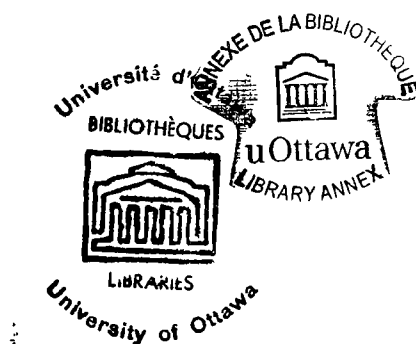


HUMAN MOTIVATION: A COMPARATIVE STUDY OF
FRANKL AND ORAISON'S VIEW OF MAN

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CURRICULUM STUDIORUM

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INTRODUCTION

It is evident that an atmosphere of dehumanization exists in the modern world. It is, therefore, not surprising that youth should rebel at being reduced to one faceless member in a crowd. Yet the paradox seems to be that the very struggle for identity swallows them up in a milieu of social conformity. Modern youth seems to be enslaved, insatiable, and restless. We must acknowledge the alarming reality that alcoholism, drug addiction, recklessness, violence, and immorality are becoming ever more fashionable. These factors would lead us to judge that modern youth is dominated by motivations which lead to despair. It is of paramount importance that educators seek to discover the source of the blight which is ravaging and weakening the vigor of our modern youth, and endeavor to bring assistance to these inexperienced victims of modern dehumanization.

Doctor Viktor E. Frankl, founder of the school of existential analysis known as logotherapy, was a guest speaker at the University of Ottawa in the fall of 1968. It was the privilege of this researcher to hear Doctor Frankl's remarkable lecture, to be deeply impressed by

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his evident dedication to the cause of youth, and to witness the enthusiastic response of the students to his personality and teachings. The challenge of this unique event sparked the interest which resulted in the present research.

Doctor Viktor E. Frankl's central tenet of logotherapy, the will to meaning, is a study of human motivation from the phenomenological point of view. The central theme of Marc Oraison's theological investigation is the principle of Judeo-Christian coexistence which contains a motivational concept of human existence.

The purpose of this research is to effect a comparison between Frankl's phenomenological investigation into human motivation and Oraison's theological investigation into suprahuman motivation. It is possible that the two systems are related. It is also possible that a bringing together of the two motivational systems may give an insight into the underlying causes of the problems of modern youth.

An attempt to compare Frankl's phenomenological and Oraison's theological view of man is justifiable for two reasons: first, Frankl classifies his phenomenological investigation as one oriented toward the spiritual; and second, both treat the same aspects of human existence,

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namely, meaning, decision-making, ethics, responsibility, cognition, freedom, and self-transcendence.

The method used in the research is a method of comparison. Frankl's view of man from the specific aspect of motivation is studied in detail. Oraison's view of man from the specific aspect of suprahuman motivation found in the Judeo-Christian principle of coexistence is studied in detail. Then, essential motivational aspects in each system are compared.

The investigation proceeds according to the following order. In the first chapter, Frankl's motivational theory, the will to meaning, is situated within the total logotherapeutic system. Then, the will to meaning is studied in order to discover Frankl's phenomenological position concerning human motivation.

The second chapter investigates Oraison's concept of Judeo-Christian coexistence in order to discover the theological position concerning suprahuman motivation.

The third chapter consists of a comparison of the essentials of the two views in order to discover the relationship of Frankl's phenomenological view of human motivation to Oraison's theological view of suprahuman motivation.

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Finally, a concluding section briefly summarizes the investigation into human and suprahuman motivation, presents the conclusions drawn from the comparison of the two systems, and offers a few recommendations for further study.

CHAPTER I

FRANKL'S VIEW OF MAN

A scientific study of human motivation has been accomplished by Doctor Viktor E. Frankl. The concept known as the "will to meaning" has become a founding principle of his system of logotherapy. Before searching out Frankl's position in regard to motivational theory, it is necessary to situate the theory in its context in the total system of logotherapy. The first part of this chapter consists, therefore, in a brief survey of the logotherapeutic system. The other three sections of the chapter follow Frankl's order of presenting his theory of will to meaning. First, against the background of his refutation of motivational theories which he considers incomplete, he proposes what he considers primary in human motivation, namely, a will to meaning; second, he explains what he means by 'will' and 'meaning'; third, he explains man's confrontation with meaning.

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1. System of Logotherapy.

Frankl¹ claims that his psychotherapeutic system can be understood only in the context of its basic position, namely, as an objection to psychologism. By psychologism Frankl means that the standard therapeutic systems because they originated in an exclusively materialistic milieu have been unable to recognize differences between man's spiritual and emotional characteristics. Because of this lack of differentiation, Frankl maintains that psychologism has resulted in two basic errors regarding the nature of man: first, by ignoring the spiritual in man, psychologism depicts man as if he were an object; secondly, man's distinctively human acts, that is, those emanating from his volitional capacity are viewed as objective. Frankl denies that man is an object and affirms that his basic property can neither be objectified nor materialized: "A person is a spiritual entity, a 'subjective spirit'."² Likewise, he denies that man's volitional acts are objective, and affirms that they are subjective in character.

Frankl presents his existential psychotherapy as a counteraction against the twofold conclusion resulting from

1 Viktor E. Frankl, "Logos and Existence in Psychotherapy," in American Journal of Psychotherapy, Vol. 7, 1953, p. 8-10.

2 Ibid., p. 8.

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psychologism, namely, man viewed as an object, and man's goals viewed as subjective goals. First, as an analysis which is existential, he seeks to preserve the subjective spiritual being from being reduced to a mere object. Second, as an analysis which is phenomenological, he seeks to prevent man's objective view towards those realities which he perceives with his senses from being reduced to a merely subjective view. Frankl has founded his psychotherapeutic method in order to supplement, and thereby, correct the inadequacies issuing from the twofold errors he finds in all psychologistic theories and methods.

Frankl's system of logotherapy is based on three main tenets: freedom of will, will to meaning, meaning in life. He designates their relationship to each other: "These tenets form a chain of inter-connecting links; one demanding, supporting and sustaining the other."³

The central concept of logotherapy, the will to meaning, is Frankl's theory concerning the "primary motivation force operant in man."⁴ He claims that the will to meaning originates in the distinctively human level of man's being. He defines the will to meaning as man's

3. V.E. Frankl, "What Is A Man?" in Life Association News, Vol. 62, No. 9, 1967, p. 151.

4 -----, "The Task of Education in an Age of Meaninglessness," in Sidney S. Letter (ed.), New Prospects for the Small Liberal Arts College, New York, Teachers College Press, 1968, p. 43.

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"deep-seated striving and struggle for a higher and ultimate meaning to his existence."⁵ From the observation that each individual has a particular task and purpose to fulfill in life, he draws the conclusion that "psychotherapy and above all, education need a concept of man in steady search for meaning."⁶

Crumbaugh and Maholick observe that the will to meaning

[...] has ontological and cosmological implications --the individual strives to see a plan or purpose in all of existence and a meaningful way in which he fits into this scheme.⁷

The will to meaning was formulated in opposition to psychologistic motivational theories. The conclusions posited by an incomplete view of man, Frankl sees as extremely dangerous to the mental health and well-being of man, in general, and modern youth, in particular. He observes that Western civilization is threatened because the natural idealism and enthusiasm of young people is being undermined by the methods and the conclusions of reductionistically oriented scientists and philosophers:

⁵ V.E. Frankl, "Discovering the Whole Man," in Saturday Review, September 13, 1958, p. 20.

⁶ Ibid.

⁷ James C. Crumbaugh and Leonard T. Maholick, "The Case for Frankl's 'Will to Meaning'," in Journal of Existential Psychiatry, Vol. 4, 1963, p. 43.

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People, especially educators, are puzzled, astonished, surprised about this symptom of a collective neuroses. I think they should not be astonished about it if they teach and preach in American colleges that man in the final analysis is nothing but a set of mechanisms, nothing but the product and outcome of various forms of conditioning processes, be they biological or psychological or sociological in nature; because this way man's freedom for decision making has been neglected and omitted. It has been erased out of our picture of man.⁸

The aspects of his logotherapeutic system which are not connected with the treatment of disease, Frankl⁹ states are accessible to those engaged in the counseling professions.

Frankl classifies his theory as one which "must be directly oriented towards the spiritual."¹⁰ Spiritual or noölogical is to be understood here in the sense in which Frankl¹¹ means the synonyms throughout his theory. Spiritual does not refer to a theological level, but rather, to an anthropological level. The word spiritual is used in a limited, definite and specific sense: first, it refers to that quality in man which is distinctively human; second,

8 Viktor E. Frankl, "The Significance of Meaning for Health," in David Belgum (ed.), Religion and Medicine, Iowa, Iowa State University, 1967, p. 178.

9 -----, The Will to Meaning, Cleveland, The World Publishing, 1969, p. 90.

10 -----, "Religion and Existential Psychotherapy," in Gordon Review, Vol. 6, 1961, p. 3.

11 -----, The Will to Meaning, p. 17-18.

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it refers to the meaning inherent in a being distinctively human.

Ungersma¹² claims that Frankl's term noetic or spiritual refers to a uniquely human psychic activity. Such psychic activity occurs when man is engaged in deciphering what is right or wrong in a particular situation, or in searching for meaning, or in shouldering a responsibility. Noetic or spiritual also includes: the specifically human activity of being able to look at oneself objectively; of coming to know the world, its objects, meanings, and values; of being able to command the instincts and to overcome environmental obstacles; and of being able to choose between values.

Tweedie¹³ observes that logotherapy is neither an ethical system nor one dedicated to preaching or moralizing. He sees that it is a system which concerns itself with man who is inherently ethical, and who is relating to meanings and values as an ethical being. Noting that logotherapy is a secular system and not a religious system, Tweedie, nevertheless, calls it a "religiously oriented theory."¹⁴

12 A.J. Ungersma, The Search for Meaning, Philadelphia, Westminster Press, 1961, p. 22.

13 Donald F. Tweedie, Logotherapy and the Christian Faith, Michigan, Baker Book House, 1965, p. 148.

14 Ibid., p. 146.

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To him, logotherapy is religiously oriented because: first, it posits a spiritual unconscious in man; and, second, it proposes to bring the spiritual aspects of human existence to the surface of man's consciousness so that he will become truly human, and pattern his behavior responsibly according to his total nature.

Grollman, in his study of Frankl's works, offers the following distinction between the goals of religion and psychiatry:

The goal of psychiatry is healing, and the goal of religion is the transcendentality of all human existence. Each has its own work to perform and neither can replace or take over the other. Logotherapy is implicitly religious in the sense that it assists in the aspiration of the summum bonum, the supreme good of human development, but it is not explicitly religious as a presentation of sectarian religious dogma.¹⁵

Leslie goes a step further than Tweedie and Grollman in his analysis of Frankl's system in that he gives a reason why it may be assimilated into a specific tradition, namely the Christian tradition:

Making responsible commitment a cardinal feature of his own philosophy, he stands in the Christian tradition which asserts that life is to be found, not as it is anxiously saved, but as it is freely given.¹⁶

¹⁵ Earl A. Grollman, "Viktor E. Frankl: A Bridge Between Psychiatry and Religion," in Conservative Judaism, Vol. 19, No. 1, 1964, p. 23.

¹⁶ Robert C. Leslie, "Viktor Frankl's New Concept of Man," in Motive, Vol. 22, 1962, p. 19.

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Frankl's system¹⁷ although comprising two distinct directions, that of logotherapy and that of existential analysis, is named after the first mentioned direction. The first direction, that of logotherapy, consists of its objective starting point or origin, namely, the humanness of man and the meaning inherent in humanness. This first direction sets the limits within which principles may be discovered and relationships explored: all derive from a phenomenological investigation into humanness. The second direction, the direction of existential analysis, consists of the direction towards which his psychotherapy aims. The aim is subjective humanness, that is humanness as it is to be discovered by, grown into, and developed by a particular individual with the assistance of the method of logotherapy.

Thus, the purpose of logotherapy is the health of man insofar as that health depends upon the soundness of his distinctively human properties. Logotherapy belongs to the sciences of man. It is a scientific theory, not a philosophic or theological doctrine. It is a system which has developed from observed facts.

In drawing attention to the psychoanalytic neglect of the spiritual, that aspect which Frankl considers to be

¹⁷ Frankl, "Religion and Existential Psychotherapy," p. 3.

the essential and unifying element in man, Frankl¹⁸ quotes Einstein's saying: 'Science without religion is lame-- religion without science is blind.' Tweedie¹⁹ notes that Frankl's logotherapy fully agrees with Einstein's statement. Since Einstein's assertion is a concluding image, the preceding discussion which it climaxes sheds light on Frankl's view of religion.

Einstein's statement²⁰ has a twofold reference: first, it refers to the relationship between religion and science; second, it refers to the relationship which a man who creates science has with religion. In regard to the relationship between religion and science, Einstein views each as distinct from the other and also complementing each other. Religion is capable of finding out exactly what man's ultimate goal is, and what the goals emanating from the ultimate goal are. Science is able to ascertain the means by which the goals discovered through religion may be attained. In regard to the second implication referring to a scientist's relationship toward religion, Einstein claims that the two attitudes which are essential for any real scientist originate in the area of religion.

18 Ibid., p. 5.

19 Tweedie, op. cit., p. 146.

20 Albert Einstein, Out of My Later Years, New York, Philosophical Library, 1950, p. 28-30.

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Thus, the first attitude, the desire to find the true scientific facts originates in the area of religion and, second, the belief that the facts themselves are capable of comprehension, originates in the area of religion.

As a preamble to the relation between religion and science, Einstein²¹ notes that although man, by using his reason, is capable of comprehending exact knowledge of what is, he is unable to deduce from reason his own ultimate and fundamental destiny. It is, therefore, his view that one of the main purposes of religion is to enlighten man in regard to his final destiny, and to confront him particularly in the area of his emotional life with the values related to his ultimate destiny.

Frankl distinguishes an essential difference between the goals of psychotherapy and the goals of religion:

The goal of psychotherapy, of psychiatry, and quite generally, of medicine is health. The goal of religion, however, is something essentially different; salvation.²²

He also notes that although the goals are essentially different, the question of the respective results of psychotherapy and religion is a different matter. While religion aims at salvation of the individual, an unintended effect may be a contribution to mental health; similarly

²¹ Ibid., p. 26.

²² V.E. Frankl, "The Will to Meaning," in The Living Church, Vol. 144, June 24, 1962, p. 13.

while psychotherapy aims at preserving or restoring mental health, an unintended effect may be a restoration of faith in God. He also claims that psychotherapy and religion touch each other in the task of assisting man accept his human limitations and the shortness of life's span. Frankl maintains that it is possible for logotherapy "to open the door to religion."²³

2. Orientation Toward Meaning.

In introducing his motivational theory, the will to meaning, in opposition to motivational theories based on the Freudian pleasure principle, the Adlerian status drive, and the homeostasis principle, Frankl does not intend to belittle the significant contributions which the founders of these psychological systems and theories have made to the understanding of human nature. Rather, it is his purpose to preserve man's humanness which he sees either neglected or blurred in these theories.²⁴

In contradistinction to the Freudian pleasure principle, the Adlerian status drive, and the homeostasis theory, Frankl presents the will to meaning as man's

²³ V.E. Frankl, Psychotherapy and Existentialism, New York, Washington Square Press, 1967, p. 30.

²⁴ -----, The Will to Meaning, p. 15.

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primary motivational force. He describes the will to meaning as:

[...] that which is most human of all, namely the striving of man to invest the greatest possible amount of meaning in his existence and to realize the greatest possible values in his life.²⁵

Ungersma²⁶ maintains that Frankl's system, besides correcting the one-sided view found in depth psychology, has other features of contrast. He compares the Freudian pleasure principle, the Adlerian status drive, and Frankl's will to meaning to three different developmental stages in man. The Freudian pleasure principle, he suggests, is a description of the guiding principle of the small child, who although incapable of a mature perception of either the world or his own needs, is able to comprehend pleasure. The Adlerian status drive, he suggests, describes the guiding principle of the adolescent, who analogous to the need for superiority and quest for power which are the effects of compensating for a sense of inferiority, often acts in an aggressive manner to compensate for anxiety arising from his feelings of inadequacy. Frankl's system of logotherapy, he suggests, describes the stage of maturity in which the adult, having discovered that life is an

²⁵ V.E. Frankl, "The Will to Meaning," translated by J.E. Brown, in Journal of Pastoral Care, Vol. 12, 1958, p. 82.

