

LOGOTHERAPY AND EXISTENTIAL ANALYSIS: A GLOSSARY OF ENGLISH TERMS

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Attitude modulation: converting a psychologically unhealthy attitude into a psychologically healthy attitude; technique of logotherapy developed by Elisabeth Lukas (Lukas, 2000, p. 86). Also called attitude modification, modification of attitudes.

Attitudinal value: one of the categorical values. The value by which one finds meaning through the stand one takes toward a situation, especially an unchangeable fate, that is, the choice of an attitude that allows the human person to rise above an unchangeable predicament and to grow beyond oneself (Frankl, 1969, pp. 69-70). See also creative value, experiential value.

Categorical imperative of logotherapy: “Live as if you were already living for the second time and had acted as wrongly the first time as you are about to act now” (Frankl, 2010, p. 89).

Categorical values: three types of values by which meaning can be discovered: (a) the creative value, (b) the experiential value, and (c) the attitudinal value (Frankl, 1969, p. 70). Also called the meaning triad.

Collective neuroses: unhealthy attitudes present in society; these include the provisional attitude, the fatalistic attitude, collectivism, and fanaticism; Viktor Frankl’s historical para-clinical diagnostic category (see DuBois in Frankl, 2004, pp. xix, xxiv-xxv).

Conscience: the intuitive capacity of the human person to discover the meaning of a situation (Frankl, 1969, p. 63).

Creative value: one of the categorical values. The value by which one finds meaning through what one gives to the world through one’s creations, that is, by creating a work or doing a deed (Frankl, 1969, pp. 69-70). See also attitudinal value, experiential value.

Defiant power of the human spirit: ability of the human person to discover meaning in the face of tragedy (see Frankl, 1959, 2006, pp. 146-147). See also tragic optimism.

Demand characteristic: the objective quality inherent in meanings and values. This objective quality of meanings and values, as opposed to human instinctual or archetypal projection, accounts for the obligation on the human person to be responsible toward meanings and values (Frankl, 1967, pp. 64-65; Frankl, 2000a, p. 113).

Dereflection: technique of logotherapy in which the individual is enabled to ignore the self, ignore symptoms, and to become directed toward the concrete meaning of personal existence (Frankl, 2004, pp. 207-208).

Dimensional ontology: Frankl's model of the human person that asserts the unity of the human person while acknowledging ontological differences among body, mind, and spirit. It is the basis of the following two laws (Frankl, 1969, pp. 22-25):

First law of dimensional ontology: "One and the same phenomenon projected out of its own dimension into different dimensions lower than its own is depicted in such a way that the individual pictures contradict one another" (Frankl, 1969, p. 23).

Second law of dimensional ontology: "Different phenomena projected out of their own dimension into one dimension lower than their own are depicted in such a manner that the pictures are ambiguous" (Frankl, 1969, p. 23).

Endogenous psychoses: mental disorders that have a biological cause; one of Frankl's historical diagnostic categories (see DuBois in Frankl, 2004, pp. xvii-xix).

Existential: Frankl uses the term in reference to: (a) existence itself, that is, the way of being that is uniquely human; (b) the meaning of existence; (c) the striving to find a concrete meaning in personal existence (Frankl, 2010, pp. 61-62).

Existential analysis: see logotherapy and existential analysis.

Existential dream analysis: use of the psychoanalytic concept of the interpretation of dreams to raise spiritual phenomena into consciousness and responsibility (Frankl, 2000a, p. 47).

Existential frustration: A lack of fulfillment of the will to meaning (Frankl, 2010, p. 61); a sense of meaninglessness and emptiness (Frankl, 1969, p. 83). The term is often used interchangeably with existential vacuum (see Frankl, 1969, pp. 84-85; Frankl, 2010, pp. 61-62). Existential frustration may result in mental health problems, but need not (see Frankl, 1969, p. 62).

