A PSYCHOBIOGRAPHY OF VIKTOR EMIL FRANKL

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in the

Department of Psychology,

Faculty of Health Sciences

at the

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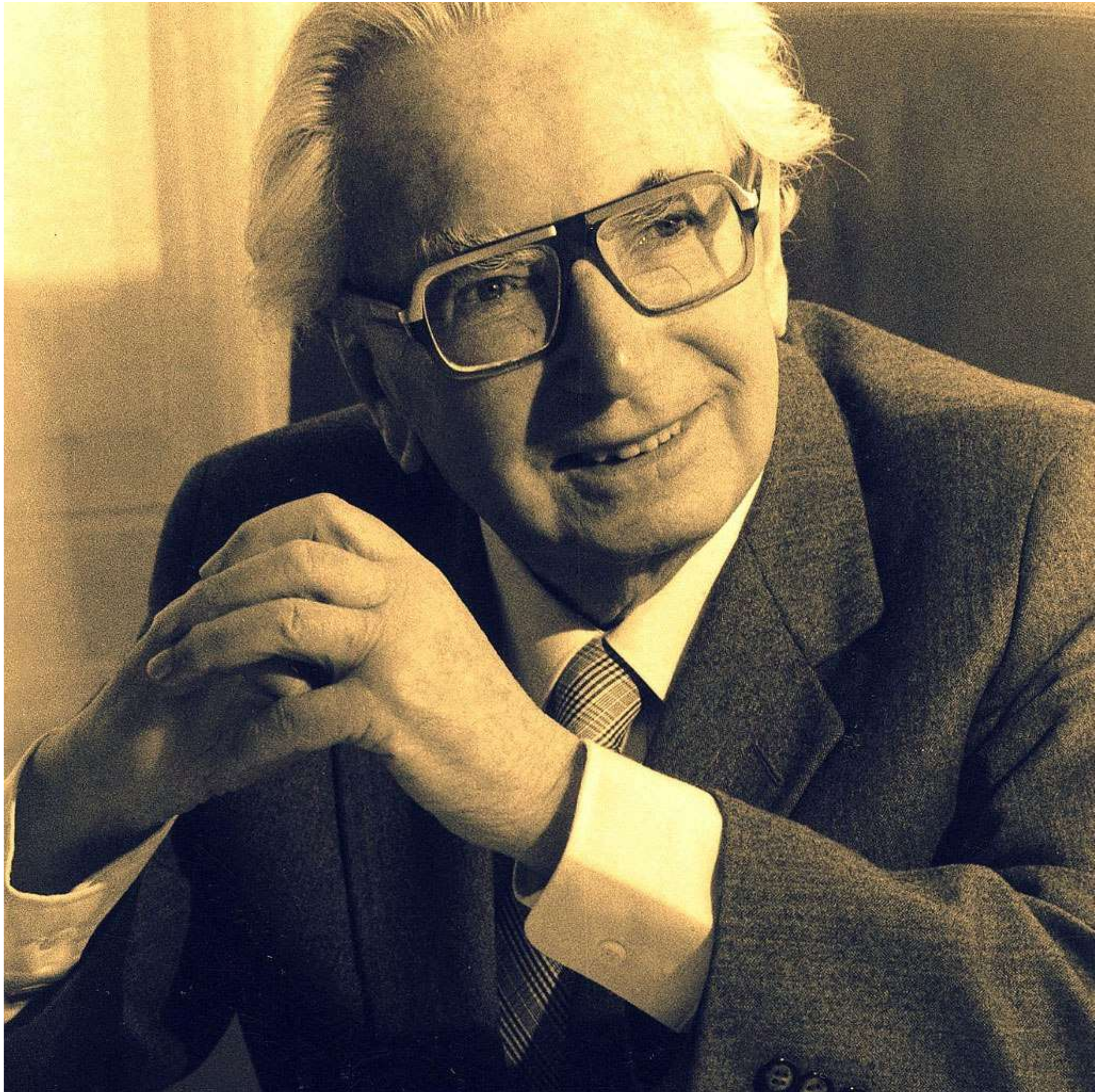

(Source: https://www. http://www.mindforlife.org/power-of-choice-freedom-over-circumstances/)

DEDICATION

To my ABA.

ACKNOWLEDGEMENTS

I would like to express my gratitude and appreciation to the following people who made this study possible:

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My friends and family for the direct and indirect support.

I dedicate this psychobiography in loving memory of my father, aba, my ingele, my hero, Moty Bushkin (Motka). A perfect example of an extraordinary life-lived.

STUDENT DECLARATION

I, Hanan Bushkin, declare that the Doctoral Degree research thesis that I hereby submit for the doctoral degree qualification Doctor of Philosophy in Psychology at the Nelson Mandela University is my own independent work and has not previously been submitted for a qualification at another institution of higher education.

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ABSTRACT

The first study conducted in South Africa of a prominent figure traces back as far as 1939. Since then, extensive research has been done in the field of psychobiography, resulting in a growing interest in this field and evolving into an established research genre in South Africa. Despite the increase in the use of psychobiographies as a research approach internationally and specifically in South Africa, its use is still considered relatively under-utilised and, therefore, the pursuit of further development of psychobiographies in South Africa is required. In light of South Africa's effort to promote and advance the use of psychobiographies, South African researchers may be motivated to continue studying significant and exceptional lives in South Africa and abroad.

Viktor Frankl was selected for this study based on his uniqueness, significance and his interesting life. He is also considered an exceptional individual who has shaped modern psychological thinking. Frankl had written over 40 books on his theory and many studies have been conducted based on his existential theory. Frankl's contribution to the academic world has been recognised and acknowledged by significant institutions through his own and others' research. Although much has been written on the life and work of Frankl, none of the literature utilises specific psychological focus and no psychobiographical study of the life of Frankl exists. Therefore, the researcher selected Frankl as the subject for this psychobiography through purposive sampling.

The aim of the study was to provide a psychological exploration and description of Frankl's life against the backdrop of his socio-cultural context. In order to achieve this aim, the researcher employed two psychological frameworks to guide in the description and exploration of his life. The psychological frameworks included Levinson's life structure theory of adult development and Frankl's existential theory. The study aimed to describe Frankl's development with the use of Levinson's theory, while describing how he attained

meaning in his life with the use of his own existential theory. Due to the exploratory-descriptive nature of this study, the objective fell within the inductive research approach. The researcher utilised a systematic coding method to arrange the data. The theoretical framework of Levinson's life structure theory guided the coding system, as well as the key concepts of Frankl's existential theory. In addition, the researcher utilised Alexander's guidelines for the extraction of salient data, together with McAdam's methods and recommendations for managing the data. Lastly, the researcher followed the 12-step method of conducting a psychobiography, as proposed by Du Plessis.

Findings from this study found a correlation between Frankl's life and the eras and transitional periods as theorised by Levinson's theory. The findings of this study, therefore, support the use of Levinson's theory with regards to the time frames and its use in understanding Frankl's development. Also, the researcher found that Levinson's theory was useful in understanding Frankl's personality development within his context throughout his lifespan. With regards to Frankl's existential theory, the researcher found that the use of the theory was suitable in understanding Frankl's search for meaning. Frankl's concepts of freedom of will, will to meaning, meaning of life, existential vacuum, supra-meaning, dimensional ontology, the three triads and noö-dynamics assisted in explaining Frankl's drive to find meaning in his life, take responsibility to attain such meaning and to strive for transcendence beyond his suffering. The researcher found Frankl's theory useful in explaining his drive, motives, needs and patterns of behaviour within this context.

The holistic and integrative approach of the study allowed for an in-depth exploration and description of Frankl's life and development within his socio-historical context. In addition to contributing to the existing body of knowledge on Frankl, his life and his theory, the study also contributed to the growing field of psychobiographical research. The study acknowledged and highlighted that further in-depth examination of the lives of extraordinary

personalities could significantly contribute to psychobiographical studies. Based on the psychological frameworks used to explore and describe Frankl's life, recommendations are made for future research.

Keywords: Viktor Frankl, psychobiography, life structure theory of adult development, Daniel Levinson, existential theory

CHAPTER 1

INTRODUCTION

1.1 Chapter Preview

This chapter serves as an introduction to the study. Firstly, the general orientation of the study is presented, followed by an outline of the problem statement, which includes a brief discussion on the subject, outline of the psychobiographical approach, as well as the theoretical framework which was used for the study. The chapter also highlights the aim of the study, followed by a documented reflection on the researcher's personal passage and motivation for choosing to conduct this specific research. Lastly, an overview of the chapters in the study is provided.

1.2 General Orientation to the Research Study

Psychobiographical research recognises the interconnectedness of race, class, gender and the role of human development within the context in which the studied person has lived (McAdams, 2006; Roberts, 2011). Psychobiographical research is described as longitudinal life history research into the development of the "finished" lives of exemplary or controversial individuals (Carlson, 1988, p. 106) It takes into consideration the development and characteristics of an individual over an entire lifespan; the same approach was followed in this study (McAdams, 2006).

This study encompasses a psychobiography of Viktor Emil Frankl (1905-1997). In order to understand his life, both Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) and Levinson's life structure theory (Levinson, 1996; Levinson, Darrow, Klein, Levinson, & McKee, 1978) was used. Because of the comprehensive nature

of Levinson's theory, it is used by psychobiographical researchers as a framework to investigate personality development as a whole, especially since it considers the internal aspects of personality development (i.e., motives and conflicts), as well as the external aspects (i.e., culture and social influences) (Schultz, 2005a). Frankl's theory was used to discuss and describe his life and his search for meaning. Frankl's philosophical background is grounded in existentialism and his theory has been placed in the tradition of existential psychology (Corey, 2009; Frankl, 2006, 2014; Klingberg, 2001; Pytell, 2015; Redsand, 2006). The theory emphasises the individual's responsibility in finding meaning in life (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) and thus it was useful in describing Frankl's own life and his search for meaning.

1.3 Problem Statement

Psychobiographical research explores the researched subject's life and subsequently describes it coherently and systemically (McAdams, 2006). Psychobiographies offer a comprehensive description and interpretation of completed life histories and trace specific patterns of development throughout the lifespan (Goodley, Lawthom, Clough, & Moore, 2004; Merrill & West, 2009). In exploring and describing individual life stories, psychobiographies attempt to balance events, social theory and subjective interpretation (Gronn, 1993). In order to achieve such complete and balanced descriptions of a person's lived experience, it is necessary to explore the various connections between life events, activities and development, as well as cultural, political, socio-economic and historical contexts (Merrill & West, 2009).

Psychobiographical research has become a popular qualitative research method due to its inherent methodological value (Fouché & Van Niekerk, 2010). One such value is its description of the subject's life as a "social agent and draws attention to the unique

circumstances, experiences and networks of relationships that have significantly formed the individual over time" (Layder, 2004, p. 92). In addition, it is unique as it allows insight into the way the individual internally interacts with its external world. Another significant value of psychobiographical research is that its findings can result in the development of new theories and hypotheses (Howe, 1997; Runyan, 2005; Schultz, 2005a). Such value is due to the method and intent of conducting psychobiographies, where the information attained is assessed against the theory used, and vice versa.

Despite the value and increased interest in conducting psychobiographies, this research method has also received criticism, specifically related to methodological issues (McAdams, 1988; Runyan, 1983; Yin, 2013). The criticism includes research bias, reductionism, issues of diversity, analysing an absent subject, elitism and easy genre, infinite amount of biographical data, inflated expectations and its lack of generalisability (Runyan, 1983; Yin 2013). These criticisms will be explored in detail in Chapters 3 and 4.

Internationally, Freud is widely credited and acknowledged for legitimising and popularising psychobiography as a research approach (Du Plessis, 2017; Elms, 1994); following his influence, Erikson's psychological profiles of Martin Luther (1958) and Mahatma Gandhi (1969) significantly contributed to the credibility of psychobiographies in the 1950s (McAdams, 1988). In 2005, Schultz's *Handbook of psychobiography* was published with contributions from leaders in the field of psychobiographical research, including McAdams (1988, 1990, 1993, 1994, 1996, 1997, 2005, 2006), Elms (1988, 1994, 2005a, 2005b 2007), Runyan (1982, 1983, 1984, 1988a, 1988b, 1988c, 1990, 1994, 1997, 2003, 2005) and Alexander (1988, 1990, 2005). These researchers, amongst others, have encouraged the interest in the study of modern-day figures and subsequently brought psychobiographical research into the mainstream of scientific study (Ponterotto, Reynolds, Morel, & Cheung, 2015).

In South Africa, while there is an increase in the use of psychobiography as a research method, it is still under-utilised within the context of academia, with the exceptions of the works of Professor Fouché at the University of the Free State in Bloemfontein and Professor Van Niekerk at Nelson Mandela University in Port Elizabeth (Fouché, 2015). Fouché (2015) also acknowledged the works of other notable South African researchers who have advocated and advanced the use of psychobiographical research methods. These researchers and their departments include Professors Howcroft, Hoelson and Stroud from the Nelson Mandela University, Professors Knight and Stone from the University of Johannesburg, Professor Fourie and Dr Laidlaw from UNISA, Professor Odendaal from the University of Fort Hare and Dr Naidoo from the University of the Free State. Despite the increase in the use of psychobiographies as a research approach internationally (Ponterotto, 2015) and locally (Fouché, 2015; Fouché, Smit, Watson, & Van Niekerk, 2007; Fouché & Van Niekerk, 2010), its use is still considered relatively under-utilised (Fouché, 2015) and, therefore, the pursuit of further development of psychobiographies in South Africa is required (Fouché, 2015; Fouché & Van Niekerk, 2010).

This study will follow the psychobiographical approach in order to explore and discuss the nature and development of Frankl's life with the use of two theoretical frameworks. This study was initiated by the researcher's interest in understanding human lives, more specifically, the motivation for thinking, feeling and acting the way humans do. Also, Viktor Frankl's life story, especially his experience in the holocaust and his theory have been an interest of the researcher predating his studies.

Viktor Frankl was born on 26 March 1905 in the Jewish area of Leopoldstadt, Vienna, where he witnessed and experienced acts of anti-Semitism and persecution (Frankl, 2000; Klingberg, 2001; Redsand, 2006). In 1930, Frankl received his medical licence and was put in charge of a Vienna hospital ward for the treatment of females who had attempted suicide,

which provided him with the experience to formulate his existential theory (Klingberg, 2001; Redsand, 2006). Frankl was an avid thinker and early in his psychiatric career, he was critical of and eventually expelled from the professional societies led by Freud and Adler (Klingberg, 2001; Pytell, 2015; Redsand, 2006). Frankl was determined to find a theory that aligned with his personal philosophy, namely that the search for meaning is the drive behind all human behaviour (Frankl, 2000; Klingberg, 2001; Redsand, 2006).

In September 1942, Frankl and his wife, Tilly were deported to Theresienstadt concentration camp, which was the first of four different camps where he experienced physical abuse, malnutrition, emotional humiliation and torture (Klingberg, 2001; Redsand, 2006). Frankl lost his father due to disease and both his mother and wife, Tilly died in the gas chambers in Auschwitz (Klingberg, 2001; Redsand, 2006). This experience of losing his wife and parents, and perhaps most significantly, the loss of hope, dignity and meaning, moulded Frankl's philosophy of human nature (Frankl, 1988a, 2000, 2006, 2011, 2014; Klingberg, 2001). On 27 April 1945, Frankl was liberated from Türkheim concentration camp and in 1946 he wrote his most distinguished book, *Man's search for meaning* (Frankl, 1959), which chronicled his experiences in the concentration camps and evidently served as the foundation of his theory (Frankl, 2000; Klingberg, 2001; Pytell, 2015; Redsand, 2006; Southwick, Gilmartin, McDonough, & Morrissey, 2006).

In February 1946, Frankl returned to work and took a position as Chief of Neurology at the Vienna Policlinic hospital where he met his second wife, Elly Schwindt (Frankl, 2000; Klingberg, 2001; Redsand, 2006). On 18 July 1947, Viktor and Elly were married and spent their time educating others about existential theory and philosophy (Klingberg, 2001; Redsand, 2006). Today, Frankl's contribution to the academic world has been recognised by significant institutions through his own and others' research and findings (Graber, 2004; Klingberg, 2001; Pytell, 2015; Redsand, 2006). Frankl lectured at 209 universities on five

continents and authored 40 books, which have been published in 50 languages (Viktor Frankl Institut, 2019a). Frankl received 29 honorary doctorates from universities in all parts of the world and the American Psychiatric Association bestowed upon him the Oskar Pfister Award. Frankl became blind at the age of 85 and died in 1997 at the age of 92 (Klingberg, 2001).

The researcher hopes that the study will contribute significantly to knowledge in the field of psychology, the psychobiographical research method, as well as Levinson's and Frankl's theories. Frankl led a remarkable life and his theory has significantly contributed to existential thinking, the field of psychology and the social sciences (Batthyany & Levinson, 2009; Corey, 2009; Klingberg, 2001; Redsand, 2006). While many papers focused on Frankl's life and theory (Batthyany & Levinson, 2009; Fabry, 1997; Hutchinson & Chapman, 2005; Kimble, 2001; Klingberg, 2001; Marshall & Marshall, 2012; Pattakos, 2008; Redsand, 2006; Shantall, 1989), his extraordinary life story has never been explored against the backdrop of the socio-cultural, political, economic and historical background in which he lived. Therefore, the research will add to the existing knowledge of Frankl's life and his theory. Furthermore, the study aims to contribute to existing knowledge concerning the value of psychobiographical research for the advancement of psychological knowledge, including the value of psychological knowledge for psychobiographical research. More specifically, findings from this study will highlight the significance of psychobiographical data to study human personality and development, and conversely, the importance of utilising trustworthy methodologies to conduct psychobiographies. The study also aims to contribute to existing knowledge of Levinson's and Frankl's theories. The study will add a unique perspective to using both theories in interpreting a biographical subject. Lastly, as this study focuses specifically on the life of Frankl, the researcher hopes to contribute to future research focusing specifically on his life.

1.4 Aim of the Study

The study has five aims. Firstly, to explore and describe Frankl's life history, including all the significant events and experiences that characterised it. Secondly, to explore and describe the context in which Frankl lived (socio-cultural, economic and historical contexts). Thirdly, to interpret Frankl's life history and the context in which he had lived using the theoretical frameworks of Levinson (Levinson, 1996; Levinson et al., 1978) and Frankl (1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). More specifically, Levinson's theory was used to describe and interpret Frankl's psychological development, whereas Frankl's theory was used to describe and interpret his attempts to create meaning in his own life. Fourthly, the study aims to examine the usefulness of the two theoretical frameworks in interpreting Frankl's life history. Findings from this study will enable one to determine the extent to which Frankl's life was aligned with the theoretical frameworks of Levinson and Frankl. Lastly, the study aims to contribute to the growing field of South African psychobiographical research (Fouché, 2015; Fouché & Van Niekerk, 2005, 2009. 2010; Fouché et al., 2007; Fouché, Du Plessis, & Van Niekerk, 2017).

1.5 The Researcher's Personal Passage

Conducting a psychobiography is a personal endeavour and an intimate process for the researcher and it is important to understand the researcher's motivation for conducting the study (Ponterotto, 2014). In order to gain an understanding of the reasons and motivation for conducting studies, it is also important for researchers to use personal reflexivity (Stroud, 2004) and acknowledge that their findings are influenced by their subjective perception of the data collected and analysed (Taylor, 1999; Willig, 2008). Researchers need to reflect on the connection between their values and assumptions, as well as the findings of the studies

(Malterud, 2001), which can be achieved through reflexive journaling throughout the research processes (Stroud, 2004).

The researcher's motivation and drive to conduct this study originated and developed through several significant experiences. Firstly, the researcher grew up in a traditional Jewish home where his connection to God and tradition was encouraged. Jewish history was being taught in the synagogue and more personally in the home. The researcher recalls his grandparents who came from Eastern Europe and who shared their stories of the holocaust, their personal loss and ultimate survival. Also, as a child the researcher would sit on the carpet in awe, asking his grandparents questions about how they survived living in orphanages, moving to a different country on their own, dealing with the loss of their parents, partners, siblings and children. These early experiences sparked the fascination with regards to the history of the holocaust and the human will to survive.

Secondly, the researcher began his journey into the field of psychology with a desire to understand human behaviour, emotion and motivation. Through his studies, he came across the work of Frankl, which in addition to his fascination with the holocaust, was an immediate appeal and subsequently ignited the motivation to find out more about Frankl's life and theory. As a result, the researcher became increasingly interested in Frankl's ideas and theories of human development, motivation and drive to pursue meaning in life in the face of loss, trauma or suffering.

Thirdly, as a qualified psychologist, the researcher decided to specialise in the treatment of anxiety disorders and trauma, subsequently heading *The Anxiety and Trauma Clinic* in Johannesburg, South Africa. Seeing patients daily who had experienced a personal loss, trauma and suffering, the researcher found that providing his patients with a sense of purpose, something to look forward to and a goal to pursue, ultimately helped them transcend their immediate suffering and find their will to live with purpose. This synergy between Frankl's

theory and the work which the researcher was conducting with his patients was natural and organic.

Fourthly, the researcher was introduced to the method of psychobiographical research by Professor Roelf van Niekerk, who became his mentor. The researcher resonated with this method of research as it focused on a specific theory to gain more in-depth insight into the life of an individual. Such a method was aligned with the researcher's interest in the history of the holocaust, therapeutic intervention, as well as his fascination with Frankl's work.

Lastly, and perhaps most personally, was the researcher's own personal loss. While conducting this study, the researcher's father passed away from an unexpected heart attack at the age of 64. The researcher's depth of despair led him to look for some form of purpose at a time when nothing in life seemed to matter. The researcher went through an existential crisis. Diving into this study gave the researcher a goal, purpose, transcendence over his immediate suffering and subsequently, the motivation to create a study that exemplifies his father's legacy; ultimately making this project significantly more meaningful, personal and important.

The researcher was conscious of the possibility of bias with regards to the interplay between the researcher's own feelings, Frankl's personality, life and theory, as well as the findings of the research. In order to maintain trustworthiness of the study, the researcher made use of reflexivity by self-reflection and journaling, intending to be conscious of his motivation, goals, expectations and contribution to the findings of the research throughout the entire process. Also, as proposed by Elms (1994), the researcher was aware throughout the research that this study will be evaluated by external assessors which served as additional motivation to remain "intellectually honest" (p. 20). Lastly, the researcher ensured that the data collected was credible and objective, maximising the objectivity of the data collection

process, analysis and findings, all in order to minimise researcher bias and to maintain a balanced perspective.

1.6 Overview of the Study

This study consists of six chapters. Chapter 1 serves as the introductory chapter, which sets the tone and background for the study. Chapter 2 offers a detailed literature review of Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). Chapter 3 focuses on the theoretical overview of qualitative research and psychobiographical research, in particular. Chapter 4 discusses the methodological considerations that were taken into account when conducting this psychobiographical research, as well as the research design. The findings of the study are presented and discussed in Chapter 5. Chapter 6 concludes with a discussion of the limitations and value of the study, implications of the study, and recommendations for future research. The final chapter also includes the researcher's reflective thoughts and remarks.

1.7 Conclusion

This introductory chapter attempted to offer the reader a general overview of the study. The researcher presented the problem statement, the aim of the study, a reflection of his personal passage and an overview of the study. A literature review of the theories used is presented in the next chapter.

CHAPTER 2

LITERATURE REVIEW

2.1 Chapter Preview

Psychobiographical research recognises the interconnectedness of race, class, gender and the role of human development within the context in which the studied person has lived (McAdams, 2006; Roberts, 2011). The psychobiographical framework takes into consideration the development and characteristics of an individual over an entire lifespan; this framework was selected and implemented in this study. In order to understand Frankl's life, both Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) were used. The use of the psychobiographical approach in studying human subjects has significantly contributed to the understanding of human nature and development (Ponterotto et al., 2015) and it is the researcher's aim in this chapter to review Levinson's and Frankl's theories in more depth.

The chapter starts with an exploration of the key concepts of Levinson's theory, which will include the concepts of life cycle, life structure and eras. The researcher will also provide an evaluation of Levinson's theory, the influence of the theory and the impact and implication of the theory on South African and international research. The chapter also includes a discussion regarding the foundational concepts of Frankl's existential theory, which will include the concepts of freedom of will, will to meaning, meaning of life, existential vacuum, collective neurosis, supra-meaning, nature of man, existential frustrations and noögenic neuroses. The three triads, noö-dynamics and the dynamic of human

personality will be explored in-depth, followed by a discussion of the influence, impact and implication of Frankl's existential theory on research.

2.2 Levinson's Life Structure Theory

Lifespan development is defined as systematic changes and continuities in individuals that occur between conception and death (Sigelman & Rider, 2009). Levinson investigated how a person grows through life and subsequently found that the individual grows through times or phases of change, as well as stability during the adult years (Levinson et al., 1978). This section aims to describe the development of the theory and to define its central concepts.

2.2.1 Development of the Theory

Up until the 1950s, little had been done to document and conceptualise the nature of human development (Levinson et al., 1978) and it was evident for Levinson that a developmental approach was needed in the study of adult development. The focus of many theorists at that time was directed towards the study of human development, which included approaches that centred on Freud's psychoanalytic theory (1977, 1978, 1982), Klein's object relations theory (1946, 1948, 1957), Jung's analytic theory (1963, 1972, 1983, 1986) and Erikson's psychosocial stages of development (1950, 1963, 1968). Other approaches focused on cognitive developmental theories such as Piaget's constructivist theory of cognitive development (1952, 1962, 1972), Kohlberg's theory of moral development (1969) and Pinker's theory of psychological evolution (1994, 1997, 2002).

At the time, except for Bronfenbrenner's ecological theory of development (1977, 1979), there was a gap in the scientific literature on how the external social world influences human development. In 1978, Levinson and his colleagues (Levinson et al., 1978) endeavoured to develop and publish a theory of adult development in men which would detail the entire life

cycle from birth to death, while taking into account the influences and interaction that the environment has on human development.

Levinson's life structure theory incorporates other theories, such as those of Freud, Jung, Piaget and Erikson, but it differs from Freud and Piaget as Levinson asserts that development does not stop at adolescence but continues throughout adulthood (Levinson, 1996; Levinson et al., 1978). Levinson, therefore, considered Jung as the founder of the modern study of adult development because Jung believed that adult development continued beyond the age of 20. Furthermore, Levinson appreciated Erikson's theory (1950, 1963, 1968), as Erikson focused on life course development and he considered the social influences on human development.

Levinson's theory takes a psychosocially integrated approach to development, as it considers the nature of the person, as well as the nature of society (Levinson et al., 1978). Levinson's approach is considered a comprehensive and inclusive theory of human development (Stroud, 2004). This aspect of the interaction between the individual and the external world is a central characteristic of Levinson's theory, as he maintained that in order to understand the development of an individual, the "interpenetration of self and world" needed to be considered (Levinson, 1978, p. 47).

Eighteen years after publishing his theory of human development, which focused on men (Levinson et al., 1978), Levinson (1996) published his theory of human development of women where he incorporated his existing theory into understanding the adult development of women. Levinson (1996) believed that women went through the same sequence of periods in life structure development as men, albeit in different individual ways, at an older age and with more difficulty.

Levinson (1996) ascribed this to the current day role of women in society trying to balance marriage, family, relationships and careers. Levinson asserted that this gender difference was

grounded in patriarchy, which has reinforced the traditional gender roles of men and women through generations. Because society's view of gender roles has changed nowadays, it can be assumed that it is due to the change in dynamics between men and women with regards to marriage, family, financial roles and gender differences in human development.

Levinson created a comprehensive theory of development which recognises age, gender, occupation and the individual interaction with the social world (Levinson, 1996; Levinson et al., 1978). The next section provides an overview of the central tenets of Levinson's theory, which will include a description of concepts such as lifespan, life cycle, seasons, life course, life structure development and the tasks and transitional periods involved. Also included is a discussion concerning the main critiques levelled against Levinson's theory and the influence, impact and implications of his theory on past and current research.

2.2.2 Life Cycle

It is essential to distinguish between the terms lifespan, life course, life cycle and season, as they are often used synonymously. Levinson et al. (1978) referred to the term *lifespan* as the period from birth until death. The term *life course* refers to the flow of individual life over time, thus the patterning of specific events, relationships, achievements, failures and aspirations that form the substance of life. The term *life cycle* is not an exact concept and is metaphoric. It suggests that the life course has a particular character and follows a predictable sequence. Levinson (1996) used the metaphor of yearly seasons to explain life cycles. Similar to the existence of predictable seasons found in the year, with variations being present every single day, human development also goes through predictable phases, each with its distinctive character and variations of growth and change (Stroud, 2004).

The variation for each phase of human development in Levinson's (1996) theory is different from other development theories. For example, Freud's (1977) theory, which

focused only on libidinal energy, outlined psychosexual stages of development that occur around specific times, such as the oral stage (from birth until 18 months), with the mouth being the source of pleasure. Similarly, Erikson (1963) outlined fixed stages, such as between the ages of 3 to 6 years, where an individual must either show initiative or guilt. Levinson (1996) highlighted that the variation in the life cycle that allows for individual differences are part of the individual's personality and the result of social variables. Each person has its unique personality, which is influenced and developed by the interaction with the external social context (Levinson et al., 1978). Levinson (1996) emphasised the unique differences in development between individuals, while also maintaining that there is a predetermined life structure that all people experience.

Lifespan development was conceptualised by Levinson et al. (1978) as *life structure development*. The life structure is the central component in Levinson's theory, which is described as the underlying pattern of a person's life at a specific time. The individual life structure is considered to be one of the most inclusive notions in personality theory (McAdams, 2006). Life structure includes the interaction between the personality structure and the social structure (Alexander & Langer, 1990) and represents the relationship between the individual and the environment. More specifically, Levinson et al. (1978) maintained that in order to get a comprehensive view of a person's life, it is essential to understand the person within the context of his or her occupation, friendships, marriage and family.

Levinson et al. (1978) emphasised that the person's identity, use of introspection, roles in various contexts, relationships with individuals, groups and institutions that have significance for the person should all be considered as important when gaining insight into the individual's personality and development. The concept of the life structure provides a tool for analysing the development of one's life within one's context. The idea of exploring the relationship between the person and its world provides insight as to how various aspects of

the self and the world influence the formation of a life structure and shape it over time. The individual life structure is divided into the individual's socio-cultural world, the individual's participation in this world and various aspects of the self which may remain stable or change over time (McAdams, 2006):

- *Socio-cultural world.* In order to understand a person's life, it is essential to consider the socio-cultural context in which the person lives (Levinson et al., 1978). Levinson recommended that the biographer place the individual within various social contexts such as class, religion, ethnicity, family, political system and occupational structure and attempt to understand how these contexts influence the individual.
- *Participation in the world*. According to Levinson et al. (1978), the external world provides a landscape, a cast of characters, a variety of resources and constraints out of which the individuals can build their lives. Levinson also stated that it is important for the biographer to note not just what the external world represents for the individuals, but also how the individual interacts and participates with the external world; more specifically, the individual's evolving relationships, identity and roles in the world.
- *The aspect of self.* Levinson et al. (1978) referred to the individual's intricate patterning of wishes, conflicts, anxieties and ways of controlling them as an essential and significant contributor to the development of the person. Aspects of self include moral values and ideals, fantasies, talents and skills, character traits, modes of feelings, thoughts and actions. The relationship with oneself also includes the aspect of self-reflection, personality and temperament of the individual. Significant aspects of the self, which shape the person into adulthood are formed in the pre-adult era (Levinson, 1996).

Levinson's theory addresses how the external world impacts on how people evaluate their lives and how they decide to act; known as the process of individuation (Levinson et al., 1978). This interplay between internal drives and wishes, behaviour towards the external world and the outcome of such behaviour are similarly addressed in Bandura's social cognitive theory (1976), which highlights the idea that people are active agents that are shaped by both internal forces and the external environment. People can self-reflect, self-organise and self-regulate in order to adapt their behaviour to the environment to achieve their goals (Weiten, 2016). Bandura (1976) referred to this aspect of his theory as *the self-system*.

This model states that behavioural choice is the consequence of the belief that the action will lead to a particular external outcome. In other words, an individual's behaviour is the result of whether the person believes that they can successfully do the task and whether or not it will result in a favourable outcome (Bandura, 1976). The person's response to the external world is shaped by the results which the individual believes he or she would experience. Levinson et al. (1978) resonated with this idea and asserted that the internal and external world should be seen as part of the same system, dynamically influencing each other.

Levinson (1996) stated that the individual's relationships with various others in the external world give shape and substance to their life course. Levinson referred to the 'other' as a person, group, institution, culture, an object or place. According to Levinson, an example of a significant relationship might be with a significant person, such as a friend, lover, spouse, parent or offspring. A significant relationship might also include a person from the past, a symbolic or imagined figure, an aspect of nature, a significant relationship with a loved or hated place or a painting or a book. In order to gain insight into an individual's development, it is important to explore the nature and patterning of the person's relationship with significant others and the development of such a relationship over time.