²⁶ Ungersma, op. cit., p. 26-27.

on-going process of development, adopts the will to meaning as his guiding principle.

While Frankl agrees with Ungersma's assumption, he²⁷ draws attention to the reason for such a basis of comparison, namely, that the will to meaning does not manifest itself until the later stages of development.

In formulating the will to meaning, Frankl has, therefore, acknowledged dependence upon the findings of the Freudian and Adlerian systems, but he proposes to plumb the neglected area, that is, the truly human in man.

A. Noödynamics Versus Homeostasis Principle.

Frankl²⁸ understands the homeostasis principle to posit man's behavior as primarily oriented toward procuring his own inner equilibrium. Since the theory holds that man's equilibrium is constantly threatened by biological, psychological, or sociological needs which cause tension, it views man as a being primarily bent on satisfying his needs in order to reduce tension. Thus Frankl²⁹ sees that homeostasis views man as enclosed within his own structure. From the initial premise that man is primarily oriented

27 Frankl, The Will to Meaning, p. 41.

28 -----, Psychotherapy and Existentialism, p. 68.

29 -----, "The Spiritual Dimension in Existential Analysis and Logotherapy," in Journal of Individual Psychology, Vol. 15, 1959, p. 160.

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toward establishing or maintaining inner equilibrium, he³⁰ claims there proceeds a corresponding view of reality whereby the world and its objects lose their intrinsic value, and become mere means to be used in the service of man's needs and tensions.

Frankl rejects the homeostasis concept which posits that all an individual's motives converge toward a pre-supposed supreme goal of equilibrium. To him,³¹ human nature is basically oriented toward the world and its objects rather than toward obtaining, maintaining, or restoring inner equilibrium. If it were conceivable, he³² maintains, for a person to satisfy every need and drive, the consequence would be a total inner emptiness. Emptiness would ensue from the failure to strive to fulfill meaning and realize values.

Frankl³³ also describes as distorted the homeostasis view that the world and the things in the world are mere means to be used in the service of man's inner equilibrium. To him, true encounter with the world, genuine commitment to a cause, or truly human participation

30 Frankl, Psychotherapy and Existentialism, p. 38.

31 -----, "The Task of Education in an Age of Meaninglessness," p. 44.

32 -----, Psychotherapy and Existentialism, p. 42.

33 Ibid., p. 38.

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with a partner require orientation outward beyond the self. Since the homeostasis principle is directed toward using reality as a means to satisfy needs in order to procure an inward state, Frankl, sees it as a system oriented toward the self. Likewise, the assumption that man primarily needs to be free from tension is unacceptable to Frankl. Rather, does he view man as a being whose mental health depends upon a reasonable amount of tension.

It is in the context of the normal tension or normal frustration resulting from the hourly demands inherent in fulfilling meaning that Frankl offers logotherapy as "an assignment to all counseling professions."³⁴ He³⁵ points out that although the homeostasis principle has been abandoned in the fields of biology, neurology, and psychology, it is still held to be valid in the educational field. Where the practice of imposing very few demands in order to avoid causing tension among students is accepted in education, Frankl observes that student boredom ensues. Since human nature needs to be confronted with ideals and values, failure to do so, leads to internal and external disorders.

³⁴ Frankl, Psychotherapy and Existentialism, p. 67.

³⁵ -----, "The Task of Education in an Age of Meaninglessness," p. 44-45.

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Order in life, Frankl³⁶ sees preserved through an orientation toward meaning because inherent in such an orientation is the preservation of a healthy field of tension. Such a healthy tension is created by an individual's endeavor to become what ideals challenge him to become, and to attain knowledge and mastery of what is unknown to him. In such a field of tension, Frankl views man as actively engaged in striving to meet the challenge with which meaning confronts him. This activity he calls noödynamics and defines as:

[...] the spiritual dynamics in a polar field of tension where one pole is represented by a meaning to be fulfilled and the other pole by the man who must fulfill it.³⁷

In contradistinction to the homeostasis concept of man, Frankl's³⁸ concept of noödynamics differs in two fundamental ways. First, homeostasis views man as being determined by instincts and drives; noödynamics views him as a deciding being who is always in the process of accepting or rejecting the demand quality inherent in meaning. Second, homeostasis views man as being pushed by his drives, instincts, and environment, and therefore, intent on

36 Frankl, Psychotherapy and Existentialism, p. 21.

37 -----, Man's Search for Meaning, New York, Washington Square Press, 1959, p. 166.

38 -----, Psychotherapy and Existentialism, p. 21-22.

obtaining tension release and equilibrium; will to meaning posits a force which pulls man by the demand quality inherent in meaning itself. Thus, from the normal tension inherent in man as a being oriented toward meaning, Frankl³⁹ sees that he is a being in need of being challenged to fulfill his meaning potentials.

Frankl⁴⁰ equates the decision of an individual to carry the burden of tension inherent in human existence with an acknowledgment of human finiteness. It is his belief that such an acceptance of human limitations is absolutely necessary if the individual is to enjoy mental health and to progress in human achievement. Thus, rather than viewing the striving for tension release as normal to man, Frankl sees it as a phenomenon which is characteristic of "a neurotic individual who cannot abide the normal tension of life--whether physical, psychic, or moral."⁴¹

Frankl replaces the homeostasis principle with the principle of noodynamics which he⁴² explains is founded upon the transcendental quality of human existence.

³⁹ Frankl, Man's Search for Meaning, p. 166.

⁴⁰ -----, Psychotherapy and Existentialism, p. 47.

⁴¹ Ibid.

⁴² Ibid., p. 136-137.

He⁴³ notes that whenever in his theory he speaks of the self-transcendent quality of man, the objectivity of reality is implied.

According to the quality of self-transcendence, man has a twofold power: first, through the human cognitive process, he is able to lift himself beyond his environment toward the world as an objective reality; second, he is able to lift himself beyond what he is, at any given moment, and fulfill a meaning or realize a value. This act of transcending his environment and his own being, lifts him beyond the somatic and psychic levels into the noetic or spiritual dimension of the uniquely human. In describing the truly human, Frankl uses the analogy of an airplane: a plane is able to taxi on the ground as any other land vehicle, but it only fulfills its function when it is airborne. Likewise, man's humanness is manifest only when he transcends himself and thereby lives in the noölogical or truly human dimension.

B. Freudian Pleasure Principle.

Frankl⁴⁴ observes the prevalence of hedonism in the modern world, and notes that its basic tenet posits the

⁴³ Frankl, The Will to Meaning, p. 60.

⁴⁴ -----, "The Significance of Meaning for Health," p. 179.

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Freudian pleasure principle as the primary motivational force dominating man's psychological life. He⁴⁵ further classifies the pleasure principle, or will to pleasure, as being subordinate to the homeostasis principle.

Frankl⁴⁶ rejects the Freudian pleasure principle as a primary motivational tendency existing in man. To him, pleasure cannot be a primary goal, but must always remain a by-product of meaning fulfillment or value realization. Thus, he⁴⁷ maintains that its direct pursuit is a contradiction because an effect must ensue rather than be aimed at.

Again, as in the homeostasis refutation, he describes the pleasure principle as self-defeating because the more man strives for pleasure the more it alludes him. Frankl⁴⁸ claims that, in reality, man has no concern for pleasure or happiness in themselves, but is concerned rather with that which causes these effects. Automatically, happiness and pleasure will ensue provided the person is oriented toward fulfilling meaning, or lovingly encountering another person.

⁴⁵ Frankl, The Will to Meaning, p. viii.

⁴⁶ -----, Psychotherapy and Existentialism, p. 30.

⁴⁷ -----, "The Significance of Meaning for Health," p. 179.

⁴⁸ -----, The Will to Meaning, p. 40.

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In a diagnosis of the basis of sexual neuroses, Frankl⁴⁹ explains that the more the partners are directly intending and excessively attending to pleasurable effects, the more the effects become unattainable. He also observes that the partners are most likely setting a pattern for themselves which could lead to a neurotic condition. Rowland reports having entered into conversation with Doctor Frankl regarding this basis of sexual neuroses:

Picking up this point in conversation with Dr. Frankl, I asked him whether "Will to Meaning" is the proper term to describe a sound approach to the sexual: "Isn't there also a will to love, which may be sexually directed, and a will to have faith in something?" He agreed, though he gave centrality to the will to meaning.⁵⁰

Frankl⁵¹ repudiates the reductionist attitude which views sexual pleasure as the goal of sexuality, and denies that the sexual element, the body, is primary in love. He explains that man's attitudes in his development as a lover grow through three stages corresponding to the sequence of human development: just as there is physical maturing in the body, so also is there a level in love-development which is attracted to physical features; similarly, psychic

⁴⁹ Ibid., p. 33.

⁵⁰ Stanley J. Rowland, Jr., "Viktor Frankl and the Will to Meaning," in Christian Century, Vol. 79, June 1962, p. 722.

⁵¹ V.E. Frankl, The Doctor and the Soul, New York, Bantam Books, 1955, p. 107-139.

and spiritual characteristics attract according to the individual searcher's degree of maturity in love. Neither the sexual attitude, concerned exclusively with the body of the partner, nor the erotic attitude concerned primarily with the partner's character traits are to be mistaken for the spiritual attitude, true love, which penetrates to the very centre of the person.

Frankl maintains that since love is concerned with what the partner is rather than with what he possesses, love necessarily has a "monogamous attitude."⁵² When eroticism has penetrated inward sufficiently to enable an individual to choose a partner with whom he intends always to be faithful, then the necessary prerequisites for sexual relations exist. Thus, in contradistinction to the reductionist attitude toward sexuality, Frankl advocates a monogamous attitude which he describes as "the culmination of sexual development, the goal of sex education, and the ideal of sexual ethics."⁵³

Frankl deplures the propaganda which urges young people to engage in sexual intercourse. He observes that normal human development requires that the erotic attitude be given time and opportunity to develop:

⁵² Ibid., p. 118.

⁵³ Ibid., p. 132.

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But if the realm of mere sexuality is entered prematurely, a young person is incapable of proceeding to the synthesis of sexuality and eroticism.⁵⁴

Since his medical profession charges him with the health of people, Frankl feels responsible for preserving mental hygiene. It is, therefore, from the mental hygiene aspect that he opposes sexual relations among young people who have not matured sufficiently to be capable of love, but, who, nevertheless, want sexual intercourse. He⁵⁵ also points out that the error involved in the misguided attitude which motivates an individual to induce sexual pleasure in the form of masturbation is that sexuality must be an expression of relationship toward a partner rather than the self.

Frankl⁵⁶ observes that although pleasure is frustrated by direct intention, it is attainable through a biochemical means such as alcohol or drugs. He notes the pattern in human behavior by which man substitutes a biological or physiological cause which produces a pleasurable effect when he does not have a psychological or noological reason for pleasure. He⁵⁷ warns that

⁵⁴ Ibid., p. 136.

⁵⁵ Ibid., p. 135.

⁵⁶ Frankl, The Will to Meaning, p. 37.

⁵⁷ -----, "The Task of Education in an Age of Meaninglessness," p. 49.

artificially induced meanings which are experienced through LSD intoxication are not to be mistaken for the objective meanings awaiting personal fulfillment. By substituting meanings which are totally subjective for true meanings and values which must be found in the objective world, the LSD user destroys his normal relationship with himself and the world.

C. Derivatives of Meaning Fulfillment.

Frankl⁵⁸ repudiates the subjective oriented motivation of acting for the sake of a good conscience. He maintains that a good conscience is the result of having acted for a reason, such as, a good cause, a person, or God. For Frankl, normality consists in an orientation toward the world and its objects rather than orientation toward concern for an inner condition.

In his critique of self-actualization as a primary motivational theory,⁵⁹ Frankl again denies the possibility of any subjective condition being the ultimate goal of human existence. He affirms that man's self-actualization happens not through direct intention, but as an effect. Self-actualization is realized or thwarted in proportion

⁵⁸ Frankl, "The Spiritual Dimension in Existential Analysis and Logotherapy," p. 159-160.

⁵⁹ Ibid., p. 160.

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to personal meaning fulfillment or unfulfillment. In pinpointing the main error contained in positing self-actualization as primary in human motivation, Frankl⁶⁰ observes that this affirmation both robs the world and its objects of their intrinsic value and devaluates them to mere means to be used for an individual's actualization.

As in the case of the pursuit of pleasure, the pursuit of self-actualization is self-contradictory because the more it is sought the more impossible does its attainment become. Thus, to Frankl, self-actualization is an effect which becomes a reality to the degree a person pursues and fulfills meaning.

Frankl⁶¹ is likewise convinced that self-identity cannot be discovered if it is directly sought. Rather, self-identity is found in proportion to man's commitment to a task outside of and greater than himself.

D. Status Drive.

By diminishing man to a being fundamentally oriented toward striving for power, the Adlerian motivational theory, according to Frankl⁶² mistakes the means for

60 Frankl, Psychotherapy and Existentialism, p. 45.

61 Ibid., p. 9.

62 Ibid., p. 6.

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the end. Frankl views power as a means to be used in the service of meaning fulfillment rather than as a goal in itself. The attitude of seeking a position for the sake of the prestige connected with it rather than for the service one is qualified to render, Frankl⁶³ describes as self-defeating. The normal reaction of people to a status seeker is avoidance rather than deference.

Frankl⁶⁴ observes that the will to power frequently manifests itself in a will to money. He notes that some individuals substitute the pursuit of wealth for the pursuit of meaning. However, to Frankl, "one can afford to pay no attention to money, the means, but rather, to pursue the ends themselves--those ends that money should serve."⁶⁵

Thus, whenever Frankl finds the striving for pleasure, a good conscience, self-actualization, or power predominant in an individual, he attributes the resulting frustration to an illusory motivation. Derivatives of meaning fulfillment have been substituted for the pursuit of meaning and meaning fulfillment. Nowhere does Frankl deny that these motives do, in fact, operate in man. What he does deny is that they are the true primary motivational

⁶³ Frankl, "The Significance of Meaning for Health," p. 180.

⁶⁴ -----, The Will to Meaning, p. 96.

⁶⁵ Ibid.

powers emanating from man's distinctive humanness. In contradistinction to these motives it has been seen that Frankl posits the will to meaning as man's primary motivational force.

3. Frankl's Concept of Meaning.

Having seen what Frankl rejects in motivational theory, it is now necessary to examine what his motivational theory contains and implies. First, it is a 'will'; second, it is a will directed toward meaning.

A. A 'Will' to Meaning.

Frankl⁶⁶ maintains that man's primary motivational power is a 'will' to meaning not a 'drive' to meaning.

He explains what the hypothesis of a drive to meaning would involve. If man's fundamental motivational power were essentially a driving force, man would of necessity be primarily concerned with striving to attain an inner balance. Man's reason for seeking and fulfilling meaning would be, therefore, to satisfy his drive to meaning. The satisfaction of the drive to meaning would satisfy his need for inner equilibrium. Thus, the purpose of seeking and fulfilling meaning would be for his own

⁶⁶ Ibid., p. 43.

satisfaction rather than for the sake of the meaning itself.

However, Frankl maintains that a phenomenological investigation of man's operations when he is motivated by meaning, discloses significant facts which show that the assumption that man is driven to meaning is false. First, he notes, a basic difference between the concept of man as a being who is driven to something and man as a being who is striving for something. Second, he sees that it is evident from observing man as he lives, that he is pushed by drives and pulled by meanings. Being pushed implies a decision-less function while being pulled implies a decision-making function. It is Frankl's position that a phenomenological observation shows that man exists as a being who is a decision-maker, and as a being pulled toward meaning and meaning fulfillment.

To Frankl, therefore, man's basic motivational orientation is a will to meaning, not a drive to meaning. He further explains the nature of this 'will':

Will cannot be demanded, commanded, or ordered. One cannot will to will. And if the will to meaning is to be elicited, meaning itself has to be elucidated.⁶⁷

Through meaning viewed as a 'will' rather than as a 'drive,' Frankl views man as a decision-maker.

⁶⁷ Ibid.

Logotherapy centers upon human responsibility: "Existential analysis aims at nothing more and nothing less than leading men to consciousness of their responsibility."⁶⁸ It is in the context of this central concept of responsibility that Frankl's explanation of meaning beings. He makes two observations concerning responsibility. First, responsibility is an ethical concept; it does not in itself consist of principles governing behavior. Second, responsibility is a neutral concept; in itself it neither states what a person is responsible to, nor the particulars for which he is responsible.⁶⁹ Frankl determines the task of existential analysis as one which assists the person arrive at a degree of development where he is able to:

[...] discern his own proper tasks, out of the consciousness of his own responsibility, and can find the clear, no longer indeterminate, unique and singular meaning of his own life.⁷⁰

Existential analysis goes no farther than to explain that there is a hierarchy of values; it does not take upon itself to say what these values are, or which ones an individual should embrace. The only concern of existential analysis is that the individual be brought to the point of being able to decide.