Existential-phenomenological psychotherapy: Although these terms carry a variety of philosophical nuances, they have converged within psychiatry and psychology to refer to those theories that emphasize human experience over natural-scientific approaches (Halling & Nill, 1995; Spiegelberg, 1972, pp. xxvii-xxix). Note that many existential-phenomenological theories are incompatible with Frankl's thought, especially those that suggest meaning is either unreal or nothing more than a creation of the human person projected upon an essentially meaningless cosmos, (see Frankl, 1969, p. 60, especially in regard to Frankl's opposition to "the contention of Jean-Paul Sartre that ideals and values are designed and invented by man. Or, as Jean-Paul Sartre

has it, ‘man invents himself’”). See also demand characteristic.

Existential vacuum: A sense of meaninglessness and emptiness (Frankl, 1969, p. 83); a lack of fulfillment of the will to meaning (Frankl, 2010, p. 61). The term is often used interchangeably with existential frustration (see Frankl, 1969, pp. 84-85; Frankl, 2010, pp. 61-62). The existential vacuum may result in mental health problems, but need not (see Frankl, 1969, p. 62). The main manifestations of the existential vacuum are boredom and apathy (Frankl, 1969, p. 85).

Experiential value: one of the categorical values. The value by which one finds meaning through what one takes from the world in terms of encounters and experiences, that is, by experiencing goodness, truth, and beauty, by experiencing nature and culture, or by encountering another human being in a loving way (Frankl, 1969, pp. 69-70). See also attitudinal value, creative value.

Freedom of the will: ability of the human person to choose “to take a stand on whatever conditions might confront them” (Frankl, 1969, p. 16). Freedom of the will is opposed to determinism, but does not imply freedom from conditions in life. Freedom of the will is one of three axioms upon which logotherapy and existential analysis is based. See also meaning in life and the will to meaning.

Functional pseudoneuroses: disorders that present with psychological symptoms but that have a general medical cause (for example, hypothyroidism); one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xx-xxi).

Hyperintention: excessive seeking of a goal, such as pleasure or happiness, such that the goal is not obtained (see Frankl, 1969, p. 100).

Hyperreflection: excessive attention; countered by dereflection (Frankl, 1969, p. 100); a compulsive self-observation (Frankl, 2004, p. 206).

Iatrogenic neuroses: mental disorders caused or exacerbated by therapeutic intervention; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxi-xxii).

Instinctual unconscious: Frankl’s term for that portion of the unconscious discussed extensively by Sigmund Freud, primarily a reservoir of repressed sexual and aggressive drives (see Frankl, 2000a, p. 31).

Logoanalysis: an application of logotherapy developed by James Crumbaugh and extended by Robert Hutzell that uses objective activities for clarification of one’s personally meaningful values and then sets goals based on those values. Logoanalysis adds two elements to logotherapy: (a) use of structured exercises, and (b) specific work on setting goals and plans once the values are clarified, (see Crumbaugh, 1973, p. 189; Schulenberg, Hutzell, Nassif, & Rogina, 2008).

Logos: Ancient Greek word that in its basic sense means “word.” However, the term has taken on complex philosophical and theological meanings due to its technical use by Aristotle, the New Testament, and subsequent philosophers and theologians. For Frankl, the word was used to mean “meaning” or “purpose.” Frankl defines it more fully as “the world of meanings and values.” It is “the objective correlate to the subjective phenomenon called human existence. Man is free to be responsible, and he is responsible for the realization of the meaning of his life, the *logos* of his existence” (Frankl, 1967, p. 64). This understanding may bear some similarity to one of Joseph Thayer's second (mental) definitions of the term, namely, “reason, cause, ground,” and to Thayer's third definition as used in the Gospel of John, in part, “the cause of all the world's life” (Thayer, 1979, 1981, pp. 381-382).

Logotherapy and existential analysis: (*abbrev.* LTEA) the comprehensive theory and therapy developed by Viktor Frankl. The term is the English translation of the subtitle of Frankl's first monograph on the topic, *Arztliche Seelsorge: Grundlagen der Logotherapie und Existenzanalyse* published in 1946. (The English version, *The Doctor and the Soul: From Psychotherapy to Logotherapy*, was published in 1955.) See also Alexander Batthyány (retrieved 2014).