This theoretical viewpoint of how relationships with a person, group, culture, object or place can influence a person's life course has similarities to aspects of psychoanalytic theory. For example, Ainsworth and Wittig (1969) identified different types of attachment styles a child may develop with their primary caregiver, especially bearing in mind that a specific attachment will affect the child's future relationships with others. For instance, a child that has an insecure-resistant attachment is indifferent to whether or not its caregiver is there or not; consequently, the child exhibits independent and self-sufficient behaviour. Thus, when a child grows up and matures, its relationships with significant others will be reflected in its current behaviour. Similarly, Levinson (1996) highlighted the importance of relational patterns of behaviour and how such relationships affect the development of an individual.

Levinson (1996) further stated that a person's culture is another important aspect to consider when assessing a person's development. More specifically, the person's association with his or her culture, language use, expression in food, clothing, how class and status is defined in that specific culture, gender roles, family and relationships, as well as how the culture view beauty, all contribute to the person's development (Delaney, 2014). Understanding a person within their culture is important in the diagnosis of mental disorders. For example, the symptoms of generalised anxiety disorders, hypochondria and narcissistic personality disorder may be seen as normal and natural in one culture and abnormal in another (Weiten, 2016). According to Levinson (1996), these aspects of culture and its influence on the individual should, therefore, not be ignored when exploring a person's development.

Levinson et al. (1978) proposed that the life structure consists of three possible components: central, peripheral and unfulfilled components. *Central components* are the components that have "the greatest significance for the self and the evolving life course" (p. 44). Central components receive the largest share of the individual's time and energy and

significantly influence the choices made by the individual in other aspects of life. Levinson maintained that the central components of an individual's life are most likely to be their occupation, marriage, family, friendships and peer relationships, ethnicity and religion. Generally, the first three are regarded as the most central. According to Levinson, occupation is a significant part of an individual's life as it impacts and influences income, prestige and place in society, often being the primary way through which a young person's dreams for the future are made possible. Levinson believed that it is, therefore, essential to understand the meaning of work and its impact on self-development.

Levinson's (1996) emphasis on a person's occupation as a central concept in their development has had a significant influence on career programmes designed to increase employee happiness and workplace productivity (DeSimone & Werner, 2009). Furthermore, some human resource professionals utilise Levinson's theory "to help identify the particular issues employees in their organisations may face and plan career development programmes accordingly" (DeSimone & Werner, 2009, p. 392). Also, the importance of a person's occupation in impacting human development is a thought-provoking and a common theme between Levinson's theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014).

Frankl (2006, 2011, 2014) highlighted the importance of finding one's purpose through one's occupation. Frankl (2004) suggested that some patients who undergo psychotherapeutic intervention do not need it, but would benefit significantly more from finding a passion through an occupation. Such attachment to an identity through an occupation would provide the patient with a more profound sense of purpose in life, which would diminish the patient's symptoms of unhappiness, resulting in little or no need for psychotherapeutic intervention.

Levinson et al. (1978) also emphasised the importance of external factors, such as marriage and family as central components in an individual's life and development. Individuals are generally expected to marry and take on specific responsibilities within the familial system. Marriage, according to Levinson, creates a safe foundation for the person to be brave and venture out and discover a sense of community. Within a South African context, Connolly and Eagle (2009) asserted that exposure to domestic violence is a prevalent cause of trauma for South African children and could be the leading cause of social unrest, battered family life and disintegrating communities. Therefore, within the South African setting, relationships and marriages in adult life must be understood against the backdrop of possible unhealthy childhood relationships in the familial system. Levinson (1996) considered this theme and stated that a person's ethnicity, occupation, race and culture, affect the relationship of the individual to the family and ultimately their development later on in life.

Peripheral components are the components that are "easier to detach and change; they involve less investment of the self and are less crucial to the fabric of one's life" (Levinson et al., 1978, p. 44). Changes to these components will alter the overall life and development of the person (Levinson, 1996). An example includes spending less time playing sports with friends after getting married (Levinson et al., 1978; Welman, 2009).

Unfulfilled components refer to the person's desires, such as a career, marriage or family, but which for some reason are absent and or lacking (Levinson, 1996). Unlike the peripheral components, the absence of these components significantly impacts the individual's life structure (Levinson et al., 1978). Within the South African context, the absence of unfulfilled components has been shown to have a significant impact on individual development. For example, diseases such as HIV and AIDS impact the individual's peripheral components. The prevalence rate of HIV and AIDS in South Africa was estimated at 7.1 million in 2019,

which is an increase of 2.12 million people since 2002 (Statistics South Africa, 2019). HIV and AIDS have resulted in a growing number of street children being orphaned due to their primary caregivers passing away (Gilborn, 2002). Terre Blanche, Durrheim and Painter (2008) found that such a lack of familial caregivers, impacts the child's access to developmental opportunities, and consequently, the child's development. South African children who experience the loss of familial support are presented with developmental challenges, which ultimately impact their future career development, financial security, relationships with significant others and overall health.

According to Levinson et al. (1978), the life structure emerges during the life course and follows a particular sequence. This sequence involves a period in which a structure is built and maintained, followed by a transitional period in which the transformation of the life structure occurs and a new structure is formed. Developmental tasks are crucial to the evolution of the periods and ultimately will build the life structure. The individual is required to make critical choices and pursue goals and values within the structure. Structure building periods last approximately five to seven years (Levinson, 1996; Levinson et al., 1978).

During the developmental period, the life structure is questioned, evaluated and possibly altered or modified (Levinson et al., 1978). Such introspection and possible change results in transitional periods that last four to five years. These transitional periods terminate the existing life structures and create the possibility for a new structure. The primary tasks of transitional periods require questioning and reappraisal of existing life structures, searching for new possibilities in the self and world, and to move toward a commitment to the crucial choices that form the basis for new life structures in the subsequent stable periods. Transitional periods reflect the termination of a specific phase in one's life and these transitional periods frequently represent a time of crisis and profound inner conflict. It is in these transitional periods where the individual reaches a point of acceptance of the losses that

the termination holds, reviews and evaluates the past, decides about which aspects of the past to keep and which to reject, and considers the possibilities for the future (Levinson, 1996; Levinson et al., 1978).

Levinson emphasised the importance of reflection and introspection as a tool to evaluate one's life and to decide what one wants to keep or change and through such introspection, one grows and evolves (Levinson et al., 1978). Levinson et al. (1978) emphasised that development is a movement towards growth; it is about resolving conflicts and consequently evolving and progressing. Such an idea is situated within a humanistic approach to development. Thus, Levinson's theory shares Frankl's (2004) idea of human development, which is achieved through the constant and dynamic movement towards the fulfilment of one's highest potential.

2.2.3 Eras

According to Levinson et al. (1978), there are significant changes that occur in a person's life from one era to the next, although less impactful, it is still significant changes that occur within the eras. Levinson conceived "the life cycle as a sequence of eras, where each era has its own bio-psychosocial aspects and makes its distinctive contribution to the whole" (Alexander & Langer, 1990, p. 39). The eras overlap; as a new era begins, the previous one is about to end. Furthermore, a cross-era transaction (generally lasting about five years) terminates the outgoing era and initiates the next one (Figure 1). Eras and the cross-era transactional periods form part of a more prominent structure of the life cycle, thus providing an underlying order in the flow of all human life, enabling and allowing variations in the individual life course (Alexander & Langer, 1990; Levinson et al., 1978).

Levinson et al. (1978) identified three cross-era transitions, namely early adult transition, mid-life transition and late adult transition. The eras and cross-era transitions form the

structure of the life cycle that are the foundational order in the individual's life. Levinson, however, also made provision for individual diversity in this order (Levinson et al., 1978). Levinson's research (Levinson, 1996) identified age linkages and developmental periods. Each developmental period begins and ends at a specific age while allowing for two years above and below this average (Green, 2006; Levinson, 1996). The four eras of adulthood are presented in the next section. This is followed by a discussion of the developmental periods and cross-era transitions within the four eras.

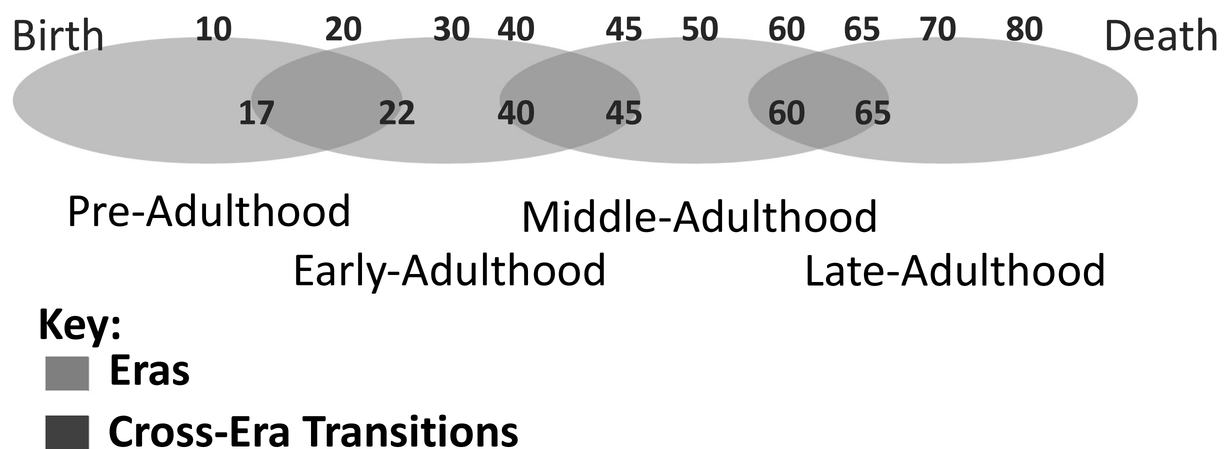

Figure 1: *Daniel Levinson's theory of adult development: Eras and cross-era transitions* (Adapted from Levinson et al., 1978)

2.2.3.1 Era of pre-adulthood (birth - 22 years)

The developmental periods commonly identified in this era include infancy, early childhood, middle childhood, adolescence and early adult transition (Levinson et al., 1978). This era is characterised by the most rapid physical, cognitive and emotional growth. Alexander and Langer (1990) described this period as the ongoing process where an individual begins to separate from their mothers and become independent.

2.2.3.2 Early adult transition (17 - 22 years)

This first cross-era transition is the concluding period of the pre-adult era and the initial period of the early adult era. It is the period in which the childhood life structure is terminated and also the period in which entry into early adulthood is initiated (Levinson, 1996). According to Levinson et al. (1978), it is an era characterised by uncertainty. As individuals move from childhood into early adulthood, they do not know what to expect and their future is unclear. The developmental tasks during this cross-era transition are to terminate or modify adolescent relationships between family, peers and school, initiating and trying out new relationships in the adult world (Alexander & Langer, 1990; Levinson et al., 1978). Individuals in this transition era discover a unique place and identity for themselves in the world (Levinson et al., 1978). Furthermore, the childhood components and self are modified, with the self becoming a more individuated adult self that is ready to engage in the responsibilities and satisfactions of adulthood (Levinson et al., 1978). These tasks lay the foundations for entry into the era of early adulthood.

2.2.3.3 Era of early adulthood (17 - 45 years)

According to Levinson et al. (1978), this era is the most dramatic and stressful of all the eras and is steered in by the cross-era transition, as described above. During the twenties and thirties, the individual peaks physically and is filled with immense energy and abundance, but it is also a period of contradiction and stress as the person is driven by inner passions and ambitions while striving to meet the demands of family, society and occupation. The individual sets goals, pursues ambitions, works to earn a place in society, finds a niche and strives to become a senior member of the adult world by the end of this era.

Important decisions that influence the individual's course of development are made in this period. Decisions regarding career, sexual behaviour, long-term relationships, lifestyle and

family are made in this period. However, any of these decisions can cause maladjustment if too high demands are placed on the individual or if it is not compatible with or in conflict with the person's values, needs and desires. Thus, the rewards of this era can be enormous, but the costs can be equal or greater. Also, as high school comes to an end, this period impacts adult development, as the decision of whether or not the individual follows a career, starts a family or both, dramatically affects the person’s ability to handle their environment, stress and ultimately avoid feeling overwhelmed or hitting “rock bottom” (Levinson, 1996, p. 94).

Levinson (1996) identified three periods in this era, known as: entry life structure for early adulthood, age 30 transition and culminating life structure for early adulthood. Each period is discussed in the next section.

2.2.3.3.1 Entry life structure for early adulthood (22 - 28 years)

According to Levinson (1996), the primary task in this developmental period is to build and maintain the first adult life structure. Individuals aim to find a place for themselves in the generation of young adults in an attempt to enrich their lives. Within this life structure, work is done, choices are made, existing relationships modified and new ones established, resulting in changes in the life structure. One or several components may become central in the life structure, others may fade away completely and others may fluctuate in relative importance before taking a more stable place at the centre or periphery. Generally, it is during this period that the individual makes meaningful choices with regards to marriage, family structure, occupation and community involvement (Levinson, 1996).

Within this developmental period, Levinson (1996) identified a first and second phase with an *Age 25 Shift* signalling the change. The first phase is structure-building: a time in which the entry life structure is created, key relationships are formed and commitments are

strengthened. The Age 25 Shift usually involves one or a few major life events and the consequences of the shift are determined by external events, as well as the personal meaning of the events and the life structure in which they occur. The Age 25 Shift crystallises the entry life structure and initiates the second phase, which serves to rectify, enhance and consolidate choices made in the first phase.

2.2.3.3.2 Age 30 transition (28 - 33 years)

Levinson (1996) maintained that the primary developmental task of this period is individuation. In this mid-era transition, the individual explores possibilities for a new life structure based on the experience gained. Most individuals find this period bewildering when they discover that the life they arduously constructed has flaws and is no longer suitable. As a result, moderate to severe developmental challenges are often experienced during this period. It is a time of questioning and re-evaluation and provides the opportunity to rectify some of the choices made. The age 30 transition is often characterised by a significant turning point in the life course as the individual may be faced with events of great importance, such as promotion and marriage.

2.2.3.3.3 Culminating life structure for early adulthood (33 - 40 years)

Levinson (1996) stated that this period could be regarded as a time of settling down and finding one's place within the family and community structure. Individuals attempt to create a secure life structure within the self and society, where they can pursue their youthful dreams and goals. Such a sense of purpose provides the "novice adult" (Levinson 1996, pp. 19 & 142) with direction to move from a junior to a senior member of the adult world. Several individuals experience this period as a time of great difficulty but also of vast growth. Furthermore, Levinson (1996) stated that during this period, individuals take on more

responsibilities and make more commitments than in any other period. More specifically, for women, Levinson (1996, p. 145) described this period as "becoming one's own" self, thus owning one's identity as a person and being appreciated as independent, ambitious and self-driven.

As with the developmental period of the entry life structure, Levinson (1996) identified two phases within the culminating life structure; the two phases within this structure are not marked by a noticeable shift. The first phase involves the developmental task of developing a new life structure after the age 30 transition. External circumstances may change or remain the same, and at the same time the internal subjective meaning of the life structure is questioned. New goals may need to be set and although establishing suitable central components and new goals may be challenging, it is worth the effort as these are resistant to change and challenging to modify in the second phase.

In the second phase, the individual aims to accomplish the goals of early adulthood, which is achieved within the central components, although other components are also involved (Levinson et al., 1978). The conclusion of the Culminating Life Structure of this era represents the outcome of early adulthood and significantly impacts the direction of the development of the individual into middle adulthood (Levinson, 1996).

2.2.3.4 Mid-life transition (40 - 45 years)

In this transition period, the individual should accept the end of youth and the beginning of the next phase of adulthood (Levinson, 1996). According to Levinson, for a healthy transition, the person achieves a balance between accepting the end of youthfulness and the beginning of ageing. An essential developmental task of this period is mid-life "individuation" (Levinson 1996, p. 32), which forms the basis from which the modified sense of self and life structure evolve throughout the era of middle adulthood. Levinson maintained

that the character of the late thirties gives way to a markedly different character in the mid-forties. As is the case in cross-era transitions, this period is regarded as a developmental bridge from early adulthood to middle adulthood and its biopsychosocial character is one of questioning and change; more commonly, the questions revolve around one's own needs and wants. There is a turning point at which one's satisfaction with life counts for more than one's success in the world. However, with the focus on the self, the individual nevertheless enjoys being a member of the family, work and social groups, and desires to leave a legacy for future generations (Levinson, 1996; Levinson et al., 1978).

Most individuals experience severe developmental crises during this period, which is marked by uncertainty, subsequently leading to feelings of anger, sadness and fear (Levinson et al., 1978). Aptly, Levinson introduced the term "mid-life crisis" (Levinson 1996, p. 55) when describing this transition. The individual seeks a new balance of engagement and separateness from the world. This transition is the beginning of the passage of middle adulthood through which the individual moves from the junior to the senior generation. Lastly, it is at this stage where any neglected parts of an individual's development would need to be addressed, as failure to address such critical parts could have significant consequences for how the next period begins (Levinson, 1996; Levinson et al., 1978).

Levinson maintained that it is during this time that the person who identifies with being a homemaker, wants to be free from anxiety and responsibility and be able to pursue their unique interests and desires (Levinson, 1996; Levinson et al., 1978). If a person regrets the choices they made and how they made use of their development, they may experience feelings of sadness, disappointment and pessimism. It is during this time that the individual wishes to take more control and responsibility for their lives with regards to self-development and their relationship with the world.

2.2.3.5 Era of middle adulthood (40 - 65 years)

The third era in Levinson's life structure theory is divided into three periods of development (Levinson, 1996; Levinson et al., 1978). The first period is one in which the individual creates and maintains a new life structure. The second entails an adjustment or transition period, with the third being a period of consolidation. The era of middle adulthood differs bio-psychosocially and emotionally from the era of early adulthood, especially with regards to internal and external resources and constraints. Although physiological capacity may decline after early adulthood, many individuals in this era lead an energetic, socially valuable and personally satisfying life. Many develop the capacity to be more maturely creative, purposeful, open-minded, as well as have an enhanced capacity for intimacy.

According to Levinson et al. (1978), individuals in their 40s and 50s usually become senior members of their world and accept their place and identity in society. Important tasks for the individual in this era are to accept the self and to value the wisdom gained through insight and past experiences (Bareira, 2001). Generally, drives and fears are less conflictual in this era, thus enriching the quality of life (Levinson, 1996; Levinson et al., 1978). The individual matures and evolves beyond their sense of what is important to them, thus taking an interest in the lives and work of others. It is, therefore, in this era, where the person focuses on the development of others and mentors the younger generation. Furthermore, it is in this era where the person displays a need for personal expression and growth, and if their "lives are hampered in some special way" (Levinson, 1996, p. 20), the individual may experience this era as a time of decline, emptiness and loss of vitality. The stages of middle adulthood are similar to those identified in the era of early adulthood and Levinson termed them as follow: entry life structure for middle adulthood, age 50 transition and culminating life structure for middle adulthood (Levinson, 1996). An outline of each is provided below.

2.2.3.5.1. Entry life structure for middle adulthood (45 - 50 years)

As in early adulthood, the individual's task is to create a structure from which middle adulthood can evolve. There are significant differences between the relationships that form the central components of the life structure. Furthermore, differences may occur within existing relationships, as well as in the manner in which new relationships are formed. Generally, individuals in this developmental period are psychologically and emotionally more flexible and can invest more in the development of the future generation (Levinson, 1996; Levinson et al., 1978).

2.2.3.5.2. Age 50 transition (50 - 55 years)

According to Levinson (1996), this mid-era transition is similar to that of the age 30 transition, as the individual re-appraises and makes the necessary changes to the entry life structure (Alexander & Langer, 1990). It is also a period where the individual further explores the self and the world in order to create a more suitable life structure. Developmental crises are a common occurrence in this period of change. Individuals who have made few significant or unsuitable changes in their life structure in the previous 10 to 15 years are more likely to experience a crisis at this time.

2.2.3.5.3. Culminating life structure for middle adulthood (55 - 60 years)

According to Levinson, this concluding period is generally a period in which individuals who can resolve the central components of the life structure can achieve the dreams and goals of middle adulthood. The two phases of the culminating life structure also occur in middle adulthood. The concluding phase is experienced as a time of abundant satisfaction and bitter disappointments, as individuals discover that the era has given more, and less, than anticipated (Levinson et al., 1978).

2.2.3.6 Late adult transition (60 - 65 years)

This period of transition marks the end of the era of middle adulthood and the beginning of the fourth and final era, known as late adulthood (Levinson, 1996; Levinson et al., 1978). According to Levinson, there are several developmental tasks in this period, as well as in the next one. One of these tasks involves the individual evaluating the past and preparing for the shift into the last era of the life cycle. In this task, the individual aims to sustain youthfulness in a new form appropriate to late adulthood. According to Levinson et al. (1978), all individuals have a sense of utter despair at some time during the period of late adult transition, which creates a realistic sense of expectations, as well as irrational self-accusation. There is the sense that life has been of no value to self or others.

2.2.3.7 Era of late adulthood (65 years - death)

Levinson (1996) stated that late adulthood is also an era of decline and an opportunity for development. Death and severe illness among loved ones become more frequent. Despite good health and physical activity, there are reminders of decreasing vigour and capacity in the form of aches and pains or major illness or impairment. Such physical, psychological and social changes, which occur during this era, necessitate various changes in lifestyle and life structure. In this era, the individual receives less recognition and has less authority and power, which can be traumatic. Within the family, the individual is part of the grandparent-generation and the focus is directed towards indulging in grandchildren (Levinson et al. 1978). Should the individual retain power in their social circle well into late adulthood, there is a tendency to be an isolated leader, in poor touch with followers and overly idealised. Thus, one of the developmental tasks in this era is to establish a new sense of identity and self. The socio-cultural and economic context significantly impact development in this era, with certain key choices being made. These choices form the basis upon which the life

structure is formed within which the individual's values and goals are pursued (Levinson, 1996).

According to Levinson (1996), another developmental task of late adulthood is to find a new balance of involvement with society and with the self. Ideally, the individual is at a stage where valued work can be engaged in, but it now stems more from an individual's creative energies rather than from external pressures. Many choose to contribute to society through community involvement, thus the individual creates a new sense of self, as well as a sense of involvement and belonging. Other individuals realise their potential through art or intellectual works (Levinson, 1996; Levinson et al., 1978).

Levinson (1996) also speculated and hypothesised about a period of life that extends past the age of 80 years. Here the process of ageing is much more evident than the process of growth. The life structure usually contains only a small territory, a few significant relationships and a preoccupation with immediate bodily needs and personal comforts. Levinson et al. (1978) opined that development at the end of the life cycle marks the coming to terms with the process of dying and preparing for death.

Ashford, LeCroy and Williams (2017) summarised Levinson's theory (Levinson, 1996; Levinson et al., 1978) as follows:

1. Ages 17 to 22: Leave adolescence and make preliminary choices for the beginning of adult life.
2. Ages 22 to 28: Make meaningful choices with regards to romantic relationships, occupation, friendship, values and lifestyle.
3. Ages 28 to 33: Change in life structure, which could lead to a severe and stressful crisis.
4. Ages 33 to 40: Establish one's niche in society and make progress with regards to both family and career goals.

5. Ages 40 to 45: The individual questions the life structure, which leads to a time of crisis with regards to the meaning, direction and value of their life. The person neglects parts of the self (talents, desires, aspirations) and seeks to form a new identity.
6. Ages 45 to 50: Important choices are made, a new life structure formed and the person commits to new tasks.
7. Ages 50 to 55: Further questioning and modification of the life structure and men who did not have a crisis at age 40 are likely to have one now.
8. Ages 55 to 60: Build a new life structure, and if achieved, it can be a time of a great sense of fulfilment.

2.2.4 Influence, Impact and Implication of Levinson's Theory

Levinson’s theory has impacted both behavioural and social psychology as it addresses internal development, as well as external psychosocial interaction on human development (Levinson et al., 1978). Levinson’s theory, therefore, serves as a framework for greater exploration and understanding of human development, as it allows for other social and behavioural theories to add their narrative and to achieve a better understanding of human development as a whole (Aktu & Ilhan, 2017).

Levinson et al. (1978) stated that in the infancy era of pre-adulthood, the infant needs to separate from the mother in order to achieve healthy development for that period. Such assertion is aligned with Freud’s psychoanalytic understanding of human development and can, therefore, be used congruently to gain a deeper and broader understanding of the conflicts and reasons for an individual not being able to overcome this transitional phase. Similarly, Levinson et al. (1978) found that during the age period of 28-33, the person may develop a maturity where critical and cognitive skills are utilised in order to assess their

decisions, resulting in moderating their behaviour towards their external world in order to achieve the desired results. This concept is congruent with the cognitive behavioural approach (Beck, 1975) and together it may be used to gain insight into why unmet developmental needs can lead to unhealthy patterns of behaviour.

Developmental psychology, as well as cognitive and social psychology, have utilised Levinson's theory (Levinson et al., 1978) in gaining a deeper understanding of their respective environments. Baird and Temple (1998) used Levinson's theory (Levinson, 1996; Levinson et al., 1978) to understand the development of recovering addicted ex-offenders and how such findings may enhance the understating of the aetiology of criminality and addiction.

Research conducted by Bhatnagar and Rajadhyaksha (2001) used Levinson's theory (Levinson, 1996; Levinson et al., 1978) to understand how different attitudes at specific life phases towards work and family roles, impacts the career growth of Indian woman. The results revealed that Indian women's attitudes towards work and family roles after midlife were congruent with Levinson's theory. However, there was a difference in the attitudes towards work and family roles over the lifespan for both men and women. "Hence, attitudes towards work and family roles may not depict the reversal that is suggested by the adult development theories of men and women" (Bhatnagar & Rajadhyaksha, 2001, p. 564). Bhatnagar and Rajadhyaksha, therefore, suggested that new theories are needed to capture the many different cultures.

Levinson's theory (Levinson, 1996; Levinson et al., 1978) has had an impact on a wide variety of different fields, such as a study that explored the conflicts and competencies of middle-aged professional Latinas, which took into account personal, contextual, cultural and background factors (Rosanna, 2008). Rosanna concluded that the findings strongly support Levinson's theory with regards to overlapping sequences of eras and stages.

Grant (2007), with the use of Levinson's theory (Levinson, 1996; Levinson et al., 1978) attempted to understand the experiences of second-generation Chinese American women in the midlife transition (ages 40-55). Grant found that there are some similar psychological developmental milestones in midlife between second-generation Chinese American and European American women. The similarities pertained to increased individuation, modification of the adult life structure and increased introspectiveness. The differences included no reported midlife crises and no one indicated a reappraisal of the past or an increased awareness of ageing and mortality.

Levinson's theory (Levinson, 1996; Levinson et al., 1978) has also been used as a framework for studying and gaining a deeper understanding of other developmental theories, thus deepening the overall knowledge base with regards to human development. For example, Levinson's theory was used in a study conducted by Baldwin, Lunceford and Vanderlinden (2005) who explored the middle years of faculty lecturers as an overlooked phase of academic life. Similarly, Stever (2011) used different lifespan theories, including Levinson's theory to examine fan behaviour and social attachment to celebrities.

Other researchers have also added to and evolved the framework of Levinson's theory (Levinson, 1996; Levinson et al., 1978). For example, Wheeler-Scruggs (2008) studied whether lesbians differ in their development from heterosexual men and women in phases, as proposed by Levinson. She concluded that there "was the same basic ordering of structure-building and structure-changing periods, however, how tasks are accomplished should be addressed differently for lesbians" (p. 44).

Similarly, Aktu and Ilhan (2017) examined the extent to which Levinson's theory was valid in Turkish society. Aktu and Ilhan concluded that the findings regarding the life structure of individuals in early adulthood in Turkey are compatible with other research findings regarding different cultures. Furthermore, they concluded that adults in a building

period had the task of building a structure, while adults in a transition period had the task of changing a structure and thus future studies may need to focus on these two tasks in order to better understand or advance Levinson's theory of life structure. Also, Aktu and Ilhan found that participants (ages 33-34) in a building period had developed stability-oriented metaphors and participants (ages 28-33 and 40-45) in a transition period had developed change-oriented life metaphors.

Within the South African context, Fouché et al. (2017) applied Levinson's theory (Levinson et al., 1978) to understand the life of Steve Jobs through the framework of Merleau-Ponty's ontological philosophy. Fouché et al. found that his occupation, family, friendships and terminal illness significantly influenced his psychosocial development. Also, "Jobs's development generally conformed to Levinson's theory as well as to Merleau-Ponty's phenomenological ontology and illustrated the relevance of these conceptual models for understanding the individual's connectedness to his or her social world" (p. 1). In their research, Levinson's theory helped in gaining insight into the development of an adult; in this specific case, Steve Jobs.

With regards to the impact of Levinson's theory in South African psychobiographical research, published South African articles using Levinson's theory is limited. However, there are numerous Masters and Doctoral papers that have utilised Levinson's theory in understanding their subjects. For example, Arosi (2013) applied Levinson's theory (Levinson, 1996; Levinson et al., 1978) in understanding Ellen Kuzwayo, a women's rights activist and politician in South Africa. She concluded that Kuzwayo was successful in resolving the life tasks and transitional periods and that she was consistent with the pattern of development, as proposed by Levinson. Similarly, Smuts (2009) applied Levinson's theory in order to understand the life of Sibella Margaretha (Isie) Krige, wife of General Jan Christiaan Smuts who was a prominent South African and Commonwealth statesman,

military leader, botanist and philosopher. Smuts concluded that Isie's life and development were in congruence with the patterns of development, as set out in Levinson's theory and that she was successful in resolving life tasks and transitional periods.

Larson (2016) utilised Levinson's theory (Levinson et al., 1978) in understanding the life of Wilfred R. Bion with specific emphasis on the emergence of creativity following the age 50 transition. Also, Rodriguez (2011) used Levinson's theory to study the mentor-protégé relationship between Freud and Jung. Other studies include Biggs (2007) who conducted a psychobiographical study of Ray Charles. Biggs (2007) reported that some stressors and crises do not occur in the time frame that Levinson proposed and do not influence or affect the individual at a particular time which is incongruent with Levinson's theory.

Van Genechten (2009) studied the life of Hellen Keller and utilised Levinson's theory (Levinson, 1996; Levinson et al., 1978) to understand her life better. Van Genechten concluded that Levinson's theory was useful as it allowed for a framework to study the lifespan of Hellen Keller. Lastly, Espinosa (2008) utilised Levinson's theory (Levinson, 1996) and framework to study Melanie Klein's life and found that his theory was applicable and useful in understanding the development of Klein's life; the subject managed to complete all of Levinson's tasks except reconciling with her daughter.

2.2.5 Evaluation of Levinson's Theory

Levinson's theory (Levinson, 1996; Levinson et al., 1978) has been evaluated against other theories such as the theories of Freud, Erikson and Piaget, specifically with regards to the aspect of cultural bias and influence (Cockcroft, 2009; Hook, 2009; Watts & Hook, 2009). Levinson based his initial theory on a small sample size of 40 participants, specifically White males (Levinson et al., 1978). Due to the relatively small sample size and the gender-specific research, it poses the challenge of generalising the findings to the rest of

the population, especially with regards to socio-cultural factors and gender (Bentley, 2007; Eysenck, 2000; Louw & Louw, 2009). Therefore, Eysenck (2000) recommended that in order to apply Levinson's theory to other cultures, it must be done with consideration to that specific culture. While this is considered a weakness of the theory, Levinson did take social interaction into account in his theory and also focused on the development of women, which adds depth to its interpretation (Levinson, 1996; Levinson et al., 1978).

Furthermore, with regards to cultural bias, Gergen (1977) questioned the influence of Western culture on Levinson's theory, specifically concerning the preoccupation with progression, accumulation, accomplishment and outcome-based thinking. For example, all of Levinson's stages include goals that need to be met in order for the individual to progress to a more appropriate and healthy level of functioning (Levinson et al., 1978). Gergen (1977) questioned the applicability of such western-influenced theory onto other non-western cultures where progression, accumulation, accomplishment and achievement is not seen in the same light or as important as it may be seen in Western cultures.

Further criticism has been directed at the application of Levinson's theory to women. Levinson (1996) believed that both genders go through the same adult developmental periods, although in different ways, which leads to androgenic bias (Bentley, 2007). Feminist scholars such as Gilligan (1982) highlighted that the tasks involving progressive separation and independence should not be seen as normative, as relationships are important to females and the female voice, therefore, needs to be considered. For example, a study conducted by Ornstein and Isabella (1990) found that women find success in their careers at a later time in their lives than men do.

While Ornstein and Isabella's (1990) research confirmed Levinson's findings that men and women develop in distinctive and predictable patterns, they also found that such patterns of development occur at different ages. In a study by Wink and Helson (1992), these findings

were confirmed and they found that differences in development between men and woman can be attributed to the different pace of development concerning careers and personal growth and that such developmental patterns between men and women are similar.

Another criticism against Levinson's theory (Levinson, 1996; Levinson et al., 1978) is its predominant focus on adult development, and subsequently its limitation in exploring and understanding childhood development (Biggs, 2007). It is, however, important to note that the theory's strength is its ability to describe people within their cultural, political, socio-economic and historical backgrounds, and that the lack of focus on childhood development does not detract from this study's description and exploration into the subject's life and its context (Runyan, 1988b).