68 Frankl, The Doctor and the Soul, p. 223.

69 Ibid., p. 224.

70 Ibid.

In positing that an awareness of responsibility is a concept which is ethically neutral, Frankl does not mean that it is devoid of a commanding force. Once the awareness of responsibility has been aroused, the person will "spontaneously and automatically seek, find, and traverse the way to his particular goal."⁷¹

Frankl maintains that man's responsibility is a "responsibility for the actualization of values; not only 'eternal' values, but also 'situational' values (Scheler)."⁷² In anticipation of the argument that psychology, a science, and psychotherapy, a medical practice are out of bounds when treating values, Frankl states: "I believe there is no such thing as psychotherapy unconcerned with values, only one that is blind to values."⁷³ Again, it is his belief that "there can be no medical practice untouched by values or ethical assumptions."⁷⁴ He⁷⁵ also states that present-day psychoanalysts agree that psychotherapy has two basic needs: first, the need of a view of the world and, second, a view that there are values according to a hierarchical order.

⁷¹ Ibid.

⁷² Ibid., p. 84.

⁷³ Viktor E. Frankl, "The Concept of Man in Psychotherapy," in Pastoral Psychology, Vol. 6, 1955, p. 17.

⁷⁴ -----, The Doctor and the Soul, p. 222.

⁷⁵ -----, Psychotherapy and Existentialism, p. 130.

B. Self-Transcendence Versus Reductionism.

Another aspect of Frankl's explanation of meaning is that it is presented in contradistinction to reductionism. Frankl observes:

There are some authors who contend that meanings and values are "nothing but defense mechanisms, reaction formations and sublimations." But as for myself, I would not be willing to live merely for the sake of my "defense mechanisms," nor would I be ready to die merely for the sake of my "reaction formations." Man, however, is able to live and even to die for the sake of his ideals and values.⁷⁶

He sees that these reductionist forces which militate against man's orientation toward meaning and values are especially dangerous to youth: "This reductionism is likely to undermine and erode idealism and enthusiasm, particularly in young people."⁷⁷

By reductionism Frankl⁷⁸ means the approach whereby man is viewed or treated as less than human, that is, as a machine-like object. He finds the cause of reductionism to lie in the theories founded upon relativism and subjectivism. In contradistinction to reductionism, Frankl presents the distinctively human characteristic in man,

⁷⁶ Frankl, Man's Search for Meaning, p. 154-155.

⁷⁷ -----, "What is Meant by Meaning?" in Journal of Existentialism, Vol. 7, No. 25, Fall, 1966, p. 21.

⁷⁸ Ibid.

self-transcendence. He observes that inherent in human existence is the ability to transcend itself, that is, to be oriented toward something other than the self.

The view of man as one directed toward the other brings in another question, namely, the nature of the other. Frankl⁷⁹ notes that existentialism has been misinterpreted in the sense that the subjective quality of humanness has been over-emphasized and the objectivity of that towards which man is directed has been devaluated. Because he sees that the phrase "being in the world" has been used in an obscure way by authors who have failed to recognize the distinction between object and subject, Frankl sets forth the following explanation:

Yet to understand this phrase properly, one must recognize that being human profoundly means being engaged and entangled in a situation, and confronted with a world whose objectivity and reality is in no way detracted from by the objectivity of that "being" who is "in the world."⁸⁰

In contradistinction to theories resulting from misinterpreted existentialism, Frankl presents his explanation why reality is objective.

79 Frankl, The Will to Meaning, p. 50.

80 Ibid., p. 51.

C. Meaning is Relative and Subjective.

Frankl⁸¹ sees that meanings and values are in a sense relative. But he hastens to qualify his statement by saying that he does not mean relative in the sense of relativism:

Meaning is relative in that it is related to a specific person who is entangled in a specific situation. One could say that meaning differs first from man to man and second from day to day, indeed, from hour to hour.⁸²

Frankl prefers to use the term unique rather than relative to describe meanings. In addition to describing a situation, he claims that the quality of uniqueness describes man in his totality, that is, in his essence and in his existence. The uniqueness of each man's essence makes him irreplaceable, while the uniqueness of each man's existence makes his every thought, word, and action unrepeatable.

To explain the quality of uniqueness further, Frankl quotes the Jewish teacher Hillel as saying:

If I don't do it--who will do it? And if
I don't do it right now--when should I do it?
But if I do it for my own sake only--what am I?⁸³

81 Ibid., p. 54-55.

82 Ibid., p. 54.

83 Hillel, quoted by Frankl, The Will to Meaning, p. 55.

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Frankl notes that Hillel's saying portrays: first, the uniqueness of each person; second, the uniqueness of each instant in time in relation to the potential it holds out for an individual to fulfill meaning; and third, the transcendent characteristic of humanness which reaches out beyond the self.

From the standpoint of the uniqueness or relativity of meanings, Frankl notes that it follows that the meaning of each individual's existence cannot be described in terms of a universal meaning, but only according to "the unique meanings of the individual situations."⁸⁴

A consequence of each person's uniqueness is that his every task is relative to this uniqueness. Thus, one person is capable of one specific task at any given instant. Frankl⁸⁵ observes that the task is specific in the sense: first, that no one else has the responsibility for the same task at the same time; and, second, the task changes depending on the circumstances and the uniqueness of every situation.

However, from the standpoint of the situations in which persons become involved, Frankl sees that it is possible to discover meanings other than those pertaining

⁸⁴ Frankl, The Will to Meaning, p. 55.

⁸⁵ -----, The Doctor and the Soul, p. 44.

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to the uniqueness of the individual. Meanings which have been common to man as a social being throughout history and which refer "to the human condition,"⁸⁶ Frankl sees as distinct from unique meanings. Such meanings emanating from the human condition have been termed values. He defines values as: "those meaning universals which crystallize in the typical situations a society or even humanity has to face."⁸⁷

Frankl⁸⁸ demonstrates that unique meanings can never overlap while values have the appearance of overlapping. The apparent conflict of values is caused by the disregard of the hierarchical order of values. He observes that, in reality, there is no possibility of value overlappings because "the experience of one value includes the experience that it ranks higher than another."⁸⁹

Frankl distinguishes between possessing values and experiencing a hierarchical order of values. The mere possession of values lessens the need for decision-making while the necessity of having to choose between levels of values requires decision-making. He also notes that it is within a situation that a value presents itself to an

86 Frankl, The Will to Meaning, p. 55.

87 Ibid., p. 56.

88 Ibid., p. 56-57.

89 Ibid., p. 57.

individual. The same characteristic of free choice applies to the order of values which has been established

[...] by moral and ethical traditions and standards. They still have to stand a test, the test of man's conscience--unless he refuses to obey his conscience and suppress its voice.⁹⁰

To Frankl, then, meanings are, in a sense, relative: first, unique meanings always require a response from a unique individual in a specific situation; second, values always demand a unique search on the part of the individual as to which value ranks higher in a given situation, as well as, a unique decision whether to accept or reject the discovered value.

Frankl⁹¹ also maintains that in a sense meanings are subjective. Two factors, interpretation of the meaning and decision which is implied in interpretation, are the reasons for his assertion. Both the interpretation and the decision to accept or reject the meaning depend, not on the meaning or value, but on the person's response. Since problems arising in given situations are complex rather than simple in nature, a number of interpretations become possible. It is the task of the individual to weigh the possibilities, ponder his responsibilities, and choose one course of action among the various possibilities. In this sense, Frankl terms meanings subjective.

90 Ibid.

91 Ibid., p. 57-58.

D. Meaning is Objective.

Frankl⁹² observes that meaning may appear to be something which the individual projects into things which are neutral in themselves. However, this is only an appearance, and not a reality. To him, meanings are not a "mere means of self-expression and therefore something intrinsically subjective."⁹³ Frankl's position is that reality in itself is totally objective. The fact that man approaches reality through the perspective of his uniqueness, that is, his own subjectivity, cannot change the intrinsic objectivity of reality itself. He⁹⁴ also notes that besides originating in existence itself, meaning is also something which confronts existence.

Frankl⁹⁵ observes that through the human act of cognition the subject is able to bridge the distance between itself and the object. This process of coming to know the object in no way alters the object. What comes to be known remains an object:

92 Ibid., p. 59.

93 Frankl, "What is Meant by Meaning?" p. 24.

94 -----, Man's Search for Meaning, p. 156.

95 -----, Psychotherapy and Existentialism,
p. 48.

Any theory which obscures the objectivity of the object and disregards its intrinsic otherness through the assumption that the world is a mere self-expression and nothing but a projection of the subject is a theory which misses the point.⁹⁶

Frankl⁹⁷ uses the nature of the human eye to illustrate how subjectivism fails to correspond to the nature of human cognition. Just as the human eye is defective and diseased to the extent it perceives itself, so also, is the phenomenon of human cognition defective and diseased to the extent it is focused on itself. To the extent the intellect is focused on the self, it is unable to perceive the world and its objects.

In order to further demonstrate the nature of coming to know the object, Frankl⁹⁸ uses another analogy. In looking into a kaleidoscope, a person can see nothing except what is inside the kaleidoscope; whereas, in looking into a telescope, the person can see only that which is outside the telescope. Frankl compares human cognition to looking through the telescope rather than looking through the kaleidoscope. Through the telescope of one's own perspective, the objective world of reality is seen, not the projections of one's own expressions. He notes that

96 Ibid., p. 48-49.

97 Ibid., p. 50.

98 Frankl, The Will to Meaning, p. 60.

the same principles which apply to perceiving things apply to perceiving meanings. Meanings and things are objective.

Human beings are transcending themselves toward meanings which are something other than themselves, which are more than mere expressions of their selves, more than mere projections of their selves. Meanings are discovered but not invented.⁹⁹

Frankl maintains that his position in positing the objectivity of meanings is, therefore, opposed to Jean-Paul Sartre's concept that man is the inventor and designer of ideals and values.

Frankl¹⁰⁰ notes that a failure to preserve the objectivity of meaning would result in the destruction of the tension which exists between the person and the meaning which beckons him. In turn, the destruction of the normal tension would cause mental disorders and moral disintegration.

He also notes that viewing the world and its objects, including values and meanings, as self-expressions not only destroys the authentic relationship of man to the world, but also destroys the challenging quality inherent in the world as an object. It is only in viewing reality as objective that values can be discovered by the individual. If reality is viewed as subjective, the result could only be the discovery of apparent values.

99 Ibid., p. 60.

100 Ibid., p. 61-64.

Frankl¹⁰¹ compares the relation of the object of the cognitive act to the relation of the value of a value-cognitive act. The object of cognition is to the cognitive act as the value is to the value-cognitive act. He sees that in an analogous way both the object and the value transcend the act of cognition and the value-cognitive act respectively. Likewise, the object and the value are real in themselves and outside the acts.

Frankl uses an example to illustrate the transcendent nature of the object in relation to the act of cognition itself. The very act of perceiving a burning lamp contains within the perceiving the awareness that the lamp exists independently of the perceiver. Thus, the perception of something real implies the recognition of its independent existence. Likewise, the perception of a value implies the recognition that the value exists independently of the person perceiving it.

As soon as I have comprehended a value, I have comprehended implicitly that this value exists in itself, independently therefore of whether or not I accept it.¹⁰²

Thus, just as the act of cognition is required to understand something, so also is the value-cognitive act required to understand a value. At the same time as the act takes place, the object or value is perceived as other

101 Frankl, The Doctor and the Soul, p. 32-33.

102 Ibid., p. 33.

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than the person who perceives. Values, then, like objects of cognition are intrinsically objective in nature.

Thus, through a study of human cognition, Frankl discovers that meanings and values are intrinsically objective in nature. He also shows that it is the nature of human cognition to be focusing on the other rather than on the self.

4. Confrontation With Meaning.

A. Meanings Are Discovered.

Frankl¹⁰³ notes that a phenomenological investigation into meaning shows that meanings are not given to one person by another. On the contrary, meanings are discovered by each person. Each person has the twofold task of discovering the right answer to each question which arises and discovering the true meaning of each situation in which he is entangled.

Frankl presents a definition of meaning:

Meaning is what is meant, be it by a person who asks me a question or by a situation which, too implies a question and calls for an answer. [...] Man is responsible for giving the right answer to a question, for finding the true meaning of a situation.¹⁰⁴

103 Frankl, The Will to Meaning, p. 61.

104 Ibid., p. 62.

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He also notes that the very objectivity of meaning itself creates the environment of tension wherein man must work out the right answers to the unknown, and find the right meaning to each complex situation.

Crumbaugh and Maholick¹⁰⁵ observe that Frankl's will to meaning compares with the principles of Gestalt perception which are based on the theory that the human mind inherently tends to organize. However, Crumbaugh and Maholick note that Frankl's theory implies a perception which is of a particular kind:

Man not only strives to perceive his environment as a meaningful totality, but he strives to find an interpretation which will reveal him as an individual with a purpose to fulfill in order to complete this total Gestalt--he strives to find an apologia pro vita sua, a justification for his existence.¹⁰⁶

Frankl¹⁰⁷ credits Crumbaugh and Maholick with having discovered that there is a relationship between Gestalt perception and finding meaning in any given situation. He quotes Max Wertheimer to show that the assumption made by Crumbaugh and Maholick can be substantiated by a Gestalt psychologist:

105 Crumbaugh and Maholick, op. cit., p. 45.

106 Ibid.

107 Frankl, The Will to Meaning, p. 62.

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The situation, seven plus seven equals [...] is a system with a lacuna, a gap. It is possible to fill the gap in various ways. The one completion--fourteen--corresponds to the situation, fits in the gap, is what is structurally demanded in this system, in this place, with its function in the whole. It does justice to the situation. Other completions, such as fifteen, do not fit. They are not the right ones. We have here the concepts of the demands of the situation, the 'requiredness.' 'Requirements' of such an order are objective qualities.¹⁰⁸

Thus, meaning involves an answer on the part of the individual to something outside himself. Meaning involves an answer to what the situation demands.

Frankl observes that values and meanings are communicated to students through the example of personal dedication "to the cause of research, truth, and science,"¹⁰⁹ rather than through teaching.

Frankl¹¹⁰ notes that only when a person achieves a level of living in terms of transcending the self toward meaning, is it possible to confront him with meaning in the form of ideals and values. And once he is capable of being confronted with meaning and values, he has attained the prerequisite for exercising his freedom through

¹⁰⁸ Max Wertheimer, "Some Problems in the Theory of Ethics," in M. Henle (ed.), Documents of Gestalt Psychology, Berkeley, University of California Press, 1961, quoted by Frankl, The Will to Meaning, p. 62-63.

¹⁰⁹ Frankl, The Will to Meaning, p. 87.

¹¹⁰ -----, Psychotherapy and Existentialism, p. 12-13.

responsibleness. Thus, as soon as meaning orientation is posited as primary in human motivation, Frankl perceives the interconnected quality of human responsibleness coming in to transform the perceived meanings and values into fulfilled meanings and realized values.

It is, therefore, within the context of that sphere of tension between meaning as something objective and unknown to the individual, and the human responsibility of searching out and responding to meaning that Frankl speaks of people who are pacemakers and those who are peacemakers. Because pacemakers confront mankind with meaning and values, Frankl credits them with strengthening and encouraging man in his fundamental orientation. On the other hand, he judges the attempt of peacemakers to alleviate the normal tensions inherent in the human condition as a disservice harmful to individuals and human progress.

In explaining the assignment of a pacemaker, Frankl¹¹¹ speaks of the function of the emotions in relation to faith and ultimate meaning. He sees that man depends primarily on his emotions rather than on his intellect in respect to beliefs and the ultimate meaning of being. He also notes that ultimate meaning cannot be understood, but that man must exercise a trustful attitude

111 Frankl, The Will to Meaning, p. 92.

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in regard to the ultimate meaning of being as well as to his own final meaning. But, it is necessary for someone to act as a mediator by exposing various facets of meaning, and thereby, mediate an attitude of trust in ultimate meaning. This task, he claims, is the mission of the great religious and ethical leaders who act as mediators of values and meanings to men.