Logotherapy: (a) used in the broad sense, the comprehensive theory and therapy developed by Frankl, *i.e.*, a shorter term for logotherapy and existential analysis. This form is often used among English speakers. Frankl favored this shorter term in English because, at the time, another theory (Ludwig Binswanger's *Daseinanalyse*) was also being translated as *existential analysis*. Frankl first used the term logotherapy in 1924 (Frankl, 1955, p. 5; Frankl, 2000b, p. 113).

(b) used in the narrow sense, the clinical application of Frankl's existential analytic approach (Frankl, 2000a, p. 67).

Existential analysis: an examination that leads to consciousness of responsibility. Frankl coined this term in 1938 as an alternative to logotherapy (Frankl, 1938; Frankl, 1939). Note that existential analysis cannot be an analysis of existence because existence is irreducible; existential analysis is, rather, an analysis toward existence in terms of responsibility (see Frankl, 1955, p. 269; Frankl, 2000a, p. 36).

General existential analysis: an examination of responsibility relating to universal topics of human existence. Frankl's writings on the meaning of love, the meaning of death, the meaning of work, etc. constitute his general existential analysis (Frankl, 1955, p. 176).

Special existential analysis: an examination of responsibility in a particular life. Such an examination may be done during the course

of logotherapy in its specific definition, but need not be confined to clinical application (Frankl, 1955, p. 176).

Logotherapy and existential hermeneutics: special existential analysis applied to a written text; a hermeneutical analysis of meaning in a given text through the lens of logotherapy and existential analysis (Lewis, 2013; Lewis, 2014).

Maieutic question: a “two-legged” therapeutic question characterized by one premise grounded in an individual’s perceived problem and another premise presenting a possible solution (see Graber, 2004, pp. 114-115). Also called midwifing question.

Mass neurotic triad: see neurotic triad.

Meaning-centered therapy: frequent synonym for logotherapy and existential analysis, especially in materials designed by practitioners for use by the general public.

Meaning in life: composed of the categorical values – the creative, experiential, and attitudinal values (Frankl, 1969, p. 73). Meaning in life is one of three axioms upon which logotherapy and existential analysis is based. See also freedom of the will and the will to meaning.

Meaning of the moment: the specific meaning of a person’s life at a given moment (Frankl, 1959, 2006, p. 108) and actualized through the categorical values (Frankl, 1959, 2006, pp. 110-111).

Meaning triad: three types of values by which meaning can be discovered: (a) the creative value; (b) the experiential value; and (c) the attitudinal value (Frankl, 1969, p. 70). Also called the categorical values.

Medical ministry: illumination of the possibilities of discovering meaning in suffering, especially when the opportunity to do so falls to secular medical practitioners rather than to clergy (Frankl, 1955, pp. 270-271; Frankl, 2004, p. 179).

Neurotic triad: depression, aggression, and addiction when traced to the existential vacuum (Frankl, 1978, p. 26). Schulenberg et al., (2008) conceptualize the neurotic triad as violations of social norms, distress symptoms, and physiological/psychological addictions or excesses. Also called mass neurotic triad.

Nihilism: the denial of objective meaning in the world and in human experience. Frankl challenges nihilism, reductionism, and psychologism and sees these positions as being in part responsible for the Holocaust (Frankl, 2000b, pp. 59-60). See also psychologism, reductionism.

Noetic dimension: “that dimension in which the uniquely human phenomena are located” as distinct from biological and psychological phenomena (Frankl, 1969, p. 17). The boundary between the noetic dimension and the biological and psychological dimensions of phenomena is sharp and rigid,

not fluid; while the boundary between biological and psychological is fluid (Frankl, 2000a, pp. 32-33). Frankl preferred the term “noetic” to “spiritual” in English to avoid religious connotation. It is the human rather than the theological dimension. Also called noological dimension.

Noodynamics: “a polar field of tension where one pole is represented by a meaning that is to be fulfilled and the other pole by the man who has to fulfill it” (Frankl, 1959, 2006, p. 105); the tension created between what the human person has already achieved and what the human person ought yet to accomplish, or between what the human person is and what the human person should become (Frankl, 2010, p. 63).

Noogenic neuroses: mental disorders with noetic or existential causes; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxiii-xxiv).

Noological dimension: see noetic dimension.