In order to provide a comprehensive account of some of the limitations and shortcomings of Levinson's theory, it is important to discuss and compare Levinson's findings with other theories, such as Gould's transformation theory (1978) and Vaillant's study of adult development (1977). According to Vaillant (1977), adult development is based on the maturation of defence mechanisms, which is grounded in a psychodynamic framework. Vaillant created his theory while working with adults and used a sample of 95 Harvard alumni. Contrary to Levinson's theory (Levinson et al., 1978), Vaillant found that after the age of 40, mentor figures in a person's life are no longer important. Vaillant also found that men got divorced, changed jobs or suffered from depression, although the frequency of these changes was consistent throughout adulthood with no valid evidence to conclude that 40s were an unusually challenging period, as proposed by Levinson. Even though Vaillant's theory differed from Levinson's theory, he based his theory mostly on men, which Levinson addressed by including research on women later on in his career (Levinson, 1996).

Gould's transformation theory (1978) also employed a psychodynamic approach and was conducted on a sample of 500 men and women aged between 16 and 60. Unlike Levinson's

theory (Levinson et al., 1978), Gould focused on the development of insecurities and uncertainties and how they manifest as coping strategies at a later stage in life. In comparison to Levinson's theory, Gould's research was based on a larger sample size, while Levinson's theory included a relatively smaller sample size; its findings can be questioned in terms of its generalisability and reliability (Eysneck, 2000).

Hendry and Kloep (2007) evaluated the theory of Levinson et al. (1978) and highlighted some concerns with regards to the theory's life stage and with transition theories in general. Firstly, Hendry and Kloep stated that life stage theories assume a global pattern of understanding, while in reality, development is domain- and context-specific. More specifically, Hendry and Kloep emphasised that an adult might develop quicker in one area and slower in another, depending on their context and environment. Secondly, Hendry and Kloep pointed out that development must not be seen as static or constant, but rather as dynamic and reversible. Therefore, the idea that human development is progressive, evolving and moving forward is not accurate, as it might not apply to all people.

Another critique against Levinson's theory (Levinson et al., 1978) centres around the theory not taking into account the importance of culture and its definition on what healthy development is. For example, Hendry and Kloep (2007) highlighted that the definition of the development of adulthood differs in middle-class Western societies where education is affordable, compared to more impoverished populations where education is not accessible. Similarly, Shanahan, Porfeli, Mortimer and Erichson (2005) found that notions of love, romantic relationships and long-term relationships are also part of a western-orientated culture. In addition, Shulman and Connolly (2015) stated that in the west, young adults engage in non-committal romantic and promiscuous sexual behaviours, which is perceived as more acceptable when compared to Asian countries where cohabitation before marriage is perceived as a cultural taboo. These differences highlight the significance of culture and

social context when defining human development, which Levinson considered and emphasised in his theory (Levinson et al., 1978).

In addition, Shulman and Connolly (2015) criticised Levinson's theory (Levinson et al., 1978) in terms of the socio-political climate that had changed since Levinson and his colleagues created their theory, and thus the theory need to be updated and modernised. For example, today, more women have entered into the working world compared to 40 years ago, which has affected their financial independence and overall control over their world. This change has significantly changed the way women think about their world, their place in it and the way they engage in their world. Shulman and Connolly believed that this had consequences on how women develop today, as opposed to when Levinson and his team conducted their research in the late 70s.

Also, Shulman and Connolly (2015, p. 239) stated that in the Western world, and more than ever before, young people "refrain from committing themselves or marrying unless they have mastered the additional age-related tasks of completing their education and attaining financial security." Such changes in the socio-political and economic climate have had a significant influence on the individual's development when compared to the stages of development that Levinson wrote about at that time (Levinson et al., 1978).

On a methodological level, Wrightsman (1994) highlighted several criticisms against Levinson's theory, specifically with its data collection and analysis. Firstly, Wrightsman stated that the data were analysed without stated criteria determining what developmental stage the subject was in and the researcher was unclear on "whether he encountered the themes and stages as hypothesised, and whether his passage was rough or smooth" (Wrightsman, 1994, p. 133). Secondly, Wrightsman asserted that no statements are made regarding the degree of reliability between coders and that there was no standardisation and agreement between the researchers on how they interpreted the data. Thirdly, Wrightsman

stated that the data collection ended at the age of 45 and that the interview procedure had a psychoanalytic orientation but did not provide enough depth to warrant the use of the psychoanalytic theory for the explanations of the choices people made. Lastly, Sears (1979) stated that the participants in Levinson's research (Levinson et al., 1978) were not provided with adequate mentoring, thus the validity and reliability of the participants' answers and the conclusions of the research should be questioned.

Another methodological question raised against Levinson's theory (Levinson, 1996; Levinson et al., 1978) and its findings, is its lack of generalisability to other eras and contexts. More specifically, Lachman and Bertrand (2001, p. 289) stated that Levinson's theory is "descriptive" and was "conducted as a snapshot design (i.e., one point in time) and examined only one cohort of individuals." Thus, generalisability of the findings to other groups of people, contexts and time in history should be done with caution (Lachman & Bertrand, 2001). According to Lachman and Bertrand, it appears as if the theory attempts to answer many questions and to generalise its findings without the adequate backing of significant collection and analysis of the data over time.

In addition, Lachman and Bertrand (2001) criticised the theory on the basis that while Levinson made significant claims regarding human development (Levinson at al., 1978), the study used interview data that was not subjected to any form of statistical analysis. Lachman and Bertrand also stated that Levinson's data collection involved retrospective reports, which "are by nature subjective and susceptible to reporter and interpreter bias" (p. 289). This criticism was also mirrored by Eysenck (2000) who stated that people might not clearly remember details of what happened 20 years earlier, thus the study participants in the reporting process may distort what objectively happened. Therefore, Lachman and Bertrand (2001, p. 289) concluded that "given the weak methodological strategies of the study on which Levinson based his developmental conceptualisations, the model should be interpreted

with scepticism." However, Lachman and Bertrand (2001, p. 289) also stated that Levinson "can be credited with drawing public and scientific attention to the intrapsychic and environmental influences on development in the middle adulthood years."

Levinson's theory (Levinson, 1996; Levinson et al., 1978) attempted to highlight the development of an adult while taking into account social and cultural aspects. His theory should be acknowledged as a brave attempt to create a comprehensive understanding of adult development, which is something that has not been well developed or attempted before his time. Levinson's theory and its framework should be recognised as one theory amongst others, which contributes to our understanding of adult development. Levinson's theory should not be seen as a complete guide to adult development, but rather as an opportunity for other researchers to further develop and evolve the theory and its concepts, and to address weaknesses, questions and concerns that were raised by other researchers.

2.3 Viktor Frankl's Existential Theory

The development of existential analysis dates back to the 1930s (Marshall & Marshall, 2012). Following the theories of Freud's psychoanalysis (Freud, 1917, 1977, 1982) and Alfred Adler's individual psychology (Ansbacher & Ansbacher 1956), Frankl laid the foundations of his approach and theory, which he first published in 1938 (Gould, 1993). The next section in this chapter entails a discussion concerning the fundamental concepts of Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014).

2.3.1 Development of the Theory

Frankl's philosophical background is grounded in existentialism and his theory has been placed in the tradition of existential philosophy (Klingberg, 2001; Pytell, 2015). The use of existential philosophy as a therapeutic theory arose in Europe in the 1940s and 1950s;

theorists were interested in understanding human nature that was based on more reliable theories than those that were available at the time (May & Yalom, 2005). Existential therapeutic theory or existential psychotherapy "arose from dissatisfaction with the prevailing efforts to gain scientific understanding in psychiatry" (Binswanger, 1956, p. 144). At that time, while most theories on human nature were based on Freud's psychology, behaviourism and its impact on conditioning, as well as Jung's archetype concepts, they lacked in understanding the person from the person's perspective (Aho, 2014; May & Yalom, 2005). Existential psychotherapy was born out of a need to understand the person from the person's perspective, thus it is not a cluster of techniques, but rather a philosophy of asking deep questions about the nature of the person and the person's own experiences living in the world.

A central idea of existential philosophy is the concept of existence. This concept emphasises that truth depends on the person experiencing it in a given situation (Aho, 2014; May & Yalom, 2005). May, Yalom, Kierkegaard, Nietzsche and the existentialists who followed them foresaw a split between truth and reality in Western culture and as such existential thinkers could not accept that reality can be understood as a separate entity from the individual experiencing it.

Frankl described a situation at the age of 13 that would become a central tenet of his theory, namely *reductionism* (Frankl, 2000; Klingberg, 2001; Pytell, 2015; Redsand, 2006). When a teacher told Frankl's class that life is processes of combustion and oxidation, Frankl asked: "Professor Fritz, if this is the case, what meaning then does life have?" (Redsand, 2006, p. 18). Later Frankl described reductionism "as today's nihilism" (Frankl, 2000, p. 60). Frankl believed that reductionism failed to grasp the uniqueness of humanness by describing human beings as mere machines, as opposed to possessing the ability to transcend beyond their unique physicality (Frankl, 1988a. 2006, 2014). This concept is different from other theories; for example, the Freudian *pleasure-principle* (Freud, 1917) and Adlerian theory's

will-to-power (Ansbacher & Ansbacher, 1956). Therefore, several authors refer to Frankl's theory as the 'Third Viennese School of Psychotherapy' because the approach focuses on the search for meaning and the meaning of human existence (Frankl, 2000; Klingberg, 2001; Pytell, 2015; Redsand, 2006).

Frankl (2004, 2006, 2010, 2011, 2014) maintained that the search for meaning is not a secondary thought process to instincts, but rather the primary motivation in life. Also, meaning and values are not merely defence mechanisms to repressed instincts or feelings or life being more than just the existence of subconscious repression and defences, but instead man "is able to live and even die for the sake of his ideals and values" (Frankl, 2004, p. 105).

According to Frankl (1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014), his theory highlighted the need to teach man the tools necessary to find meaning, rather than view man as a two-dimensional machine with separate parts. Therefore, Frankl stated that one should not view human beings as machines, instead view them as complex beings who have internal conflicts and who can transcend their physical realities by taking responsibility for life and its meaning. A person's ability to transcend their environment was a central component of Frankl's therapeutic approach, known as *logotherapy,* which is meaning-centred psychotherapy and a future-orientated approach (Frankl, 2004, 2006, 2010, 2011, 2012, 2014).

Frankl (1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) chose the word *logotherapy,* as logos is a Greek word for meaning. Furthermore, in this context, Frankl (1988a) stated that logos also means spirit but without the religious connotation. More specifically, logos refers to "the humanness of being human – plus the meaning of being human" (Frankl, 1988a, p.18). Frankl termed his early theory existential analysis, later renaming it logotherapy. According to Frankl, the two terms are not synonymous but they do refer to two aspects of the same system. Furthermore, existential analysis is the term used to

indicate the anthropological direction in which the theory is developed, while logotherapy should be used to describe the actual therapeutic method which was born out of existential theory. Therefore, Frankl emphasised that the two terms can be used interchangeably.

Frankl (2004, 2006, 2014) stated that the individual is the only one to decide about the meaning of life and that the individual has to take responsibility for creating and deciding their unique meaning. "Logotherapy sees in responsibleness the very essence of human existence" (Frankl, 2004, p. 114) and Frankl maintained that the meaning of life is not something that the individual asks but what the individual is asked; it is the individual's responsibility to create and decide this meaning. Furthermore, the ability to decide the meaning of a situation has the power to create a positive outcome from the worst of situations, as Frankl (2000) explained:

> I can see beyond the misery of the situation to the potential for discovering a meaning behind it, and thus to turn an apparently meaningless suffering into a genuine human achievement. I am convinced that, in the final analysis, there is no situation that does not contain within it the seed of meaning. To a great extent, this conviction is the basis of Logotherapy (p. 53).

2.3.2 Key Concepts of Frankl's Theory

Frankl's philosophical background in existentialism forms the foundation for his unique contribution to existentialist theory (Klingberg, 2001; Pytell, 2015). In the following section, Frankl's central concepts of his theory will be presented, starting with Frankl's concept of meaning in relation to his understanding of human personality.

2.3.2.1 Freedom of will, will to meaning, and meaning of life

According to Frankl's existential theory, *freedom of will* or the freedom of choice is the belief that human beings are free to decide their outlook on their internal and external world (Frankl, 2004, 2006, 2011, 2014). However, Frankl clearly states that freedom of choice is contextual within the limits of one's life possibilities. Thus, people have the freedom to decide how to behave, depending on the conditions they face.

Frankl (2004, 2006, 2011, 2014) maintained that a person is free to decide his or her attitude in any given situation, which ultimately determines the outcome of the person's experience. Frankl referred to this concept as *self-detachment*; the human ability that makes a human being more than just a machine. More specifically, Frankl stated that one's attitude is a part of what he termed *values,* which is where one can attain meaning in one's own life. Frankl divided the concept of values into creative, experiential and attitudinal values. Creative values refer to what one gives the world in terms of creations and creative outputs. Experiential values refer to what one takes from the world in terms of encounters and experiences and attitudinal values are the attitude which one chooses despite an unchangeable fate. According to Frankl, meaning in one's life can be found in creativity, relationships and the experience of love, as well as in one's attitude towards one's environment.

Frankl (2006) further reinforced his concepts through a personal story when he was in the concentration camp, digging trenches in icy conditions while struggling to find the reason for his sufferings. In the last violent protest, Frankl decided that he will not succumb to the condition and at that moment, he described using his attitudinal value and transcended his hopelessness and helplessness (Klingberg, 2001). Frankl used his freedom of will to decide what his attitude would be within his given circumstances. Frankl maintained that freedom of will should be used in the context of transcending one's environment, irrespective of whether the environment is changeable or not (2004, 2006, 2011, 2014).

Frankl (2014) further elaborated on this notion with the use of the *Frankl's Cross* (Figure 2). On the horizontal axis, Frankl placed failure and success, while on the vertical axis, he emphasised the attitudinal value of fulfilment and despair. Frankl maintained that most people view their lives from the perspective of failure or success (horizontal axis); thus the total of one's decisions will bring one either closer to success or closer to failure. In contrast, Frankl foresaw the evolved man by virtue of his will to meaning, as having the choice to transcend and rise above his suffering (horizontal axis) and to move in a dimension perpendicular to the former (vertical axis); a dimension of fulfilment on the one hand and despair on the other. This fulfilment versus despair is where Frankl noticed the power and uniqueness of human beings, as this is where a person can transcend their unchangeable fate.

Frankl (2014) referred to a study conducted by Eckartsberg conderning the life adjustment of Harvard's graduates. The results indicated that amongst the 100 subjects who had graduated 20 years before, there were a statistically significant number of students who were unhappy with their lives despite being very successful professionally. They were caught in what Frankl termed an *existential vacuum* (Frankl, 2004, 2006, 2011, 2014). In Frankl's cross, they would be located at the point 'ev' (existential vacuum); outwardly successful but feeling an internal sense of despair (Frankl, 2014). Conversely, Frankl described a situation where one can feel a deep sense of fulfilment despite failure. In Frankl's cross, it is marked by 'SQ' for San Quentin prison. More specifically, Frankl (2014) referred to a man he met who had been imprisoned and who received a life sentence at the San Quentin prison. Despite his perceived failure, this man found meaning and fulfilment in his suffering. Whether people are 'successful' from Harvard or 'failures' from San Quentin prisons, a person has the choice to either feel despair or fulfilment, irrespective of their external circumstances.

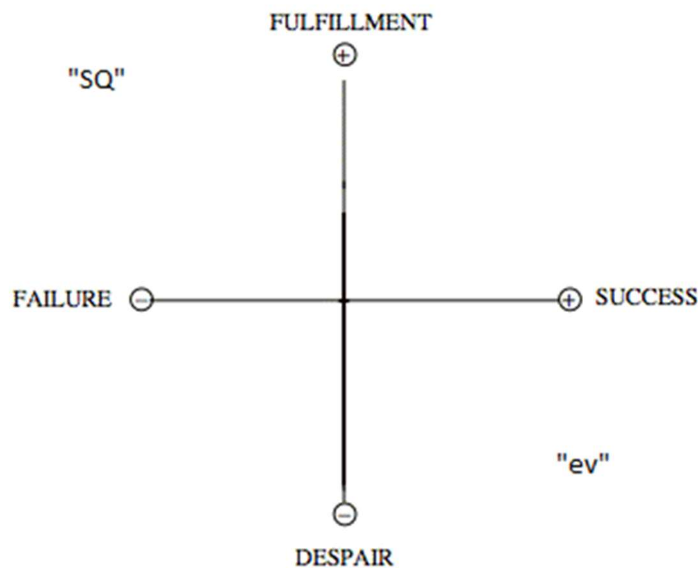

Figure 2: *Frankl's cross* (Frankl, 1988a, p. 75).

According to Frankl (2004, 2006, 2011, 2014), the *will to meaning* should be the foundational obligation of psychiatry. Specifically, it is the responsibility to equip a person with the ability to find meaning in any situation. Frankl described the will to meaning as human beings most basic and primary drive, which is to create meaning in their lives (Frankl, 2014). According to Frankl (2004, 2006, 2011, 2014), not being able to find meaning in one's life, results in a person feeling a sense of emptiness, which could lead to frustration. This frustration can be expressed as aggression, addiction, depression and suicidality, as well as neurotic disorders (Frankl, 2004, 2010).

The *meaning of life* refers to the belief that human beings are at their best when there is an awareness and realisation that there is inherent meaning in every situation (Frankl, 2004, 2006, 2011, 2014). More specifically, Frankl maintained that regardless of any situation or context, an individual must acknowledge and believe that meaning is inherent in that situation or context, despite the situation being filled with suffering or appearing to be meaningless.

2.3.2.2 Existential vacuum

Existential vacuum refers to a person feeling completely meaningless in their lives and lacking the acknowledgement of anything worth living for (Frankl, 2004). Frankl described this condition as arising from the lack of ownership and responsibility for instinctual drives to create meaning in one's life. More specifically, Frankl (2004, 2006, 2011, 2014) maintained when a person conforms to others as opposed to living a life aligned with its own instinctual set of values, such conformity can lead to feelings of profound meaninglessness and existential vacuum. Thus, in a world where the "Ten Commandments seem to lose their unconditional validity, man must learn more than ever to listen to the ten thousand commandments arising from the ten thousand unique situations of which life consists" (Frankl, 1988a, p. 65). It is up to the person to decide what standards are worth following and what meanings are worth chasing (Frankl, 2014).

Existential vacuum can also be understood as the individual's inner void or as a contradistinction to the peak of experience by what Maslow referred to as the 'abyss experience' (Frankl, 2014). Frankl maintained that it is a person's need to conform to what others wish for them to do and be, leading to the loss of identity and individualism that is the aetiology of existential vacuum. Frankl emphasised that therapists report an increase in patients complaining about the lack of purpose in their lives, thus the question arise: How can one attain meaning in a world where universal meaning has been lost? Frankl (2014) asserted that the answer lies with everyone individually and uniquely.

Frankl (2004, 2006, 2011, 2014) stated that human beings are feeling more and more frustrated nowadays due to a loss of meaning and the frustrations of the will to meaning. According to Frankl, people feel more frustrated due to their lack of responsibility for the attainment of meaning in their lives. Frankl (2004, 2014) also stated that the existential vacuum is intensified when a person is bored, which leads to people going into therapy more

for boredom than for distress. In addition, Frankl (2014) theorised that a person's sense of boredom would increase with the rise of workplace automation and technology, as workers will have more free time because their work will be done by computers.

Frankl (2014) asserted that the antidote to existential vacuum is the pursuit of healthy and creative outlets, such as the pursuit of exercise or following an interest, as opposed to allowing the boredom to frustrate one's meaning in life. Frankl maintain that the pursuit of unhealthy activities, such as the use of drugs or alcohol, can lead to aggressive and frustrated behaviour, which may result in a cycle of a more profound sense of emptiness. It is, therefore, imperative that each individual addresses their feelings of emptiness or existential vacuum in order to avoid any over-compensatory behaviours such as the pursuit of unhealthy habits and addictions (Frankl, 2004, 2014).

2.3.2.3 Collective neurosis

A change in the political landscape, environmental and socio-economic transformation requires psychological models to dynamically change with the changing environment (Frankl, 2014). Despite the changing environment, Frankl (2004) noticed that over time, his patients would raise the same concern that permeated their consciousness. Frankl noticed a common theme that emerged in his therapy with his patients, which he termed the *collective neurosis*. More specifically, Frankl (2004, 2006, 2014) maintained that existential vacuum leads individuals to seek behaviours that fill the internal vacuum or void. Frankl noted that every generation has its own set of maladaptive behaviours that are designed to fill the internal void and require a unique and individualised therapeutic approach; he termed this collective set of compensating behaviours, collective neurosis.

Frankl highlighted that every generation has its defining psychological dilemmas that need to be addressed within the context of that time. The danger of understanding human nature

and development, independent of their context and time in history, is that human beings are perceived as being the result of biological or sociological conditions or the result of nature or nurture (Frankl, 2004). The consequence of this limited view is that it restricts man's view of himself as confined to living a life dictated by internal and external factors (Frankl, 2004, 2014). Contrary to this belief, Frankl maintained that human beings are free and have free choice to overcome and surpass their external and internal environment and it is this inherent ability to transcend one's environment that makes human beings unique and different to animals.

Frankl (2004) highlighted that a common feeling that his patients were experiencing was nihilism or a distinct lack of meaning and purpose. Frankl (2004, 2014) explained nihilism through the experience of counselling one of his patients. The patient explained that he was haunted by the feelings of emptiness, void of any values and meanings, and alienated from both artistic beauty and scientific truth. Frankl responded that this feeling is not a feeling that should be understood as a weakness but rather as an intellectual strength. Frankl encouraged the patient to read about philosophers, for example Jean-Paul Sartre and Albert Camus, who both faced the same doubts. They revealed that this is a human condition and that the thoughts the patient had, situated him as part of a community, a community that has struggled with the most significant question of why humans exist and that "the same suffering and the same struggling unites you, in fact, with the best exemplars of humanity" (Frankl, 1988a, p. 95). Such insight and perspective offered the patient an alternative view of his emotional struggles, which ultimately helped the patient to find collective meaning beyond his suffering.

2.3.2.4 Supra-meaning

Frankl asserted that a person's search for meaning and the evident finding of meaning in their lives could be created through the experience of love, creative outlets and an attitude towards their unchangeable fate (Frankl, 2004, 2006, 2011, 2014). Frankl described these three values or methods of finding meaning as the surface manifestation of something more fundamental, known as *supra-meaning* or transcendence. According to Frankl, supra-meaning is the idea that ultimate meaning does exist independent of others, projects, external or internal circumstances and his attempt to connect his theory to God and the spiritual dimension (Frankl, 2012; Klingberg, 2001).

In Frankl's view, his theory "does not cross the boundary between psychotherapy and religion" (Frankl, 1988, p. 143). Instead, it is the individual who decides his or her belief in religion and its interrelatedness to humanity, society, morality or God. According to Frankl, religion and psychotherapy cannot be related as they exist in two different dimensions; psychotherapy as the healing of the soul and religion as the salvation of the soul (Frankl, 2004, 2014). Therefore, regardless of whether the person's worldview is agnostic or theistic, the therapist must be able to help (Frankl, 2004, 2012, 2014).

While being religious and believing in God was not a prerequisite for therapy, Frankl maintained that religion could foster a healthy sense of control, as "religion provides man with a spiritual anchor, with a feeling of security such as he can find nowhere else" (Frankl, 1988a, p. 144). Frankl embraced the idea that faith and belief in religion and God is an integral part of searching and finding meaning in one's life. According to Frankl, "man cannot break through the dimensional difference between the human world and the divine world, but he can reach out for the ultimate meaning through faith" (Frankl, 1988a, p. 145).

Frankl (2004) described a person's ability to rationalise the meaning of their own lives as limited. According to Frankl (2004, 2014), human beings are not capable of understanding

the ultimate meaning or supra-meaning of their own lives and, therefore, one cannot rationalise and understand all possible reasons or explanations for why certain things happen and 'just are.' Frankl (2014) elaborated on this concept with an analogy of a human being versus an animal. Frankl argues that similar to human beings not fully understanding the animal dimension and vice versa, human beings cannot fully understand the spiritual world or explain the dimension of a world where there is an answer for one's suffering.

Frankl (2004) shared the story of a Rabbi who had lost his wife and children in Auschwitz and was unable to have children with his second wife. The Rabbi was devastated because he would not see his children in heaven, as he believed that they would go to a higher level in heaven than he would. Frankl asked the Rabbi whether or not he thought that the pain and suffering he was experiencing now was a form of atonement, a form of self-punishment for not being able to protect his family from death? Apparently, the Rabbi was relieved to have received an alternative meaning for his suffering, resulting in him finding meaning and healing. This highlighted two essential points, namely that there is meaning that exists beyond one's understanding and that faith and the spiritual world can offer human beings an anchor that transcends suffering (Frankl, 2006, 2012, 2014).

Frankl maintained that "whatever we have to go through, life must have an ultimate meaning, a supra-meaning" (Frankl, 2000, p. 56) and that this supra-meaning cannot always be comprehended; "we can only have faith ...". According to Frankl (2004, 2006, 2012, 2014), a person must have the belief that there is a reason for one's existence and suffering and that "we understand something which seems to be impossible in a lower dimension, is perfectly possible in a higher one" (Frankl, 1988a, p. 148). Frankl referred to the horrors of Auschwitz where he witnessed how some people survived and came out with a more profound and spiritual insight, as something that others may be unable to comprehend (Frankl, 2000).

2.3.2.5 Nature of the person

Frankl viewed the person as a spirit that has a mind and a body (Frankl, 2014); the mind possessing free will and the body being subjected to the laws of one's biological processes. According to Frankl, it is the mind that is uniquely human and he referred to a person's unique ability to exercise the mind's free will as dimensional ontology, which is discussed below.

2.3.2.5.1 Dimensional ontology

Frankl (1988a) described the concept of dimensional ontology through the use of an analogy of a cylinder (Figure 3). When the curved plane of the cylinder is viewed from a frontal perspective, it is divided into three sections that represent the conscious, the preconscious and the unconscious. However, when the same cylinder is viewed from the top, it is divided further into an inner spiritual core, a psyche and an outer body.

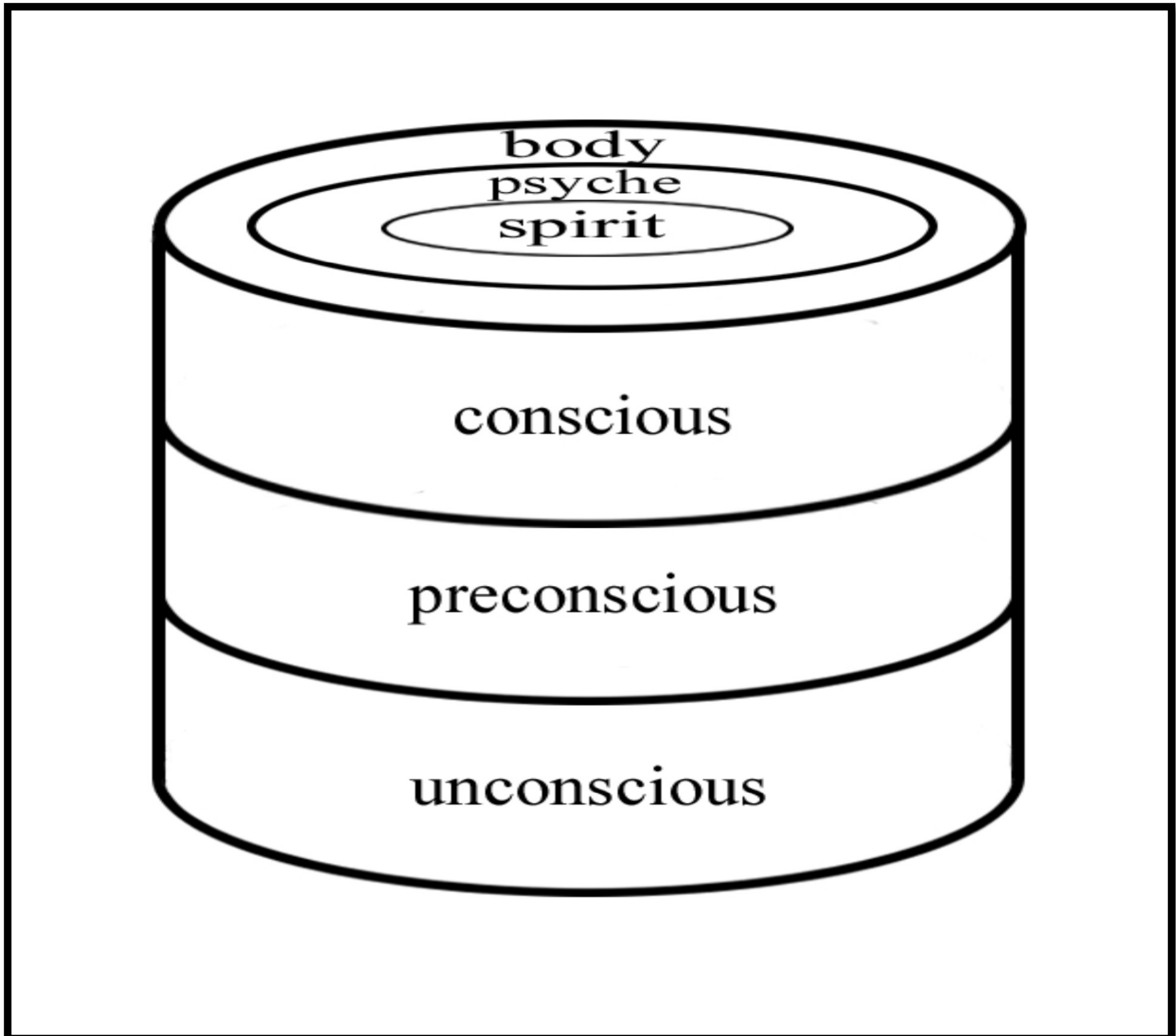

Figure 3: *Frankl's dimensional ontology* (Adapted from Frankl, 1988a).

The human spirit represents those characteristics of a human being that are not shared with animals and that allows human beings to achieve supra-meaning (Frankl, 1988a). Frankl noted that this quality of human beings is what allowed men and women in the concentration camp to make choices which determined whether or not to submit to the restrictions placed on them from the external world or achieve supra-meaning and transcend their suffering (Frankl, 1988a, 2006, 2012).

Frankl addressed the relationship between the spirit part of a person, the body and psych through his first law of dimensional ontology, namely that "one and the same phenomenon projected out of its own dimension into different dimensions lower than its own is depicted in such a way that the individual pictures contradict one another." (Frankl, 1969, p. 23). Frankl (1988a) explained this concept through an analogy of a cylinder appearing differently, depending on where one observes it from (Figure 4). Frankl (1969) stated that, if projected from a three-dimensional space onto a two-dimensional plane, the cylinder may appear as either a rectangle or a circle (Figure 4). These two images appear different, as though projected from two different objects. However, Frankl (1988a) noted that this illusionary contradiction is only resolved when one moves into the three-dimensional space and observe the object from a different angle.

Frankl (1969) further stated that a person is unable to perceive the mind-body connection without transcending such duality through accessing the third dimension of the spirit. Frankl provided an analogy to illustrate such concept: For the psychiatrist or psychologist, depression is understood as the culmination of cognitive life experiences or as a deficiency of a chemical neurotransmitter. However, Frankl (1969) viewed the human spirit as existing on a different dimension, one which allows a person to transcend the mind and body dimension and allows the person to transcend their current situation and experience. Thus, for Frankl, the mind-body duality should be understood within the higher dimension of the spirit.