Man is thus given a chance to receive out of the hands of a genius of humanness, be it Moses or Jesus, Muhammad or Budda--he is given the chance to receive from them what he is not in each instance able to obtain by himself.¹¹²

The assignment of the pacemaker, then, is one of mediation. He can explain, challenge, exhort, and advise, but he cannot give meaning to another. Each individual must respond to the demand of finding meanings and values. Each individual must respond to his own situation; each is responsible for his own decisions.

B. Conscience.

In our modern era characterized by changing values, Frankl¹¹³ observes that it is paramount that youth should be prepared to discover personal meanings. He maintains that only an alert conscience will preserve youth from falling prey to either conformism or totalitarianism: the

¹¹² Ibid.

¹¹³ Ibid., p. 65.

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former being a pattern of behavior by which individuals seek to do as others do; the latter being a pattern which seeks to follow the decisions and wishes of others.

It is the particular task and assignment of education not only to content itself with transmitting traditions and values and knowledge, but also to see as one of its principle assignments the development and refining of that capacity always to find out, to smell out, the unique meanings of a given situation. This capacity is called conscience.¹¹⁴

VanderVeldt and Odenwald,¹¹⁵ reviewing the principles held by existential analysts of whom they mention Frankl as one of the chief supporters, make observations concerning the characteristics which these analysts ascribe to conscience: conscience is held to be the "stepping stone to arriving at man's religious nature";¹¹⁶ since conscience focuses upon that which is not yet a reality but must become one, it is an intuitive function; conscience has the function of being a censor in that it advises the individual to do as it bids.

¹¹⁴ Frankl, "The Task of Education in an Age of Meaninglessness," p. 49.

¹¹⁵ J.H. VanderVeldt and R.P. Odenwald, Psychiatry and Catholicism, New York, McGraw-Hill, 1952, p. 131-132.

¹¹⁶ Ibid., p. 131.

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Fabry,¹¹⁷ in discussing Frankl's rejection of the reductionist concept of conscience, explains that the reductionist concept consists in presupposing that man is moral in order to comply with his father image, religion, society, or as a response to a certain kind of training.

Frankl does not hold that man's conscience enables him to be moral for reasons of compliance or training. Rather does he¹¹⁸ observe that conscience, as operating within that self-transcendent sphere that is uniquely human, enables man to lift himself above his instincts. To Frankl, man acts in a self-determining rather than in a conditioned manner. Because the conscience has the ability to transcend the self, the individual is responsible for evaluating his behavior in terms of right or wrong..

Specifying that it is beyond the discipline of psychotherapy to declare what man is responsible to, Frankl,¹¹⁹ nevertheless, believes he has an educative responsibility to offer possible answers from which

117 Joseph B. Fabry, The Pursuit of Meaning, Boston, Boston Press, 1968, p. 67.

118 V.E. Frankl, "The Concept of Man in Logotherapy," in Journal of Existentialism, Vol. 6, 1965, p. 54.

119 -----, "On Logotherapy and Existential Analysis," in American Journal of Psychoanalysis, Vol. 18, 1958, p. 35.

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individuals may responsibly choose, namely, society, his own conscience, or God.

To Frankl,¹²⁰ the guiding quality inherent in man is his conscience. By means of his conscience man is able to make decisions which are both independent and authentic. He defines conscience as that "intuitive capacity of man to find out the meaning of a situation."¹²¹ He notes also that since the meaning of a situation is unique, an intuitive capacity is required to discover meaning. Conscience cannot, therefore, be subject to a general law. As a human phenomenon, marked by human limitations, Frankl observes that conscience may either guide or mislead man in his search for meaning. He claims, therefore, that it is impossible for an individual to know whether or not he is committed to the true meaning.

Fabry, in studying Frankl's concept of conscience, explains that it is precisely this reality of having to follow one's own conscience "in the face of ultimate uncertainty,"¹²² that man finds so difficult to accept. The fear of uncertainty, he explains, prevents individuals

120 Frankl, The Will to Meaning, p. 63-66.

121 Ibid., p. 63.

122 Fabry, op. cit., p. 72-73.

from exercising a faith which could transform them into persons deeply committed to others and to the pursuit of high ideals. Thus, he sees that men often neglect to accept the responsibility involved in being confronted with the ultimate uncertainty inherent in following their own conscience. Men fail to shoulder the responsibility of searching out the meaning of principles, laws, or divine pronouncements. Rather than take the risk of acting upon what is personally discovered, individuals tend to view these guides as a set of prescribed rules rather than as a dynamic spirit which counsels them in their decision-making.

Frankl observes that there is emerging a new perspective in regard to what is good and what is bad in human behavior:

No longer will what is good and what is bad be defined in terms of what one should and should not do, of what one must and must not do. Rather, good will be defined in terms of what promotes the fulfillment of the meaning of a being, and what is bad will be defined in terms of what blocks the meaningful fulfillment of a being.¹²³

Thus, Frankl¹²⁴ sees the role of psychiatrists and teachers not as one of giving meaning to others, but as acting as catalysts by giving an example of personal

¹²³ Frankl, "The Task of Education in an Age of Meaninglessness," p. 57.

¹²⁴ Ibid.

dedication to truth. The decision always remains the responsibility of the student.

C. Decision-Making.

It is within the area of the phenomenon of human decision-making that Frankl¹²⁵ speaks of religion. He observes that religion besides being an educational matter is also a matter of decision.

Anticipating questioning from theologians concerning the dependence of Faith on the Grace of God, Frankl¹²⁶ explains the concept of decision from his dimensional viewpoint. First, he restates that his theory is strictly concerned with man on the human rather than on the supra-human level where grace is one of the essential characteristics. Then, he explains that what is visible as decision-making on the human level may have a vastly higher interpretation on the supra-human level. What is visible on the human level as decision-making could be understood as just the shadow of a supra-human system where faith dwells and which involves the assistance of God's sustaining grace. Decision-making as observed phenomenologically, therefore, could be interpreted as only

125 Frankl, The Will to Meaning, p. 136.

126 -----, Psychotherapy and Existentialism, p. 29-30.

a projection of the higher level, that is, the act of Faith issuing as a result of God's grace. The operation causing the decision-making is one beyond phenomenological observation. It may be an act of Faith issuing as a result of God's grace or an act of rejection of God's grace.

Frankl rejects the view that religion is merely an unconscious motivation:

[...] we should be wary of interpreting religion merely in terms of a result of psychodynamics, i.e., on the ground of unconscious motivation. If we did, we would miss the point and lose sight of the authentic phenomenon. Either man's freedom of decision for or against God is respected, or, indeed, religion is a delusion.¹²⁷

In refuting the view that religion is an unconscious motivation in man, Frankl¹²⁸ first points out that, as such, transcendence is beyond the scope of psychotherapy, as such. Nevertheless, he sees that "the transcendentality of the human being insofar as this being is conceived as and created for transcendence,"¹²⁹ is within the scope of psychotherapy. He observes that just as sexuality may be unconscious or repressed in some individuals, it is just as possible for religiousness to be unconscious or repressed in some individuals.

¹²⁷ Frankl, "The Will to Meaning," in The Living Church, p. 12.

¹²⁸ -----, "Religion and Existential Psychotherapy," p. 5-10.

¹²⁹ Ibid., p. 5.

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Frankl rejects C.G. Jung's view that unconscious religiousness belongs to the id, is psychic, and is a property of man as an organized structure, that is, as an organism. Frankl views religiousness as belonging not to the id, but to the ego; not to the psychic level of man, but to the spiritual; not to the organic nature, but to the transcendent nature of the human being, that is, man as a person.

Frankl¹³⁰ disagrees with the pan-deterministic view of man's religious response. He rejects the idea that the motivating factor characterizing man's religious response is totally determined by early life experiences. Likewise, he rejects that the idea an individual has of his own father will determine the idea he has of God. He draws the comparison that just as a person whose father is an alcoholic need not become an alcoholic, a person whose relationship with his father is poor need not have a poor relationship with God.

Frankl¹³¹ views man's religious response as one revolving upon the phenomenon that the supra-human dimension is beyond man's power to penetrate. He sees that the only thing man is capable of in regard to ultimate

¹³⁰ Frankl, "The Will to Meaning," in The Living Church, p. 9.

¹³¹ -----, The Will to Meaning, p. 145-152.

Transcendence is to grope for the ultimate meaning not by means of the intellect alone but primarily through the emotions.

He sees that the dimensional difference which exists between God and human beings makes man incapable of even speaking about Ultimate Being because this would imply making ultimate being into a thing. Frankl emphasizes the utter impossibility of man's ability to contact Ultimate Being on his own power. He observes that man's possible attitude toward Ultimate Being is one of a feeling of trust, that is, a prayer. It is Frankl's conviction that man would be incapable of anything unless he possessed a degree of trust in meaning and being. "Trust in meaning and faith in being, however dormant they may be, are transcendental and hence indispensable. They cannot be done away with."¹³² However, Frankl sees that both trust in meaning and faith in being can be repressed in individuals either because the distinction between the human and the superhuman order have not been carefully and clearly presented or because the distinction has been totally omitted.

Another cause of repressed religiousness he attributes to a refusal to acknowledge reality in anything except what can be touched and seen. Since Ultimate Being

¹³² Ibid., p. 151.

can neither be touched nor seen, he observes that some individuals repress their inherent orientation toward Ultimate Being and ultimate meaning.

Thus the perspective of Frankl's will to meaning reaches its finishing point in the position that man is a being who responds to the existence of Ultimate Being and ultimate meaning primarily through the media of an intrinsic emotion, trust, that is, through a prayer, rather than through a rationalization.

In terms of Frankl's phenomenological view of human motivation it has been seen: first, that man's fundamental motivational orientation is toward meaning rather than toward homeostasis, pleasure, self-actualization, or status-seeking; second; what Frankl means by 'will' and 'meaning'; and, third, that inherent in man's fundamental orientation toward meaning is his need to be confronted with meaning. In terms of the problems of modern youth, it is seen from an investigation into Frankl's motivational theory: first, that the cause of illusion, frustration, and neurosis often stems from the pursuit of goals contrary to the inherent nature of man's humanness; and, second, that an orientation toward and a confrontation with objective meaning is conducive to mental health and personal development.

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Having treated human motivation from Frankl's phenomenological view, the investigation now reaches the point where it is possible to move on to a study of motivation from the view of Oraison's theological concept of coexistence.

CHAPTER II

ORAISON'S VIEW OF MAN

Marc Oraison, a priest-psychiatrist and Doctor of Medicine, includes the theological dimension in his study of man. In chapter one of this research, Frankl's secular and phenomenological view of human motivation was investigated. In chapter two, Oraison's theological view of suprahuman motivation will be investigated in order that a comparison between the two views may be effected. The first part of this chapter consists in a brief survey of what reviewers have said concerning Oraison's works. The other three sections of the chapter investigate Oraison's principle of coexistence: first, in terms of Judeo-Christian revelation; second, in terms of man's response to the call to Judeo-Christian coexistence; and third, in terms of the relationship of education to Judeo-Christian coexistence.

Marc Oraison's writings have been recommended particularly for college students and educators.

Father Sebastian, O.C.D., reviewing Oraison's Illusion and Anxiety, observes that it is "an excellent basic text for those interested in the problems of

spiritual maturity."¹ Likewise, Bernard Murchland, C.S.C., introducing the same book, draws attention to the author's contributions:

Marc Oraison has sufficiently demonstrated in this book the fallacy of transposing a psychological technique to a religious or philosophical vision. But he has also called attention to the infantilism that undermines the efficacy of religion. The burden of his argumentation is that the supernatural must be integrated into the natural. In the Pauline image: the spiritual must grow out of a natural foundation.²

Gerard S. Sloyan³ reviewing Oraison's book Love or Constraint? observes that it contributes an insight into what religious education is and what it is not. Bernard Murchland⁴ points out that the same book attempts to restore a much needed balance in religious education. Another reviewer commenting on Oraison's competence as a theologian and as a psychologist says of Love or Constraint?: "This is a book that should be read by every Catholic priest, teacher, parent, and student."⁵

¹ Father Sebastian, "Book Review," in America, Vol. 110, 1964, p. 230.

² Bernard Murchland, "Introduction," in Marc Oraison, Illusion and Anxiety, New York, Macmillan, 1963, p. 9-10.

³ Gerard S. Sloyan, "Book Review," in Catholic World, Vol. 190, No. 1140, March 1960, p. 385-386.

⁴ Bernard Murchland, "Book Review," in Commonweal, Vol. 71, No. 22, February 26, 1960, p. 606-607.

⁵ Book Reviewer in Kirkus, Vol. 27, 1959, p. 800, quoted in Dorothy P. Davison (ed.), Book Review Digest, New York, H.W. Wilson, 1960, p. 1024.

Critic⁶ book reviewer recommends Oraison's book entitled The Human Mystery of Sexuality to be read "especially by parents and counselors of youth." Likewise the reviewer of Choice⁷ recommends the same book: "It should be available for undergraduate and graduate student use."

In the preface to Oraison's book The Harmony of the Human Couple, the national president of Workers' Catholic Action, Maurice Montclair, observes that Oraison situates life within the perspective of faith: "The human couple finds its true dimensions: in society, in the Church, in God, yesterday, today, tomorrow."⁸

The foregoing comments not only indicate that Oraison's works are a reliable source of information on the psychological and theological level, but also recommend their study to educators. Chapter two of this research aims to study Oraison's works in order to discover his position concerning human motivation in the Judeo-Christian principle of coexistence.

⁶ Book Reviewer in Critic, Vol. 25, No. 5, 1967, p. 84.

⁷ Book Reviewer in Choice, Vol. 4, 1967, p. 972, quoted in Dorothy P. Davison (ed.), Book Review Digest, 1967, p. 993.

⁸ Marc Oraison, The Harmony of the Human Couple, Indiana, Fides, 1967, p. 1.

1. Revelation in Terms of Judeo-Christian Coexistence.

Oraison views man from the point of view of Judeo-Christian revelation. His concept consists essentially in the perspective that man's condition is a "drama of coexistence."⁹

The drama contains four major perspectives: first, the perspective of the "dialogue of love,"¹⁰ initiated by God; second, the perspective of man's failure to respond to God's dialogue; third, God's initiative to restore the broken dialogue; and fourth, man's response to the second invitation to love extended as a result of the restored dialogue.

A. In Genesis.

Oraison observes that a fundamental theme of Judeo-Christian theology is that theme which begins with Abraham, namely, the theme of The Word. The Word theme consists essentially in the idea that God reveals himself as more than a Being accessible to reason by showing that he is "an acting person who speaks, who is solicitous, and who loves."¹¹

⁹ Marc Oraison, Illusion and Anxiety, New York, Macmillan, 1963, p. 36.

¹⁰ Ibid.

¹¹ Ibid., p. 40.

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The effects of God's first manifestation to Abraham, Oraison considers highly significant:

This was a unique and capital fact whose consequences were not merely religious but became part of the various expressions of human thought. Without it, for example, philosophy would never have been able to elaborate the metaphysical notion of person that has taken on such importance today in existential circles.¹²

Before the Word spoke man had adopted a way of life patterned upon various beliefs derived from the personification of natural forces or human ideals. As a result of the manifestation to Abraham, man viewed his own existence and that of the world in a new perspective, namely, as the work of a Word who is a Person. A radical change is observed in the historical line issuing from Abraham. Man was no longer confronted with his own mythology, but with a real relationship, "a lived relation that had never been dreamed possible but for which there had always been an unconscious and invincible desire."¹³

From Genesis, Oraison¹⁴ notes, first that man is revealed as a creature radically different from the rest of creation. The distinction between man and the beasts is shown by the fact that man has the power to consciously

¹² Ibid., p. 38.

¹³ Ibid., p. 39.

¹⁴ Ibid., p. 40-49.

respond to the dialogue which God initiates. Second, the Biblical narrative places a significant focus on the fact that humanity was created a couple, that is, created in a condition of coexistence. Oraison observes:

[...] in order that dialogue with God be possible there must be an existential dialogue among men. Created love opens up the heart, primes it for divine love. It is further noted that in some mysterious way this helps to make man like God.¹⁵

Third, a fundamental fact in the narrative is the existential attitude of the creature toward the creator, namely, a refusal to trust which precipitated the Fall. Man's failure to respond to God's invitation caused a rupture of the dialogue and plan for man which God had initiated. Inherent in the failure and the frustration resulting from the Fall was the thirst for coexistence, harmony, and transcendence as well as "the profound intuition that the rupture is not final for God, that he would find means of restoring dialogue."¹⁶

B. In Christ.

Oraison describes Christ as the "fullness of co-existence."¹⁷ By this title he means: first, that by

¹⁵ Ibid., p. 43.