Organ neuroses: disorders involving physical symptoms that appear to be caused by a general medical condition, but that are actually caused by psychological factors; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xvii-xx).

Paradoxical intention: technique of logotherapy in which the patient is encouraged to do or to wish that which is feared (Frankl, 1969, p. 102). Paradoxical intention is based on the uniquely human capacity of self-distancing (Frankl, 1969, p. 99; Frankl, 2010, p. 109).

Phenomenology: “Phenomenology is an attempt to describe the way in which man understands himself, in which he interprets his own existence, far from preconceived patterns of interpretation and explanation such as are furnished by psychodynamic or socio-economic hypotheses” (Frankl, 1969, p. 7).

Psychiatric Credo: The belief in the persistence of the noetic person (soul) even behind the foreground symptoms of psychotic or neurological illness (Frankl, 1950/1951, in Batthyány, 2013).

Psychogenic neuroses: mental disorders arising from psychological causes; one of Frankl’s historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxii-xxiii).

Psychologism: reductionism as applied to psychiatric and psychological theory; that is, the belief that a human person can be completely explained in terms of such a theory (see Frankl, 2000b, pp. 60, 63). See also nihilism, reductionism.

Psychophysical organism: the mind and body dimensions of the human person as distinct from the noetic dimension of the human person (see Frankl, 1969, pp. 22-23; Frankl, 2000a, pp. 31-34).

Psychosomatic illnesses: physical illnesses that are triggered by, but not caused by, psychological factors; one of Frankl's historical diagnostic categories (see DuBois in Frankl, 2004, pp. xix-xx).

Psychotherapeutic Credo: The belief in the ability of the soul within the human under all conditions and circumstances to pull back and separate itself from its psychophysical dimensions and to assume a productive distance from it (Frankl, 1950/1951, in Batthyány, 2013).

Purpose in Life Test: (*abbrev.* PIL or PLT) first attempt to validate a logotherapeutic concept through psychometrics; often referenced in the research literature on logotherapy and existential analysis (see Crumbaugh, 1968).

Reactive neuroses: mental disorders caused by a psychological reaction to a psychological or physical disturbance; one of Frankl's historical diagnostic categories (see DuBois in Frankl, 2004, pp. xviii, xxi).

Reductionism: the idea that a phenomenon is nothing more than the sum of its parts. Frankl saw reductionism as the contemporary expression of nihilism. Frankl saw reductionism as being in part responsible for the Holocaust (Frankl, 2010, p. 220). See also nihilism, psychologism.

Religio: repressed and unconscious religiosity that may appear in dreams (Frankl, 2000b, p. 55); it is understood as "a latent relation to transcendence" inherent in the human person (Frankl, 2000b, p. 68).

Self-detachment: see self-distancing.

Self-distancing: the uniquely human capacity to detach from a situation or from oneself; this allows the human person to choose an attitude toward the situation or the self (Frankl, 1969, p. 17). Self-distancing is the basis of paradoxical intention (Frankl, 1969, p. 99; Frankl, 2010, p. 109). Along with self-transcendence, self-distancing is one of two fundamental characteristics of human existence identified by Frankl (Frankl, 1969, p. 99; Frankl, 2004, p. 4). Also called self-detachment.

Self-transcendence: the uniquely human capacity to reach beyond oneself (Frankl, 1969, p. 8) toward a meaning to be fulfilled or toward another person to be encountered (Frankl, 2004, p. 4). Self-transcendence is the basis of dereflection (Frankl, 1969, p. 99; Frankl, 2010, p. 109). Along with self-distancing, self-transcendence is one of two fundamental characteristics of human existence identified by Frankl (Frankl, 1969, p. 99; Frankl, 2004, p. 4).

Spiritual unconscious: concept of the unconscious extended by Frankl (as contrasted to the Freudian instinctual unconscious) to include spiritual existence; for Frankl, the human spirit is unconscious in its origin (see Frankl, 2000a, pp. 31, 37). See also *religio*, transcendent unconscious.

Socratic dialogue: in logotherapy, method to bring the healthy, noetic core of the human person to conscious awareness such that spiritual resources can be used therapeutically (see Fabry, 1988, p. 9).