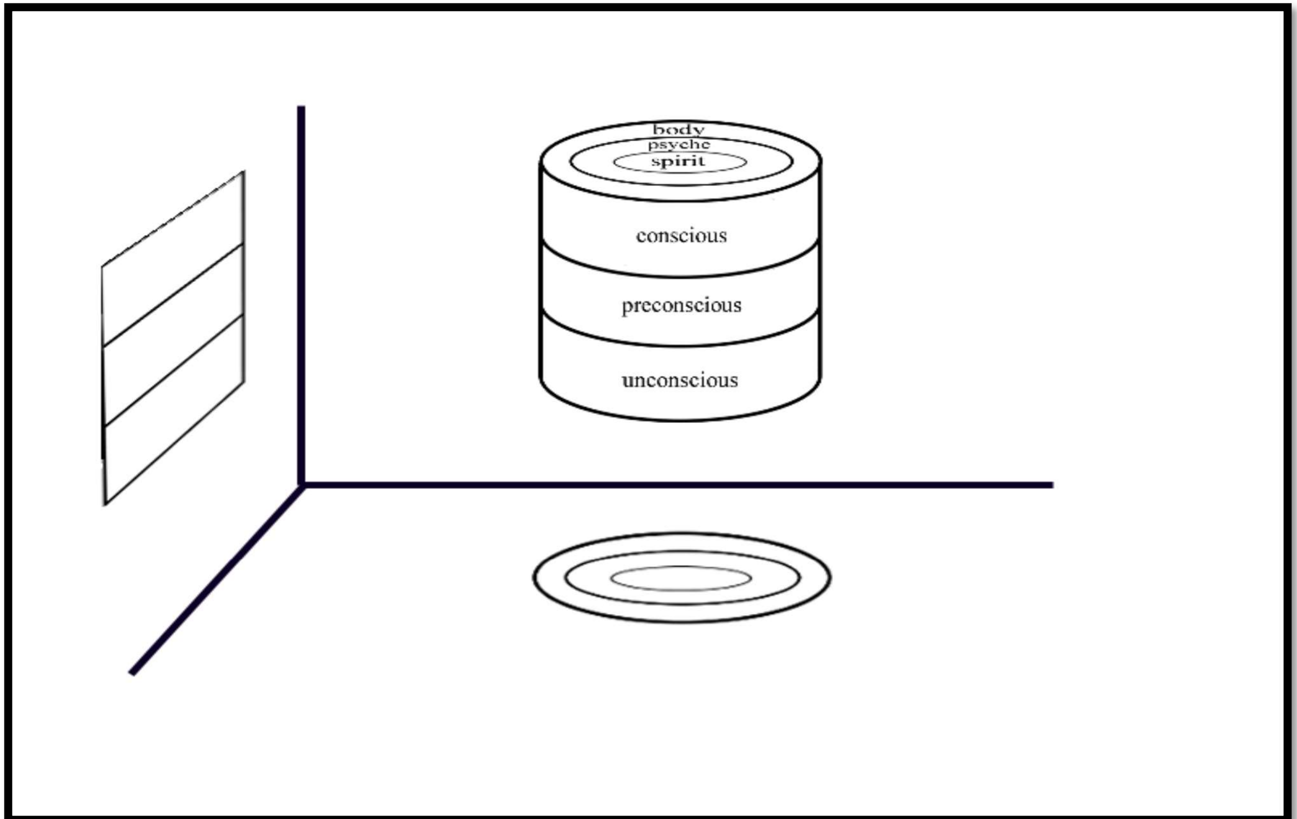

Figure 4: *Frankl's first law of dimensional ontology* (Adapted from Frankl, 1988a).

Frankl (1988a) provided another analogy to explain his first law of dimensional ontology: if one views the cylinder in Figure 4 as an open cup, the rectangle and circular projection are still viewed as closed objects, although the three-dimensional cup is open. This three-dimensional open cup could never be seen in its entirety while projected on a two-dimensional surface. Similarly, a person should not be seen as only the total of mind (psychology) and body (biology), but rather as a choice-making, free willing individual (spirit) that can transcend their environment and create supra-meaning.

Frankl expanded his theory of human nature by adding the second law of dimensional ontology, namely that "different phenomena projected out of their own dimension into one dimension lower than their own are depicted in such a manner that the pictures are ambiguous" (Frankl, 1969, p. 23). Frankl elicited the imagery of a three-dimensional cone,

cylinder and sphere, which is projected on a two-dimensional space (Figure 5). On the two-dimensional space, the three-dimensional objects are perceived as a two-dimensional circle. All three different objects are observed as precisely the same thing (a circle), which on a different plane is not comprehensive and accurate. Similarly, on a two-dimensional space, the diagnosis of depression may be deconstructed into psychological and physical symptoms, although the cause of such diagnosis may have a physical, psychological or spiritual basis.

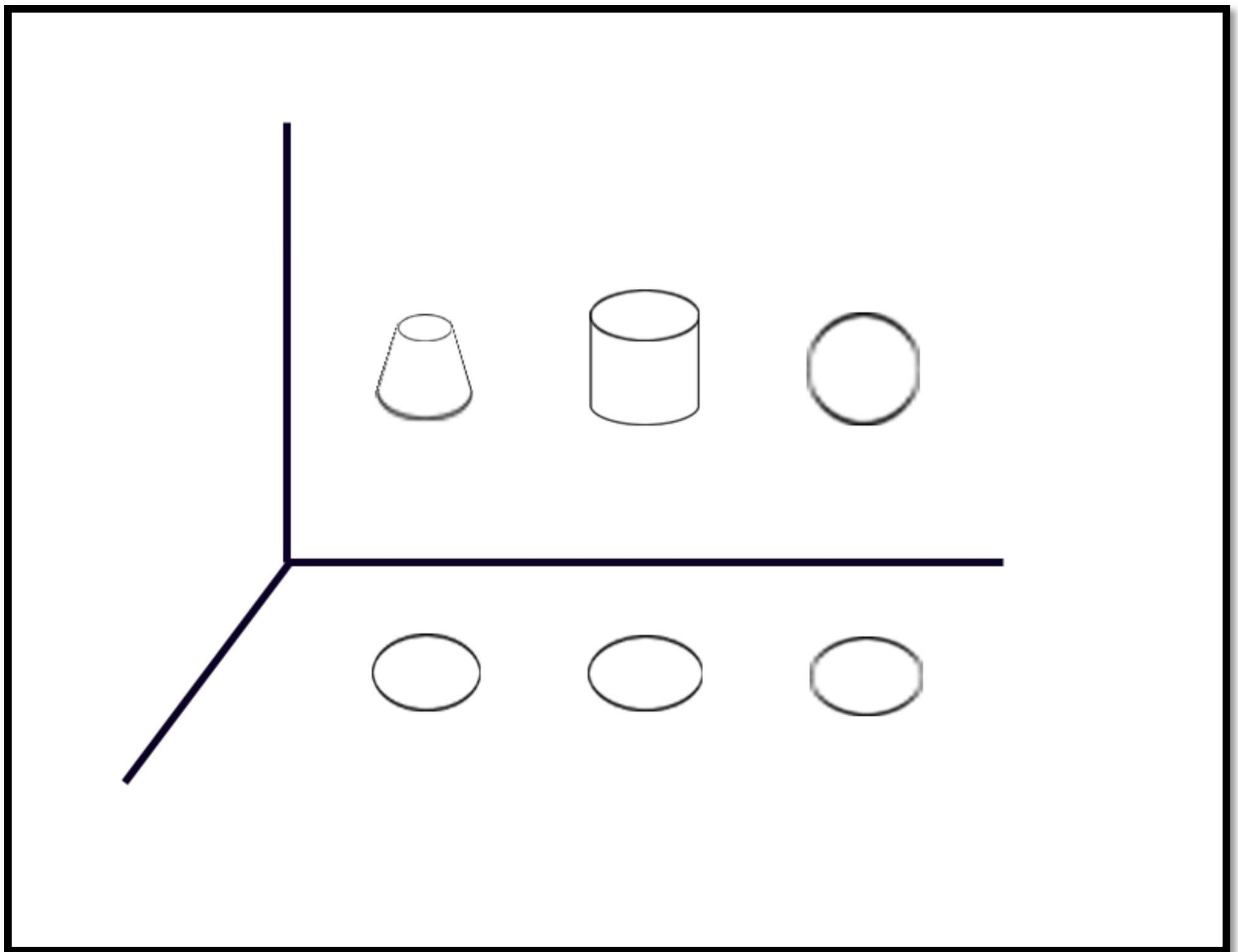

Figure 5: *Frankl's second law of dimensional ontology* (Adapted from Frankl, 1988a).

2.3.2.6 Existential frustrations and noögenic neuroses

Frankl (2004) described the term *existential* in three ways: Firstly, to refer to existence itself, the human mode of being. Secondly, to the meaning of existence and thirdly, to the striving to find “concrete meaning in personal existence, that is to say, the will to meaning” (p. 106). Thus, if a person fails in their will to meaning, it would result in *existential frustration*, which is the feeling that one’s meaning is out of reach.

In order to understand *noölogical neurosis*, it is essential to explore its causes. The term noös is taken from the Greek word meaning ‘mind’ or ‘the spirit of the person’ (Frankl, 2004). While noölogical neurosis might manifest itself through symptoms associated with anxiety or depression, Frankl maintained that neurosis could not be assumed by mere symptoms, as not every symptom is a sign of pathology, but instead could be a sign of noölogical frustration (Frankl, 1988a, 2004). Frankl chose to use this specific term as he emphasised that the human spirit should be included in the mind-body dualism model. Frankl, therefore, argued that ignoring the noölogical part of the human being can result in misdiagnosis and failure to treat the root cause of the problem (Frankl, 2004, 2006, 2011, 2014).

Frankl (2014) emphasised the importance of accessing the noölogical dimension and avoiding noölogical neurosis. More specifically, Frankl maintained that a person accesses the noölogical dimension when one is self-reflective and displays self-awareness. For example, when a person asks oneself the reasons why specific behaviours are expressed or one’s reasons for being alive. Frankl (2004, 2006, 2011, 2014) stated that the ability to self-reflect is a unique human capacity to evaluate oneself and one’s deeds in moral and ethical terms. Such capacity, according to Frankl (2014), should not be reduced to conditioning processes but instead be celebrated as humanness. More specifically, the experience of love and conscience is experienced in the noölogical dimension and should be seen as the human

capacity for self-transcendence. Failure to access the noölogical dimension and transcend one's environment can lead to noölogical neurosis (2004, 2006, 2011, 2014).

Frankl (2004) described a case where a patient came to see him, asking for help because he was feeling depressed, anxious and unhappy with his job. Frankl described how the patient told him repeatedly that he was advised that this issue that he was experiencing in his job (as a high-ranking American diplomat) was symbolic and the result of his conflict with his father. The patient was advised that he should reconcile his relationship with his father, which would translate into reconciling his relationship with his job. Frankl highlighted that "through an analysis lasting five years, the patient had been prompted more and more to accept his analyst's interpretations until he finally was unable to see the forest of reality for the trees of symbols and images" (p. 107). The patient was experiencing noögenic neurosis. Frankl explained to the patient that the only problem was the patient's meaningless job, which had created a sense of frustration in the patient. Once Frankl helped the patient change his job to a more purposeful occupation, he was happy and conflict-free.

Frankl (2004) asserted that not every conflict is neurotic and that it can be a healthy expression of something in a person's life. Similarly, suffering is not always a symptom of neurosis, especially when it comes from existential frustration, as it might indicate a want and need for growth and development. Frankl highlighted that existential frustration could be caused by the frustration of the *three triads*, which is explained in detail below.

2.3.2.7 The three triads

Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) can be viewed holistically through the concept of the three triads, as termed by Frankl (2014) (Figure 5). Frankl stated that the first triad is composed of the freedom of will, the will to meaning and the meaning of life. It is through the second triad that consist of creative,

experiential and attitudinal values, in which a person can exercise their freedom of will and will to meaning in order to achieve meaning in life. This enables the person to overcome the third triad. Frankl referred to the third triad as the *tragic triad,* which consists of guilt, death and suffering, as he believed that these are the three tragic experiences which human beings cannot avoid.

While guilt, death and suffering are considered negative experiences, Frankl (1988a, 2004, 2012) emphasised that it is through these three experiences in which a person can create meaning in life. Frankl (2004) stated that one must have tragic optimism despite the tragic triad. More specifically, one must be optimistic in the face of tragic circumstances of human existence, namely “pain, guilt and death” (Frankl, 2004, p. 139). Frankl (2014) maintained that no human being could say that they have not suffered, not felt guilty at some point in their lives or that they will not at some point die. Therefore, the main question is: How “can life retain its potential meaning despite its tragic aspect?” (Frankl, 2004, p. 139).

The answer Frankl (2004) proposed was to make the most out of any given situation by turning suffering into human achievement and accomplishment. Such accomplishment should be achieved by using guilt as an opportunity to change oneself for the better. Frankl asserted that his philosophy “teaches that there are no tragic or negative aspects which could not be by the stand one takes to them transmuted into positive accomplishments” (Frankl, 1988a, p. 73). For example, a person can transcend suffering (third triad) through creative pursuits, the attitude of strength and by experiencing love in relationships (second triad) and can thus attain meaning in life (first triad). Frankl also stated that transcending the tragic triad is the goal for human beings, and he, therefore, placed significant emphasis on human beings’ ability and responsibility to transcend the third triad, which will be discussed in the next section.

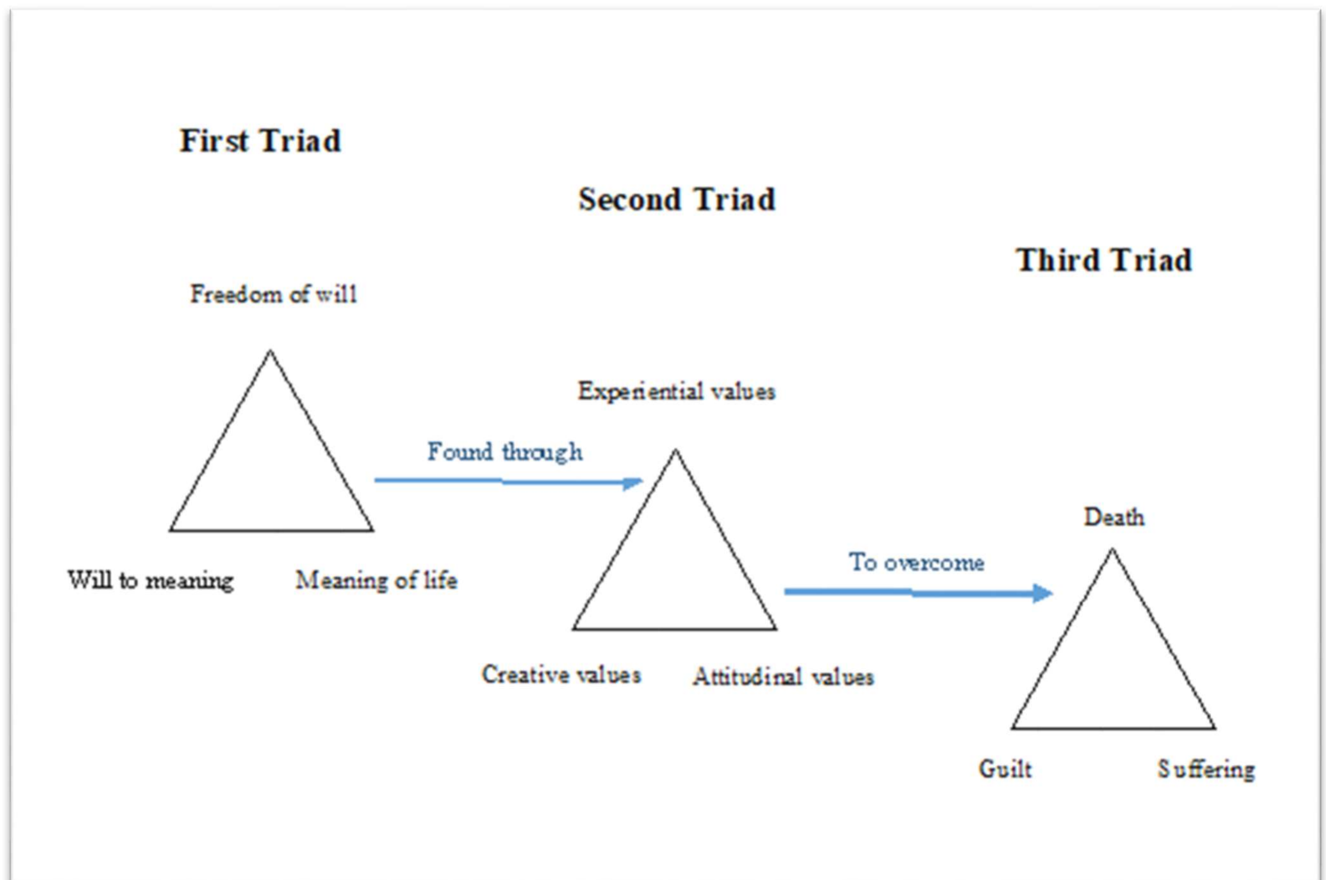

Figure 6: *Frankl's three triads* (Adapted from Frankl, 1988a).

2.3.2.7.1 Suffering

Frankl (2004) stated that a person does not just choose to be happy, but instead, one must have a reason to be happy. Frankl explained this concept through an analogy of the experience of laughter. According to Frankl, to truly and organically experience laughter, one needs a reason to laugh (e.g., a joke); a reason needs to be in place in order for laughter to naturally occur. The same applies for happiness, as a person cannot experience happiness for the mere sake of it, but rather have a reason, goal and purpose that will naturally allow for feelings of happiness to be experienced. Frankl (1988a, 2004, 2012) referred to the reason or purpose for happiness as the necessary ingredient for one to transcend and overcome the tragic triad. Failure to have such purpose or reason would result in the tragic triad

overwhelming a person and causing emotional pain. Frankl (2006) provided an example of the time that he spent in the concentration camp and how he observed men giving up and staying in bed instead of going to work. Frankl wrote that these individuals would experience emotional pain and die in the forty-eight hours that followed. Frankl highlighted that a lack of reason or meaning in one's life would lead to an existential vacuum.

Frankl (2004) addressed the biological aspect of emotional suffering, more specifically depression, by stating that a person may have an intrinsic biological drive to feel depressed. However, the biological need which leads to emotional suffering can be overcome by the person finding a purpose and meaning in their lives. As discussed previously, Frankl (1988a) was a harsh critic of the reductionist approach which he felt would minimise an individual's freedom of will to choose the way they perceived their lives and thus reduce a person to biological processes.

With regards to the emotional suffering expressed as aggression, Frankl (2004) stated that aggression could be diminished when a goal is introduced. Frankl believed that once a positive focus or a meaningful goal is introduced to a person's life, attention is directed outwards towards a meaningful outcome, as opposed to internally towards an uncontrollable feeling or an outcome that they have limited or no control over.

Finally, with regards to emotional suffering, which leads to the person's attempt to relieve the emotional pain through addiction, Frankl (2004) maintained that this is also addressed by attaining meaning. Frankl (2012) expanded on this aspect of meaning by stating that life and its meaning is made up of individual components; the bigger picture may only be visible after all the different components have been experienced and are viewed together. According to Frankl (2004), people who have gravitated towards an addiction such as alcohol, failed in this pursuit of creating meaning in their lives. Therefore, the question arises: How can human beings go about finding meaning and overcoming emotional suffering? Frankl asserted that

this is accomplished through doing a deed, by experiencing something or facing a fate a person cannot change. Through doing this, the person may rise and transcend the environment “and by doing so, change” and overcome the experience of suffering (Frankl, 2004, p. 146).

2.3.2.7.2 Guilt

Frankl (2004) maintained that the feeling of guilt is an essential human emotion and attempting to eliminate the feeling of guilt is to take away one's freedom and responsibility as a person. Thus, one must accept the responsibility of feeling guilt and transcend it. With regards to collective guilt, Frankl stated that “it is totally unjustified in holding one person responsible for the behaviour of another person or a collective of persons” (Frankl, 2004, p. 150). Frankl’s position regarding collective guilt is congruent with his concept of meaning of life, as he viewed human beings as possessing the ability and having the responsibility to make choices (good or bad), thus not merely being the product of their environment (Frankl, 2004, 2006, 2010, 2011, 2012, 2014). In order to view human beings as anything else is to dismiss the qualities that make people human (Frankl, 2004). According to Frankl (2014), this view of a person’s freedom to make choices in the world provides human beings with the responsibility and the power to act on the world and are, therefore, not just seen as being acted upon by the world.

2.3.2.7.3 Death

Frankl (2004) described the third aspect of the tragic triad as death; death and life are part of opposite sides of the same coin. Frankl stated that one must “live as if you were living for the second time and had acted as wrongly the first time as you are about to act now” (Frankl, 2004, p. 151). According to Frankl (2004, 2006, 2010, 2011, 2012, 2014), a person must

seize the moment and use all the opportunities at one's disposal to fulfil one's meaning and live a life filled with purpose. Frankl (2004) maintained that seizing the moment must not be confused with the notion of today's society, which entails seeking immediate gratification, being materialistic and achievement orientated, but instead, a person should place more emphasis on the value in a life lived with dignity. It is this duality and conflict between living a life that will inevitably end with death that creates a desperate need for a person to live a life that is filled with meaning and purpose, and according to Frankl (2004, 2006, 2010, 2011, 2012, 2014), one must make the most of it.

2.3.2.8 Noö-dynamics

Frankl (2006) asserted that mental well-being is not about achieving emotional equilibrium, but rather "the existential dynamics in a polar field of tension where one pole is represented by the meaning that is to be fulfilled and the other pole by the man who has to fulfil it" (p. 110). This is a foundational concept of Frankl's existential theory, which is based on a person's drive to achieve purpose in life. Frankl (2004) referred to this tension between a person's end goal and where a person is currently as noö-dynamics. According to Frankl (2004), a person should aim to create this tension in order for the individual to re-orientate themselves towards their meaning in life. This constant tension provides a person with a sense of drive and purpose (Frankl, 2006, 2014). Frankl stated that working towards a sense of emotional homeostasis is mentally healthy and that tension aroused by a purpose that needs to be fulfilled is what makes a person live in this world with purpose. Frankl (2004), therefore, maintained that noö-dynamics is a healthy state for a person to be in and while a state of emotional homeostasis is naturally comforting, noö-dynamics is what one should aim to create in one's life.

2.3.2.9 Dynamics of human personality

Frankl (2004) opposed the concept of pan-determinism and favoured the freedom of will principle. More specifically, Frankl highlighted that a person is not “fully conditioned or determined but rather determines himself” (Frankl, 2004, p. 133). According to Frankl (2004, 2006, 2010, 2011, 2012, 2014), a person has the free will and freedom to self-determine their will to create purpose in any given circumstance and that a person does not merely exist as a machine being acted upon, as defined by the deterministic approach (Frankl, 2004).

Similarly, human personality is dynamic and can change instantaneously (Frankl, 2014). Human beings can change themselves depending on their environment and the meaning that they attach to it (Frankl, 2004). Frankl reinforced this point through the story of Dr J, a mass murderer who ended up being respected in the community as a comrade with high moral standards. Through this story, Frankl attempted to illustrate that human personality is dynamic and human beings have the freedom to decide what life will be experienced as in the immediate moment. This concept aligned Frankl’s concept of dimensional ontology (Frankl, 1988a), which states that human personality should not be treated as separate biological or psychological products of their environment or genetic makeup, but rather as having a spiritual dimension which can transcend its environment, instincts and drives, thus change and transcend the tragic triad.

2.3.3 Influence, Impact and Implication of Frankl’s Theory

Frankl’s theory has gathered a considerable following in the field of psychology and to date, he has authored 40 books which have been published in 49 languages (Viktor Frankl Institut, 2019a). Frankl’s book, *Man's Search for Meaning* had sold over nine million copies in the USA and is considered one of the ten most influential books in America (Pytell, 2015).

Frankl was a visiting professor at Harvard and universities in Pittsburgh, San Diego and Dallas. The U.S. International University in California installed a special honorary chair for Frankl for his contribution to the field of psychology. Frankl received 29 honorary doctorates from universities in all parts of the world and he received the Oskar Pfister award from the American Psychiatric Association (APA), which was established by the APA and Association of Professional Chaplains (1998) to honour professionals who have contributed significantly to the field of psychiatry. Frankl has also held lectures at 209 universities on five continents.

Frankl's theory has impacted research and studies concerning mood disorders, such as depression, anxiety and PTSD (Southwick et al., 2006). Frankl's theory has also been used to explain human drives and motives (Wong, 2015). Programmes focusing on managing emotional suffering and anxiety of adolescents with terminal cancer, with the use of Frankl's theory, have been used successfully with these patients (Kang, Kim, Kim, & Song, 2004) and with mothers of children with cancer (Delavari, Nasirian, & Baezegar, 2014). Furthermore, Frankl's theory has been used to study depression in groups (Robatmili et al., 2015). Thir and Batthyány (2016) reviewed 42 empirical studies on the theoretical foundations of Frankl's existential theory, spanning from 2010 to 2015. They concluded that there is a significant amount of evidence for the theoretical assumption of Frankl's theory and that:

> the outcome effectiveness of its applications in various states of suffering, the preventive function of the search for meaning and the presence of meaning in life as an important resilience factor, and the body assessment instruments operationalising different aspects of meaning in life according to Frankl's theory, especially their psychometric properties legitimising their use both for clinical practice and empirical research" (Thir & Batthyány, 2016, p. 66).

Since the 1960s, Frankl's theory has gained worldwide recognition (Thir & Batthyány, 2016). Specific studies have been conducted on the relationship between Frankl's theory and

the benefit to patients in the psychotherapeutic context. Frankl maintained that even in unchangeable situations, human beings have the freedom to stand against and transcend their condition by controlling their attitude (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). According to Guttmann (2008), it is this principle that makes Frankl's theory beneficial to those patients suffering from various issues such as phobias, incurable diseases and for those who lead empty and meaningless lives. Guttmann (2008) maintained that Frankl's theory could also complement conventional methods of psychotherapy, specifically in cases of addictions, victims of physical accidents, the physically disabled who have lost limbs and those with other losses in which the losses are accompanied by a lack of meaning.

Frankl's theory has also been used in family therapy programmes (Lantz, 1998) and has been devised as a treatment approach in helping people find meaning and purpose in their lives (Redsand, 2006), both individually and within family relationships (Lantz, 1998). According to Lantz, Frankl's existential theory and the principles of logotherapy are utilised in family treatment in three ways, namely the principle of paradoxical intention, dereflection and Socratic dialogue. Paradoxical intention is used to help members of the family reduce the feelings within the family dynamics that take away from creating meaningful interactions. The principle of dereflection is used within family therapy to help the family members focus on meaning within the family as opposed to focusing on elements of the family that detract from finding meaning. Lastly, through the use of Socratic dialogue, the therapist can help the family members discover the meaning that exists in the family. Lantz asserted that family conflicts are usually the result of some form of existential crisis and a lack of meaning that is created between family members; Frankl's theory can make a valuable contribution to the family members and the family as a whole.

Frankl's theory has also been extensively used in pastoral counselling (Costello, 2015, 2016). Frankl (2014) believed that even within an irreligious person, there must be a latent

spiritual aspect. The idea of a person being a spiritual being has permeated from Frankl's theory into the therapeutic setting; Frankl's belief in the spiritual dimension of the person has manifested itself into the pastoral therapeutic realm (Costello, 2015, 2016). According to Costello, the factors which have helped to contribute to the interconnectedness between Frankl's theory and pastoral counselling have been Frankl's belief that people have a free will to make choices, irrespective of their situation or environment (Frankl, 2014). In addition, Frankl's view that a person's free will can help transcend an unchangeable environment is a concept that naturally is aligned and integrates into the tenets of pastoral counselling (Costello, 2015).

Frankl's theory has also been used in the nursing and medical profession; more specifically, in the assistance of the patient living a meaningful life in the face of their physical or medical condition. Research conducted by Noviana, Miyazaki and Ishimaru (2016) found that the profession of nursing, specifically disaster nursing practices, have dramatically benefited from Frankl's theory. Also, Mason (2014) demonstrated that Frankl's therapeutic model had a positive impact on the stress levels of nursing students. Frankl's holistic view of a person (body, mind, spirit) and its central tenet of transcendence and responsibility has benefited specific nursing areas, such as health promotion, illness care and rehabilitation (Guttmann, 2008).

Other areas of influence which have been impacted by Frankl's theory is the area of caring for the elderly. Morgan (2012) explored the application of Frankl's logotherapeutic method in the psychological care and treatment of the elderly. Morgan found a positive impact with the use of Frankl's methods. In addition, Vieira, Moreira and Vieira (2017), as well as Asadollahi and Bahadori (2017) found that geriatricians can assist the elderly with the use of Frankl's principles to accept the personal crisis of old age and psychologically deal with

common diseases associated with old age. Practitioners can help elderly patients search and accept their changing identity and get emotional relief from their inner conflict.

The corporate world has also benefited from Frankl's theory and its principles, specifically in the field of employee satisfaction (Roos & Shantall, 2017). Roos and Shantall conducted a study with South African employees, and with the use of Frankl's theory and principles, were able to show a positive influence on employee satisfaction and meaning attained in the workplace. Also, Yoon and Thye (2000) focused specifically on fostering strong, meaningful ties between supervisors and employees by using Frankl's principles. Their findings showed that when employees find meaning in what they do, they work better and more productively. Lastly, Yoon and Thye facilitated meaningful interactions between employees and supervisors and concluded that such interactions could and should be implemented in the workplace. The researchers asserted that Frankl's theory could contribute to the positive relationship between employees and employers and also to the overall satisfaction and subsequent increased productivity in the workplace.

Frankl (1975, 2004, 2014) argued that while the foundation of his theory is universal, the application should be personalised to the individual and group in which the theory is used. Frankl (1975) saw the longevity and future of his theory depending on researchers utilising the principles with a wide range of individuals and groups who seek to find meaning in their lives. In a world that seems to be more violent, impersonal, technological and automated, there is an increasing need for Frankl's theory to connect people to what makes them feel a sense of personal meaning and purpose (Asadollahi & Bahadori, 2017; Gutmann, 2008; Klingberg, 2001; Redsand, 2006). It is due to the humanistic foundation of Frankl's theory that Guttmann (2008) is among those who believe that Frankl's theory will become the therapy of the 21st century.

2.3.4 Evaluation of Frankl's Theory

Frankl's theory has been critiqued regarding its credibility and content. Pytell (2000, 2015) claimed that Frankl's credibility and his theory could not be trusted because Frankl had only spent three or four days in Auschwitz concentration camp and thus not experienced the real horrors of the camp. Therefore, according to Pytell, Frankl's existential theory, which is based on his experiences in the concentration camp, is misleading and lacks credibility. However, Biller (2001) criticised Pytell's position by stating that Pytell misunderstood the intention of Frankl's theory. More specifically, Biller asserted that Frankl's theory is not a historical report of life in the camps, but rather an attempt to describe experiences seen through the eyes of a psychiatrist.

Furthermore, Frankl was a very experienced and learned psychiatrist (Klingberg, 2001; Redsand, 2006). He gave lectures, presented courses, worked in hospitals, created the Vienna adult education programme on mental illness, gained experience as an intern in the Department of Gynaecology at Vienna's Rothschild hospital and attained his doctorate in medicine and philosophy (Frankl, 2000; Klingberg, 2001; Redsand, 2006; Pytell, 2015). Frankl also created the foundational principles of his theory before he was deported to the concentration camp (Frankl, 2000; Klingberg, 2001) and, therefore, this particular criticism against Frankl's theory, does not take his life experience as a whole into account.

Pytell (2000, 2015) further questioned the credibility of Frankl's theory by highlighting the motivations and context within which the theory was created. More specifically, Pytell (2000, p. 282) stated that:

> Frankl's logotherapy is not simply a product of his (embellished) concentration camp experience, but is actually rooted in a rejection of Freudian materialism in early 1920, and problematised by his attempt to accommodate an organisation of German psychotherapists that was sponsored by a Nazi regime.

Another criticism against Frankl's theory was his strategic move to accommodate and support Nazi-approved psychotherapy (Pytell, 2000, 2015). Frankl strategically situated himself with the 'good' side of the movement, criticised theories which were rejected by the Nazi government (specifically Freudian psychoanalysis) and subsequently offered a solution to the issues which were found in other theories (Pytell, 2015). Pytell (2000) argued that the shortcoming of Frankl's theory was that his primary focus was to create tension with other theories and position his theory as the theory that resolved that tension. Such primary concern, according to Pytell (2015), detracts from Frankl's and his theory's credibility, as he intended to promote his ideas, instead of authentically building on existing theories. Pytell (2000, 2015) criticised Frankl's initial intent and personal motivation in his initial creation of the theory. More specifically, Pytell added that "as an Austrian Jew, Frankl's action in the 1930s were motivated by opportunism, self-protection and naiveté" (Pytell, 2000, p. 282).

In addition to Pytell's argument that Frankl was playing up to pro-Nazi theories, Biller stated that it is absurd to suggest in any way that Frankl was pro-Nazi or question the time which Frankl spent in the concentration camps; a fact which is well documented (Biller, Levinson & Pytell, 2002). "Anyone, especially a Jew, wishing to continue the practice and research of psychiatry at that time had to try and work within the parameters established by the totalitarian regime while hoping and praying for a political change" (Biller et al., 2002, p. 108). Biller et al. concluded his argument by stating that "the achievement of a humanist who had to struggle cannot be too highly acknowledged" (Biller et al., 2002, p. 107).

Biller et al. (2002) also asserted that Pytell's criticism of Frankl's theory is based on misinterpretations. According to Biller et al. Pytell "sets himself up as just such an authority who wants to regulate the meaning of reality for other" (Biller et al., 2002, p. 105). Biller (2001) stated that he disagrees with Pytell's point of criticism as he believed that Pytell excluded and disregarded parts of Frankl's theory which do not fit with his argument, as

opposed to including the theory in its entirety. Biller et al. further stated that Pytell's comments about Frankl's motivation for creating his theory reflect Pytell's personal opinion, as opposed to being scientifically concluded.