¹⁶ Ibid., p. 49.

¹⁷ Ibid., p. 58.

reason of his nature as a divine person, Christ possesses all humanity; and secondly, that all the thoughts, word, and actions of the historical Christ were performed by God in the "human register he had joined to himself in absolute unity."¹⁸

Oraison¹⁹ observes that through love Christ voluntarily gave himself up to death. Christ's death which redeemed all men resulted in the Resurrection, the victory over death for himself and objectively for the whole human race.

Thus, Oraison observes that the destiny of each man is revealed in Christ:

In the lived coexistence that Christ is, human flesh is victorious over its corruption and is elevated to direct participation in the life of him who said: "I am."²⁰

He observes that through Christ all men are established in coexistence. Man is by reason of the mystery of Christ's death and resurrection in a state of tension toward coexistence, that is, toward union with infinite coexistence, the Trinity of divine persons.

Oraison draws special attention to Christ's historical achievement and his teaching:

18 Ibid., p. 58.

19 Ibid., p. 60.

20 Ibid.

In his historical existence the Incarnate Word completed the dialogue between God and man. He detailed, he showed day by day and made explicit the unimaginable consequences of this coexistence in terms of concrete and daily reality. He did this first of all by his oral teaching: He directed everything--religious thought, moral behavior, and prayer--toward the central reality of coexistence, that is to say, of love, in words of striking simplicity.²¹

C. Since Pentecost.

Oraison²² observes that the thinkers of Judaism and paganism were unable to arrive at the ultimate meaning of the world and the ultimate destiny of mankind. He notes that it is only after Pentecost that the universe is seen as:

[...] a coherent and dynamic entity, teeming with matter and with life. It reaches its zenith in man, and man, for the resemblance he bears to the Creator, has been charged with conveying to God the response the universe must give to the divine summons to existence and fulfillment.²³

The response that man has the power to give to God is a response which is free. The whole history of mankind has revolved upon man's fundamental freedom. Oraison observes that in spite of the Fall which delayed the forward

²¹ Ibid., p. 59.

²² Marc Oraison, Man and Wife, New York, Macmillan, 1958, p. 24-27.

²³ Ibid., p. 24.

movement of man toward his destiny, man's destiny remains the same. "One thing alone is required: that he agree to resume the dialogue of love with God in close adherence to faith in Christ."²⁴

Thus, it is the power of love, which Oraison describes as "the participation by nature and by grace in the very essence of God Himself,"²⁵ that is the operative force motivating man and which draws man toward his personal integration and destiny.

Oraison notes the otherworldliness of the goal toward which coexistence is directed and thus of necessity to its unattainability in time. Humanity, "as a community of persons and therefore a plenitude of relations,"²⁶ he observes, is destined to be elevated to union with divine coexistence. This union is not to take place in time but in the "world of the Resurrection, of the Mystical Body, of the Kingdom of Heaven."²⁷

Humanity's destiny is not a sudden and instantaneous transformation totally independent of man's action. Objectively, the immutable goal begun by God's initiative

²⁴ Ibid., p. 25.

²⁵ Ibid., p. 27.

²⁶ Oraison, Illusion and Anxiety, p. 63.

²⁷ Ibid.

and carried on in history by the prophets, Christ, and the Holy Spirit operating in the visible Church has been revealed. The subjective realization of this goal depends upon each person's free choice. The meaning of each man's life, then, as explained by Oraison's development of the idea of coexistence, is "an apprenticeship in perfect coexistence, the abolishing of all that is not perfect to existence, in union with Christ through faith and the sacraments."²⁸

In the view of man from the Judeo-Christian perspective, therefore, Oraison considers the four focal points which give meaning to all existence to be: first, the manifestation of the Word; second, the Mystery of Christ; third, the dynamism of Pentecost; and fourth, the revelation of the future resurrection of the whole Mystical Body to live in coexistence with the Trinity. He sees that the building of the future coexistent community depends upon man's response in time to God's revelation.

2. Man's Response to the Call of Judeo-Christian Coexistence.

In Oraison's view, God's action in creating and redeeming man is all important and supreme. However, he does not fail to emphasize the other dynamic which is also

²⁸ Ibid.

essential to the complete view of man, namely, that man's response to love God and neighbor in time must begin from a ruptured nature caused by original sin.

Since the dialogue which God initiated has been ruptured by original sin, the task of responding in love to God and neighbor is impeded in each individual by the inherited weaknesses resulting from the consequences of original sin:

At the heart of the human person this rupture still persists profoundly: the longing for unity in love and the constant relapse into the prison of the individual.²⁹

Oraison³⁰ observes that a true religious attitude depends upon responding to God's saving grace which continually assists an individual transcend and master the merely natural, sentient, and rational levels of human existence. He describes this striving as a constant tension between man's supernatural attractions and his inherent tendency to be satisfied with visible realities.

A. Psychology in Relation to Coexistence.

It is in the area of man's response to God's will to dialogue and coexistence that Oraison looks to psychology

²⁹ Marc Oraison, Love or Constraint?, Glen Rock, N.J., Paulist Press, 1961, p. 29.

³⁰ Ibid., p. 107.

for assistance. He³¹ observes that man is to employ his reason as well as the insights given through Revelation to help him understand and grow toward coexistence with God and man. He views the religious attitude as "the supernatural climax of man's normal evolution."³²

Oraison³³ notes that both psychology and theology treat of internal disorders inherent in every man. Psychology terms these disorders as "unconscious evils" while theology looks upon them as the damage inflicted upon all man by original sin. Oraison³⁴ suggests that an examination of the psychological study of man's relationships and the theological study of sin present similarities in spite of their distinctively different dimensions and perspectives.

From psychology Oraison observes: first, that a man is more or less a person depending on the depth or shallowness of his relational life. He observes two stages in man's relationship with the world: "an affective-instinctual form that is subjective and egocentric; and a clearly conscious and oblationary form [...] that is the

31 Ibid., p. 63.

32 Ibid.

33 Ibid., p. 52.

34 Oraison, Illusion and Anxiety, p. 33-36.

mature ideal."³⁵ Secondly, adopting a phrase from Hesnard's view of psychopathology, he observes that psychology detects that "man bears in his heart the potential germs of a 'disease of coexistence'."³⁶

Oraison maintains that psychology can point out the problem of man's failure to attain coexistence, and that it can assist us understand the set of actions by which the failure originates, but it is unable to answer the questions why all is as it is observed. He sees that it is beyond the level of the phenomenological process to describe sin. On the psychological level, sin must always remain an unexplained mystery because the cause of the relational failure is not in the psychological dimension of the person's being. Thus, Oraison offers a definition of sin in terms of the psychological discoveries of the two stages of man's relational life: "We might say that if psychopathy is a disease of coexistence, sin is a refusal of coexistence."³⁷

35 Ibid., p. 33.

36 Ibid., p. 34.

37 Ibid.

B. Morality in Relation to Coexistence.

Oraison³⁸ observes that an individual's deliberate choice to behave according to the call of God is the result of a response to grace and to creative and redemptive love. The underlying theme of his explanations dealing with morality revolve around the principle that "the Christian notion of moral behavior is the demand made by love."³⁹

Oraison views the moral law as having a relative value, as the means by which man realizes the Fall, and as a guide to a personal relationship with God. He claims that the only absolute in regard to man's moral behavior is the "demand of Love: of God and of our neighbor, since these are inseparable."⁴⁰

Speaking of the legalism which persistently creeps into concepts concerning human behavior, Oraison looks to psychology for assistance:

An important contribution modern psychology may perhaps be able to make in this matter will be to free genuine Christian morality from the rationalist strait-jacket that tends to stifle it. It is high time to get it clearly into our heads that the Christian vision does not imply so much a morality of duty as a morality of charity, a morality of love in the strongest sense of the word.⁴¹

38 Oraison, Love or Constraint?, p. 116.

39 -----, Illusion and Anxiety, p. 151.

40 -----, Love or Constraint?, p. 116.

41 -----, Illusion and Anxiety, p. 150.

Oraison⁴² distinguishes between two concepts of sin, the moral and the religious. Sin viewed as a legalistic or moral concept is based entirely upon breaches of law. It is neither the truly Christian attitude nor a mature attitude toward sin. The religious concept lies in a different dimension than the moral concept, that is, in the dimension in which God is acknowledged as a living Person and human beings are recognized as persons to be respected. Sin in the religious sense is a disruption of a relationship with the living God or with fellow human beings.

Oraison points out that sin conceived as a relational disorder opens the door to an understanding of the essential purpose of the Christian sacrament of penance, "where man, recognizing his weakness, meets with God, whose strength saves him."⁴³ He is careful to distinguish between the two sciences of psychology and theology in regard to wrong behavior: "Psychotherapy is not penance, because sin is not neurosis."⁴⁴ Likewise, he observes that no degree of mental health can dissolve the inner conflict

⁴² Oraison, Love or Constraint?, p. 91-94.

⁴³ Ibid., p. 94.

⁴⁴ Oraison, Illusion and Anxiety, p. 68.

resulting from the consequences of original and personal sin, nor dispense of the "basic need of salvation by Christ."⁴⁵

Oraison⁴⁶ summarizes the teaching of the Church in regard to the conscience: first, it is a sin to act contrary to one's conscience; second, a person is doing good when he conforms his acts to a right conscience; third, it is necessary that a person endeavor to develop a conscience that is true because acting according to error is wrong; however, invincible ignorance may excuse from sin; fourth, man is not only responsible to his own conscience, but also for his own conscience.

C. Sexuality in Relation to Coexistence.

Oraison⁴⁷ observes that sexuality is concerned fundamentally with relationship to others. He draws attention to the subtle error contained in nominalist thinking, namely, the error of either ignoring or denying relationships. Through the following example he draws attention to the starting point of sexuality:

⁴⁵ Oraison, The Harmony of the Human Couple, p. 32.

⁴⁶ Ibid., p. 113.

⁴⁷ Marc Oraison, The Human Mystery of Sexuality, New York, Sheed and Ward, 1967, p. 141.

A given philosophy studies the human act, neatly dissects it into very exact stages or definite points, makes fine distinctions among deliberation, choice, decision, and the like; then follows reflection on what makes up the human act, what constitutes its finality, what is its worth with respect to the good. All this thought, ingenious as it may be in its precisions, fails completely to take into account, as a starting point, that the human act has existence only as a relation to the other, no matter what the level of consciousness may be.⁴⁸

It is within the total perspective of mankind's call, albeit in a disrupted condition, to coexistence in the world of the resurrection that Oraison presents his ideas on sexuality. He sees that the proper place of sexuality is "in relation to the mystery of the Living God."⁴⁹

Oraison⁵⁰ observes that although sexuality is a very intense "psycho-emotional" power, it is not of primary importance in regard to the spiritual integration of the personality. Nevertheless, he notes that if youth is not instructed and assisted in sexual matters, there is a grave danger that unsolved problems may become a barrier to a true religious attitude. He sees that the task of education is one which assists youth gain command of the sexual power:

⁴⁸ Ibid., p. 142.

⁴⁹ Ibid., p. 180.

⁵⁰ Oraison, Love or Constraint?, p. 136.

Theoretically speaking, the young man or the young woman should be able, in accordance with the personal and free orientation of their lives, to take the positive preliminary steps in continence for the conjugal situation which they desire, or to undertake and commit themselves to the way of perpetual continence for reason of a higher order.⁵¹

Oraison sees that such an ideal is possible only within a concept of sexuality which includes a theological meaning. He⁵² has investigated Judeo-Christian revelation for the precise purpose of discovering what God teaches us about human sexuality. The following ideas are a summary of his findings.

Oraison observes that Scripture reveals God as one who transcends all that has been created. Man's true relationship with God, therefore, revolves around the "essential distance"⁵³ between the creator and the creature.

He observes that while Christ used certain expressions which identified himself with Yahweh, he also gave a clear indication of being "a special kind of 'only son'."⁵⁴ Christ promised his disciples that after he would leave them, the Father and He would send a Third Person. This manifestation of the mystery of the Trinity, Oraison

⁵¹ Ibid., p. 136.

⁵² Oraison, The Human Mystery of Sexuality, p. 144-155.

⁵³ Ibid., p. 145.

⁵⁴ Ibid., p. 148.

notes "is the crowning achievement of God's self-communication,"⁵⁵ throughout Judeo-Christian revelation. Again, he observes that God's central revelation of himself as Love requires that "in himself" there is relationship because "love is an interpersonal relation."⁵⁶

Oraison indicates that revelation teaches that it is the property of the creature to be sexed, but that God infinitely transcends sex. The revelation of the Trinity, he notes, reveals something about human sexuality, namely, that it is good, and that it makes man in God's likeness. He is careful to point out that likeness to God does not mean identity with him. Thus, Oraison does not consider it an impropriety to draw an analogy between the human mystery of sexuality and the mystery of the Trinity:

On the one hand, God reveals himself as One in Three; on the other hand, sexuality is seen in the light of modern psychology, as a relational world which reaches the development it should only when three relations are involved; finally, there is that striking text of Genesis 1:27: "God created man in his image. In the image of God he created him. Male and female he created them."⁵⁷

Oraison sees that because man was created like the relation that God is in himself, the couple have the power to cooperate in bringing another person into existence. It

⁵⁵ Ibid., p. 149.

⁵⁶ Ibid., p. 150.

⁵⁷ Ibid., p. 153.

is thus from the starting point of God's infinite transcendence as revealed in the Trinity, and man's likeness to the Trinity, although infinitely less and in an analogous sense, that Revelation begins to teach man concerning the meaning of sexuality.

Besides depicting human sexuality as a characteristic of man's creaturehood and call to imitate the love of the coexisting Three in One, Oraison⁵⁸ observes that Revelation discloses that human sexuality was upset and divided. In Genesis, sin is depicted as: "the attitude of the human race which, in its ontological sexed makeup, limits itself to self and stops hearing the Other who Speaks."⁵⁹ He sees that throughout Scripture sin is depicted as consisting essentially in a form of idolatry.

Oraison⁶⁰ notes that the Mosaic law centres on the concept that sexual pleasure, as an effect of the Fall, has become an unrestrained attraction for the human person. He further notes that because pleasure has a tendency to become unsatiably desirous of temporal satisfaction, man is, thereby easily deflected from his spiritual destiny. Thus, he asserts that it is necessary for man to use every means "to escape the arrested development which

⁵⁸ Ibid., p. 166.

⁵⁹ Ibid., p. 177.

⁶⁰ Marc Oraison, Man and Wife, New York, Macmillan, 1958, p. 66.

sensual pleasure for its own sake always threatens to bring about."⁶¹ On the one hand, Oraison declares that man must learn how to escape from the "slavery of sexual intoxication"⁶² and, on the other hand, he notes that the intoxication itself, having been created by God, is good, and therefore man must learn how to use it as a prelude to a higher reality of unity. Oraison offers a description of the drama precipitated in each man because of the Fall:

Against his most refined choice, against his most personal clinging to God, his true love, man idolizes some other object in the dim regions of himself. This unbearable division within him is what allows man, in the last analysis, to realize once, and for all, the salvation which Christ works out in him.⁶³

Oraison⁶⁴ observes that the Mystery of the Resurrection is central to the Christian concept of sexuality. He views the Christian marriage as the beginning of a dynamic dedication which leads the couple in the direction of a total concern for the other. Thus, the spirit of sacrifice which ensues is the prelude of the cross which leads to the Resurrection.

He also notes that before the Fall the peak of creation was the love of the couple. Through the power of

61 Ibid., p. 67.

62 Ibid.

63 Oraison, The Human Mystery of Sexuality, p. 179.

64 -----, Man and Wife, p. 76.

the Death and Resurrection of Christ, the love of the couple is restored to a position of high dignity. He describes the sacrament of marriage in the Christian dispensation as:

[...] a sign of the reconciliation, a sign of salvation, a sign and source of grace, a sign of the real and active presence of God in the world, that is, of the real progress of this world toward its ultimate destiny of resurrection.⁶⁵

Oraison makes another observation of a different kind, one concerned with the Church's teaching on marriage. He notes that the Church centres its requirement for the validity of marriage around the sexual expression of love: "It is necessary and sufficient that the contracting parties be capable of sexual relations."⁶⁶

It is also in the context of the Resurrection and the future world of the Resurrection that Oraison views Christian celibacy. He views the pronouncement of religious celibacy as a bearing witness to the "transcendent mode of love proper to the world of the resurrection,"⁶⁷ as well as a bearing witness "to the supernatural source of human love and sexuality."⁶⁸

65 Oraison, The Harmony of the Human Couple, p. 62.

66 -----, The Human Mystery of Sexuality, p.159.

