good"-based popular discourse of Self-Help thinking that emphasizes excessive positivity leads to an ethical decadence and the instrumentalization of values. That happens because things that have intrinsic value are taken as means of strengthening self-centeredness. It is dangerous for the future of logotherapy if that trend is attached to logotherapy. At its core of logotherapy, there is a question of ethics, that is, a question about person's duty to be responsible. This pedagogical idea is also the core of therapy practice. The goal of logotherapy is to help a person recognize their pre-understanding of their own humanity and its obligations. Only when a person has been helped to realize their responsibility, they are logotherapeutically helped. The therapy process, of course, includes the stages of helping (one to be responsible) through the realization of freedom, but still: all logotherapeutic processes are based on and aim at realizing what humanity is and the concrete implementation of humanity in the world.

Frankl was a value-objectivist. He was also a value-absolutist, as the ultimate purpose was absolute for him. There was no place in his worldview for the relativity of morals. According to Frankl, the cause of all existential angst was the relativization of values. That's why we have to pay special attention to the logotherapeutic practice and make sure that no solution-oriented and relative moral judgments - which are assumed to belong to logotherapy because of the discussion about the meaning of the life of a human individual – will take place in logotherapy. Equally important is to remember that logotherapy is not about discussion of meaning that starts from an individual and narrows down to them, but about purpose, towards which one reaches.

Successful logotherapy helps the therapy client realize their humanity, in which the various meanings and meaningfulness of life are linked to purpose. What purpose is, cannot be tied to moral judgments. If we do so,

we move away from the horizon of *logos*. Staying at the horizon of *logos* is therefore the absolute basis for a therapy to be logotherapy. If doing good is considered to be a path to feeling good, the obligational nature of humanity will be blurred. According to Frankl, a good conscience does not derive its justification from actions which are done for the sake of it. Frankl reminded that even though logotherapy is an open system, it is also a "system" that should not be reinvented. With this Frankl referred specifically to the philosophical basis of logotherapy (i.e. logophilosophy), that defines the direction of logotherapy. Frankl also urged his followers to always return to the foundation of logotherapy, i.e. to Frankl's own writings. These wishes regarding the future of logotherapy must be taken seriously, which means that both logotherapy developers and logotherapy practitioners (logotherapists) must continually return to the roots of the authentic system in order to stand on the foundation that Frankl laid. Loyalty to the foundation is thus the first justification for a vision or an application to be called logotherapy.

When discussing the basis of logotherapy, it must be taken into account that logotherapy is based on Frankl's worldview and its fundamental-anthropological perception of human. Logotherapy is, thus, not based in psychiatry or psychology. Those disciplines are secondarily applicable to the philosophical therapy that Frankl created when he created logotherapy. The scope of logotherapy is broader (than it is in e.g., psychology or theology), which changes the perspective of human research - and treating humans - in a fundamental way. The psychologization of logotherapy is a problem that should be uprooted. Otherwise, there is a risk that the "house of logotherapy" will be built on unsteady foundations. It should be remembered though, that Frankl valued science and wanted also the scientification of logotherapy, since the subversiveness of the logophilosophical view caused, that the view did not receive sufficient appreciation in the field of science. This is because logotherapy emphasizes the absolute unquestionable purpose placed in the basis of existence and the linking of the human will to that basis. At the same time, however, Frankl was worried about the effects of scientification on the general understandability of logotherapy.

Frankl hoped that his view was to become popularized in the sense that it would reach as many different people as possible. Both these directions – scientification and popularization - have their own opportunities, but also their own threats. There is a risk that fitting logotherapy in the criterion

of scientific requirements shrinks the *logos* to fit the measurement scale of human reason. The danger of popularization lies in relativizing the absolute with general discourse. Different ways of understanding and different developmental directions of thinking produce different and even contradictory results, but this happens especially when one ignores the broadest connection of meanings that is related to logotherapy. With this problematic issue, too, Frankl returned to emphasize the philosophical foundation he created.

Hence, we consider it important to bring Frankl's logophilosophy out in the open. It is justified because of its relevance to the understanding of logotherapy as a whole. Logotherapists must have a clear framework of reference under which logotherapy can be developed and therapeutically applied, in order to justify calling a theory or application logotherapy.

The first thing to answer is the question about one's attitude, with which one faces the foundation of Frankl's logotherapy; this also concerns the logophilosophical worldview, logotherapy and development of logotherapy including its applications. One can only hope, that this attitude is not an artificial enthusiasm based on imagined findings of more meaning in one's own life through over-positive sympathizing and the subsequent increase in "feeling good", without realization of the missional nature of life. Furthermore, one can hope that it is not psychological quasi-philosophy limited to psychological scope or mere psychological reductionism without the slightest understanding of logotherapy's philosophical foundation. For the future of logotherapy, it would be especially preferable that Frankl's philosophical thinking becomes clear in the mind of every logotherapist and thus gives a direction where logotherapy is understood as logotherapy.

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Logophilosophy is based on the philosophical system of doctrines developed by Viennese psychiatrist and doctor of philosophy **Viktor Frankl** (1905-1997). The two consisting elements of this philosophical system of doctrines i.e. Logophilosophy, are Existential analysis and Logotherapy. Existential analysis aims to explore, understand and explain being-in-the-world concerning both humankind in general and each human individually. Logotherapy applies Existential analysis in practice.

Logophilosophy is a purpose-centered philosophy, which includes basic pillars of the purposeful nature of life, the human will to find a purpose, and the freedom of human will. However, implementing purposes in everyone's own life is very different from creating meanings for one's life. Purposes are always outside of a human, in the world, to which we are related through and in accordance with our own existence. Purposes cannot be invented or created, but they are found. A purposeful life also always commits to values that are objective and the same for everyone. Together, purpose and values form the logophilosophical backbone of human activity in the world, which needs selflessness and joint efforts to become what it can be at its best.

The authors of the book are professional logotherapists and logotherapy instructors with philosophical education. Their Institute for Purpose-centered Philosophy Finland is an accredited member of the International Association of Logotherapy and Existential Analysis at the Viktor Frankl Institute Vienna.