Biller (2001) further maintained that Pytell's interpretations, insinuations and assessments are full of biases that do not bring any new insights. According to Biller, Pytell's conclusions are based on baseless interpretations. More specifically, Biller highlighted how Pytell refers to Frankl as having a sheepish impression when receiving an award and thus according to Pytell (2000), Frankl knew he did not deserve it. Biller et al. saw such an interpretation as lacking scientific validity and stated that one could not "achieve scientific honesty" by only observing parts of contexts and not Frankl's life as a whole (Biller et al., 2002, p. 107).

Biller (2001) also stated that Pytell's interpretation of Frankl's insecurities was grossly incorrect. Interestingly, Biller mentioned that Frankl never advertised his awards and when Biller was invited into Frankl's home, he "was surprised to see that he kept his substantial collection of awards and memorabilia on inexpensive steel shelves in a closed side room" (Biller et al., 2002, p.109). Biller et al. stated that "if Frankl was, indeed, the opportunist whom Pytell described, why did he die a man of very modest financial means who, by the accounts of most scholars in the field, was tremendously under-recognised?" (Biller et al., 2002, p. 109).

Levinson was firm in his argument against Pytell's conclusions when he stated that "although it appeared well-researched and 'documented,' the conclusion drawn by the author are, in reality, completely inaccurate" (Biller et al., 2002, p. 108). Furthermore, he continued by stating that Pytell's conclusions "were completely distorted and represent the basest kind of self-serving journalism" (p. 108).

In response to Biller and Levinson, Pytell stated that both Biller and Levinson are followers of logotherapy and Frankl, thus both are personally invested in protecting the

memory of Frankl and his theory (Biller et al., 2002). According to Pytell, from the onset, this already undermines both Biller and Levinson's arguments as he questioned their scientific objectivity. Pytell maintained that his starting point in studying Frankl and his theory began as an interest in the theoretical issues of nihilism, existentialism, association of existentialism with the origins of thanatology and the phenomenon of mass death in the twentieth century (Biller et al., 2002).

Pytell highlighted that his starting point was not to criticise Frankl's theory but instead, was an inquisitive venture into Frankl's life and theory (Biller et al., 2002). Pytell described the turning point was when he researched the taped interview between Frankl and Corrigan about the brain surgery he performed on suicidal Jewish patients from 1940 to 1942 (Pytell, 2015). Pytell questioned Frankl's assertions when he spoke to the director of the Dokumentationsarchiv des Österreichischen Widerstandes in Vienna about the experiments and Frankl's involvement. The director mentioned to Pytell that Frankl had no involvement with the euthanasia programme and it was this assertion that made Pytell question Frankl's life experiences and whether parts of Frankl's experiences have been omitted and falsified (Biller et al., 2002; Pytell, 2015).

May (1969) also criticised Frankl's theory for its simplistic views, specifically Frankl simplifying all the complexities of life to one cause, namely one's lack of purpose. Similarly, Tengan (1999) criticised Frankl's existential theory on the basis that his theory is not comprehensive enough. Tengan believed that Frankl's notion of freedom of will is too simplistic. However, Jefford (2007) argued that this criticism should not detract from Frankl's emphasis on the importance of individual will and responsibility. Also, Frankl's notion of freedom of will is not as simplistic as described. Frankl (1988a, 2014) recognises that freedom and choice are contextual and is influenced by life circumstances. Furthermore,

Frankl (2004) stated that his theory does not replace any other theory of human behaviour, drive and development, but rather offers itself as an adjunct to all other theories.

Another criticism against Frankl's theory is his narrow focus on religion (Wulff, 1997). Wulff stated that while Frankl's theory highlighted the positive role that religion plays in life, he neglected to show the pathological aspects of religion. Wulff also stated that Frankl had not described the psychological aspects of religion, such as rituals, social aspects and mystical experiences in sufficient detail. Furthermore, according to Jefford (2007), Frankl's theory failed to significantly highlight the negative psychological aspects of religious rituals and dogma. Therefore, when it comes to the religious aspect of Frankl's theory, Jefford claimed that Frankl's view is narrow and limited. In Frankl's defence, Wulff (1997) maintained that developing a comprehensive psychology of religion was not Frankl's goal, but instead added valuable insight into the human psyche and the importance of attaining meaning in life (Klingberg, 2001).

Lastly, Frankl's theory is critiqued based on the lack of empirical researched data to validate its claims (Jefford, 2007). While this critique has been levelled against Frankl's existential theory, research linking Frankl's concept of purpose in life and mental health has shown a positive correlation (Asadollahi & Bahadori, 2017; Costello, 2015, 2016; Marshall & Marshall, 2012; Mason, 2014; Morgan, 2012; Paloutzian, 1996; Robatmili et al., 2015; Thir & Batthyany, 2016; Wulff, 1997). Jefford (2007) further stated that while Frankl's theoretical concepts are challenging to validate empirically, his theory has numerous practical applications in the therapeutic world.

2.4 Conclusion

This chapter began by focusing on the description of Levinson's theory of adult development. The researcher discussed and explained the fundamental concepts of

Levinson's theory, namely, life cycle, era and the transitions. Levinson's theory was also discussed with regards to its influence, impact and implications for past and current research. Finally, Levinson's theory was evaluated and critiqued. The researcher also explored and described Frankl's existential theory. The development of the theory was explored, followed by a discussion and exploration of fundamental concepts of the theory. In addition, Frankl's existential theory was discussed in terms of its influence and the impact of his theory was evaluated and critiqued. This chapter reflected on the two theories and its foundational concepts that were used to explore and describe the life of Frankl.

CHAPTER 3

QUALITATIVE RESEARCH AND PSYCHOBIOGRAPHY

3.1 Chapter Preview

This chapter presents a discussion on psychobiography as a research method. In order to provide a rich understanding of the research method used in the study, qualitative and case study research is discussed. The researcher will provide an overview of the development and current practice of psychobiographical studies, both internationally and within the South African context. The researcher will also review the criticism aimed at psychobiographical research, followed by support for and the value of the same research method in the study of extraordinary lives. The chapter will conclude with a discussion about specific guidelines needed for writing a sound psychobiographical study.

3.2 Qualitative Research

Over the last century, the specific paradigm of conducting psychological research has been dominated by logical positivism and quantitative scientific methods (Cozby, 2007). More specifically, controlled scientific experiments have held the mantle and the position of being the highest form and the acceptable way to conduct research (McAdams, 2006). The foundation of such an approach has been a strict insistence on the reliance on statistical analysis (Silverman, 2000) and that such analysis should be subjected to empirical tests, objectivity and replicability (Gravetter & Wallnau, 2016). Through this method, the field of psychology has contributed to scientific knowledge by discovering universal patterns of human nature (Silverman, 2000).

While such contributions are invaluable to scientific knowledge, Cozby (2007) highlighted four main disadvantages to using these methods of study. The first entails the inauthenticity of conducting studies in artificial laboratory settings, which could limit the generalisability of the results to the broader population outside of the laboratory. The second disadvantage pertains to the question of ethics, specifically, whether it was ethical to manipulate specific variables, such as parenting styles. Thirdly, Cozby questioned how quantitative methods of study could manipulate specific variables which, by their essence, cannot be manipulated, for example, age, gender and sexual preference. Lastly, the question of whether statistics can describe human behaviour since human behaviour is influenced and impacted by countless external and internal variables (e.g., environment, psychological conditions, emotions and language). Runyan (2005) criticised a more lenient type of experimental study, the quasi-experimental design, as this type of paradigm was an unfitting method of studying the constantly changing, complex and dynamic nature of the human phenomena.

As a result of these critiques against the quantitative research method, qualitative research emerged. Qualitative research focused on gaining answers to social questions, using methods that were considered at the time scientifically weak. Qualitative research methods use observation in order to capture and understand phenomenon (Stangor, 2016) instead of seeking statistical results which quantitative researchers saw as a foundational starting point to conduct sound research (Camic, Rhodes, & Yardley, 2003).

According to Stangor (2016), the qualitative research method allows for insight into the phenomena as it is represented and as it occurs at a given time. Furthermore, qualitative research can capture the complexity of everyday behaviour in a naturalistic way, which is especially useful for this study, as it is the researcher's aim to capture and gain insight into the life of Viktor Frankl within the context in which he had lived. Ashworth (2015) maintained that qualitative research allows for awareness into the experienced world, which

in turn allows for causal experiments to be set up and grounded within a world that is connected to the lived experience.

Seale, Gobo, Gubrium and Silverman (2007) highlighted specific guidelines to ensure that sound qualitative research is performed. These guidelines include the need for the researcher to define the aim of the research within the context of existing research, which leads to a comprehensive explanation for the reasons behind the research design. Secondly, an explanation for the sampling should be included within the context of other existing research. Thirdly, the researcher should be reflexive and transparent in terms of context and data collection, which would allow critical evaluation of the data by the research community. In addition, the research should provide a depth of complexity of the subject and the subject's world and attention must be given to alternative explanations. The data analysis should also be comprehensive and not selective with information that supports the researcher's aim. Lastly, the findings should be presented in a language that is accessible to the audience and should be supported by evidence and provide new insights, which includes the implications for future studies and the explored theory, policy or practice. Murray (2003) highlighted that due to the emphasis which qualitative research places on conveying and interpreting an individual's perception through narratives, the language used by the researcher should carry significant importance.

In order to conduct sound qualitative research, Smith (2015) emphasised the importance of understanding the structures or epistemologies within which these qualitative studies are done. The researcher needs to understand and adopt an epistemological stance (Denzin & Lincoln, 2017). Some epistemological positions and qualitative approaches are explained below.

3.2.1 Positivism

According to Terre Blanche and Durrheim (1999), a positivist paradigm views reality as stable, external and law-like. It is considered an objective paradigm in which the researcher and the studied subject are independent of each other and the researcher can study the subject without influencing it or be influenced by it. It is the goal of the positivist approach to produce objective knowledge (Willig & Rogers, 2017).

3.2.2 Empiricism

Empiricism aims to observe the nature of the external world directly and objectively (Schultz, 2005a) through the researcher's collection and analysis of the data (Willig & Rogers, 2017). As with positivism, the researcher's perception is limited to the purpose of the research. With this paradigm, the researcher attempts to produce an "accurate representation of an independently existing reality" (Smith & Hodkinson, 2005, p. 916), through observation, which may give rise to a coherent and cohesive theory (Willig & Rogers, 2017). An essential foundation in empiricism is the idea that all knowledge must be grounded in data and analysis (Denzin & Lincoln, 2017).

While both positivism and empiricism have contributed significantly to psychological research, they have their limitations, which led to the development of an important alternative epistemology, known as hypothetico-deductivism (Denzin & Lincoln, 2017; Willig & Rogers, 2017), which is discussed next.

3.2.3 Hypothetico-deductivism

In the hypothetico-deductive method, theories are constructed through observations and experiments, and the findings are analysed and interpreted to form new theories (Willig, 2008). Such new theories are adjusted to fit the new information that had been gained

through the observation (Denzin & Lincoln, 2017). The hypothetico-deductive method allows the progression of knowledge through the process of disconfirmation, which is the process of rejecting old theories and replacing them with more current and accurate ones.

While the hypothetico-deductive method has been influential in the progression of knowledge, it has been criticised in failing to acknowledge the critical role that history, culture and social context play in the acquisition of knowledge (Terre Blanche & Durrheim, 1999). According to Terre Blanche and Durrheim, while the hypothetico-deductive method is useful in describing a phenomenon through observation and analysis, it fails to incorporate external variables into its findings and, therefore, such limitations have given rise to the social constructionist approach, which is discussed below.

3.2.4 Social Constructivism

Social constructivism places significant importance on the need for the researcher to take into account the data, historical, cultural and social influences on the perception of the researcher and subject when conducting the study (Stroud, 2004). More specifically, this approach highlights the idea that what people experience is not directly and solely influenced by the person's environment, but rather interpreted through a complex social system, which has been agreed upon in that specific culture, at that specific time in history (Denzin & Lincoln, 2017). According to Willig (2008), language plays a vital role in constructing knowledge, thus the same experience can be described in different ways and can be considered true. Therefore, within the social constructivist approach, it is important to understand that reality is constructed through language in a specific context and as a result, such a context must be considered when interpreting data.

Qualitative researchers aim to gain insight into phenomena as it is represented at a given time without losing the complexity of human behaviour (Flick, 2019; Stangor 2016). In

addition, qualitative researchers search for ways to understand how social experiences are created and how individuals and groups give meaning to such experiences (Willig, 2008). There are multiple qualitative methods and epistemologies used to describe human experiences. However, the common denominator amongst them all is the emphasis on the human experience (Kővárу, 2011). The following section explores the different qualitative approaches; these are necessary for gaining insight into the current method used for this research, namely the psychobiographical research method.

3.2.5 Case Study

Case study is defined by Weiten (2016, p. 46) as "an in-depth investigation of an individual subject," in addition to being an "in-depth investigation of a single participant, typically involving data from many sources" (p. 62). This in-depth observation can lead to the creation of theories or validation of current and existing ones and, therefore, case study research is widely used in the social sciences (Thomas, 2011; Tight, 2010). Within the qualitative epistemological framework, psychobiography is a good example of case study research as it aims to capture the uniqueness of a particular person's experience or gain an idiographic perspective, as opposed to using the information gained from the study to make generalisations to the broader population. These generalisations to the broader population are referred to as the nomothetic approach (Flick, 2019; Schultz, 2005a; Willig, 2008; Yin 2013). More specifically, with the use of the ideographic approach, the researcher aims to gain a rich perspective on an individual case and it is best utilised within the qualitative paradigm (Yin, 2013). The nomothetic approach also attempts to gain insight into cause and effect between variables, which is used for generalisation into universal human laws and best utilised within the quantitative paradigm (Flick, 2019).

According to Yin (2013), the reason case study methods are best suited to capture the uniqueness of a person's experience is due to the specific methods used to gather data. The case study method requires multiple sources of information regarding the studied person in order for the data gathered to cover multiple and varied variables within the individual lived context. The case study method is "an empirical inquiry that investigates a contemporary phenomenon (the 'case') in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident" (Yin, 2013, p. 16). Despite its extensive application, the case study method is commonly criticised for being unclear and ambiguous in its definition, which can be described as a method, methodology, an approach, research design or a strategy (Bassey, 1999; Yin, 2013). It is due to this fact that case study research is often used as a "catch-all category" for multiple methods and methodologies of research which has created uncertainty with regards to its structure (Van Wynsberghe & Khan, 2007, p. 2). It is, therefore, of particular importance to define the theory used in the case study, in order to avoid uncertainty with regards to its method and structure (Yin, 2013).

More specifically, defining the theory used provides the framework in which the results of the study can be analysed and presented. Also, defining a theoretical framework is essential for testing and comparing the results of the study against the theory used. Patterns can be drawn from the data and compared to rival theories, where the most fitting theory can be used to explain the results of the research. Yin (2013) highlighted that defining the theoretical framework used, aids in the selection of the data to be explored for the case study. Yin further stated that the purpose of case study research is not to generalise the findings to the broader population, but rather to richly understand the lived experiences of the person being studied within their context and to relate that understanding to other human experiences.

Thus, the purpose of case study research can only be achieved if the theory used to uncover these unique experiences is defined clearly.

According to Stangor (2016), one limitation of this approach is that inferences made only refer to a single or small number of individuals and may not apply to the general population in similar situations or answer why these reactions occurred. Weiten (2016) highlighted another limitation, which involves the subjectivity of such a study method. Case studies being highly subjective run the risk of the researcher using the information gathered to specifically fit their expectations (Mash & Wolfe, 2018; Weiten, 2016). Yin (2013) acknowledged these criticisms, and at the same time challenged such views by highlighting the aim of this method, which is describing phenomenon within context, especially when the researcher has little control over events. While the findings of case study research are not generalisable to the broader population, its purpose is not to find patterns of universal human behaviour but rather to build on and generalise theories (Mash & Wolfe, 2018).

One of the characteristics that define the case study method is that the method integrates multiple sources and techniques for data collection and analysis (Fouché & Van Niekerk, 2005), thus it is considered holistic in detailing the context around the studied person (Yin, 2013). According to Willig (2008), psychobiographical research is a form of case study research that aims to holistically describe the subject's life within the context lived. The psychobiographical research method is discussed in more detail in Section 3.3.

3.2.6 Life History Research

Life history research is the method of producing deep level data by examining the contexts of the participants' lived experiences (Dhunpath & Samuel, 2009). Life history research, as opposed to reductionism, embraces the intricate and thick nature of the participant's life. Current trends of life history research have been understood "as a counterculture to the

traditional research canon and celebrated as a genre that promotes methodological pluralism" (p. viii). While life history research adds to the current research trends, Dhunpath and Samuel asserted that the choice of research method to be used in a study should be purposeful and context-specific. Also, one of the key standpoints of this method is the notion that the researcher is intricately involved in the production of data, which raises the question of researcher bias or whether the data gained through this research is based on an objective truth.

Life history research is about telling the stories of individual lived experiences but also about "telling stories as an act of realising the national agenda of justice for all" (Dhunpath & Samuel, 2009, p. x). It is a social science that focuses on individual lives within an interpretivist and constructivist paradigm; the focus is not on categorising an individual through empirical testing but rather allowing the individual, through their lived experiences, to express their narrative. Dhunpath and Samuel maintained that this approach aims at developing new theoretical insights beyond the reductionist approach, thus enabling the exploration and uncovering of the complexity of the human lived experience.

Cole and Knowles (2001) highlighted some of the characteristics and elements that should be considered when using the life history research method. These include intentionality, researcher presence, methodological commitment, holistic quality, communicability, aesthetic form, knowledge claims and contributions. These characteristics are discussed in detail below.

- *Intentionality* refers to the notion that a good life history research must have an intellectual and moral purpose. Life history research must advance the understanding of the:

> complex interaction between individual lives and the institutional and societal context within which they are lived; and, through consciousness-raising and

associated action, to contribute to the creation of more just and dignified explorations and renderings of the human condition that, in turn, lead to the enhancement of qualities and conditions under which lives are lived (p. 126).

- *Researcher presence* refers to the researcher's own identity being imprinted onto the study and as a result, a connection between the researcher's own life story and the subject studied is made.
- *Methodological commitment* refers to a principled process and procedural harmony. More specifically, the structure of the paper, ideological principles and methodological processes used are coherent with one another and that these ideological principles are treated with respect, empathy and care.
- *Holistic quality* means that the purpose, method, interpretation and representation involve a holistic process that opposes the conventional methods of linearity, sequences and categorisation. The holistic quality refers to the notion that all parts of the research are coherent, consistent and that the final results are credible and authentic.
- *Communicability* concerns the connection the research must have with the audience and the transformative potential the research can result in. Communicability also refers to the accessibility of the research to the audience in relation to how it is written.
- *Aesthetic form* refers to how the insights and interpretation of the subject's life in their context is communicated. This is about how well the structure agrees with the processes and conventions of that genre and how well the structure communicates its findings.
- *Knowledge claims* refer to the advancing of knowledge and what conclusions are made, whether explicit or subtle. However, these conclusions must not be taken as absolute and objective truths; the conclusion must "reflect the multidimensional,

complex, dynamic, intersubjective and contextual nature of human experience" (p. 127). Thus, claims must be made with the allowance for different and multiple interpretations.

- *Contributions* refer to the theoretical and practical contributions that have transformative potential. The first part entails what the research findings reveal and secondly, what significance the interpretations have. The second part encompasses how the research can be used to open new avenues for others who read the study.

According to Dhunpath and Samuel (2009), it is also important to note that life history research concerns exploring, analysing and interpreting the gaps, silences, biases and exaggerations of the studied individual. These guidelines are similar to the guidelines proposed by Alexander's model (Alexander, 1990), which will be discussed in more detail in the data processing and analysis section of this study.

3.2.7 Biographical Research

Biography can be defined as the product of "an interaction between the subject and author of a biography, and an audience and the ideological environment they inhabit, including the narrative resources available" (Merrill & West, 2009, p. 39). Biographical research is interrelated with other approaches to studying an individual (Roberts, 2011). As with life history research, the biographical research method is a method "of assessing personality by applying personality theories to the study of diaries, letters and other personal records" (Friedman & Schustack, 2009, p. 47). Friedman and Schustack provided an example of an autobiography by Anne Frank, who kept a diary during the Nazi holocaust. Biographical research offers insight into relationships between individuals and history, inner and outer worlds, self and other (Merrill & West, 2009). Merrill and West maintained that "how people

actively ‘learn’ their world, and their place in it, as well as how this may be challenged, is at the heart of much biographical research” (p. 4).

3.2.8 Narrative Research

Similar to life history and biographical research, narrative research places human beings at the heart of the method (Merrill & West, 2009). Roberts (2011) explained that the common denominator between these methods is what differentiates it from the quantitative research methods, as the researcher is seen as being a part of the research, infusing his or her personality and interpretation on the data and analysis (Merrill & West, 2009).

Narrative research is “a method of qualitative data analysis whereby transcription from an interview or focus groups are approached as if they are a story following some form of sequence” (Swartz, De la Rey, Duncan, & Townsend, 2008, p. 39). Webster and Mertova (2007, p. 1) defined narrative inquiry as “set in human stories of experience”. Narrative research provides researchers with a complex framework through which they can explore and describe the human experience through storytelling (Webster & Mertova, 2007). Such research allows for the subtleties and complexities to be addressed concerning the culture of human experience. Similar to life history and biographical research, narrative research also allows for a holistic understanding of human experience, taking a comprehensive view of the subject’s life and context into account. Narrative research is understood as a genre of case study research and autobiographical research; all under the umbrella of qualitative research (McLeod, 2013).

Despite its acknowledged usefulness, this method stands opposed to the epistemological foundation of positivism, as the entire spectrum of the human experience cannot be fully captured through empirical methods and statistics (Webster & Mertova, 2007). Webster and Mertova asserted that “narrative is not an objective reconstruction of life – it is a rendition of

how life is perceived" and this approach addresses the complexity, social, cultural and human-centeredness of research (p. 3).

3.3 Psychobiographical Research

Psychobiographical research is an approach that describes an individual's life through the use of evidence, theory and interpretation (Runyan, 1988a; Schultz, 2005a). Psychobiographical research aims to study the historical significance of an individual, in their context over their entire lifespans "with the aim to uncover and reconstruct their lives psychologically" (Fouché & Van Niekerk, 2010, p. 2). Psychobiographical research is simply the understanding of a subject's lived experiences (Schultz, 2005a) through the application of psychological theory (Runyan, 1982).

3.3.1 Description and Definition

Psychobiographies are considered a specific type of case study research (Flick, 2019; Schultz, 2005a; Willig, 2008; Yin 2013), sharing numerous similarities with other such types. Despite their similarities, Elms (2007) highlighted that a significant difference between these approaches is the use of a famous person or a person of importance versus the use of an ordinary individual. In psychobiographical research, the subject is considered an accredited or famous person versus an ordinary individual in case study research. This difference has significant consequences as the findings of the study (in the case of psychobiographical research) can provide "compelling illustrations to support or undermine a theory" (Weiten, 2016, p. 55).

Psychobiographical research involves the comprehensive application of biographical information with the aim of illuminating patterns in thinking, feelings and behaviours in extraordinary individuals (Anderson 1981a, 1981b; Howe, 1997). Psychobiographical

research is the qualitative analysis of a single case using an idiographic and longitudinal approach, which involves an indirect assessment in order to confirm or deny a specific psychological theory (Nel, 2013; Simonton, 1999). McAdams (2006) defined psychobiography as the systematic use of psychological theory in order to gain insight into a person's life by creating a comprehensive narrative.

Layder (2004, p. 92) maintained that psychobiographies understand the individual as a "social agent" living in a social context. Furthermore, "it draws attention to the unique circumstances, experiences and networks of relationships that have significantly formed the individual over time" (p. 92). According to Layder, an individual's experience is an interplay of personal internal psychology and an external environment, which is captured through psychobiographical research. Layder also highlighted that psychobiographical research emphasises studying the subject's life experiences both socially and psychologically, and, therefore, it is unique as it allows insight into the way the individual internally interacts with its external world.

Psychobiographical research findings can also result in new theories and hypotheses being constructed. Such value is due to the method used in psychobiographical research, where the information gathered is assessed against the theories used, and the other way around (Schultz, 2005a). Furthermore, psychobiographies can lead to robust findings or ideas that can be later tested on a larger sample while at the same time, it can bring to light ideas that work and ideas that do not work.

Based on the above overview of the definition and description of psychobiographical research, Van Niekerk (2007) identified five universal and common characteristics of psychobiographies, which include:

1. Psychobiographies make use of qualitative data.

2. When studying the lifespan of individuals, psychobiographies favour an encompassing approach, rather than a compartmentalised approach.
3. The subject studied in psychobiographical research is identified by name, unlike the participants in quantitative research who remain anonymous.
4. Psychobiographies make use of biographical data that, for the most part, have been obtained by other researchers such as biographers and historians.
5. Psychobiographies aim to explore the psychological significance of exemplary individuals within their context, whose lives are interesting and valuable.

While Elms (2007) stated that there are no standard formats when it comes to conducting psychobiographical research, he highlighted several steps that should be considered when conducting such a study. The first step is to choose a subject that has accomplished some form of status and fame in an endeavour. According to Elms, the subject chosen must have "achieved something remarkable, and that achievement was probably influenced by identifiable aspects of the person's life history" (p. 101). When selecting a living subject, Elms highlighted the need to ensure the privacy of the individual and to ensure that there is enough information on the subject in order to validate the endeavour of conducting a psychobiographical study. Lastly, Elms maintained that careful ethical considerations need to be taken into account, which will be discussed in more detail in the research methodology chapter.

The follow-up steps include the creation of tentative hypotheses, data collection, which should be varied and rich, revision of the hypothesis, narrowing the focus of the resources used and data collection methods, as well as managing discrepancies within the different data sources (Elms, 2007). The next step entails "extending the iterative research process" (p. 103). More specifically, Elms stated that instead of the researcher lumping all the data together and drawing out conclusions, the researcher should follow a continual process of

examining data, revisiting hypotheses and then looking for additional data to reaffirm or disconfirm the conclusion until the researcher is satisfied in their conclusions. This is done in order to ensure that the research has made accommodation for rival plausible hypotheses. Elms described this as the eighth step of “identifying and delimiting valid conclusions” (p. 104). The final step, as described by Elms, involves the “further iterative of the subject by other researchers” (p. 104). This step refers to the allowance of other researchers to study the work, critique it and to validate or repudiate the conclusions or any recommendations made in the study.

In addition to the above steps, Schultz (2005a) highlighted markers categorising good psychobiographical research. These include cogency, narrative structure, comprehensiveness, data convergence, sudden coherence, logical soundness, consistency and viability. These markers are discussed below.

- *Cogency* refers to the credibility of the interpretations and analysis of the study, which should be based on substantial evidence from various sources. Ultimately, the conclusions drawn from the study should overwhelmingly persuade and leave the reader feeling ineffably “won over” (p. 7).
- *Narrative* structure refers to how the structure of the psychobiographical research influences the conclusion drawn, as the credibility of the conclusions rest on the accumulation of structurally sound evidence. Schultz maintained that the structure and presentation of the story will affect the persuasiveness and thus needs to be well thought out.
- *Comprehensiveness* refers to interpretations that explain the subject’s behaviour, which should be based on varied and rich sources. Such process adds to the credibility of the study as more reasons are given for the final interpretations and analysis, making the conclusions more persuasive.

- When overlapping conclusions are drawn, which are based on multiple, rich, credible sources, it gives strength to the arguments presented by the researcher. Schultz referred to it as *data convergence*, which also refers to the triangulation of data. Triangulation will be discussed in more detail in the methodology section.
- *Sudden coherence* refers to how initially misunderstood statements or arguments can become coherent with a well-made, logical and coherent interpretation. Schultz referred to this process as *logical soundness,* which is the logical and consistent transition from argument to argument without contradiction, leading to sound and logical conclusions.
- *Viability* refers to the strength the interpretations and conclusions have against attempts of falsification.

Conversely, Schultz (2005a) highlighted specific research markers that could result in a poor psychobiographical study. These markers include pathography, single cues, reconstruction, reductionism, poor theory choice and poor narrative structure, which are discussed in detail below.

- *Pathography* refers to psychobiography-by-diagnosis, which is identified when the researcher of the psychobiographical study reduces the subject's personality to a diagnosis, therefore, neglecting the holistic nature of the human personality, its development and context. Runyan (1982) referred to this limitation as the process of only explaining adult character and behaviour, exclusively in terms of early childhood experiences while neglecting later formative processes and influences. Such a process limits the interpretation of the study to a specific time frame or diagnosis instead of looking at the subject's life as dynamic, cohesive and lived within a social and cultural context.

- *Single Cues* refer to interpretations that rely only on one bit of evidence. Schultz maintained that psychobiographies should rely on multiple instances of evidence to draw the best interpretations and conclusions. Single cues also result in the lack of credibility for the conclusion drawn.
- *Reconstruction* refers to the inventing of data in order for inferences to be congruent with the researcher's aim. Reconstruction, according to Schultz, is a distasteful violation of proper psychobiographical research; Schultz recommends that if it happens, another subject should be chosen.
- *Poor theory choice* refers to theories being used for analysis that lacks credibility and ones that do not offer support to the aim of the study.
- *Poor Narrative Structure* refers to a structure that state conclusions before evidence are presented.

3.3.2 The Development of Psychobiography

Schultz (2005a) states that since the ancient Greeks, people needed to “psychobiographise” (p. 11) individuals and document other people’s life experiences. Early documented examples of the fascination with how people lived their lives, were the gospels written about the life of Jesus, the writings about the Buddha, the life experiences of Christian saints and the life experiences of many glorified men and women in Victorian times (Fouché & Van Niekerk, 2005; Van Niekerk, 2007).

It appeared that in the 16th century, an interest in the life and personality of artists began to appear (Wittkower & Wittkower, 2006), although it was only until the 17th century that biographies appeared to become more in-depth explorations about individual lives (Gittings, 1978). However, it was Freud’s *Leonardo da Vinci and a Memory of His Childhood*,

published in 1910 that established the link between biography and psychology and marked the beginning of psychobiographical research (McAdams, 2006; Runyan, 1988b).

While the art of documenting lives had existed for a long time, the science of psychobiographical research had begun by the influential writing of Freud about Leonardo da Vinci, Moses and Goethe (Elms, 2005b; Runyan 2005; Simonton, 1999). Freud suggested that the psychobiographer should avoid three mistakes when conducting psychobiographies, namely: (a) that the psychobiographer avoid arguments based on single data; (b) that the psychobiographer avoid pathographising and/or idealising the subject studied; and (c) that the psychobiographer avoid drawing firm conclusions from inaccurate sources of data (Elms, 2005b). While Freud highlighted such obstacles for the psychobiographer to avoid, Elms maintained that Freud's guidelines (which were not adhered to by Freud) should serve as an important lesson to psychobiographers.

Freud is widely credited and acknowledged for legitimising and popularising psychobiography as a research approach (Du Plessis, 2017; Elms, 2005b) and following his influence, psychoanalysts began using psychobiographical research to study the lives and personality of artists (Kőváry, 2011). Notable early writings and proponents of psychoanalysis-based psychobiographies include the analyses of Shakespeare's Hamlet (Jones, 1910), Martin Luther (Smith, 1913) and Socrates (Karpas, 1915). In the period between 1912 and 1937, a periodical titled *Imago* was created, which was dedicated to the application of psychoanalysis to human sciences. Amongst other things, the publication examined the connection between biography and eccentricities of interesting artists, resulting in legitimising psychobiography as a research method (Schönau, 1998).

While psychobiographical research had received much criticism at that time, specifically with regards to the psychoanalytic method used (Fouché, 1999; Runyan, 1988b), the interest and production of psychobiographies continued through the 1930s on extraordinary lives

such as the lives of Dostoevsky, Nietzsche, Darwin, Caesar, Napoleon, Alexander the Great and Lincoln (Anderson, 1978; Runyan, 1988b). The 1940s was considered a slow period for psychobiographical studies, with the exception of the studies of George III (Guttmacher, 1941) and Adolf Hitler (Langer, 1943). The 1950s not only witnessed a surge in the interest of the production of psychobiographical studies, but the quality of the studies was significantly higher (Kővári, 2011). The production of psychobiographies at that time was considered more methodological and as a result, added scientific credibility to this method of research.

While the rise of psychobiographies in the 1950s was noticeable, around the 1960s, the popularity of quantitative research grew and, therefore, the popularity of life history research had begun to decline (Fouché & Van Niekerk, 2005). With the exception of Erikson's psychobiographies of Luther (1958) and Gandhi (1969), which significantly contributed to the credibility of psychobiographies (McAdams, 1988), this method of research was side-lined to the more popular quantitative, nomothetic approach (Runyan, 2005).

While this decline in the 1950s was evident, the need to research individual lives never ceased, and in the late 1960s more and more writings about the lives of famous artists, musicians, politicians and scientists began to emerge and peaked until the 1970s (Fouché & Van Niekerk, 2005; Van Niekerk, 2007). The increase in the 1970s not only increased the number of psychobiographies, but also widened the number of disciplines that contributed to these studies, namely psychiatry, sociology, history, political science, anthropology, theology, education, music and academic personality psychology (Cara, 2007; Runyan, 1988a).