67 -----, The Celibate Condition and Sex, New York, Sheed and Ward, 1967, p. 110.

68 -----, Learning to Love, New York, Paulist, 1966, p. 127.

3. Christian Education in Relation to Judeo-Christian Coexistence.

Oraison⁶⁹ does not consider the primary role of education to consist in habit formation or the acquisition of sound principles. Similarly, he does not consider the primary role of Christian education to consist in a method whereby the student is taught how to behave according to acceptable standards. Rather, to him, the prime purpose of education consists in equipping the student with the knowledge which will enable him to become aware of and adapt to his human nature and human conditions. Besides this primary purpose, he sees that Christian education has an added dimension:

What constitutes the difference between education, in the general sense of the term and Christian education, is that without the legacy of divine Revelation we are very poorly equipped to offer any reasonable explanation for the ultimate significance and the real purpose of human life.⁷⁰

To Oraison, therefore, the task of Christian education is one which assists the student adapt to his human nature and his human condition with the help of Divine Revelation. To view man's human nature and condition in the light of Revelation is to view man with Faith.

⁶⁹ Oraison, Love or Constraint?, p. 13-14.

⁷⁰ Ibid., p. 13.

A. Education for Faith.

Oraison⁷¹ observes also that Christian education should open up for the student every possible avenue to Christian Faith. In treating Faith in the context of Christian education, Oraison observes that it consists of three characteristics.

The first distinctive mark of the Christian Faith is that it is objective. Faith is not a matter of personal feelings or judgments. Oraison sees Faith as primarily a relationship:

It is a relationship born of knowledge with "something" quite other than the interior world of the subject. It rests essentially upon the independent existence of this "something" which is a priori whether we have knowledge of it or not.⁷²

The second distinctive mark of Faith is that the "something" of the relationship is a person, a Someone. Faith does not consist primarily in the belief of things, such as principles, practices, or well-defined truths. Faith consists essentially in the belief "in Someone who is God, who is Christ, who is the Church, the Mystical Body of Christ."⁷³ The choice or consent of Faith is not

71 Ibid., p. 108-109.

72 Ibid., p. 108.

73 Ibid., p. 109.

brought about through philosophical argument. Rather is it a consent to enter into relationships with the Living Person, Who is God. Man cannot through his own resources make this choice nor enter into such a relationship. Faith is in essence a total gift to man. Moreover, it is an incomprehensible gift. Absolute Transcendence is the Giver Who bestows the gift of Faith upon man.

The third distinctive mark of Faith is that the Living God with Whom the human person has a mysterious relationship in Faith has a definite place in the whole history of the human race. He has spoken to man in the language of man. The real historical fact of God's having spoken to man at a certain time is the focal point of Faith. From the historical moment when God first spoke to man, Oraison sees that "the Faith is transmitted by what we might almost call the contagion or contact of testimony."⁷⁴ Thus, it was established by God that, in part, the vehicle of Faith to men would be men of Faith. Faith was to be communicated partly by means of human relationships. Throughout history, the pattern of communicating the Faith has been through the living example and witness of men of Faith.

⁷⁴ Ibid.

Speaking of the witness of men of Faith in relation to religious education, Oraison says:

It is this existential dimension that is the first factor of religious "contagion"; in fact it is what gives vigor and dynamism to those things that can be said and preached of the Christian Mystery. Religious education cannot be conceived of except in this way; it cannot be compared with the teaching of any branch of knowledge, no matter how important it may be.⁷⁵

Oraison refers to St. Paul's Epistle to the Romans (7:1-25) to show how salvation is related to Faith. Salvation is something which is to be found. The essential of finding salvation is to believe in Christ who through his life, death, and resurrection has saved mankind.

B. Need for Scripture Studies.

Oraison also points to another factor closely linked with faith and salvation. He maintains that in spite of the catechetical and biblical revival, students have very little knowledge of Sacred Scripture. He points out the consequence of this deficiency:

[...] since no one has taken text in hand to show them the theological and perfectly real and substantial dimension of Sacred Scripture, the vital centre of their Faith is threatened.⁷⁶

Thus, to Oraison, the explanation of Sacred Scripture is a means to preserve Faith and foster its

⁷⁵ Ibid.

⁷⁶ Ibid., p. 141.

growth in students. Strong faith will, in turn, assist the youth find salvation. Without the explanation of Sacred Scripture, therefore, there is a deficiency, a gaping void. He considers it essential to Christian education that students be helped to discover God's revealed message "in its historical and absolutely real context."⁷⁷

C. Psychology in Relation to Christian Education.

Oraison⁷⁸ maintains that the psychological foundations which a person has developed are of paramount importance to the development of a true religious attitude:

Emotional maturity in the psychological sense is a condition of the first importance if there is to be established by grace, the genuine, full relationship with God.⁷⁹

He also observes that liberty and autonomy are essential psychological foundations for the realization of a true relationship with God. "We cannot be true 'children' in relation to God unless we are sufficiently adult in relation to men."⁸⁰

⁷⁷ Ibid., p. 142.

⁷⁸ Oraison, Illusion and Anxiety, p. 136.

⁷⁹ Ibid.

⁸⁰ Ibid., p. 137.

In terms of Oraison's view of man contained in the principle of Judeo-Christian coexistence it has been seen: first, that man's fundamental suprahuman motivational orientation is toward coexistence with the Trinity and the Mystical Body in an eternity of resurrected transformed life; second, that the means to arrive at this goal is through the fundamental operative force motivating man, that is, the power of love; third, that by reason of man's tainted human condition, education is needed to help project man into the dynamism of the love-life which draws him toward his personal integration and toward his destiny of temporal and eternal coexistence. In terms of the problems of modern youth, it is seen from an investigation into Oraison's principle of coexistence that the pursuit of truly religious goals leads to unimaginable growth in true love which is the seed or beginning of eternal glory.

Having treated suprahuman motivation from Oraison's theological principle of coexistence, the investigation now reaches the point where it is possible to attempt a comparison between Frankl's phenomenological view of human motivation and Oraison's theological view of suprahuman motivation.

CHAPTER III

A COMPARISON OF VIEWS

The purpose of this research is to effect a comparison between Frankl's phenomenological investigation into human motivation and Oraison's theological investigation into suprahuman motivation to see if the two views are related. Preliminaries to this comparison have been carried out in chapter one where Frankl's motivational theory was studied, and in chapter two where Oraison's theological motivational principle was studied. Now the real burden of the investigation can be attempted. This chapter consists in bringing the essentials of the two views together to see whether there is a relationship between them and, if so, to discern what the nature of the relationship is.

1. Validity of Comparison.

On the one hand, logotherapy is seen to border on and reach into the religious view of man: Tweedie¹ states that logotherapy is a religiously oriented system;

¹ Donald F. Tweedie, Logotherapy and the Christian Faith, Michigan, Baker Book House, 1965, p. 146.

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Grollman² states that logotherapy is implicitly religious because it assists human development; Leslie³ states that by reason of its fundamental principle of "responsible commitment" that Frankl's system "stands in the Christian tradition." On the other hand, Oraison⁴ maintains that the very utterance of God's Word in history vibrated into the "expressions of human thought." He singles out as an example the philosophical elaboration of the metaphysical notion of person. Thus, in one sense, it can be said that man's understanding of himself, at least in the Western world, is not exclusively in human concepts, but is expressed in concepts tinged with Divine revelation. Frankl's system of logotherapy posits man as a relational being, that is, a human person. The manifestation of God's Word revealed man as a person related to a Divine Person. Thus, Frankl's basic premise of man as a person, as well as, the starting point of logotherapy, the specifically human in man, does not contradict the initial manifestation of the nature of man as manifested by God's

2 Earl A. Grollman, "Viktor E. Frankl: A Bridge Between Psychiatry and Religion," in Conservative Judaism, Vol. 19, No. 1, 1964, p. 23.

3 Robert C. Leslie, "Viktor Frankl's New Concept of Man," in Motive, Vol. 22, 1962, p. 19.

4 Marc Oraison, Illusion and Anxiety, New York, Macmillan, 1963, p. 38.

revelation. Therefore, from the aspect of its basic premise, the person, and the meaning contained in the concept person, it is valid to compare the phenomenological view of man as depicted by Frankl with the theological view of man as depicted by Oraison.

Again, Frankl's system of logotherapy⁵ describes: first, the nature of man as a being distinctively human; and second; describes the nature of man's primary motivational power, a will to meaning, in terms of a being who is by nature distinctively human. Oraison describes the central reality in coexistence, love, to be "the participation by nature and by grace in the very essence of God Himself."⁶ By focusing light on the central reality of love as it is lived totally in the Person of Christ, and as it is explicitly His primary all-embracing teaching, Oraison posits love as the primary motivating force operating in man. Love draws man to his personal integration and destiny. Thus, man participates in the very essence of God not only by grace, but also by nature. Frankl's system of logotherapy describes man as a being oriented toward meaning. Therefore, from the aspect of man as a being by nature called to fulfill a meaning, that

⁵ Viktor E. Frankl, "Religion and Existential Psychotherapy," in Gordon Review, Vol. 6, 1961, p. 3.

⁶ Marc Oraison, Man and Wife, New York, Macmillan, 1958, p. 27.

is, to participate in the essence of God, it is valid to compare the phenomenological view of man as depicted by Frankl with the theological view of man as depicted by Oraison.

Frankl⁷ classifies logotherapy as a phenomenological investigation oriented toward the spiritual. From Ungersma's⁸ explanation of Frankl's meaning of spiritual, it is seen that logotherapy includes in its study of man aspects such as meaning, decision-making, ethics, responsibility, self-examination, cognition, freedom and self-transcendence. Oraison's view of man from the theological perspective of Judeo-Christian coexistence touches the same areas. Therefore, Frankl's view of man on the phenomenological level may be compared with Oraison's view of man on the theological level.

Frankl⁹ presents his existential psychotherapy as a counter-action against the twofold conclusion resulting from psychologism, namely, man viewed as an object, and man's goals viewed as subjective goals. He seeks to preserve the human person from being reduced to a mere object,

7 Frankl, "Religion and Existential Psychotherapy," p. 3.

8 A.J. Ungersma, The Search for Meaning, Philadelphia, Westminster Press, 1961, p. 22.

9 V.E. Frankl, "Logos and Existence in Psychotherapy," in American Journal of Psychotherapy, Vol. 7, 1953, p. 8-10.

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and he seeks to preserve man's objective view of reality from being reduced to a mere subjective view. Oraison's¹⁰ presentation of coexistence shows that Revelation depicts man not only as a person, but also as a person capable of and destined to enter into relationship with the Trinity of Divine Persons and the Mystical Body of transformed persons. Oraison also presents Faith, the means whereby man enters into relationship with the Divine, as objective, that is, depending on the Other's manifestations of Himself. Thus, the twofold purpose of logotherapy complements the Judeo-Christian concept of coexistence.

Tweedie¹¹ observes that logotherapy is a secular system which concerns itself with man who is relating to meanings and values as an ethical being. Oraison's¹² concept of coexistence is a religious system which concerns itself, in part, with man as a being called to relationship according to a supernatural order dependent on Faith and Grace. In order to understand man's potential for relationship on the supernatural level, it is first necessary to understand the nature of man's being and the nature of his operational forces. Therefore, the phenomenological study

10 Oraison, Illusion and Anxiety, p. 60-64.

11 Tweedie, op. cit., p. 148.

12 Oraison, Illusion and Anxiety, p. 36-60.

of man as an ethical being relating to meanings and values complements the theological study of man as a being destined to know and realize supernatural values.

Again, Tweedie¹³ claims that Frankl's system of logotherapy is religiously oriented because it posits a spiritual unconscious in man and because it endeavors to bring the spiritual aspects of human existence to the surface of man's consciousness. A prerequisite for participation in Judeo-Christian coexistence is an awareness of and an esteem for man's uniqueness and his potentials as a being who is a human person. Before awakening the spiritual potential of man on the theological level, it is first necessary to awaken his spiritual potentials on the anthropological level. Therefore, the system of logotherapy from the aspect that it is a religiously oriented system complements the religious system of Christian coexistence.

Frankl¹⁴ claims that the goal of logotherapy is the health of man insofar as that health is dependent upon the soundness of his distinctively human properties. Frankl claims that an unintended effect of psychotherapy may be a restoration of faith in God. The goal of Christian coexistence¹⁵ is the salvation of man. Man's salvation

¹³ Tweedie, op. cit., p. 146.

¹⁴ V.E. Frankl, "The Will to Meaning," in The Living Church, Vol. 144, June 24, 1962, p. 13.

¹⁵ Oraison, Illusion and Anxiety, p. 60.

depends partly on his own response to objective Redemption. But man's response to objective Redemption is made through the medium of his humanness. Sound and healthy human qualities are a prerequisite for a responsible approach and response to salvation. Therefore, Frankl's system of logotherapy from the aspect that it endeavors to preserve or restore soundness to the distinctively human properties complements the goal of Christian coexistence, salvation.

Bernard Murchland¹⁶ commenting on Oraison's presentation of coexistence states: "The burden of his argumentation is that the supernatural must be integrated into the natural." Frankl's system is specifically intended to preserve and develop the natural, that is, the distinctively inherent human qualities in man. Thus, for this fundamental reason and the several aforementioned reasons, it is seen that the system of logotherapy may be validly compared with the system of Judeo-Christian coexistence.

2. A Comparison of Orientations.

The ontological and cosmological implications which Crumbaugh and Maholick¹⁷ discover in Frankl's will to

¹⁶ Bernard Murchland, "Introduction," in Oraison, Illusion and Anxiety, p. 10.

¹⁷ James C. Crumbaugh and Leonard T. Maholick, "The Case for Frankl's 'Will to Meaning'," in Journal of Existential Psychiatry, Vol. 4, 1963, p. 43.

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meaning compare with Oraison's concept of coexistence. On the one hand, will to meaning posits a meaningful purpose in all existence; on the other hand, coexistence posits what that meaningful purpose is. The awareness that there is a meaningful purpose to existence itself is a prerequisite for coming to know what that purpose is. Thus Frankl's will to meaning complements Oraison's concept of coexistence.

Frankl's¹⁸ scientific explanation showing why such motivations as homeostasis, pleasure, power, and self-actualization are not man's true motives show that man is capable of having disordered motivations. Disordered motivations logically lead to disordered behavior. Thus, Frankl shows that man's condition and his relationship to himself, to other persons, and to things is not always what it should be. By showing that man's condition is one of tension, incompleteness, and finiteness, Frankl posits a gap in man's nature. Oraison's¹⁹ concept of coexistence points to the reason why man is in a state which is prone to disordered motivation. Man having refused to respond to the invitation to coexist in a loving relationship with God, chose a state of estrangement from his Creator. This

18 V.E. Frankl, The Will to Meaning, Cleveland, The World Publishing, 1969, p. 31-49.

19 Oraison, Illusion and Anxiety, p. 44-48.

chosen state of estrangement is of necessity a disorder and an incompleteness. The phenomenological elucidation of disordered motivations describes the disordered human condition resulting from the Fall. Thus, the will to meaning complements the concept of ruptured coexistence in need of salvation.

A. Man's Transcendental Quality.

Frankl's²⁰ will to meaning posits the principle that an average amount of tension is a normal constituent of man's condition. Oraison's concept of coexistence gives the reason why the tension exists, namely, the struggle to overcome the effects of the Fall in order to achieve coexistence. The knowledge that man's normal condition is one of tension precedes the investigation into why tension exists. Thus, will to meaning complements the concept of Christian coexistence.

Again, because of the normal tension inherent in man as a being oriented toward meaning, Frankl²¹ observes that man is a being who needs to be challenged to fulfill his meaning potentials. Oraison's²² view of coexistence

²⁰ V.E. Frankl, Psychotherapy and Existentialism, New York, Washington Square Press, 1967, p. 47.

²¹ Ibid., p. 10.

²² Oraison, Illusion and Anxiety, p. 39.

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has its essential starting point in the challenge of God's Word to mankind. Thus, will to meaning from the aspect of its view of man as one in need of being challenged complements the view of man as a being oriented toward Christian coexistence.