Supra-meaning: meaning that can only be understood in a world beyond the human world. The human person is incapable of understanding it, but may believe in it through faith (Frankl, 1969, p. 145). Also called ultimate meaning.

Ten Theses on the Human Person: a summary of Frankl's view of the human person deriving from his meta-clinical lectures given at the University of Salzburg in 1950 (see Frankl, 1951). The following is a brief summary paraphrased by the author based on an unpublished, literal translation by W. J. Maas (see Frankl, 1998).

1. The person is an individual unity; a person cannot be divided.
2. The person is whole and cannot result from merger; the person cannot be completely fit into non-personal entities such as class or race; the person as such cannot be procreated, it is only the organism that is procreated.
3. The person is absolutely unique.
4. The person is spiritual; this is why the spiritual person is in opposition to the psychophysical organism. The psychophysical organism is a means to a purpose.
5. The person is existential and not material; the person always presently decides who the person may become in the next moment.
6. The person is "I – bound"; the person is not dictated by the psychophysical drives.
7. The person is integrative; the person is the founder of the unity and wholeness of the person (Theses 1 and 2); the unity and wholeness of the person is a uniquely personal act.
8. The person is dynamic; that is, the person is able to distance the self from, and to transcend, the psychophysical.
9. The human is not merely an animal because the human is able to self-distance; therefore, the animal cannot be taken as a correlate to the person.
10. The person is a metaphysical entity; the human being understands the self only from the transcendent; the transcendent makes itself known through conscience; the person cannot invent or design the self.

Third School of Viennese Psychiatry: logotherapy and existential analysis. that is, the school of psychiatry that arose in Vienna following Sigmund Freud's psychoanalysis and Alfred Adler's individual psychology (Soucek, 1948).

Tragic optimism: ability of the human person to: (a) turn pain into a uniquely human achievement; (b) turn guilt into self-improvement or change; and (c) turn life's transitoriness into motivation to take action now (see Frankl, 1959, 2006, pp. 137 ff.). See also defiant power of the human spirit.

Tragic triad: pain, guilt, and death – three conditions experienced by all human beings. The attitudinal value is subdivided into meaningful attitudes chosen toward pain, guilt, and death (Frankl, 1969, p. 73). More specifically, the attitude chosen toward pain reflects the attitude toward fate; the attitude chosen toward guilt reflects the attitude toward the self; the attitude chosen toward death reflects the attitude toward life's transitoriness that leads to responsibility (Frankl, 1969, pp. 73-74).

Transcendent unconscious: an integral part of the spiritual unconscious, the transcendent unconscious refers to a human intentional relation to transcendence. This relation may be unconscious (Frankl, 2000a, p. 68). See also *religio*, spiritual unconscious.

Ultimate meaning: meaning that can only be understood in a world beyond the human world. The human person is incapable of understanding it, but may believe in it through faith (Frankl, 1969, p. 145). Also called supra-meaning.

Unconscious: see instinctual unconscious, spiritual unconscious.

Values: meanings that have been shared by human beings throughout a society, or throughout history; meaning-universals that crystallize in the typical situations that society or humanity must face; values must pass the test of individual conscience (Frankl, 2010, pp. 178-179). See also categorical values.

Will to meaning: the basic striving of the human person to find and fulfill a concrete meaning and purpose in personal existence (Frankl, 1969, p. 35; Frankl, 2010, p. 62). The will to meaning is one of three axioms upon which logotherapy and existential analysis is based. See also freedom of the will and meaning in life.

Will to pleasure: Frankl's restatement of Freud's pleasure principle, as contrasted with his own will to meaning. Frankl views the pursuit of pleasure as a derivative of the will to meaning and suggests that it arises only if the will to meaning is frustrated (Frankl, 1969, p. 35; see also Freud, 1949, 1969, pp. 3, 55).

Will to power: Frankl's restatement of Adler's superiority goal, as contrasted with his own will to meaning. Frankl views the pursuit of power as a derivative of the will to meaning and suggests that it arises only if the will to meaning is frustrated. Frankl emphasizes that power is a means to an end and not an end in itself (Frankl, 1969, p. 35; see also Adler, 1924, pp. 13-14).

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