In the 1980s, there was a rebirth of interest in narrative psychology (László, 2008), which not only increased the interest in psychobiographies (Runyan, 2005) but also resulted in the production of pioneering works which significantly contributed to the psychobiography field

of research. An example of such work was the *Life histories and psychobiography: Explorations in theory and method* (1982) by William McKinley Runyan. The 1990s saw a further resurgence in the interest of psychobiographical research; Kőváry (2011, p. 739) referred to it as “a renaissance of psychobiography” (p. 739). During this time, influential work such as Irving Alexander’s publication of *Personology: Method and content in personality assessment and psychobiography* (1990) and Alan Elms with *Uncovering lives: The* u*neasy alliance of biography and psychology* (1994), had been published and created a much more structured method and also helped to establish psychobiographical research as a credible research method (Barenbaum & Winter, 2013; Fouché & Van Niekerk, 2005).

In 2005, William Todd Schultz’s *Handbook of psychobiography* was published with contributions from leaders in the field of psychobiographical research, including Dan McAdams (1988, 2005, 2006), Alan Elms (1988, 2005a, 2005b, 2007), William Runyan (1982, 1988a, 2003, 2005) and Irving Alexander (1988, 1990, 2005). Other authors who have significantly contributed to growing the legitimacy and credibility of the field of psychobiographical research include Schultz (2005a, 2005b, 2005c) and Ponterotto (2010, 2012, 2013, 2014, 2015, 2017, Ponterotto & Reynolds, 2013). While these works have contributed to an increase in credibility and interest in the study of psychobiographies, Ponterotto (2013) maintained that the methodological guidelines that are available for the psychobiographer are limited, thus more work is needed to establish psychobiography as mainstream in psychological research.

In South Africa, the first study of a prominent figure was traced as far back as 1939 to Burger’s study of author Cornelis Jacobus Langenhoven (Van Niekerk, 2007). In 1960, Burger produced the study of poet Louis Leipoldt and in 1978, Van der Merwe studied the life of poet Ingrid Jonker (Fouché & Van Niekerk, 2010). It was not until the 1990s that the birth of academic psychobiography began in South Africa (Fouché & Van Niekerk, 2010).

Since Van der Merwe's study in 1978 and subsequently Fouché's study of the life of General Jan Christiaan Smuts in 1999, much research has been done in the field of psychobiography and in 1995 psychobiography was initiated as a research project in South African departments of psychology, initiated by the University of Port Elizabeth (now Nelson Mandela University). Since then several studies at masters and doctoral level (e.g., Fouché, 1999; Stroud, 2004; Van Niekerk, 2007) have examined the lives of extraordinary figures and as a result of this increase in interest of this method, psychobiography has evolved into an established research genre in South Africa (Fouché & Van Niekerk, 2010). Most prominently is the work done at the Nelson Mandela University (NMU) in Port Elizabeth, Rhodes University (RU) in Grahamstown, the University of Johannesburg (UJ), the University of South Africa (UNISA) in Pretoria and the University of the Free State (UFS) in Bloemfontein (Fouché & Van Niekerk, 2009, 2010).

In addition to the increased interest in psychobiographical research in South African academia, several published articles had been published in the past 15 years in the *South African Journal of Psychology,* special editions of the *Journal of Psychology in Africa*, *Indo-Pacific Journal of Phenomenology*, as well as the recent publication in the *New Trends in Psychobiography* (Fouché & Van Niekerk, 2010). Such publications not only illustrates the growing interest in such a method but also to the value that psychobiographies can add to the testing of theories (Fouché, 1999) and longitudinal research in a variety of fields, such as positive psychology, health psychology, developmental psychology, career psychology and personology (Fouché & Van Niekerk, 2010). These authors highlighted the importance of continued contributions to the field of South African psychobiographical research to further enhance its credibility, interest and status in South Africa and abroad.

3.3.3 Critique of Psychobiographical Research

As a methodology, psychobiographical research can be described as idiographic in nature and has been criticised on that basis in numerous ways. Firstly, it has been highlighted that results and findings from the idiographic approach cannot be generalised to the broader population, which is considered a significant drawback in the scientific community (Runyan, 1983; Yin 2013). Runyan (1983) stated that although the idiographic approach and the nomothetic approach have limitations, both types of approaches have their place and value in research and should be used to investigate universal laws of human behaviour, laws that are true for some groups and what is true for specific individuals.

Another criticism against the idiographic approach is that while the approach aims at finding unique characteristics of the specific individual studied, some researchers opine that there is no such thing as a unique human trait, but rather all characteristics can be grouped into collective human behaviour (McAdams, 1988; Runyan, 1983). Runyan (1983) highlighted that while the idiographic approach aims to study the unique individual character traits, it does include enough detail to formulate patterns of behaviour which may be applied and generalised to other individuals. Similarly, other critics have highlighted that due to the focus of this method, which is not to find universal laws but rather explain specific experiences, it is not scientific (Runyan, 1983). Runyan opined that scientific knowledge cannot only be based on statistical measurement, but it can also be based on specific non-generalised explanations of events. Runyan provides an example where science is concerned with the specifics as well as the general details, such as in the case of cosmology where the general principle and universal laws are just as crucial as defining specific experiences (e.g., the big bang theory or the structure of the solar system).

Thirdly, human beings are accepted as complex, dynamic, emotional, psychological, spiritual and cognitive creatures, and there are many aspects to being human and to claim that

psychobiography is a way to capture an individual's life experience in its totality is arrogant at best and ignorant at worst (Alexander, 1990). Alexander asserted that to capture an individual's life experience in its entirety is a complicated task, but with the method and structure which is provided by psychobiographical research it is a good start in tracing specific developmental patterns, and at this time, psychobiographical research is the most appropriate method in such endeavours.

Another criticism against psychobiographies is that while psychobiographies are useful in generating a hypothesis, it is not a useful approach in testing hypotheses (Runyan, 1983). Runyan asserted that while it is true that this approach is not built to test a hypothesis, testing the hypothesis can be achieved through quantitative statistical methods and, therefore, he highlighted the value of using multiple research methods.

The idiographic approach has also been criticised on the basis that it is impossible to study every single individual and even if it was possible, it would be impossible to generate different theories for each individual studied (Runyan, 1983). Runyan suggested studying exceptional individuals and historically prominent figures; this focused selection would limit the number of theories generated, but would still produce quality research.

Another common criticism of psychobiographies is the subjectivity of the researcher in assessing and analysing the data (Ponterotto, 2014; Runyan, 1988a). More specifically, by the researcher interpreting the subject through his or her subjective world view; the research can fall prey to biases and inaccuracies typical of retrospective reports (Ponterotto, 2014; Runyan, 1982). Runyan (1984) suggested that a three-layered approach be used, which takes into account the psychological frameworks used, the context of the subject's lived experiences and the idiographic characteristics of the subject. Also, Runyan (1988a) asserted that if the method and approach are followed and documented, then the researcher's

subjective experience should be considered as part of the study and contrary to the criticism, adds to the psychobiographical research.

One of the most common criticisms against psychobiographical research is its reductionist approach (Ponterotto, 2014). Runyan (1997) highlighted the risk of reducing the subject's whole lifespan by overemphasising the early childhood experiences, therefore, making this method of research simplistic, reductionist and elitist (Runyan, 1988a). Ponterotto (2014) suggested that in order to avoid reductionism, the psychobiographer should strive for "expansionism" (p. 81) to gain a more comprehensive review of the subject.

Another criticism against psychobiographical research is its over-dependence on psychoanalytic formulation (Elms, 1994). Such reliance could be traced back to the history of psychobiography, which relied heavily on the dominant psychological approach of that time. In addition, the psychanalytic influence has also been criticised for its focus on psychopathology and, therefore, the disregard for the subject's positive qualities (Elms 1994; Schultz, 2005a). It is suggested that a more holistic, comprehensive and positive approach to studying the subject is needed. More specifically, different theories should be used to study and explore the subject and to not mould the subject around the theory; it should be done the other way around (Elms, 1994; Kőváry, 2011; Ponterotto, 2014).

Despite the criticism against psychobiographical research, this method has become more popular and of greater interest to the scientific community (Elms, 1994; Ponterotto, 2014; Schultz, 2005a). Many researchers have developed psychobiographies in order to enhance its methods, techniques and processes, all to ensure that this method gains further credibility as a genre in the scientific community.

3.3.4 Value of Psychobiographical Research

Despite a great deal of opposition to and criticism of psychobiographical research, this research method has inherent value and is backed up by worthy and persuasive arguments that advocate the use of it (Fouché & Van Niekerk, 2005; Ponterotto, 2014). As a starting point, proponents such as Elms (1994), Runyan (1988a) and Schultz (2005a) are all psychobiographers who have highlighted that they believe that the study of individual lives is valuable in its own right and to understand individual lives through psychobiographies should be a priority of psychological research. Elms (1994) believed that psychobiographies perform the most important and significant function in personality research. Elms (1994) also stated that personality psychology is immaterial unless it allows for the rich understanding of individuals' lives, which is possible through psychobiographical research.

Similiarly, McAdams (2006) suggested that a traditional nomothetic approach offered superficial general conclusions that are reductionist and too simplistic. Contrarywise, psychobiographies offer a rich and holistic understanding of the person’s life, taking into account the individual’s context. As a result, psychobiographical research is considered valuable in keeping the field of psychology, both humanistic and scientific (McAdams, 2006; Runyan, 2005).

Schultz (2005a) was also a passionate proponent of psychobiographical research to such an extent that he wrote:

> if psychology ought to strive for anything, if it hoped one sunny day to step away from its labs, one-way mirrors, instruments and apparatus into the uncontrolled world of life, then saying something vital about people – not single-file nameless mobs, but actual individuals with a history – should be job one (p. 3).

The value of psychobiographical research can be grouped into five sections (Elms, 1988, 2005b; Fouché & Van Niekerk, 2005; Kőváry, 2011; Ponterotto, 2014; Schultz, 2005a).

These include: (a) investigating the uniqueness of the individual case within the whole, (b) investigating the sociohistorical context, (c) tracking process and patterns over time, (d) uncovering subjective reality and (e) developing and testing theory.

3.3.4.1 Uniqueness

The value of psychobiographical research is in the study of the specific and unique experiences of an individual, taking into account the complexities of a single person (Carlson, 1988; Elms, 1994; Fouché, 1999; Schultz, 2005a; Stroud, 2004). This is seen by some researchers as not only a valuable goal but a valuable starting point for psychological research (Elms, 1994; McAdams, 2006; Runyan, 1988; Schultz, 2005a). The morphogenic nature of psychobiographies provides a holistic and in-depth description of the subject while still maintaining the individuality and uniqueness of that subject.

The unique exploration and description of the subject's life can also highlight and explain the development of significant people in the real world, for example, leaders, innovators and heads of state (Simonton, 1999). Also, such exploration into the individual's unique life can promote the development of "positive psychology" by highlighting "optimal human functioning" (Simonton, 1999, p. 442). These positive traits are highlighted through psychobiographies and can benefit the field of positive psychology, which seeks the understanding of unique individuals who portray positive traits such as creativity, charisma and wisdom (Van Niekerk, 2007). Furthermore, the study of unique individual lives can yield findings that can benefit diverse fields, such as law, business, social work (Gilgun, 1994), occupational therapy (Cara, 2007) and the training of psychologists (Kőváry, 2011).

3.3.4.2 Socio-historical context

Psychobiographies focuses on taking the individual subject's socio-historical context into account when exploring the subject's life (Fouché, 1999; Fouché & Van Nierkerk, 2005; Runyan, 1984). The psychobiographical method of research connects the subject, their perception of their lived experience, including their historical and social context (Runyan, 2005), thus resulting in the findings providing a more holistic and in-depth understanding of the subject's development and life (Runyan, 1984).

3.3.4.3 Process and patterns over time

Psychobiographies track an individual life from birth to death (Carlson, 1988) and, in the process, attempts to highlight developmental patterns (Runyan, 1984). The psychobiographical researcher aims to trace patterns of the subject's life, which provides a comprehensive and holistic understanding of the subject's patterns of behaviour, development and personality functioning (Fouché & Van Niekerk, 2010; Runyan, 1984). Psychobiographies track an individual's development from birth until death and, therefore, the research can gain a comprehensive view of the subjects patterning over time, which subsequently provides a more comprehensive study of the different dimensions of the subject's personality (Fouché, 1999).

3.3.4.4 Subjective reality

Babbie and Mouton (2001) maintained that psychobiographies offer a detailed description of the internal subjective psychology of the subject that is being studied. The in-depth exploration of the subject allows the psychobiographer to enter into the inner workings of the subject's experiences, thoughts and feelings. Studying the subject's inner world has the potential to create a certain level of sympathy and empathy in the researcher, which provides

the reader with a rich experience of the dynamic between the researcher and the subject's reality (Runyan, 1984; Schultz, 2003).

3.3.4.5 Theory testing and development

Psychobiographical research provides the platform for corroborating and developing personality theories, which can be used as a contrast against other theories that the researcher can compare and analyse (Yin, 2013). This allows the researcher to generalise from the specific case to the theory used, which provides the appropriate opportunity for validating theories of personality development. Also, psychobiographies can add value by validating or rejecting the theory used and it can be used in the development of the theory (Howe, 1997; Runyan, 2005; Schultz, 2005a). More specifically, studying an individual's talents, abilities and character traits can increase the researcher's knowledge and shed light on psychological aspects of the subject's development, which have not been explored before. Due to the context-rich information gathered from the psychobiographical study about the subject, such knowledge can be used in the creation, understanding and development of theories (Howe, 1997).

3.3.5 Guidelines for Writing Sound Psychobiographical Research

Schultz (2005a) suggested that psychobiographical researchers employ disciplined guidelines that would ensure that the research conducted contributes to the field of psychology, which emphasises quality, rigour and ethics. Schultz made four suggestions: (a) that the psychobiographer is aware of not idolising or conversely pathologising the subject researched; (b) the researcher should avoid drawing conclusions based on insufficient data; (c) the researcher should avoid suggesting existing patterns when the event studied is isolated

or a once-off; (d) the psychobiographer should ensure accurate findings by relying on comparing the subject's behaviour with others in the same socio-historical context.

Schultz (2005a) summarised the characteristics of good psychobiographical explanations as being:

1. Logically sound and comprehensive.
2. Consistent with the full range of evidence.
3. Credible and relevant to other hypotheses.
4. Resistant to attempted falsifications.
5. In accordance with a general psychological theory regarding the psychological/mental aspects of human life.
6. Able to make the incoherent coherent.
7. Explorative beyond merely coincidental connections.
8. A meaning-making enterprise that is supposed to uncover hidden or partially obstructed psychological structures.

In addition to Schultz's (2005a) guidelines, Du Plessis (2017) suggested a 12-step method of conducting psychobiographical research, which is based on established existing research practices in the field of qualitative research in psychology. Du Plessis asserted that the step-based approach to constructing psychobiographies is the ideal version of the psychobiographical process, although the steps may overlap or occur at different orders depending on the individual research conducted. The 12-step method proposed by Du Plessis is outlined in detail below.

- **Step 1: Select a subject**

The first step in the construction of a psychobiographical study is the selection of a subject. Du Plessis highlighted issues that might arise in the selection process, which the

researcher should consider. These include the researcher's relationship with the subject, the historical importance of the subject, whether the subject is living or deceased and the available information on the subject (Elms, 1994; Ponterotto, 2014; Schultz, 2005c). Du Plessis asserted that several questions should be answered by the psychobiographer about the research subject. These questions include:

a. Why is the researcher selecting this specific subject?
b. What is the researcher's feelings towards the subject?
c. What does the researcher wish to know about the subject?
d. Is the subject of interest to others?
e. Would understanding this subject help understand other similar types of individuals?
f. What resources and information is available on the subject?

Du Plessis maintained that providing clear answers to the above questions would indicate that the chosen subject is suited for the psychobiographical study.

- **Step 2: Identify primary and secondary sources relating to the subject and critically evaluate the potential usefulness of these sources**

Du Plessis asserted that one of the main concerns of psychobiographical studies is the availability of appropriate sources of information that would allow the study to be conducted (Alexander, 1990; Schultz, 2005c). The data should preferably consist of primary (subject's own work) and secondary sources and should be in-depth and varied in order to allow the researcher to gain insight into the subject's internal and external world. Yin (2013) suggested that specific criteria be adhered to when selecting appropriate sources for use in psychobiographical research. Du Plessis asserted that this particular step of choosing relevant resources should involve:

a. The identification of as many sources of data as possible, which includes published data, as well as data that is in the process of being created (e.g., new interviews). The researcher needs to ensure that the data collected should be complete and comprehensive. In situations where the data available on the subject is too much and collecting all available data is not possible, Du Plessis maintained that the researcher should be aware of the most relevant, appropriate and significant resources for the study.
b. The researcher should filter the most relevant and broad information to be used in the study, which helps in the process of triangulation (Yin, 2013). Du Plessis stated that the researcher should be transparent about the reasons for choosing specific sources of information.
c. The researcher should clearly identify the material used in the study, as well as the strengths and weaknesses of the sources chosen. Also, the researcher should indicate possible conscious or subconscious biases towards the selected material. Such clarity would allow the researcher to gain insight into conflicting material and interpretations regarding the subject's life.

- **Step 3: Identify the context in which the subject lived and determine the amount of contextual data that is needed for the psychobiography; access the data**

Du Plessis maintained that considering the context during the data collection procedure is essential and omitting the aspect of context can limit the trustworthiness of the interpretations. Therefore, it is essential for the researcher to identify the environmental context of the subject, which includes the socio-economic, religious, historical and cultural contexts. Du Plessis further stated that once sufficient information has been gathered on these contexts, the researcher should determine the impact of these contexts on the life of the

subject. While it is not crucial for the psychobiographer to become an expert in each of the contexts mentioned, the researcher must collect sufficient information about these contexts which may have influenced the subject's life.

- **Step 4: Selecting an appropriate psychological theory or theories**

Du Plessis asserted that the final step of the data collecting process relates to the selection of an appropriate theory to use for the interpretation of the material gathered. Du Plessis maintained that the choice of a theory should be based on the theory that can most appropriately illuminate the aspects of the subject's life that is essential for the psychobiographical study. Theory selection should take place early in the research process and the researcher is encouraged to take the following aspects into account when selecting a theory:

a. Grand theories versus specific explanations: Du Plessis asserted that 'grand theories' of human nature attempt to provide an overview and explanation of all aspects of the subject's life, while specific explanations attempt to focus specifically on particular aspects of the subject's life (e.g., family, love, identity). Du Plessis maintained that the use of either or both types of theories is an important decision for the researcher to make regarding theory choice, as they serve different functions of the research.
b. Developmental theories versus theories of personality: Du Plessis maintained that developmental theories are useful when there are available resources on the development of the subject's life. Alternatively, theories of personality are useful in explaining adult functioning at a particular point in time.
c. Pathogenic versus positive: Du Plessis argued that historically, Psychobiographies have been based on theories that are pathogenic in nature, describing and identifying the pathological aspects of the subject's life and functioning. In contrast, recent trends

in psychobiographical research have focused more on the use of theories which are more positive in nature, and thus describe the aspects of the person studied through the lens of positive development and outlook. Du Plessis maintained that the choice of theory (either pathogenic or positive) would ultimately influence the direction of the interpretations towards that theory's perspective.

d. One theory versus multiple theories: Du Plessis stated that the use of multiple theories to explain and explore the subject's life has its value and the researcher should ensure that the theories used are complementary and ultimately add to the aims of the study.
e. The empirical validity of theories: Du Plessis highlighted that psychobiographical research should ensure that the theory or theories used in the study are scientifically valid. Failure to use empirically valid theories could result in findings that are speculative and lack valid conclusions.

Du Plessis highlighted that this fourth step concludes the data collecting process and the next step of the psychobiographical research process involves data condensation, which is considered an important challenge to the psychobiographer (Schultz, 2005c).

- **Step 5: Allow the data to reveal itself (using Schultz's and Alexander's markers of psychological salience)**

Du Plessis asserted that the psychobiographer must use the criteria set by Schultz (2005c) and Alexander (1990) in order to gain insight into significant pieces of data. This step involves the process of de-constructing the already existing narrative in order to allow the data to reveal critical psychological aspects.

- **Step 6: Ask the data specific questions relating to the subject being studied**

Du Plessis maintained that filtering the vast amount of data available and which source to use for what interpretation, can be addressed through the identification of specific research questions about the study and the subject's life. In addition, the questions posed by the researcher could be related to the psychological theory used, which helps the researcher to focus on the direction of the interpretation of the data.

- **Step 7: Develop coding strategies and code data accordingly; multiple coding strategies will usually be necessary**

Du Plessis stated that the coding strategies used by psychobiographers form the core of the data analysis, as the decision of what to code and how to code would ultimately influence the direction of research conclusions (Miles, Huberman, & Saldaña, 2014). Du Plessis highlighted that the two strategies mentioned in steps 5 and 6 (psychological salience and targeted questioning), in addition to focusing on simple thematic coding, can be employed in order to arrange the data collected and allow the salient information to emerge from the data.

- **Step 8: Select display formats (use multiple formats, if at all possible)**

Du Plessis maintained that it is during this first of two data display steps where the psychobiographer must decide how the raw data will be presented for analysis. Du Plessis recommends that data display should ideally move beyond mere text and should incorporate graphs, tables and figures. Regardless of whether the data displayed is done chronologically or thematically, the essential aspect to consider is that the material presented is done in such a manner to ensure that the salient psychological aspects are available for analysis.

- **Step 9: Integrating coding with display**

Du Plessis maintained that it is in this second out of the two data display steps where the psychobiographer decides about integrating the coding done in the initial steps with the chosen display done in Step 8. Du Plessis further stated that it is important for the psychobiographer to ensure that the displays are not just summaries of the available data but rather a representation of the core aspects of the subject's life, in line with the theories used.

Du Plessis highlighted that once the two steps of data displays are concluded, the research will move into the final phase of the psychobiographical research process, which involves the production of the psychobiography, including the data collected, analysed and presented in such a way that conclusions and findings can be drawn. The following and final three steps address this aspect of the psychobiographical process.

- **Step 10: Write the psychobiography**

Du Plessis stated that the step of the actual writing of the psychobiography should commence once all the previous steps have been concluded. However, Du Plessis acknowledged that although this would ideally be the case, in reality, this is a much more circular process where the writing of the psychobiography might be followed by gathering more data or revisiting the already gathered data. Schultz (2005b, 2005c) maintained that it is the writing of the psychobiography, which may take up more of the characteristics of an art than science and, thus the researcher can expect to go through a creative endeavour at this point.

- **Step 11: Revision of psychobiography in relation to specific questions developed previously**

In this step, the researcher should ensure that the research conducted is aligned with the research aims, ensuring that the psychobiography is internally consistent. More specifically, it is at this step that the researcher should be able to answer all the questions about the subject, which were posed in Step 1. Du Plessis also highlighted the importance of the researcher at this stage to reflect on his or her own feelings regarding the subject and assess whether such feelings influenced the conclusions of the study in any way.

- **Step 12: Evaluation of research process**

This is the final step of the research process where the researcher evaluates the quality of the research in line with established guidelines, which include the work of Alexander (1988, 1990), Elms (1988, 2005a, 2005b), Fouchè (1999), Nel (2013), Ponterotto (2010, 2014), Runyan (1988a, 2005) and Schultz (2005a). In general, Du Plessis highlighted that a good psychobiography should include an acknowledgement of the limitation of the research, a clear description of the data reduction method, acknowledgement of possible biases and steps taken to address such biases, insight and awareness of cross-cultural issues and the avoidance of reductionism.

Du Plessis maintained that the above 12 steps represent an approach that is practical and standardised in the process of the production of a psychobiographical research study. While it does have certain limitations (for a more detailed account see Du Plessis, 2017), it offers a method for psychobiographical researchers to uniformly apply in the construction of the psychobiography, ultimately demystifying the research process.

3.4 Conclusion

This chapter began by providing a definition and description of psychobiographical research and related concepts that are significant for this study. The researcher has provided arguments for the use of qualitative research, including the context for psychobiographical research by discussing the different types of qualitative research and the epistemological positions. Different critique and criticism of psychobiography were also discussed, and conversely, the benefits and value of the same research method were provided. The researcher concluded the chapter by discussing the guidelines and steps in conducting a psychobiographical research study. The next chapter involves a discussion concerning the research design and the methodology used in the study.

CHAPTER 4

RESEARCH DESIGN AND METHODOLOGY

4.1 Chapter Preview

Qualitative research is a method of research that aims to illustrate and describe the relationships between people, objects and situations in order to elicit the meanings attributed to them (Ashworth, 2015; Denzin & Lincoln, 2017; Rudestam & Newton, 2001). Writing a good psychobiographical study is a challenging task and specific methodological considerations have to be taken into account in order to produce a project of a high standard and decrease the disparity between the expected value of the study versus the final execution.

The following chapter presents the common challenges to psychobiographical research, followed by suggestions and measures that have been applied in order to address these challenges. This chapter will also highlight the central aims of the study, include a discussion about the research design used and the reasons behind the choice of using a psychobiographical research method to study the life of Viktor Frankl. In addition, a discussion concerning the reasons behind the selection of the subject, the research procedure and the limitations that were considered when collecting and analysing the data, will be included. Furthermore, the data collection process and analysis of the study will be discussed. The chapter will conclude with an overview of the ethical considerations which were addressed in the study, as well as the criteria for reflexivity.

4.2 Methodological Considerations

Psychobiographical research has evolved over the last decade. Despite its development, it still faces criticisms that should be acknowledged and considered when conducting a good

psychobiography (Runyan, 1988a). According to Runyan, much of the criticism relates to the transgression of scientific psychology, history or both, while Anderson (1981a) highlighted that such transgressions are linked to poor methodological planning and implementation. While psychobiographies have inherent value, the challenges that are present need to be acknowledged and identified and the researcher has to ensure that measures are put in place to limit and address such challenges. These challenges are outlined below.

4.2.1 Researcher Bias

One significant challenge facing the psychobiographical researcher is researcher bias (Weiten, 2016). The psychobiographical researcher might only see details that support their aims and expectations and thus influence the outcome of the study. Psychobiographical studies are considered a long term and intimate interaction with the subject studied, with researchers often developing a personal connection with their subjects and as a result, the researcher can unintentional and subconsciously produce counter-transference (Anderson, 1981a). Elms (2005b) provided an example of such a challenge in the study of Leonardo da Vinci, which was conducted by Freud. Elms stated that Freud admired and identified with the subject and his personal bias ultimately influenced his analysis and opinion of his subject.

According to Anderson (1981a), the psychobiographer can vacillate between two positions: idolise the subject and take pride in being connected and consequently become overly positive and favourable towards his subject; or the researcher may have the subconscious need to convince themselves that they are better than the subject and tend to be more critical and negative. Anderson, therefore, suggested that the psychobiographers should be introspective regarding their feelings about the subject and evaluate the reasons for choosing the subject in the first place (Du Plessis, 2017). In addition, Elms (1994, 2005b) proposed that the researcher should be continuously reminded that the study will be

submitted for external evaluation by another person, which should serve as a conscious and constant reminder to the researcher to remain "intellectually honest" (Elms, 1994, p. 20). Anderson (1981a) also proposed that the researcher should develop a certain level of empathy towards the subject, which should counteract the tendency by the researcher to be overly critical of the subject studied. Such a method was echoed by Elms (1994) who proposed that the researcher develop "controlled empathy" (p. 5) towards the subject, which should be done through the collection of credible and objective data about the subject.

In order to minimise researcher bias, the researcher consciously employed several strategies. Firstly, the researcher was engaged continuously in introspections regarding his feelings towards the subject; journaling, externalising and analysing these feelings. The researcher was also continuously engaged with a fellow psychobiographer regarding his feelings and attitudes towards the subject. Such engagement was designed to externalise and assess feelings and attitudes attached to the subject. The discussions with a fellow psychobiographer allowed the researcher to receive feedback, which allowed further introspection. Lastly, extensive research using various and varied sources on Frankl allowed the researcher to gain a multitude of perspectives on the subject, minimising not only the researcher's attachment to selective and specific resources, but also researcher bias.

4.2.2 Reductionism

According to Schultz (2005c), one significant pitfall which should be avoided by psychobiographical researchers is the challenge of oversimplifying the data in order to seek a specific aim. One form of reductionism in psychobiographical research is the over-emphasis of internal psychological factors of the subject studied at the exclusion of external factors such as historical, social, cultural, religious and political factors (Simonton, 1999).

Secondly, the researcher is at risk of reductionism, which McAdams (1994) referred to as over-pathologising; over-emphasising the pathology of the subject, as opposed to focusing on the resources and coping strategies that the subject may possess (Elms, 1994). Schultz (2005c) highlighted that the subject studied should not be reduced to pathological labels, but rather viewed as a complex and dynamic human being, who is the product of a holistic collection of pathologies and resources.

Thirdly, the psychobiographical researcher should avoid reducing the subject studied to its early childhood years at the expense of later experiences (Capps, 2004; Gay, 1988; Kővary, 2011), which Erikson termed originology (Anderson, 1981a). Human beings are dynamic and complex and every experience from birth to death should be considered as impactful and as part of the subject's lived experience (McAdams, 1996).

Schultz (2005c) as well as Fouchè and van Niekerk (2005), proposed that reductionism may be minimised by accessing varied and credible resources regarding the subject, as the value of good psychobiographical research rests on the data and resources gathered on the subject. In addition, McAdams (2006) suggested that with multiple and credible resources to base findings on, the researcher can integrate the inner world of the subject with its outer context. Lastly, Atkinson and Delamont (2006) proposed utilising multiple methods of data analysis, which would allow for a rich and varied explanation and analysis of the subject's social and cultural diversity. Anderson (1981a) and Elovitz (2003) also suggested that the researcher avoids using psychological terminology or jargon in order to deflect from the substance of the study and run the risk of once again reducing the subject to terminologies.

Finally, Elms (1994) proposed that the researcher utilise a eugraphic approach to the research, which is the minimising of over-pathologising the subject (McAdams, 1994). A good psychobiographical study employs a holistic, complex and inclusive view of the subject

and moves away from reductionism and oversimplification of the subject and its external context (Howe, 1997).

The researcher embarked on an extensive literature study of the subject, his life and context. Multiple sources were studied, which included books, articles, video interviews, autobiographies, biographies, research studies by Frankl and about Frankl. Also, Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) allowed for assessment of Frankl's life in adulthood, which ultimately reduced the pitfall of originology. In addition, by utilising Levinson's life structure theory as well as Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014), the researcher was better able to understand the complexity of Frankl's life and experiences, which enhanced the analyses of the complexity of Frankl's internal world and external context.

4.2.3 Issues of Diversity or Cross-Cultural Differences

Anderson (1981a) maintained that good psychobiographical research considers the culture and historical context of the individual subject. Psychobiographical researchers run the risk of excluding in the analysis, the subject's dynamic and complex context and attempt to force-fit modern psychological theories and concepts to the subject's behaviour and experiences. Since the subject had lived at a different time in history, such force-fitting of the theory to the subject's life may no longer be applicable, accurate or relevant.

According to Runyan (1984), psychobiographers who do not take the cultural and historical differences between the subject and current theories into account run the risk of biasing their interpretations; Runyan referred to it as ethno-centrism. Such bias is common to researchers conducting psychobiographical research and Runyan, therefore, recommended that psychobiographers include the culture and historical context of the studied subject, as well as review current theories and ensure that these theories can be applied universally

across cultures and history. This method advised by Runyan would aid the researcher in developing a sensitivity for the cultural and historical experience in which the subject had lived, therefore, integrating such knowledge into the interpretations.

In addition, Elms (1994) recommended that psychobiographers familiarise themselves with rich historical data in order to develop a deep understanding of the subject's culture. Elms stated that "humans are humans regardless of gender, race or nationality" (p. 249) and, therefore, a shared understanding of cultural and historical experiences is possible.

Despite such critique or possible researcher bias, Elms (1994) recommended that the focus of psychobiographers should be on conducting good psychobiographical research in order to better understand the studied subject, its world and experiences. Research studies which only examine the lives of similar individuals from similar cultures and historical backgrounds to the researcher are counter-productive to the development of this developing field of psychobiography.

The researcher was raised in a Jewish culture with Jewish parents and grandparents who shared countless stories of their experiences of growing up in the eastern block during World War II, escaping the Nazi regime and living through concentration camps and loss of loved ones. The experience of hearing from those closest to him highlighted and personalised the experiences of growing up in a Jewish community and culture, at a time and a place where being Jewish was not accepted. In order to enrich his knowledge, the researcher recognised the need to educate himself on the culture and time in history in which Frankl had lived, and therefore, bridge the historical and cultural divide between the researcher's knowledge and Frankl's experiences. The researcher engaged in literature study and readings of historical, political and cultural texts related to Frankl and Frankl's historical period.

Also, the use of Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978), as well as Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011,

2012, 2014) allowed the researcher to evaluate the context in which Frankl had lived, which included his cultural, historical and political environment.