Frankl²³ posits that the decision of an individual to carry the burden of tension inherent in human existence is: first, an acknowledgment of human finiteness; and second, a prerequisite for mental health and progress in human achievement. Oraison's²⁴ concept of coexistence posits: first, that an individual accept the ruptured condition of man resulting from the Fall; and second, that this acceptance is the acknowledgment of man's finiteness which prepares the way for his quest for salvation. Thus, Frankl's will to meaning from the aspect of the relation of tension to the acknowledgment of human finiteness complements the concept of Judeo-Christian coexistence as beginning from a ruptured relationship.

Frankl's²⁵ will to meaning shows that human nature is basically oriented toward the world and its objects rather than toward obtaining or maintaining an inner state

23 Frankl, Psychotherapy and Existentialism, p. 47.

24 Marc Oraison, Love or Constraint?, Glen Rock, N.J., Paulist Press, 1961, p. 29.

25 Frankl, The Will to Meaning, p. 31.

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of balance and self-satisfaction. Oraison²⁶ observes that discoveries in the psychological order which show that man is healthy when he is oriented toward the other and ill to the degree in which he is enclosed within himself, corresponds to teachings in the supernatural order. He sees, first that in the Christian orientation, Christ by word and example taught self-renunciation rather than self-seeking and, secondly, that innumerable teachings of the doctors of the Church are concerned with the central doctrine of Christianity, love of God and neighbor, which demands self-forgetfulness. Therefore, Frankl's will to meaning complements Christian coexistence.

Frankl's concept that man's condition is one of spiritual dynamics rather than homeostasis has the potential of freeing the individual from pre-occupation with self. This liberty, in turn, makes it possible for the individual to recognize meanings and attempt to fulfill them. Oraison's concept of coexistence is relational, that is, man is oriented toward love of God and neighbor. Coexistence is possible in proportion to the individual's capacity to transcend his own interests. A degree of freedom from the pursuit of self-interest and self-satisfaction is a prerequisite for coexistence. Frankl's noödynamic aspect of will to meaning is an aspect which,

26 Oraison, Love or Constraint?, p. 92.

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by orienting the person toward meaning, aids him to transcend the self. Thus, noödynamics prepares for the fundamental liberty required for Christian coexistence. Thus, the will to meaning from the aspect of noödynamics complements the Christian concept of coexistence.

B. Human Sexuality.

Frankl's refutation of pleasure as man's primary motivational power, particularly in the area of human sexuality, may be compared with Oraison's concept of coexistence. Both will to meaning and coexistence view human sexuality as relational rather than self-orientated. Frankl²⁷ shows that the pursuit of sexual pleasure is self-defeating and a distortion of true love. Oraison's²⁸ explanation of the ruptured relation caused by the Fall gives the reason why man's sexual powers are disoriented. Also his explanation²⁹ of the meaning of the Mosaic law shows the extent to which sexuality became unrestrained in man by reason of the Fall. By describing the motivation which leads to sexual abuse, Frankl adds to the Christian understanding of the nature of the disorientation of human

27 Frankl, The Will to Meaning, p. 33.

28 Marc Oraison, The Human Mystery of Sexuality, New York, Sheed and Ward, 1967, p. 166.

29 -----, Man and Wife, p. 66.

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sexuality resulting from the Fall. By freeing the individual from ignorance on sexual motivation will to meaning combats modern conformist trends and opens the way to personal responsibility. By showing the way which leads toward emotional maturity, will to meaning combats personal regression and opens the way to personal fulfillment through true relationship. Thus, the will to meaning from the aspect of the motivation prompting human sexuality complements the Judeo-Christian concept of human sexuality.

Stanley J. Rowland's³⁰ report maintains that Frankl considers that the central or pivotal approach to human sexuality to be the approach through the method of will to meaning. Will to meaning is a theory comprising the totality of human motivation as far as human science can phenomenologically discover. Thus, the best approach to human sexuality is, according to Frankl, within the total context of human motivation. Oraison's³¹ presentation of human sexuality from the viewpoint of Judeo-Christian Revelation begins with the refutation of nominalist thinking which ignores or denies relationships. To Oraison, human sexuality has its starting point in human relations. He sees that the proper place of human sexuality is in the

³⁰ Stanley J. Rowland, "Viktor Frankl and the Will to Meaning," in Christian Century, Vol. 79, 1962, p. 722.

³¹ Oraison, The Human Mystery of Sexuality, p. 141-180.

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context of its theological meaning, that is, human sexuality is presented within the total perspective of mankind's call to coexistence in a world graced by the Resurrection. Although he views human sexuality as a very intense psycho-emotional power, he does not consider it primary in the spiritual integration of the personality. Thus, Frankl's view of the phenomenological approach to human sexuality is an approach in the context of the total motivation power of the person. Oraison's view of the theological approach to sexuality is an approach in the context of the total destiny of the person. Therefore, Frankl's will to meaning from the aspect of the approach to human sexuality parallels the theological approach found in Oraison's concept of coexistence.

Frankl's³² will to meaning describes human sexuality in terms of attitudes which lead to true love. Oraison's³³ concept of coexistence points out that created love opens the human heart to divine love. Thus, Frankl's will to meaning from the aspect of attitudes toward human sexuality complements Christian coexistence.

Frankl's³⁴ scientific discovery that a monogamous attitude is the true one for a lasting marriage is

32 V.E. Frankl, The Doctor and the Soul, New York, Bantam Books, 1955, p. 107-139.

33 Oraison, Illusion and Anxiety, p. 43.

34 Frankl, The Doctor and the Soul, p. 118.

comparable to Oraison's discovery of the attitude revealed in the Biblical concept of marriage as well as the meaning of continence. Frankl posits an other-orientation as a prerequisite for true love. Oraison³⁵ posits man's likeness to the Trinity, although infinitely less and in an analogous sense as the starting point of the human couple and the pattern for human love. He³⁶ also posits a total concern for the other as a prerequisite for Christian marriage. Frankl describes the gradual developmental process which leads to true human love. According to Oraison,³⁷ true love is a prerequisite for the sign of salvation, grace, and the presence of God in the world, that the sacrament of marriage is in the perspective of Christian coexistence. Thus Frankl's description of true love complements the Biblical concept of the love prerequisite for marriage.

Frankl's scientific discoveries, namely, that the sexual element, the body, is not primary in love, and that a monogamous attitude is the true one for a lasting marriage do not compare with Oraison's³⁸ statements depicting the

35 Oraison, The Human Mystery of Sexuality, p. 153.

36 -----, Man and Wife, p. 76.

37 -----, The Harmony of the Human Couple,
Notre Dame, Fides, 1967, p. 62.

38 -----, The Human Mystery of Sexuality, p.159.

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Church's requirements for the validity of marriage. On the one hand, Frankl maintains that the third level of love-development, that is, a love wherein the partner is loved for his own sake, is a prerequisite for a lasting marriage. The Church's requirements for a valid marriage, according to Oraison, centre upon the first level of love-development, that is, the capability of sexual relations. Frankl's phenomenological discovery places the demands for a lasting marriage on a more exacting level than does the legal requirement of the Church. Therefore, the will to meaning does not agree with the teaching of the Church on the matter of what is primary in love and what is the prerequisite for an enduring marriage.

Thus, the aspects of Frankl's theory treating the orientation of man's existence from the points of view of his total purpose, his human condition, his transcendental quality, and his sexuality complement Oraison's concept of Judeo-Christian coexistence.

3. A Comparison of Meaning Confrontation.

A. Volitional Aspects.

In positing man's motivational power to be a 'will' rather than a 'drive' to meaning, Frankl³⁹ shows that man

39 Frankl, The Will to Meaning, p. 43.

exists as a being who is a decision-maker. Oraison's concept describes the history of man's salvation as a drama of coexistence resulting from God's initiation of a dialogue with man, man's refusal to respond, and God's activity in restoring the dialogue. Man's decision-making has played a significant part in the drama of coexistence. Thus, Frankl's will to meaning by elucidating the nature of that 'will' complements the Biblical drama of coexistence.

From the aspect that meaning is, in a sense, unique or relative, Frankl⁴⁰ observes that the meaning of each individual's existence must be described according to the unique meaning of individual situations rather than according to a universal meaning. Oraison⁴¹ maintains that the moral law has a relative value. He sees that the purpose of the moral law is to assist man realize the Fall and to guide man's personal relationships with God. Oraison claims that the only absolute in regard to man's moral behavior is the "demand of Love: of God and of our neighbour."⁴² Therefore, Frankl's will to meaning complements Oraison's concept of coexistence.

⁴⁰ Ibid., p. 50-55.

⁴¹ Oraison, Love or Constraint?, p. 116.

⁴² Ibid.

Frankl⁴³ posits that because man is created as a being capable of transcendence he possesses a freedom of decision for or against Transcendence itself. Religion, he views, therefore, as more than an unconscious motivation in man. Oraison's⁴⁴ concept of coexistence shows that man's freedom to decide for or against God's invitation to dialogue is not only the pivotal point of salvation history, but is also the determining factor in individual salvation. Thus, Frankl's will to meaning from the aspect of man's power to decide for or against God complements the Christian concept of coexistence.

Frankl⁴⁵ posits that a new perspective of morality is emerging, namely, that good and bad will be defined in terms of that which helps or hinders the individual fulfill meaning. Oraison's concept of coexistence, by showing that love is the only absolute, implies that good and bad is to be defined in terms of that which helps or hinders an individual fulfill love, the central reality of coexistence. Frankl's will to meaning posits that good and bad are to be understood in terms of meaning. Oraison's concept of

⁴³ Frankl, "The Will to Meaning," in The Living Church, p. 12.

⁴⁴ Oraison, Love or Constraint?, p. 116.

⁴⁵ V.E. Frankl, "The Task of Education in an Age of Meaninglessness," in Sidney S. Letter (ed.), New Prospects for the Small Liberal Arts College, New York, Teachers College Press, Columbia University, 1968, p. 57.

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coexistence tells what the meaning is that must be fulfilled, namely, love. Thus, Frankl's will to meaning complements Oraison's concept of coexistence.

Frankl⁴⁶ maintains that an individual is responsible to his conscience and for his conscience. Oraison's⁴⁷ explanation of the teaching of the Church on conscience posits the same two essentials. Frankl's explanation shows from a phenomenological perspective that conscience is limited and fallible. The Church's teaching requires that an individual seek to act according to a true conscience which pre-supposes responsible inquiry. Thus, on the matter of conscience, will to meaning complements the teaching of the Church.

Vanderveldt and Odenwald⁴⁸ maintain that the existential analysts regard conscience as that faculty in man which is analogous to a stepping stone. Conscience has the function of linking man to his religious nature. Oraison's concept of coexistence has its starting point in the religious dimension of man. Thus, by pointing out the faculty within man which links him to his own religious nature, Frankl's will to meaning complements the concept of Christian coexistence.

⁴⁶ Frankl, The Will to Meaning, p. 63-66.

⁴⁷ Oraison, The Harmony of the Human Couple, p.113.

⁴⁸ J.H. Vanderveldt and R.P. Odenwald, Psychiatry and Catholicism, New York, McGraw-Hill, 1952, p. 131-132.

Frankl⁴⁹ gives the reason why man is responsible for evaluating his behavior in terms of right or wrong, namely, each man possesses a conscience which has the inherent quality of enabling man to be self-determining. Oraison's concept of coexistence tells: first, who created man; second, that man was created with the power and the obligation to respond to a personal God's invitation to coexistence. By describing the nature and operation of the faculty which enables man to choose, Frankl's will to meaning complements the concept of Christian coexistence.

Frankl⁵⁰ gives the reasons why conscience cannot be subject to a general law. The reason follows from two principles: first, the meaning of a situation is unique; and second, man's intuitive capacity of conscience guides him to discover the meaning and make an independent and authentic choice to accept or reject a meaning or value. Oraison⁵¹ condemns legalism as contrary to the Biblical concept of coexistence. By explaining why legalism is contrary to man's nature, Frankl's will to meaning complements the concept of Biblical coexistence.

⁴⁹ V.E. Frankl, "The Concept of Man in Logotherapy," in Journal of Existentialism, Vol. 6, 1965, p. 54.

⁵⁰ -----, The Will to Meaning, p. 63-66.

⁵¹ Oraison, Illusion and Anxiety, p. 150.

Frankl tells why an individual never knows whether or not he is committed to the true meaning, namely, because the human phenomenon of conscience is limited and subject to error. Oraison's concept of coexistence tells what the true meaning of existence is, namely, to love God and neighbor in time and in an eternal coexistence of Love. However, how is an individual to know whether he is, in fact, loving God and loving his neighbor? Thus, in the matter of absolute certainty concerning the aspect of an individual's personal commitment to the true meaning, both will to meaning and the concept of Christian coexistence leave man in a state of uncertainty. By describing why this condition prevails, Frankl's will to meaning complements the Christian concept of coexistence which posits that Faith, Grace, and final salvation are supernatural gratuitous gifts of God.

Fabry⁵² observes that there is a relationship between the necessity of following one's conscience in spite of ultimate uncertainty and the potential for exercising faith. Without the uncertainty, there would be no faith. In Oraison's⁵³ concept of coexistence, Faith is the field in which relationships between God and man commence and

⁵² Joseph B. Fabry, The Pursuit of Meaning, Boston, Beacon Press, 1968, p. 72-73.

⁵³ Oraison, Love or Constraint?, p. 108-109.

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grow. Thus, the discovery of, and the description of the emotion experienced after having followed one's conscience complements the dynamic nature of Faith as presented in Oraison's concept of coexistence.

B. Cognitive Aspects.

Frankl⁵⁴ posits the nature of human cognition to be inherently focused on the other rather than on the self. From the objectivity of the goal of human cognition, he observes that it is the nature of man to discover meanings rather than invent them or be given them by another. Oraison observes that it is only since Pentecost that man is able to comprehend the ultimate meaning of the world and the ultimate destiny of mankind. Thus, Frankl's view of human cognition complements the view which man needs if he is to realize and accomplish the on-going dynamism required for the completion of the work begun by the Holy Spirit at Pentecost.

Crumbaugh and Maholick's⁵⁵ observation shows that Frankl's view of man's cognitive power implies a perception by which man: first, is oriented toward grasping the meaning of his environment in terms of a total meaning; and

⁵⁴ Frankl, The Will to Meaning, p. 57-60.

⁵⁵ Crumbaugh and Maholick, op. cit., p. 45.

second, endeavors to find an interpretation of that meaningful totality which gives him a definite purpose to accomplish. Oraison's⁵⁶ concept of coexistence shows that Pentecost revealed man's environment as one which must be returned to its Creator through the ingenuity of man. Oraison also shows that the one absolute for the accomplishment of this purpose is through each individual's responsible endeavor to love God and neighbor. Thus the two views are complementary.

C. Emotional Aspect.

From a phenomenological investigation of man, Frankl⁵⁷ discovers that it is primarily in the area of the emotions rather than the intellect that man exercises belief, and senses an ultimate meaning of being. From Oraison's⁵⁸ theological view of man it is seen that the concept of coexistence has its starting point in Faith. By discovering the faculties in man which respond in faith to a person or cause, Frankl's will to meaning gives an insight into the nature of man's response to faith on the supernatural level. Thus, by positing that the emotions

⁵⁶ Oraison, Man and Wife, p. 24-27.

⁵⁷ Frankl, The Will to Meaning, p. 92.

⁵⁸ Oraison, Love or Constraint?, p. 108.

are primary in regard to man's response in Faith, the will to meaning complements the concept of Christian coexistence.

Frankl's⁵⁹ theory shows that in individuals an attitude of trust is developed through mediators who elucidate various aspects of meaning. Oraison⁶⁰ shows that God chose to give the responsibility of communicating the Faith to men. Thus, the will to meaning from the aspect of the role of mediators in relation to fostering an attitude of trust complements the role of mediation in relation to trust in Christian coexistence.

Ungersma⁶¹ claims that Frankl's system describes the stage of human maturity. Oraison⁶² sees that growth in emotional maturity is necessary for the establishment of a true relationship with God. Thus, Frankl's will to meaning by describing what the mature human motivational power is, and by showing the means to attain it complements the goal of Christian coexistence, the establishment of a true relationship with God.

Thus, it is seen that the aspects of will to meaning which treat of the volitional, cognitive, and

59 Frankl, The Will to Meaning, p. 92.

60 Oraison, Love or Constraint?, p. 109.

61 Ungersma, op. cit., p. 27.

62 Oraison, Illusion and Anxiety, p. 136.

emotional aspects of human motivation complement the Judeo-Christian concept of coexistence.