4.2.4 Analysing an Absent Subject

According to Izenberg (2003), psychobiographers are disadvantaged by the limited available data of deceased subjects, since access and direct contact with the subject are not possible. It is, therefore, up to the researcher to create an in-depth and holistic description of the subject through reliance on written sources (Schultz, 2005c). While this disadvantage is inherent in the study of an absent subject, Elms (1994) highlighted an advantage to such a method, which is access to information about the subject that covers the entire lifespan. Another advantage is that the psychobiographer has access to information about the subject's life from others who have had a direct relationship or experience with the subject (Fouché, 1999; Izenberg, 2003). Anderson (1981a) maintained that analysing an absent subject through the available literature and the use of theories is another advantage since the psychobiographer has access to a greater variety of sources and information that has been collected through the subject's lifespan and beyond. The psychobiographer has the privilege of assessing patterns in the subject's life longitudinally from birth until death, which offers a more holistic description of the subject's lived experiences.

In order to generate a holistic view of the absent subject, the researcher collected and reviewed a wide range of biographical data. The researcher attempted to overcome the inaccessibility to interview Frankl himself, by extensively studying personal and intimate material such as interviews, articles, books, lectures, documents, speeches and letters written by and about Frankl, his life and theories.

4.2.5 Elitism and Easy Genre

A common criticism against psychobiographical research is centred around the idea of elitism, which is the tendency of this type of research to focus too much on prominent and influential figures, as opposed to regular relatable individuals (Fouché, 1999; Runyan, 1988c; Schultz, 2005b). However, McAdams (2006) highlighted some advantages to studying a prominent figure, namely that such figures usually leave behind a significant amount of resources about their work, lives and relationships, providing the researcher with a great deal of information to assess and describe their lives. Studying prominent individuals also offer the researcher a unique opportunity to gain a deeper understanding of unusual phenomena displayed by such personalities. Runyan (1988c) maintained that there should be no restriction on studying the lives of different people from different social levels, for example, membership to a specific social stratum should not be the deciding factor on whether to study that particular person or not. Fouché (1999) supported this position by highlighting that “the experiences of ordinary people are not an adequate reason for preferring quantitative to biographical studies since both kinds of analysis can be done and need to be done for all social groups” (p. 156).

Another criticism against psychobiographical research is that it constitutes an easy research genre. This criticism centres around the idea that psychobiography has a predictable structure, which is the study of an individual from birth until death, making this contained framework an ‘easy’ study (Chéze, 2009; Runyan 1988a). Runyan (1988a) recognised that writing a poor psychobiographical research is easy, although writing sound psychobiographical research is challenging and requires in-depth knowledge of the subject’s psychology, its context and history and that the holistic integration of these findings takes time, effort and a disciplined and skilled researcher (McAdams, 2005; Schultz, 2005c).

Despite the study of Frankl being criticised for being elitist, the researcher argues that Frankl came from a very humble home and his life experiences during the persecution of Jews, his experiences in the concentration camps, loss of family members and his transcendence above such experiences were anything but elitist (Redsand, 2006). Therefore, the criticism of elitism is not justified for this study. The advantage of having a great deal of literature available to the researcher to study the life of Frankl is of significant value for studying the subject.

The researcher spent an enormous amount of time reviewing the literature and resources about and by Frankl. Integrating the literature using both Levinson's and Frankl's theory has been a complex, time-consuming, practically and intellectually challenging task, thus the criticism about the study being 'easy' is not relevant.

4.2.6 Infinite Amount of Data

Psychobiographies are often challenged by the vast amount of raw data available on the subject and also criticised regarding the method of sorting, prioritising, managing and analysing the infinite amount of information (Anderson, 1981a; Schultz, 2005c). As a result, one method of handling such data is dividing the information into two categories, which Anderson (1981a) termed a split-half-strategy. The first category is used to identify the theoretical propositions and constructs utilised in the study, while in the second category, the researcher would test such propositions against the data. With the use of such a method, the psychobiographer would categorise and sort out the raw data into the constructs as defined by the theory use and thereafter test these constructs (either confirm or reject) against the data.

Alexander (1988, 1990), however, proposed two methods for the researcher to approach the data. The first method involves asking the data a question, which allows the researcher to arrange and sort a large amount of data by defining guidelines in order to assess and answer

specific questions. Secondly, that the researcher identifies salience by sorting a large amount of raw data into nine categories, namely primacy, frequency, uniqueness, negation, emphasis, omission, error or distortion, isolation and lastly, incompletion. Alexander's method and recommendation for sorting and analysing the raw data are explored in more detail in Section 5.6.1. In order to assist the researcher in managing a large amount of data and allowing the data to be revealed, McAdams (1996) proposed an additional approach to supplement Alexander's method, which aims at investigating life stories through answering five questions. These questions are:

1. What is a life story?
2. What does a life story do?
3. How does a life story change over time?
4. What kinds of life stories are there?
5. What is a good life story?

In order to address the concern of too much data to review and study, the researcher limited the sources to published material that was accessible, although vast enough for cross-referencing the information for validity and credibility. The researcher deeply engaged with the material in order to gain an in-depth insight into the nature of Frankl's lived experiences. Furthermore, the researcher managed a large amount of data through the use of the methods and recommendations of Alexander (1988, 1990) and McAdams (1996). The recommendations included continually asking the data questions to make sure that the management of the data were always guided by a structured and defined vision, as well as sort out the data by grouping it into Alexander's (1988) proposed nine salient categories, which will be discussed in Chapter 5. Lastly, the researcher also utilised the 12-step method of conducting psychobiographical research, as proposed by Du Plessis (2017), which was discussed in Chapter 3.

4.2.7 Inflated Expectations

According to Anderson (1981a), psychobiographers run the risk of over-inflating the importance of their study and findings. Since the psychobiographer invested a significant amount of time and intimately engaged with the material of the study, the psychobiographer needs to be aware of natural limitations and shortcomings of their study and refrain from seeing the research as the answer to everything and all problems. Elovitz (2003) added that the researcher needs to remain humble in their representation of the study's findings, as the research and its findings should only be seen as speculation of the way the subject can be described and in no way be seen as an unchallenged fact. Meissner (2003) added that the psychobiographer needs to acknowledge that the research findings are merely an approximation of a description of the life of a historical figure and these findings should be highlighted tentatively, rather than definitively.

The study of Frankl's life was complex and the information gathered was comprehensive. In order to maintain a realistic perspective, the researcher was guided by the clearly defined aims of the study, as well as the structure which was proposed by the theories used. Constant feedback from colleagues and supervisors allowed the researcher to stay level-headed and realistic regarding the nature of the findings.

4.2.8 Trustworthiness

One of the most common criticisms against psychobiographical research pertains to its validity and reliability (Morrow & Smith, 2000; Runyan, 1982, 1983; Yin, 2013). More specifically, this criticism refers to the inherent weakness of qualitative research, which is its lack of control over variables and the difficulty in the generalisation of the findings. Within the framework of qualitative research, these criticisms relate to the trustworthiness of the study, where the processes of judging truth and logic in a qualitative study are shaped by the

process of understanding. In order to manage such a challenge, Yin (2013) suggested four tests that apply to all social science research aimed at assessing and ensuring the overall quality of the research and the credibility of the findings. These include construct validity, internal validity, external validity and reliability. According to Lincoln and Guba (1985, 2000), qualitative findings should be:

- Systematically congruent with the context (validity)
- Accurate with regards to the research process (reliability)
- Free of researcher bias or prejudice (objectivity)

More appropriately for psychobiographical research, the criteria above are replaced with *credibility, transferability, dependability* and *conformability* of the study (Yin, 2013). These concepts are explored in more detail below.

4.2.8.1 Credibility

According to Yin (2013), credibility is considered the most important criterion when conducting qualitative research and is based on the consistency of the methodology used, the credibility of the researcher and the epistemological value of the research. Internal validity is considered its quantitative counterpart, which is a term more appropriate and relevant to causal studies that aim at establishing a causal relationship between variables (Yin, 2013). A method proposed by Willig (2008) to enhance credibility in the research is through triangulation, which is the convergence of multiple sources and perspectives aimed at finding overlapping patterns, themes or theories and, therefore, ensure that the data is investigated holistically. In addition, this method of converging the data, adds to the credibility of the research by minimising overindulgence and dependence on a single source of data by cross-checking multiple sources of information (Tindall, 1999).

Tindall (1999) proposed four methods of triangulation, which ultimately aim to enhance the study's credibility. The first method is the *triangulation of method,* which is aimed at maximising the holistic nature of the research. The second type of triangulation proposed by Tindall is *data triangulation,* which reduces the risk of the researcher's reliance on limited or biased sources of data, therefore, maximising the depth of the findings through corroborating it with other sources of data. This method is also designed to support the existing findings and analysis. The third proposed method is *theoretical triangulation,* which is based on the researcher's acknowledgement that the subject's reality is one of many available interpretations of reality that are available and thus the subject's specific reality should be converged through multiple sources. Finally, the fourth type of triangulation is *investigator triangulation,* which is ensured through the convergence of the interpretations of multiple evaluators and perspectives. Krefting (1991) proposed that peers examine the study and offer any additional insight into the data analysis, thereby maximising investigator triangulation.

The researcher ensured that the four types of triangulation, as proposed by Tindall (1999), were implemented in order to maximise the credibility of the analysis and findings of the study. Firstly, the researcher consulted and engaged multiple sources of data and analysis of Frankl's life and the socio-historical context in which he had lived. In addition, the researcher engaged the process of cross-referencing of information. Theoretically, the researcher was guided by both Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). As a result, it maximised the overall credibility of the study. Lastly, the researcher engaged with his supervisors consistently and was provided with constructive critiques on the method, data collection and analysis, which ensured consistency and credibility of the research.

4.2.8.2 Transferability

Transferability is the qualitative equivalent to external validity in quantitative research and can be understood as the applicability of the findings to other contexts (Guba & Lincoln, 1983; Yin, 2013). More specifically, external validity is considered the degree to which the findings of one study be applied to other contexts and with other participants. Qualitative researchers often prefer the term transferability to indicate the extent to which findings can be applied to other contexts (Lincoln & Guba, 2000). This aspect is downplayed within qualitative research, as it is usually idiographic in nature (Yin, 2013). A common criticism against the ideographic approach and specifically psychobiographical research is the inherent difficulty to generalise its findings to other contexts, since the focus is on a limited representative case (Yin, 2013). Willig (2008) acknowledged such critique and also highlighted that in the case of psychobiographical research, generalisation to other contexts is not the aim, but rather the in-depth description of a single life; generalising the findings to a broader theory is done in order to confirm or refute such a theory (Stroud, 2004; Yin, 2013).

In order to maximise transferability of the psychobiographical research, the researcher should ensure credible triangulation of the data, which would offer credible analysis and findings, allowing the reader to make their own judgement about the transferability of the research findings to other contexts (Krefting, 1991; Tindall, 1999).

The current research was idiographic in nature and the aim was to explore and describe the life of Frankl aligned with Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). As a result, transferability was not a significant concern, since the aim of this study was not to generalise the findings to other contexts, but rather to explore and describe Frankl's life and generalise the findings to the theories used, subsequently refuting or confirming the theories.

4.2.8.3 Dependability

Dependability is understood as the consistency of the research, which is the degree to which the findings of the study can be consistently repeated with the same or similar respondents and context (Guba & Lincoln, 1983; Yin, 2013). It is a similar construct that quantitative research refers to as reliability. Yin (2013) maintained that the goal of reliability is “minimising the errors and biases in a study” (p. 42). In the case of psychobiographical research, the replicability of the study is not the priority, but rather the stability of the data (Guba & Lincoln, 1983). Therefore, dependability in qualitative research relates to the consistency of findings within the study’s epistemology, where the presented data is congruent with the findings of the study (Krefting, 1991).

Stake (2005), as well as Du Plessis (2017) suggested using a consistent coding system during the data collection process in order to maximise dependability. Yin (2013) recommended compiling a case study protocol that defines and documents explicitly the exact steps taken in the data collection and analysis process so that, in principle, an auditor would be able to repeat the procedures used and arrive at the same results. Krefting (1991) proposed four methods that the researcher should follow in order to enhance dependability. These include:

1. Receive consistent feedback from a supervisor.
2. Use code-recode procedure, where the researcher codes the data and recodes it again two weeks later in order to ensure common patterns are extracted.
3. Use the process of triangulation of resources.
4. Maintain an audit trail of specific steps taken in the data collection and analysis.

In order to maximise dependability, the researcher utilised a systematic coding method to arrange the data. The coding system was guided by the theoretical framework, known as Levinson’s life structure theory (Levinson, 1996; Levinson et al., 1978), including key

concepts of Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). The researcher also utilised Alexander's (1988, 1990) guidelines for the extraction of salient data, as well as the methods and recommendations of McAdams (1996) for managing the data. Lastly, the researcher followed the 12-step method of conducting a psychobiography, as proposed by Du Plessis (2017).

4.2.8.4 Conformability

Conformability refers to the objectivity of the data, or more specifically, the degree to which the data and the findings can be corroborated by others (Yin, 2013). The quantitative equivalent of conformability is known as construct validity and according to Yin, it is considered an essential criterion when collecting the raw data for the research. Specifically, to qualitative research, conformability refers to the neutrality of the study, which is achieved when the findings and recommendations of the study are free from any researcher bias (Krefting, 1991). A study that is free from researcher bias is also a study that could be replicated; conformability is related to replicability (Lincoln & Guba, 1985). Therefore, the strategies to enhance trustworthiness overlaps with the strategies to enhance replicability. One strategy proposed by Yin (2013) is for the researcher to produce a detailed description of how the raw data were converted into the findings. Furthermore, the researcher should receive constant feedback from a supervisor and subject the study to an audit (Krefting, 1991), which should keep the researcher accountable and, therefore, unbiased regarding the findings and recommendations made. Lastly, Krefting asserted that the process of triangulation of multiple resources should be utilised in order to ensure accurate data extraction and findings that are free from researcher bias.

In order to maximise confirmability, the researcher attempted to clearly define the process of data collection and analysis used in this study. In addition, the researcher received

constant feedback from his supervisors, which acted as auditors to ensure that the interpretations made were free from any bias. An audit trail, as recommended by Krefting (1991), was also utilised, thus the researcher kept meticulous records of the process followed, which included documents used, steps used for data analysis and process notes. Lastly, triangulation of the resources and reflexive analysis were used in order to enhance the confirmability of the study.

4.3 Research Aim

The proposed study has five aims:

1. To explore and describe Frankl's life history, inclusive of all the significant events and experiences that characterised it. The primary aim of this psychobiographical study reflects the exploratory-descriptive nature of the inductive approach taken due to a detailed exploration and description of the subject's life, relationships and socio-historical context.
2. To explore and describe the context in which Frankl lived (socio-cultural, economic and historical contexts).
3. To interpret Frankl's life history and the context in which he had lived using the theoretical frameworks of Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). Levinson's life structure theory will be used to describe and interpret Frankl's psychological development, while Frankl's existential theory will be used to describe and interpret his attempts to create meaning in his own life.
4. To examine the usefulness of the two theoretical frameworks in interpreting Frankl's life history. Findings from this study will reveal the extent to which Frankl's life was aligned with the theoretical frameworks of Levinson and Frankl. This objective

reflects the descriptive-dialogic nature of the deductive approach taken in this study. This approach will attempt to validate or refute the theoretical concepts and assumptions of the theories used (Fouché, 1999).

5. While the field of psychobiographical research has grown considerably in recent years in South Africa and is now recognised as a legitimate field in psychology (Fouché, 2015; Fouché & Van Niekerk, 2010), Runyan (1988a) maintained that expanding the field through further research is important. Therefore, the fifth aim of the study is to contribute to the growing field of South African psychobiographical research.

4.4 Research Design

The present study on the life of Frankl may be described as a longitudinal life history research (Runyan, 1982) with a qualitative-morphogenic single-case, idiographic research design (Burnell, 2013; Yin, 2013). It is morphogenic in nature, as it provides both nomothetic (general) and idiographic (specific) understandings of the subject (Elms, 1994; Robinson, 2011; Runyan, 1983). Life history research tracks the course and variety of experiences in an individual life (Runyan, 1982) and a single-case design is used to test, clarify or challenge the propositions of a theory, particularly against a unique individual case (Yin, 2013). Thus, the research design may be defined explicitly as a single-case psychobiographical study over an entire lifespan (Fouchè, 1999).

The research design serves as a means of inquiry into Frankl's life through the systematic use of the psychological theories of Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) in order to coherently reconstruct and reinterpret Frankl's life within his social context and ultimately contributes to both knowledge and theory-building (Edwards, 1998; Fouché, 1999; McAdams, 1988, 1994; Nel, 2013; Runyan, 1983, 1984;

Schultz, 2005b). This qualitative psychobiographical study can also be described as both exploratory-descriptive and descriptive-dialogic in nature. The exploratory-descriptive nature refers to the nature of exploration of Frankl's personality development over his entire lifespan and within his own social context. The descriptive-dialogic nature refers to the description, clarification and testing of the content against the theories used (Martin, 1996).

4.5 The Psychobiographical Subject

Viktor Frankl's life was explored in this psychobiography. A non-probability sampling procedure, purposive sampling, was employed in the selection of the psychobiographical subject. In purposive sampling, the researcher's judgement is used to determine the characteristic attributes desired and to ensure that the data collected and analysed is in-depth (Strydom & Delport, 2005). According to Neuman (2013), there are three situations where purposive sampling is useful in conjunction with a case study: when the case study is unique, when the case study is difficult to reach and when the study's purpose is to gain a more in-depth understanding of a specific individual as opposed to generalisation to a larger population. Elms (1994) maintained that the researcher should aim to choose a subject who is unique, intriguing and someone who is considered influential. In psychobiographical research, these figures usually include influential political leaders, writers, artists, psychologists, philosophers and scientists (Elms, 1994; Ponterotto & Reynolds, 2017; Ponterotto et al., 2015; Runyan, 1982; Schultz, 2005b).

Frankl was selected for this study based on the researcher's personal interest in his life and also because of his uniqueness, significance and interesting life. A review of the literature included the use of the EBSCOhost database at the Nelson Mandela University's library, which revealed a comprehensive number of available resources on Frankl and his existential theory. The literature also revealed Frankl's interesting life, which was filled with

controversies surrounding his life and theory (Pytell, 2015). Furthermore, the literature review revealed that no psychobiography had been done on the life of Frankl and no psychobiographical research has been conducted utilising Frankl's own existential theory to analyse and describe his search for meaning.

Elms (1994) proposed to the psychobiographer to "let your subject choose you" (p. 19), which suggests that the psychobiographer be guided by their own feelings of motivation and attraction to studying the subject. Elms also suggested that in order to avoid subjectivity and bias, the researcher should engage in the process of personal reflexivity, which is the process of reflecting and clarifying the researcher's personal motivation, experiences, interests, attraction and goals, which have influenced the choice of the subject (Kőváry, 2011; Willig, 2008). Personal reflexivity, while subconscious, exist and the researcher should reflect on how the research has affected the researcher.

4.6 Data Collection

In order to obtain credible and relevant information on the life of Frankl, multiple sources of data were collected and reviewed. The researcher searched for publicly available material related to the historical period in which Frankl lived. The researcher also searched for publicly available biographical, autobiographical and literary material on Frankl. The search was conducted by means of the EBSCOhost database through the Nelson Mandela University, the World Wide Web, books, articles and literature acquired though national and international online shopping services. The material included primary data such as books written by Frankl, as well as secondary data, which included materials produced by others about Frankl's life and theories. The sources of information collected were aligned with the primary aim of this study and included autobiography, biographies, published books and

articles, transcribed interviews and lectures presented by Frankl. The primary and secondary sources are tabulated in Appendix B.

The researcher also documented all the data sources in the reference list in order to provide other researchers with an opportunity to review the data sources, ultimately maximising the study's reliability (Fouchè, 1999; Yin, 2013). The researcher chose to use published sources for this research for several reasons. Firstly, published materials provide a stable data source that could be reviewed by other researchers repeatedly. Secondly, the published material is useful to check for the correct spelling of names, titles and to verify dates. Thirdly, the use of published data is useful in triangulation and corroboration of data for factual accuracy. Lastly, published data is considered relatively accessible and its availability makes it convenient for the researcher to access the information at any time (Rudestam & Newton, 2001; Yin, 1994, 2003, 2009, 2013). Yin (1994, 2003, 2009, 2013) highlighted that the use of published material posed some challenges of researcher bias. As discussed previously, the researcher attempted to minimise this challenge by utilising data triangulation, as well as reflexivity and investigator triangulation.

According to Fouchè (1999), one of the most challenging tasks for a psychobiographer is the examination, extraction, categorisation and analysis of the collected data. In the following section, the data extraction and analysis procedures used in this study are discussed.

4.7 Data Processing and Analysis

The psychobiographical researcher faces a significant challenge of sifting through an enormous amount of raw data that contains facts and non-facts and it is the responsibility of the researcher to be clear and have a strategy for accepting some data while rejecting other (Schultz, 2005c). Schultz maintained that it is up to the researcher to decide on which data is

significant for the study and which data can be ignored; this balance will lead to credible findings. The information that the researcher differentiates needs to be categorised in a particular way in order to reveal the data it contains (Alexander, 1990). More specifically, the researcher needs to have a clear strategy and a system for the data selection, categorisation, extraction and examination, which ultimately leads to drawing logical conclusions (Yin, 2013).

According to McAdams (1994), the purpose of psychobiographical research is to describe the life of an individual with the use of psychological theory and to highlight a logical and compelling narrative. Therefore, with the vast amount of data available to the researcher, the information must be handled with sensitivity as to what the data reveals about the individual, its social, cultural and historical context, and also be mindful of not simplifying the subject's life by forcing to fit the life into the theory (Schultz, 2005c).

For this purpose, Yin (2013) proposed two strategies that should be employed by the researcher, namely data analysis that is guided by objective theoretical approaches and the strategy of case description. The first strategy refers to how the researcher relies on the theoretical approaches to identify and select the data to be used in the collection and analysis process. This selection is achieved through the researcher asking questions that will provide insight into the objectives of the study, as well as the theoretical approaches used (Fouchè, 1999). The second strategy entails the development of a descriptive framework to organise and integrate case information (Yin, 2013). According to Fouchè (1999), the researcher should achieve this through the development of a conceptual matrix that would guide the data extraction and categorisation. Both Irving Alexander's model (which will be discussed next), as well as Du Plessis's 12-step process (which was discussed in Chapter 3), was used for this purpose.

4.7.1 Alexander's Model

Alexander's (1988, 1990) model was utilised in this study in order to extract core-identifying themes from the biographical data. Alexander proposed two methods for the psychobiographical researcher to follow in order to achieve this aim. These include: (a) questioning the data and (b) letting the data reveal itself by identifying salient data that helps to reduce the available information into manageable chunks. This method increases the trustworthiness of the study, as a logical transition is made between the data and the theory (Alexander, 1990) for the purpose of analytical generalisation (Yin, 2013). These two methods are discussed in more detail in the section below.

4.7.1.1 Questioning the data

The first method that was used to extract the core themes from the biological data were through Alexander's (1988, 1990) first proposed method of *asking the data questions*. This method assists with the sorting of the vast amount of data in order to reveal important information about the subject studied. The researcher, therefore, approached the collection of material on Frankl with three general questions that served to sort and reveal significant themes in Frankl's life in order to achieve the aims and objectives of the study:

1. What themes can be extracted from the available data that provides meaningful information regarding the development of Frankl from birth to death, in accordance with the framework of Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978). The data applicable to the propositions, conceptualisations and eras of this psychological framework were thus selected for extraction.
2. What themes can be extracted from the available data that provides meaningful information with regards to how Frankl had created meaning and purpose in his life,

in accordance with the framework of Frankl's own existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014).

3. How will a dialogue be created between the data extracted and the content of Levinson's life structure theory and Frankl's existential theory. This challenge was addressed through the method of analytical generalisation by comparing the extracted data and themes with the specific concepts, structures and principles of Levinson's life structure theory and Frankl's existential theory.

4.7.1.2 Letting the data reveal itself

The second method of data extraction is *letting the data reveal itself*. In this method, the researcher should acknowledge that some of the data collected need to be further investigated and scrutinised (Alexander, 1988, 1990). Some authors propose that specific strategies should be utilised to sort out and allow the data to reveal which specific material should be further explored (Alexander, 1988, 1990; Schultz, 2005c). Alexander identified nine indicators that the researcher should be aware of in order to sort, manage and extract relevant material from the data gathered. These indicators rely on written, spoken or direct communication by the subject or public creative works, such as poetry and art (Alexander, 1988, 1990; Elms, 2007). The nine saliency indicators are primacy, frequency, uniqueness, negation, emphasis, omission, errors or distortions, isolation and incompletion (Alexander, 1988, pp. 269-278). In various ways, the researcher utilised these indicators, which are explored in more depth below:

1. *Primacy* refers to the significance of what is highlighted first in the text, which, according to Alexander (1988, 1990), may reveal the most (Schultz, 2002, 2005c). This factor also applies to the sources and data by the subject himself, whether through direct interviews with the subject or documents by the subject (Alexander, 1988).

2. *Frequency* refers to how many times an event, scene, conflict, communication, obsession and relational patterns are repeated (Alexander, 1990), which may indicate unresolved material that should be explored in more detail (Schultz, 2005c). This repetition also allows insight into the dynamic sequence or the expression of the consciousness of the individual, which indicates the importance of the topic to the subject studied (Alexander, 1988).
3. *Uniqueness* refers to material that stands out about the subject or by the subject (Alexander, 1988, 1990). It can be presented in a language that is unusual to the way the individual normally communicates or it can be presented as oddity or relatedness (Alexander, 1990). Uniqueness are the instances that are unusual and different from the other collected data, which can be revealed explicitly or more subtly, for example, an unusual response by the subject (Alexander, 1988, 1990).
4. *Negation* refers to material which is stated forcibly but that is incongruent with the rest of the collected material (Schultz, 2005c). It is essential for the researcher to be conscious of material which is framed negatively or when subjects boldly highlight what they are not (Elms, 1994). Such material should be further investigated, although Alexander (1988, 1990) cautioned against placing too much emphasis on such material and recommended that the data should be viewed holistically.
5. *Emphasis* refers to the material the subject highlights in written or oral communication, which is either by or about the subject (Alexander, 1988, 1990; Schultz, 2005c). Alexander (1988) highlighted three categories of emphasis: overemphasis, which refers to instances that would be considered common, but that the subject chooses to overemphasise. Underemphasis, which is when the subject chooses to offer no or little commentary about events that would be considered as significant or important. Misplaced emphasis refers to when the subject

inappropriately reacts to an event or situation, for example, when the subject makes a joke (and seems insensitive) about an event which is considered traumatic.

6. *Omission* refers to when the subject does not comment or mention specific material in the context of their lifespan (Alexander, 1988, 1990). Alexander asserted that omission is common to emotional events rather than events which have had no emotional bearing on the subject and, therefore, may include significant figures in their lives or omissions of emotional responses to an event (Alexander, 1988, 1990; Schultz, 2005c). According to Elms (1994), this salient indicator is also referred to as the *Sherlock Holmes rule,* which means that the researcher should at times "ask more questions when a dog doesn't bark than when it does" (p. 246). Elms (1994) provided an example of when C.G. Jung hardly mentioned his wife or his close collaborator, Toni Wolff, in his autobiography and highlighted that such omission should be highlighted by the researcher as an interesting point to explore further.
7. *Errors* include verbal slips, contradictions, miscommunications and distortions by the subject, which may be conscious or subconscious (Alexander, 1988, 1990). These errors, according to Elms (1994), may reveal hidden motives and conflicts. Schultz (2005c) cautioned against overemphasising such errors and, therefore, should be treated as "provisionally meaningful" (p. 47) until corroborated through other material and sources.
8. *Isolation* refers to instances in the material that seems out of place and may provide insight into the psychological state of the subject (Alexander, 1988, 1990). While listening to the subject, the researcher might have the internal feeling of 'something does not make sense, or something does not fit.' Schultz (2005c) referred to this salient indicator as a "sore thumb" since these isolated units of information do not make sense or fit and "stick out" (p. 46). It is, therefore, the responsibility of the

researcher to connect the isolated material to the holistic narrative of the subject's lived experience in order for a cohesive story to emerge of the subject's life.

9. *Incompletion* is when the subject introduces a line of thought but then abruptly terminates it and the thought thus remains open-ended and incomplete (Alexander. 1988, 1990). Schultz (2005c) highlighted that incompletion could be significant for the research as it may indicate avoidance by the subject of the thought or expressed experience, which might reveal guilt or anxiety.

Alexander (1988, p. 278) stated that in "extracting salience, the investigator should always be prepared to elaborate the principle upon which it is based." Therefore, conclusions drawn need to be substantiated. The nine identifiers provide the researcher with specific guidelines to collect material in a systematic manner (Alexander, 1988, 1990; Fouchè, 1999). Through the methods of asking questions related to the theoretical perspective, following the guidelines to extract salient data and following the 12-step process defined by Du Plessis (2017), the researcher aimed at creating a systematic and consistent approach in order to maximise the study's trustworthiness (Fouchè, 1999; Fouchè & van Niekerk, 2005).

4.8 Ethics

Psychobiographical research poses unique ethical challenges that should be considered before conducting this type of research (Ponterotto, 2014). Due to the intense and intimate relationship between the researcher and the subject, as well as the methodology used, careful attention needs to be given to specific ethical criteria so that the researcher and the research itself, can remain ethically accountable (Elms, 1994; Fouché, 1999; Ponterotto, 2014).

Elms (1994) stated that the first ethical criteria to consider when conducting a psychobiographical process involves the choice of whether to study a subject that is deceased or alive. The second criteria involve the type of data the research will utilise, which includes

any material that is publicly available or that is archived and stored. This step also considers whether the nature of the material is harmful to the subject or the subject's family and if the researcher aims to publish the findings, the publication should be presented diplomatically, honestly or what the subject's family wishes to hear.

Elms (1994) stated that while the American Psychiatric Association had played a limited role in the development of ethical guidelines for conducting psychobiographical research, it has, however, played a more significant role in the formulation of specific ethical guidelines to follow when conducting psychobiographical research. The American Psychiatric Association has highlighted two guidelines that should be followed by the psychobiographer, which include: (a) that psychobiographical research should ideally be conducted on long-deceased individuals, with preferably no close surviving relatives who may be embarrassed by any revelations of the study (APA, 1976); and (b) if the psychobiography is conducted on a living person, prior consent must be given to the information collected and the final publication of the findings. Elms (1994) added the element of confidentiality as an essential ethical consideration for the researcher to consider. Elms stated that due to the intimate nature of the information which the psychobiographer engages with, all information and knowledge gained through the study should be treated with empathy, sensitivity and respect.

The researcher chose to study a long-deceased individual, namely Viktor Frankl, which eliminated the need to receive consent from the subject. However, the researcher strictly followed the recommendations made by Elms (1994). The study was written with consciousness regarding the information used and the findings made. This was done with the intent to not cause embarrassment to Frankl's family. The information collected on Frankl was from published materials that were available in the public domain, such as Frankl's autobiography (Frankl, 2000), publications about his life and theories (Das, 1998; Fabry, 1997; Gould, 1993; Klingberg, 2001; Redsand, 2006), documentaries about Frankl's life and

work (Cimluca & Vesely, 2010; Drazen, 2013), documented lectures and interviews (Harvard University, 1968; Southern Methodist University, 1987; Toronto Youth Corps, 1972), as well as letters and diary entries published in his own books (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). A more comprehensive account of the primary and secondary sources utilised in the study is explored in the data collection section (see Section 5.5).

In addition, the researcher made a concerted effort to produce a valuable academic study, aiming to portray the life of Frankl in-depth and accurately, while consciously striving for the highest standard in methodology and ethics. In order to ensure that the study was conducted within strict ethical standards and guidelines, the researcher obtained written consent from the Viktor Frankl Institute for conducting this study (Appendix A). Lastly, the research process complied with the general ethical guidelines as stipulated by the governing body of the medical and allied health professions in South Africa, as well as the Health Professions Council of South Africa.

4.9 Reflexivity

Reflexivity refers to the concept of acknowledgement by the researcher that the description of meaning is the result of a collaboration between the researcher and the subject (Ashworth, 2015; Tindall, 1999; Willig, 2008). According to Tindall (1999), reflexivity is the most idiosyncratic feature of qualitative research and should be highlighted as an essential aspect to be considered by the researcher. Stroud (2004) maintained that the researcher's opinions and perceptions of reality should be based on subjective lived experiences and, therefore, the language used by the researcher to describe the subject's lived experiences is not considered neutral but also interpreted subjectively by the reader.

It is the responsibility of the researcher to acknowledge and demonstrate the path and method of which their findings were influenced by their subjective perception of the data

collected and analysed (Taylor, 1999; Willig, 2008). Failure to acknowledge and demonstrate such collaboration between the researcher and the subject could weaken the validity of the research (Tindall, 1999). Such acknowledgement of subjectivity and the researcher's role in the construction of meaning would allow the researcher to gain awareness of the restrictions they place on the research (Stroud, 2004), which promotes validity (Krefting, 1991; Tindall, 1999; Willig, 2008).