D. Educational Aspects.

Frankl⁶³ observes that the result of adhering to the principle of homeostasis in education leads to chaos because human nature inherently requires a confrontation with ideals and values. To Oraison,⁶⁴ education which is Christian must include Revelation. Divine Revelation is a unique confrontation with meanings and values. Therefore, by positing the need for confrontation with meanings and values in education, Frankl's will to meaning complements the concept of Christian coexistence.

Frankl⁶⁵ posits a hierarchy of values and maintains that it is man's responsibility to seek and realize values. The opposite attitude, namely, a sense of apathy, futility, and meaninglessness is incompatible with seeking and realizing values. The development of a positive and responsible attitude toward visible and short-ranged values is a process which facilitates the recognition of, and

63 Frankl, "The Task of Education in an Age of Meaninglessness," p. 45.

64 Oraison, Love or Constraint?, p. 141.

65 Frankl, The Will to Meaning, p. 54-57.

assuming responsibility for invisible and long-ranged values. Oraison⁶⁶ implies that Faith and responsible response to Faith are non-material values on the highest possible level, the theological order. He sees that Faith opens the door to all other supernatural values. Thus, will to meaning from the aspect of its position on values complements the Christian position on values.

Frankl⁶⁷ maintains that the method of communicating values and meanings to students is not through teaching. Rather, does he claim that values and meanings are communicated through the example of persons who act as catalysts by living values and by giving an example of dedication to truth. Oraison⁶⁸ maintains that God's chosen method of communicating the meanings and values of the supernatural order is partly through the medium of men of Faith. There is a parallel here in regards to the method of communicating meanings and values from the human point of view and from the supernatural point of view. Both rely on the example of other dedicated men. Thus, Frankl's will to meaning from the aspect of communicating meanings and values

66 Oraison, Love or Constraint?, p. 108-109.

67 Frankl, The Will to Meaning, p. 87.

68 Oraison, Love or Constraint?, p. 109.

parallels the Biblical method of communicating meanings and values.

Frankl⁶⁹ maintains that it is one of the fundamental assignments of education to develop and refine the conscience. Oraison⁷⁰ presents the Biblical theme of the Word as an education in the development and refinement of the conscience of man in terms of loving God and neighbor. Thus, the will to meaning complements coexistence.

In educating youth in sexual matters, Frankl⁷¹ strongly advises against premature sexual intercourse. He gives carefully analyzed reasons why sexual intercourse for young people is inherently prone to being something less than true love. Oraison⁷² maintains that instruction in sexual matters is necessary if a student is to develop a true religious attitude. He⁷³ also shows that the Biblical ideal of true love modelled after the love of the Trinity is a love depicting totality of giving. Will to meaning by showing the nature and effects of premature sexual intercourse has the potential of liberating the

69 Frankl, "The Task of Education in an Age of Meaninglessness," p. 49.

70 Oraison, Illusion and Anxiety, p. 39.

71 Frankl, The Doctor and the Soul, p. 136.

72 Oraison, Love or Constraint?, p. 136.

73 -----, The Human Mystery of Sexuality, p.153.

young person from ignorance and confusion concerning sexual matters. Thus, Frankl's will to meaning from the aspect of its teaching about premature sexual intercourse is in harmony with and complements the Christian concept of sexual education.

Oraison⁷⁴ observes that Christian education should open up for the student every possible avenue to Christian Faith. There are comparisons which may be made between Frankl's will to meaning and the distinctive marks of Faith as posited by Oraison in the context of Christian education.

First, Oraison⁷⁵ posits the nature of Faith to be objective. Frankl's⁷⁶ will to meaning posits the nature of reality to be objective. Orientation toward the nature of reality is a prerequisite for the pursuit of knowledge and true relationships. Faith involves a certain degree of knowledge, that is, a knowledge in order to relate to a person. Therefore, Frankl's will to meaning from the aspect of the nature of reality complements Oraison's aspect of the nature of Christian Faith.

74 Oraison, Love or Constraint?, p. 108-109.

75 Ibid., p. 108.

76 Frankl, The Will to Meaning, p. 59-61.

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Second, Oraison⁷⁷ posits the explanation of Sacred Scripture as a necessary means of preserving and fostering Faith in students. He also maintains that Scripture is real in its context. Man is required to seek the message God intended to give rather than interpret it according to personal opinion. It is the task of each individual to discover what this real meaning is in itself and what it means for him in particular. But the study of Sacred Scripture presupposes a sense of responsibility. The human mind and heart require preparation and development in order to receive the revelation because God's Word is revealed in the language of men. The language of men is heard through human ears and interpreted through the human mind. Therefore, training of the mind which aids the individual realize his responsibility for finding the true meaning and the true answer to a question is a training in readiness for Scripture studies. Frankl's⁷⁸ will to meaning aims at educating to a sense of responsibility in terms of discovering the unique meaning of each situation. Thus will to meaning from the aspect of education toward responsibility is a foundation which complements the dual attitude necessary for the study of Sacred Scripture, namely, the responsible attitude of seeking to discover

77 Oraison, Love or Constraint?, p. 141-142.

78 Frankl, The Doctor and the Soul, p. 223.

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what Sacred Scripture means in itself, and the responsible attitude of seeking to discover what Sacred Scripture means to the individual.

Thus, Frankl's view of education posits: first, the need for a confrontation with a hierarchy of objective values; and second, the necessity of developing and refining the conscience so that youth may be able to assume the responsibility for fulfilling meanings and realizing values. Oraison's view of Christian education posits: first, that it is a task rooted in faith and dependent upon God's Grace; and second, the goal of Christian education is to assist the student attain eternal salvation through an initiation into a knowledge of true love and a knowledge of the means to acquire it; third, the need for each person's psychological development in order that Revelation and God's Grace will have an adequate field in which to germinate.

Thus, Frankl's will to meaning is related to the goals of Christian education in a complementary way. Will to meaning has the potential of developing the human powers which must be correctly oriented and sufficiently mature in order to approach genuine Christian spirituality. A second relation is evident, namely, the method of communicating meanings and values on the natural and supernatural levels, that is, through dedicated men, is the same.

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4. Summary.

From the comparison of Frankl's phenomenological study of human motivation and Oraison's theological study of suprahuman motivation the following discoveries have been made.

First, since Frankl and Oraison's systems both agree on the central notion of the nature of man, namely, that man is a person, and since both treat the same aspects of human existence, it is justifiable to compare their views on the motivational aspect of man's nature.

Second, since Frankl's system contributes to man's growth according to nature, and since Oraison's system contributes to man's growth according to grace, both systems participate in the essence of God.

Third, that logotherapy complements the Judeo-Christian concept of coexistence: first, in its twofold purpose of preserving man's subjectivity and reality's objectivity; second, in its tenet that man is an ethical being; third, in its being a religiously oriented system; fourth, in its goal aimed at preserving or restoring the health of man's distinctively human properties.

Fourth, Frankl's concept of orientation toward meaning complements Oraison's concept of suprahuman motivation because it prepares the human faculties for the

following suprahuman operations: a coming to know Ultimate meaning, a coming to realize the need of salvation, a coming to realize the importance of the challenge of God's Word and, finally, for an orientation toward a relationship with God and men in accordance with a supernatural destiny.

Fifth, that Frankl's explanation of meaning confrontation complements Oraison's explanation of man's response to Ultimate meaning: first, by describing the nature and operation of those distinctively human faculties, namely, the will, the intellect, the emotions, and the conscience, all of which man uses in his response to Ultimate meaning; and second, by positing the nature of values and the nature of the way they are communicated to others.

Sixth, in educational matters several of Frankl's concepts complement Judeo-Christian educational goals. Among them are the following concepts: first, positing the need for a confrontation with ideals and values; second, positing a hierarchy of values; third, positing the need to develop conscience; and fourth, positing the fallacies involved in advocating premature sexual intercourse.

SUMMARY AND CONCLUSIONS

Evidence of personal and social disorders prevalent among modern youth indicated that a study of human motivation would be in accord with the needs of the time.

Two contemporary studies treat man from the specific aspect of motivation: Doctor Viktor E. Frankl's second tenet of logotherapy is a phenomenological motivational theory; and Marc Oraison's theological principle of Judeo-Christian coexistence is a principle centering upon suprahuman motivation.

The purpose of this research has been to effect a comparison between Frankl's phenomenological investigation into human motivation and Oraison's theological investigation into suprahuman motivation to see whether a relationship exists between the two motivational systems.

Two facts indicated that an attempted comparison between the two views was justified, and that there could be a possible relationship between the two systems. These facts were: first, Frankl classifies his phenomenological investigation as one oriented toward the spiritual in man; and second, both Frankl and Oraison's views treat similar aspects of human existence.

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To further justify the attempted comparison and to discover whether, in fact, there is a relationship between the two motivational systems, it was necessary to study each system separately and in depth before a comparison could be effected.

The investigation was conducted, therefore, in three steps: first, Frankl's motivational theory, will to meaning, was situated and studied in detail; second, Oraison's theological principle of coexistence was situated and studied in detail; third, both systems were brought together and compared.

From the comparison of Frankl's phenomenological theory of human motivation and Oraison's theological principle of suprahuman motivation the following conclusions are drawn.

First, it is valid and possible to compare Frankl's phenomenological investigation into human motivation and Oraison's theological investigation into Judeo-Christian suprahuman motivation.

Second, a relationship does exist between Frankl's theory of human motivation and Oraison's concept of suprahuman motivation based upon Judeo-Christian theology.

Third, the nature of the relationship between the two motivational systems is that Frankl's will to meaning complements Judeo-Christian motivational concepts.

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Fourth, by reason of man's participation in the essence of God by nature, an orientation toward and a growth in will to meaning is an orientation toward and a growth in participation in the essence of God.

Fifth, Frankl's will to meaning and Oraison's concept of suprahuman motivation both shed light on the causes underlying the problems of modern youth. Each system holds within it potential remedies to counteract the modern blight, and the potential dynamism to thrust youth into an era of human and suprahuman growth and development. However, neither system is adequate in isolation. Will to meaning without Judeo-Christian suprahuman motivation is incomplete; Judeo-Christian suprahuman motivation without will to meaning is incomplete.

During the course of comparing Frankl and Oraison's view of human motivation other avenues for further research became evident.

First, an investigation into the sequence of will to meaning and suprahuman motivation in the evolutionary process of personal growth and development is suggested. The question arises as to whether human motivation is integrated into the suprahuman or whether suprahuman motivation is integrated into the human.

Second, a comparative study of human sexuality could be effected. It is suggested that Frankl's view of

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man from the specific aspect of human sexuality be compared with the Judeo-Christian concept of human sexuality.

Third, it is suggested that an analysis of Frankl's explanations concerning reductionism and the objectivity of meaning be made for the purpose of bringing assistance to the method of conducting Biblical studies in schools and universities.

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Einstein, Albert, Out of My Later Years, New York, Philosophical Library, 1950, 251 p.

Frankl in his work quotes Einstein in reference to the relation between science and religion. Article 8, pages 25-33, are of importance to the present study because it gives the underlying unifying vision of the total man upon which Frankl's theory is founded.

Fabry, Joseph B., The Pursuit of Meaning, Boston, Beacon Press, 1968, 211 p.

In general, Fabry's book gives a remarkable survey of Frankl's system. Of particular value to this research is his analysis of Frankl's concept of conscience, his tenth chapter entitled "The Reality of Religion" wherein he treats of the limitations of human sciences, and the relationship between meaning on the human level and Ultimate Meaning on the level of the suprahuman.

Frankl, Viktor E., "Logos and Existence in Psychotherapy," in American Journal of Psychotherapy, Vol. 7, 1953, p. 8-15.

In this article Frankl gives the twofold aspect of logotherapy. His explanations concerning the source from which logotherapy originates, and the goal to which logotherapy aims are important to the present study.

-----, "The Concept of Man in Psychotherapy," in Pastoral Psychology, Vol. 6, 1955, p. 16-26.

This article includes an over-all explanation of Frankl's view of man. Two aspects of the presentation are of significance to this research, namely, the explanation of psychologism, and the explanation of conscience as the origin of man's inherent quality of will to meaning.

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A book which is a basic requirement for the understanding of Frankl's thinking. Of special value to the present study is the fourth section of his general existential analysis entitled "On the Meaning of Love," p. 106-140. This analysis assists the researcher to understand Frankl's view of human sexuality in the context of will to meaning.

-----, "The Search for Meaning," in Saturday Review, September 13, 1958, p. 20.

Is an excellent survey of Frankl's basic ideas. The definition which he gives of will to meaning is of importance to the present study.

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This book offers an autobiographical account of Frankl's experience in Nazi prison camps and an introduction to his system of logotherapy. It is a prerequisite for any attempt to understand Frankl's writings because it contains in a vivid and inspiring manner his deep convictions concerning the individuality, uniqueness, inner freedom and personal value of each human being.

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This article is of significant importance to the present work because in it Frankl explains why the spiritual must be included in any study which attempts to understand man in his human wholeness and unity.

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The article presents Frankl's views concerning the problems facing modern youth together with an explanation of the causes underlying the problems. After exposing the thinking which leads to modern neurosis, he submits principles intended to prevent or cure the underlying causes of the tendency toward meaninglessness found in modern youth.

-----, The Will to Meaning, Cleveland, The New American Library, 1969, 179 p.

This book has been the principal source for the present research. The central focus of the book is upon the second foundational tenet of logotherapy, the motivational aspect of man's existence. This motivational theory, the will to meaning, is presented within the context of the total system of logotherapy, as well as within the context of the applications of the theory of human living.

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Leslie focuses particularly on Frankl's fundamental concept of human responsibility. The importance of his analysis to the present research is that he gives a reason why Frankl's philosophy is acceptable to the Christian tradition.

Oraison, Marc, Love or Constraint?, Glen Rock, Paulist Press, 1961, 160 p.

Oraison studies religious education from the aspect of modern psychology. It is most significant to the present study because it integrates the Christian view of man with the findings of psychology. In his scrutiny of Catholic religious education in the light of psychological findings he has been able to diagnose the weaknesses and recommend positive approaches based on the reality of the nature of God and the inherent qualities of the human person.

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This book is considered by the researcher as the one in which Oraison sets down his basic thoughts. The theme of the book is the coexistence of man. Man is described from the point of view of Judeo-Christian anthropology, that is, man as related to God, to people, and to reality in the light of Judeo-Christian faith.

-----, Learning to Love, New York, Paulist Press, 1966, 143 p.

Gives explanations of some of the psychological aspects which Oraison judges essential to religious education as well as considerations of the primacy of Faith in respect to the purpose of Christian education. The book is valuable to the present study in that it discusses specific problems which youth face as well as Christian morality and the Church's teachings on sex.

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Pages 129-133 are of special interest to the present study because they contain an explanation of the existential analysts' concept of conscience.

APPENDIX 1

ABSTRACT OF

Human Motivation: A Comparative Study of
Frankl and Oraison's View of Man

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Human Motivation: A Comparative Study of
Frankl and Oraison's View of Man¹

It is evident that serious personal and social disorders prevail among modern youth. An investigation into human motivation may lead to a better understanding of the underlying causes of the modern dilemma.

In this research, Doctor Viktor E. Frankl's phenomenological investigation into human motivation was compared with Marc Oraison's theological investigation into suprahuman motivation to discover if the two views are related.

The investigation was conducted in three steps: first, Frankl's phenomenological theory of human motivation was studied in detail; second, Oraison's concept of supra-human motivation contained in the principle of Judeo-Christian coexistence was studied in detail; third, the essentials of both views were brought together to see if there was a relationship between them.

It was discovered that a comparison of the two systems was possible because both posited the same basic

¹ Mary T. Gordon, S.S.A., Master's thesis presented to the Department of Religious Studies of the University of Ottawa, Ontario, December 1969, viii-126 p.

premise, namely, that man is a person, and both treated the same aspects of human existence.

It was concluded: first, that a relationship does exist between Frankl's theory of human motivation and Oraison's concept of Judeo-Christian suprahuman motivation; second, that the nature of the relationship is that will to meaning complements Judeo-Christian motivational concepts; third, that an orientation toward and a growth in will to meaning is an orientation toward and a growth in participation in the essence of God; fourth, that both motivational systems hold within them the potential to assist in solving the problems of modern youth, but one system without the other is incomplete.

Recommendations for further study are: first, an investigation as to the sequence of will to meaning and suprahuman motivation in the process of personal growth and development; second, a comparative study of human sexuality according to the views of Frankl and the principles found in Judeo-Christian theology; third, a study of Frankl's explanations of reductionism and the objectivity of meaning in relation to the method of conducting Biblical studies in schools and universities.