Willig (2008) identified two types of reflexivity, namely personal reflexivity and epistemological reflexivity. Personal reflexivity refers to the personal assumptions, beliefs, values, purpose and aims, interests and political views of the researcher and how they may have influenced the research study, process or results. It is the responsibility of the researcher to consciously reflect on the connection between their own values and assumptions and the findings of the study, which can be achieved through reflexive journaling throughout the research process (Williams & Morrow, 2009). Epistemological reflexivity refers to the aspects of how the research question was defined and the alternative methods of investigating in answering the same question (Willig, 2008).

The researcher utilised reflexivity through self-reflection and journaling, designed to describe and reflect on his own experiences throughout the research process and how he interacted with the data and analysis of the study. Furthermore, conscious and constant reflection was utilised in order to assess intentions, expectations and decisions throughout the research process.

4.10 Conclusion

This chapter highlighted the methodological challenges facing psychobiographical research and researchers, as well as the measures that were taken in this study to minimise such challenges and criticisms. The researcher highlighted the emphasis placed on the ethical

considerations of this psychobiographical study. This chapter also explored the objectives, design and methodology utilised in this study. The psychobiographical subject was presented, which included reasons for choosing Frankl as a subject. The data collection methods, data extraction and analysis were also discussed and the method of choice to extract salient information was presented. Lastly, the researcher discussed methods of increasing research validity through reflexivity. In the following chapter, the findings and discussion related to Frankl's lived experiences and the objectives of the study are presented.

CHAPTER 5

FINDINGS AND DISCUSSION

5.1 Chapter Preview

This chapter includes a discussion about the findings and the life of Viktor Frankl, beginning with a detailed outline of Frankl's life, including historically significant events (refer to Appendix C), followed by the findings and interpretation according to the two theoretical frameworks (refer to Appendix D and E, respectively). According to Schultz (2005b), psychobiographical findings should be discussed within the framework of a selected psychological theory. The conceptual outline and timeframe used to describe Frankl's life is divided into sections, each section containing a distinct theme, which includes Frankl's socio-historical context. The chapter concludes with an integrated discussion of the two theories used in relation to Frankl's stages of life.

5.2 Frankl's Life

5.2.1 Growing Up

Frankl's life should be understood within the context of the historical period in which he lived, which began at the start of the century. Viktor Frankl was born on 26 March 1905 in the mostly Jewish district of Leopoldstadt in Vienna, Austria (Klingberg, 2001). Frankl highlighted in his autobiography that his "birthday coincides with the day Beethoven died" (Frankl, 2000, p. 19), perhaps highlighting his sense of self-importance (Pytell, 2015). The beginning of the century was marked by a positive outlook at the future of where the world was heading (Klingberg, 2001). With the industrial revolution speeding throughout Europe

and with new developments in education, science, entertainment, public transportation and technology, people were feeling enthusiastic about current and future peace and prosperity for humankind (Johnson, 1989).

In 1905 when Frankl was born, the city of Vienna was viewed as one of the prominent leading cities in Europe and at the head of the Austro-Hungarian Empire, which comprised of many national groups with a common language (Wistrich, 1992). While the city was experiencing the highs of positive changes, it brought about fears of the unknown to come (Johnson, 1989; Klingberg, 2001). In Europe, the fear of the unknown triggered a movement towards nations arming themselves with newfound technology for potential battles; powerful nations were forming new alliances in the hopes of creating a sense of strength and predictability amongst its people. Such fears and, subsequently, the movement towards arming and aligning with other military nations, paved its way into the consciousness of the Austrian people, which ultimately created experiences that shaped Viktor and the Frankl family (Klingberg, 2001).

Viktor's parents married at the start of the century (24 February 1901) in the synagogue on Seitenstettengasse (Frankl, 2000). Frankl's parents were both born in Czechoslovakia, which was then part of the Austro-Hungarian Empire. Frankl's father, Gabriel, moved to Vienna, Austria, to go to high school and medical school, which he later had to leave due to financial reasons (Frankl, 2000; Klingberg, 2001). Gabriel came from a poor upbringing, almost starving himself through high school; once seen "scraping potato peelings from a nearly empty trash can" (Frankl, 2000, p. 24). Later in his life, Gabriel was able to advance himself to the position of director in the Ministry of Social Services.

Gabriel was a disciplined and religious man who was unwavering in following Jewish law (Klingberg, 2001). Frankl recalled his father being asked by his section chief at work to take minutes of the meeting. Gabriel declined because that particular day was a religious Jewish

holy day, known as Yom Kippur – a day of remembrance, fasting and prayers, where work (and writing) is forbidden. Despite the chief warning and threatening with disciplinary actions, Gabriel declined to work and was headstrong with his commitment to his own decision (Redsand, 2006). Frankl admired his father's discipline, work ethics and principles and acknowledged that his father's attitude and principled character had a significant influence on his theory and philosophy (Frankl, 2000).

While Frankl recalled his father being a highly disciplined person, at the same time, he proclaimed that his father was also impulsive and hot-tempered (Redsand, 2006) and described his philosophy as "spartan" (Frankl, 2000, p. 22). Frankl recalled that on Friday evenings, his father would force him to read prayers in Hebrew and when he made a mistake, his father would take away rewards and make Frankl repeat the prayers over and over again until he perfected it. On another occasion, Frankl recalled his father breaking an alpine stick when he hit him with it. Once again, these observations and experiences would shape Frankl's character, temperament and his philosophy (Frankl, 2000).

Despite Gabriel's impulsive temper and strict discipline, Frankl considered his father as a kind, humble and emotionally protective family-man, who obeyed God and traditions. A person whom the community appreciated and whom the local Rabbi referred to as a "Zaddik" (Frankl, 2000, p. 26), which is the Hebrew word for 'a just man'. From the age of five, Frankl recalled waking up to his father bending over him and smiling and Frankl being "flooded by the utterly rapturous sense of being guarded and sheltered" (Frankl, 2000, p. 31). Frankl described his father as a man who had a steadfast attitude in the face of difficulties; this was Frankl's initial introduction and exposure to living a life with a positive attitude despite external challenges, a concept which would permeate throughout Frankl's existential theory.

Frankl's mother was a kind-hearted and profoundly religious woman with whom he had a secure connection (Frankl, 2000). Frankl made it his practice to kiss his mother goodbye

whenever he saw her so that if they were ever separated, they would do so in peace. It was Frankl's mother who provided the family with affection and attention and encouraged the family to express feelings (Frankl, 2000; Klingberg, 2001). Frankl described his mother as kind, loyal and warm, although he identified more with his father's temperament, self-discipline and his expression of love through physical contact as opposed to emotional expression (Frankl, 2000). Frankl was proud of those qualities and proud to be so much like his father, namely strong-minded, disciplined, and at times, impulsive. Frankl describes his character as the mixture of his father's rationality and his mother's deep emotion, which has created the inner tension that motivated Frankl to create his theories (Frankl, 2000; Klingberg, 2001).

As a married couple, Elsa and Gabriel lived in Leopoldstadt, the mainly Jewish district of Vienna; both of Frankl's siblings were born in the small flat on Czerningasse street (Figure 1). Frankl's older brother, Walter August, was two and a half when Elsa was pregnant with Frankl (Frankl, 2000). It was in a coffeehouse where Elsa felt contractions and ran back to the flat where she gave birth to Viktor Emil Frankl on 26 March 1905. Four years later, Elsa gave birth to Frankl's sister, Stella Josefina (Klingberg, 2001).

Figure 7. *Czerningasse street, Frankl's home* (Viktor Frankl Institut, 2019b).

Many Jews at that time were mainly from Eastern Europe and settling down in Leopoldstadt, where they thrived and grew in number, thus Leopoldstadt was considered a Jewish area, rich in Jewish culture and tradition (Berkley, 1988; Redsand, 2006). Anti-Semitism affected all Jews in and around Vienna and Jewish residents felt the tension and anxiety regarding their future, and as a result, turned to religion and God to help anchor them at a time where they felt most vulnerable and insecure (Berkley, 1988; Klingberg, 2001; Redsand, 2006).

Frankl recalled as a little child growing up in these troubled times, he often walked in on his father praying (Frankl, 2000). This was Gabriel's ritual that he repeated each morning with the phylacteries, a long leather strap wound around the left arm and the head, with a leather box that contained a scroll which scribed the holy words:

> Hear, O Israel, the Lord our God, the Lord is One God; and you shall love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be placed on your heart (Klingberg, 2001, p. 637/6819).

Frankl approached his father, who was deep in prayer and asked him if he could kiss the leather box which contained the scroll. Frankl recalled that even at the age of five or six, he felt the connection to God through the action of kissing the scroll, giving him (just like his father) immense comfort (Frankl, 2000). Frankl continued praying in the same manner after the war and attributed much of the influence on his theories and philosophies on his connection to God (Klingberg, 2001).

The Frankls were a close family but very different in many ways. Walter and Stella, Frankl's siblings, grew tall with large frames, while Frankl was small and physically weak. Frankl's physicality was so frail that his doctor recommended that he does not play soccer due to his weak legs and apparent physical limitations (Klingberg, 2001; Redsand, 2006). Unlike Frankl, Walter, Frankl's brother, did not enjoy academia and was considered an average student who enjoyed interior design and who eventually dropped out of school to pursue his passion for architecture. Frankl's sister, Stella, similar to Walter, did not enjoy academia and turned her focus into her passion, which was fashion. Stella, according to Frankl (2000), lacked intellectual curiosity; she never read any of Frankl's writings, except Frankl's book *The Unconscious God* (Frankl, 1985), which Frankl dedicated to her.

The family relied on Gabriel's salary, thus Frankl's father worked tirelessly, while Elsa provided the time, nurturing and emotional security that the children needed (Klingberg, 2001). Frankl considered himself as a frail boy who was more interested in talking about his ideas than in playing competitive games (Frankl, 2000). While Gabriel was at work, Elsa would spend time with the children in Prater, a 15-minute walk from the Frankl home, a park

where people walked or sat and socialised (Redsand, 2006). It was at the park at such a young age that Frankl recalled asking his mother strange but inquisitive questions, for example, what the meaning of a navel was — offering his explanation, being the "decoration on that boring flat stomach" (Klingberg, 2001, p. 524/6819). This curiosity, according to Klingberg (2001), was a glimpse of a curious child who was genuinely interested in the topic of meaning and purpose. Frankl also recalled that one evening, at the age of four years, before falling asleep, he was startled by the thought that one day he would have to die (Frankl, 2000). Even at such a young age, the thing that troubled him was not the fear of dying, but the question of whether the limited nature of life might destroy its meaning. Once again, highlighting the depth of his curiosity with life and its meaning (Klingberg, 2001).

At a young age, Frankl knew what he had wanted out of life. By the time he was three years old, he had decided that he wanted to be a doctor (Frankl, 2000; Klingberg, 2001; Redsand, 2006), which delighted his father whose dream to be a doctor was now vicariously kept alive by his son (Klingberg, 2001). Frankl's early dream of becoming a doctor was evident to his father when they used to walk past the Medical School of the University of Vienna and reached the Anatomical Institute, where medical students were dissecting human cadavers (Klingberg, 2001). Frankl's father thought that the sharp smell of human flesh would offend the young Frankl, however, it was Frankl who at the age of seven dragged his father towards the lab where he could experience it in full. Frankl recalled that even at such a young age, he enjoyed exerting the power of his will to overcome normal reactions (Klingberg, 2001). This attitude would later shape his theories and philosophies (Frankl, 2000).

Frankl also developed sexual maturity at an early age. In his autobiography (Frankl, 2000), Frankl highlighted an experience when he was eight years old and sex was a topic of "secret fascination" (Frankl, 2000, p. 31). Frankl recalled being cornered by the house cleaner

(sometimes alone and sometimes with his brother), who exposed her body to Frankl. The house cleaner allowed Frankl to remove her clothing from the lower part of her body and encouraged him to play with her genitals. Afterwards, warning young Frankl and his brother to keep this as a secret and never to mention anything to the parents. Frankl never revealed this secret to anyone and recalled that for years he had become afraid whenever he had done something wrong, even unrelated to sex, due to the way the house cleaner had warned him, while shaking her finger to "be good, or I'll tell Mama the secret!" (Frankl, 2000, p. 31).

5.2.2 Political Context (1910 – 1924)

When Frankl was five years old, another influential historical figure had just moved to Vienna, namely Adolf Hitler. At the age of 18, Hitler settled next door to Leopoldstadt, in a hostel in District 20, Brigittenau (Bullock, 1991). Hitler moved from place to place, searching for his future in Vienna as a professional artist. Hoping to get accepted into the Academy of Fine Arts in Vienna, Hitler was rejected from admission twice, in 1907 and 1908, respectively (Kershaw, 2010). Deeply resentful and in deep poverty, he kept himself financially alive by shovelling snow in front of the Imperial Hotel and sketched art on the street for tips. At the time, Hitler seemed innocent and many of his housemates would never have guessed that in just 20 years, this young improvised man would become the chancellor of Germany and the leader of the Third Reich (Klingberg, 2001). Despite his innocent demeanour, Hitler did exhibit signs early on as a gifted narrator who happened to express his outburst of the fate of the Austrian people and blame such fate on the Jews. This narrative was inspired by the then recently elected Anti-Semitic Mayor Karl Lueger in Vienna (Kershaw, 2010).

At that time, Austria was part of the Austro-Hungarian Empire, who had many ethnic groups, with German and Hungarian being the two main ethnic groups (Kershaw, 2010).

Many Austrians and Germans had the vision of uniting Germany, Austria and the many German-speaking parts of other countries under one united government rule, known as the Pan-German movement. During that time, Hitler's poverty, failures and desperation grew and he began to identify with the Pan-German movement (Bullock, 1991). Subsequently, Hitler became a passionate proponent of such a vision and with early developed Anti-Semitic sentiments, found his reason and cause for advocating Pan-Germanism. Young Hitler finally discovered his identity, and to him, Germany represented the superior racial purity, while he considered the ethnic diversity of Austria as inferior. In May 1913, Hitler left Meldemannstrasse and crossed the border to Munich while temporarily avoiding the Austrian military draft. He settled in Munich, where he became more obsessive, fanatical and vocal in his views and hatred towards the Jews (Lukacs, 1997).

When Hitler left Vienna, Frankl was eight years old and the war was drawing near (Klingberg, 2001). Eager men who were loyal to their country lined up with the hopes of being enlisted for war; excited to be a part of a war that would symbolise great honour and the opportunity to travel the world as heroes. At the end of June 1914, a member of a Serbian terrorist group assassinated Archduke Francis Ferdinand, the heir to the Austrian throne (Wistrich, 1992). This assassination was the excuse the Austrian-Hungarian Empire had been looking for in order to extend its influence and power over Serbia, and as a result, declared war on Serbia. Such declaration triggered a cascade of treaties, which pulled Russia, Germany, France and Britain into the conflict, which was the start of World War I (Kershaw, 2010; Klingberg, 2001). The excitement of the young men eager to get into a 'quick' battle, soon turned into what seemed like an endless war where everyone involved seemed to lose (Wistrich, 1992).

In the summer of 1918, the monarchy collapsed and despite the absence of a revolution, the political landscape became significantly different (Wistrich, 1992). Subsequently, most

parties in the new government were in support of an Anschluss, an integration with Germany. However, due to the signing of the Treaty of St. Germain on 10 September 1919, which outlawed an Anschluss, Austrian politics began compensating and veering to the right. Such change in the political landscape was the ideal breeding ground for Anti-Semitism and the rise of the irrational fear of the 'Jewish takeover' was gathering in momentum (Gruber, 1993). The three Frankl children took their turn to attend the Volksschule, where Frankl and Walter went to Sperlgymnasium and Stella to a different high school (Frankl, 2000). Interestingly, Frankl and Walter went to the same high school formally attended by Sigmund Freud, Alfred Adler and by their father (Frankl, 2000; Klingberg, 2001).

Germany had formally surrendered on 11 November 1918 and was forced to sign a humiliating treaty with the allied forces (Kershaw, 2010). The loss left Germany with war debts that plunged German citizens into poverty and despair. A third of the German population was out of work and the country was in a deep recession. Adolf Hitler, now 29 years old, along with the growing sentiment, was blaming the Jews for Germany's defeat (Bullock, 1991). Hitler utilised the country's deep state of despair to elevate his agenda by singling out the Jews as the "carriers of filth and disease" (Redsand, 2006, p. 22). Hitler was now a member of the German Workers Party and quickly rose in popularity, and two years after joining the party, Hitler became its leader (Bullock, 1991). Hitler was a convincing and magnetic orator as he used to spread his message in local beer halls and in 1920 spoke on the subject of *why Germans are Anti-Semites* and *why the Jews must be rejected from the German population* (Klingberg, 2001). Hitler vehemently believed that it was the Jews that interfered with what he referred to as the Aryan race or 'super people.' According to Hitler, such a race was only possible if the purity of the German race was preserved and such a goal must be achieved through the extermination of Jews (Bullock, 1991).

Once Hitler became the leader of the German Workers Party, its name was changed to the National Socialist German Workers Party (NSDAP) or Nazis for short (Kershaw, 2010). Hitler began constructing a private army of men that would use force and violence to intimidate citizens and high officials into following the lead of the party (Bullock, 1991). Hitler's private army was known as the SA and was nicknamed as the 'brownshirts' due to the colour of their shirts, the high black boots and the red armbands bearing the Nazi party logo, known as the swastika. The Nazi party grew in number, including Hitler's confidence (Bullock, 1991; Kershaw, 2010).

On 8 November 1923 in Munich, Hitler attempted to take over the government in Bavaria, an independently ruled region in south-eastern Germany (Bullock, 1991). Unsuccessful, some of his comrades in the attempted revolution were seriously injured and some killed. Hitler, with minor injuries, was arrested and convicted of high treason, a crime punishable by life imprisonment, of which Hitler had only served nine months in Landsberg jail. While imprisoned, Hitler wrote the first volume of *Mein Kampf* (my struggle), a book that outlined his philosophy and vision for Germany, a book which was to become the foundation for his party's philosophy and ultimately shape world history. Hitler was released from Landsberg prison in November 1924 and began his strategic takeover of Germany (Redsand, 2006).

5.2.3 Early School Years and Intellectual Influence

In 1916, Frankl completed elementary school at the Volksschule in Czerninplatz, as the war had been going on for almost two years and the economic impact of the destruction had rippled throughout Europe (Klingberg, 2001). Like many Jewish families in Vienna, the Frankl family struggled financially, too (Frankl, 2000). Frankl recalled that on many school days, he would leave the house at 3 am and go to the Landstrasse market where he stood in line to buy bread for the family (Frankl, 2000; Klingberg, 2001; Redsand, 2006). Even

during winter, Frankl would stand in line and wait for his mother to arrive at 7 am to take his place so that he could go to school (Klingberg, 2001).

In mid-1916, Frankl, 11 years old, enrolled for the first term at the Sperlgymnasium (Klingberg, 2001), which his brother, Walter, also attended. Walter, however, decided to drop out of school to pursue his passion for architecture. Similar to Walter, Stella was also not keen on academics and focused on creative arts, such as fashion. In 1918, nearing the end of war and Frankl aged 13, he remembered crossing the Danube River to get half a cup of flour, finding himself surrounded by young men asking him if he was a Jew. Frankl recalled answering: “yes, but does this mean I am not also a human being?” (Redsand, 2006, p. 15). The boys walked away without harming young Frankl, and later in his life, Frankl maintained that these boys had left him alone due to his appeal to their humanness (Frankl, 2000).

Frankl was a good student who enjoyed reading, often preoccupied with information that was outside of the school curriculum (Frankl, 2000; Klingberg, 2001). He had the propensity for studying and directed his focus on his passion, which was reading and writing about philosophy and psychology. Frankl placed value on progressing and advancing his knowledge of psychology and philosophy, begging on the streets in an attempt to have enough money to buy a specific book by Goethe (Frankl, 2000). While Frankl’s friends went to the park to play with a ball, Frankl preferred to sit on the bench at Prater park and talk to friends about philosophical ideas. Frankl would fill notebook after notebook with ideas and concepts which he had gathered on philosophy and psychology and fittingly was nicknamed by one of his teachers as ‘Mr Philosopher’ (Redsand, 2006). Such concepts and ideas about psychology and philosophy had piqued Frankl’s interest in the study of the meaning of life, which would ultimately be the foundation of his lifework (Klingberg, 2001; Pytell, 2015).

Frankl recalled that one day in science, his teacher stated that “life is nothing more than a combustion process, a process of oxidation.” Frankl impulsively jumped up and asked in

return, “Sir, if this is so, then what can be the meaning of life?” (Redsand, 2006, p. 18). Frankl felt that there must be more to life than just the consumption and use of energy. At the age of 15, Frankl was so passionate about life’s meaning that he gave a presentation in one of his classes about the same topic (Pytell, 2015; Redsand, 2006). In his lecture, Frankl presented two ideas that would become central to his philosophy; the first one being that life asks human beings about their meaning, and it is, therefore, our responsibility to answer life, not the other way around (Frankl, 2000, 2006). Secondly, Frankl maintained that ultimate meaning (or supra-meaning) would remain beyond our comprehension (Frankl, 2006, 2012). Frankl struggled with self-doubts about the value and meaning of human life and he was relentless in his search for answers (Klingberg, 2001).

Frankl’s environment was a melting pot of psychological thinkers who would later shape the development of psychology as a science (Klingberg, 2001). Frankl’s life should be understood within the context of philosophers and great thinkers, which permeated the thinking and education of that time. At the time when Frankl was questioning the meaning of life, he was living in the context of World War I, which seemed to have influenced the popular way of thinking about human psychology (Pytell, 2015). It was around this time that Frankl began questioning his existence, which he later called “my atheistic, or rather agnostic, period.” (Klingberg, 2001, p. 894/6819). This personal crisis led Frankl to search for meaning, something more significant than the answers that he had been given by his teachers.

At that time, young Frankl had succumbed to the belief that life is meaningless, which was strengthened and reaffirmed daily through the experience of living in a time of War and Anti-Semitism (Klingberg, 2001). Frankl became aware of the consequences of his cynicism towards life, which was making him depressed and his need to transcend such negativity

created cognitive dissonance, fuelling him to search with more vigour for meaning and understanding for what makes a human being, human (Frankl, 2000).

At that time, Frankl was searching for answers and began reading Wilhelm Ostwald, the German physical chemist and Gustav Theodor Fechner, physician, physicist and one of the founders of experimental psychology (Klingberg, 2001; Pytell, 2015). As Frankl was making sense of his world and what it meant to be human, he became less interested in school and more interested in his newly found philosophical ideas (Frankl, 2000). Derek Gill, the British author and biographer, expressed his amazement at the fact that at the age of 15, Frankl was coming up with philosophical ideas of his own (Gills, 1982).

Sigmund Freud, who was 50 years old at the time Frankl was born, had published his three essays on the theory of sexuality, which had catapulted him into the mainstream of psychological conversation (Klingberg, 2001). At the same time, Alfred Adler, who was 35 years old and a close associate with Freud, was living on the same street as the Frankls in Leopoldstadt. Adler was a close friend of Freud and a supporter of Freud's psychoanalytic theory and in 1902, became one of the four founding members of Freud's Vienna Psychoanalytic Society and by 1905, was one of Freud's most trusted disciples (Handbauer, 1998).

By 1911, Freud had experienced critique regarding his theory by some of his early followers. Adler became disillusioned over Freud's preoccupation with sexual frustration as a basis for neurotic and pathological suffering. At the same time, the tension between Adler and Freud grew to a point where Adler and some of Freud's most ardent followers left Freud's group and went off to form their own societies and theories (Handbauer, 1998). As a result, Freud turned to Carl Jung, the Protestant psychiatrist of Zurich who embraced but later rejected Freud's theory. First, it was Adler and then Jung that had betrayed Freud and both went off to start rival societies and movements (Klingberg, 2001).

Frankl was greatly influenced by Freud's theories and by the age of 15, Frankl had written a letter to Freud and sent him articles he thought would be of interest to him (Frankl, 2000). By the age of 19, Frankl had sent Freud an essay that he had written and had asked Freud if he could join the Vienna Psychoanalytic Society (Frankl, 2000; Klingberg, 2001). Freud knew and heard of Frankl's work before they officially met. Frankl recounted a story when he met Freud for the first time by chance at a university lecture and introduced himself to Freud. Freud, in return, answered: "Viktor Frankl – Vienna second district, Czerningasse 6, door 25, right?" (Redsand, 2006, p. 51).

In response to Frankl's request, Freud wrote back, recommending that Frankl's article be included in the Journal of Psychoanalysis for publication and arranged for an interview between Frankl and one of his trusted followers Paul Federn (Frankl, 2000). Paul, however, recommended that before Frankl can be admitted into the society, he first need to complete medical school and many months of psychoanalysis. Such a gesture had touched Frankl profoundly and it reinforced his drive to pursue psychiatry (Klingberg, 2001; Redsand, 2006).

Frankl completely invested himself into psychoanalysis and saw Freud as a personal inspiration. Freud's own tragic life experiences had not only shaped Freud's philosophy but significantly impacted the trajectory of Frankl's thinking (Klingberg, 2001). By the time that Frankl had met Freud, Freud had already experienced the loss of their adult daughter, Sophie Halberstadt, who was pregnant at the time (Freud, Freud, & Grubrich-Simitis, 1985). Also, in 1923, Freud's most profound anguish came from the loss of Sophie's four-year-old child, Heinz Rudolf Halberstadt. Freud stated: "I don't think I have ever experienced such grief; perhaps my own sickness contributes to the shock. I work out of sheer necessity; fundamentally, everything has lost its meaning for me" (p. 229). A couple of months later, Freud's 23-year-old niece committed suicide (Gay, 1988) and in the same year, his nephew drowned (Appignanesi & Forrester, 1992). In the same year, Freud was diagnosed with jaw

and palate cancer and considered suicide (Gay, 1988). Freud's experiences made him more negative, cynical and pessimistic, which influenced the direction of his theory. Freud's cynicism about life had influenced and impacted Frankl's thinking and made Frankl delve into the meaning of his life and reasons for feeling the way he felt (Klingberg, 2001). Frankl had entered an existential crisis and was searching for a theory that would help him make sense of his world (Frankl, 2000).

While Frankl had enveloped Freud's thinking, he began his lifelong relationship and connection to existentialism, which was a European movement in philosophy that arose as a reaction to the dominant thinking of that time (Aho, 2014). Existentialists highlighted the unique experience of every person, existing and experiencing the here-and-now. To the existentialists, the individual possesses the ultimate freedom to make decisions, commit to intellectual positions and take responsibility for their own experience of the world (May & Yalom, 2005). Frankl connected with the existential thinkers such as Søren Kierkegaard, Friedrich Nietzsche and Arthur Schopenhauer, who rebelled against the established ways of thinking and were challenging the nihilistic view of human nature (Klingberg, 2001).

Even though some existentialists rebelled against the nihilism that has been fuelled by the war, other existentialists fed into the negativity that permeated Frankl's environment; these pessimistic existentialists maintained that life's meaning is nothing more than an individual's feelings and assumptions about their world. To these existentialists, reality is not objective, thus meaning is an illusion (Aho, 2014). Due to the effects of war, these negative, pessimistic and atheistic views were the dominant way of thinking in that society and the environment (Klingberg, 2001).

Frankl was not invulnerable to these pessimistic views, which impacted his sense of pessimism, especially since he was going through his own existential crisis and looking for a more positive philosophy to attach to (Klingberg, 2001). Contrary to the pessimistic

existentialists, there were existentialists whose viewpoints and philosophies were more optimistic, which was spreading during the 1920s when Frankl was seeking answers for his existential crisis. These existentialists and their positive views of human nature and meaning influenced and shaped Frankl's opinion that meaning in life is an attainable goal and that the human spirit is what makes human beings unique (Frankl, 2012). As a result, Frankl began to rebel against reductionists, those who reduced human beings to a simple set of structures and mechanisms, missing the essence which makes human beings human (Frankl, 2010; Klingberg, 2001; Pytell, 2015).

At the time, Frankl was attracted to the ideas presented by the philosopher Max Scheler. Scheler's ideas reflected what Frankl was going through and how Frankl wished to understand human nature (Klingberg, 2001). Scheler, a Jew, converted to the Roman Catholic Church and became interested in understanding values, ethics and love. For Frankl, Scheler reaffirmed his intellectual resistance against reductionism. Later in his life, Frankl doubled down on his rejection of reductionism, when he highlighted that the consequences of reducing human beings to simple mechanisms could have significant repercussions (Frankl, 2012). Frankl maintained that:

> If we present a man with a concept of man, which is not true, we may well corrupt him. When we present man as an automation of reflexes, as a mind-machine, as a bundle of instincts, as a pawn of drives and reactions, as a mere product of instinct, heredity, and environment, we feed the nihilism to which modern man is, in any case, prone. I became acquainted with the last stage of that corruption in my second concentration camp, Auschwitz. The gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment—or, as the Nazi liked to say, of "Blood and Soil." I am absolutely convinced that the gas chambers of Auschwitz, Treblinka, and Majdanek were

> ultimately prepared not in some Ministry or other in Berlin, but rather at the desks and in the lecture halls of nihilistic scientists and philosophers. (Frankl, 2012 p. 10)

At the time, Frankl was beginning to process the dichotomy of pessimism versus meaning and was starting to grow critical of psychoanalysis and similar to Adler and Jung before him, he viewed Freud's theory as "not really science" (Redsand, 2006, p. 26). Frankl revealed his early disillusionment with psychoanalysis while still in high school (Klingberg, 2001). Frankl had gone to a lecture by one of Freud's disciples, Paul Schilder, and found Schilder as one of the best orators that he had ever heard. In this lecture, Schilder wanted to show a live Freudian Oedipal situation. He asked the patient whether she has fallen in love with her father. After a long silence with no reply, Schilder asked again in a raised tone, whether she was attracted to her father. The patient answered with an unambiguous, no. Schilder then turned to the focused class and said: "ladies and gentlemen, thanks to Freud, now we know that when she denies falling in love with her father, this is proof that she has fallen in love with her father" (Klingberg, 2001, p. 1344/6819). Frankl found the experience negative and even though at the time he was drawn to Freud and psychoanalysis, he thought that psychoanalysis was reductionist in its approach and has taken the analysis of people "too far" (p. 1355/6819).

Frankl's rejection of Freud's psychoanalysis was congruent with the common existential critique of Freud (Pytell, 2015). Frankl rejected the reductionist nature of Freud's theory, which minimised the complexities of human beings to the mechanism of unconscious drives. Frankl felt that the oversimplification of human nature was wrong and that a more accurate and complex view of human nature was needed (Klingberg, 2001). In general, the existentialists' view of human nature relied on the foundation that the concept of the self is independent of biological instincts (Aho, 2014). Therefore, existentialists rejected Freud's theory, which viewed the person as driven by biological instincts and past experiences and

instead viewed the human experience of meaning as subjective and purposeful, and human beings capable of freedom to subjectively experience meaning independent of biological instincts. The natural choice was for Frankl to turn to his across-the-road neighbour, Alfred Adler, who shared a similar criticism of psychoanalysis as Frankl (Klingberg, 2001).

Unlike Freud, Adler believed that social influences have a more significant effect on human development than unconscious drives, and as a result, he found his method of psychology, namely social psychology (Adler, 1956). Adler's theory greatly influenced Frankl and contrary to his views of psychoanalysis, he found Adler's psychology simple but rational (Klingberg, 2001). Frankl was introduced to Adler by an Adlerian psychiatrist from Hungary, Dr. Hugo Lukacs who became Frankl's mentor in individual psychology. Frankl began meeting Adler and his followers, coincidently at the same coffee shop where Frankl's mother had felt contractions before the birth of Frankl.

Frankl had a close relationship with Adler and engaged in in-depth discussions when he accompanied him in his short walks home from the coffee shop (Frankl, 2000). Frankl's attraction to Adler's theory almost seems destined. Both Frankl and Adler were assimilated Jews (Adler later converted to Protestantism) and both were from Leopoldstadt, the Jewish quarter in Vienna. They both shared a childhood confrontation with their own mortality and the commitment to study medicine and both rebelled against the reductionist and mechanistic view of human nature as was described by psychoanalysis. Both were also supporters of the communal socialism of Red Vienna (Pytell, 2015).

It was explicitly this public view of human nature, which was very prevalent and accepted in socialist Red Vienna, which made Adler's individual psychology publicly accepted and approved (Klingberg, 2001). Adler argued that the foundation of human existence was social and in communities (Adler, 1956). Adler also viewed the attainment of meaning and fulfilment through social integration and connection and claimed that to live a fundamentally

meaningful life was "Gemeinschaftsgefühl (community feeling)" (Pytell, 2015, p. 803/5910). Adler maintained that human beings survived by compensating for their inherent physical weakness by attaching themselves to others within a community and, therefore, according to Adler, society plays an integral role in the evolution of human beings. Furthermore, Adler believed that human beings are inherently invested in their communities for survival and that human thoughts are based on how an individual can add to the community as a whole (Adler, 1956). Adler also maintained that "socialism is deeply rooted in community feeling. It is the original sound of humanity" (Pytell, 2015, p. 851/5910). Adler's theory strongly aligned with the socialist Red Vienna's philosophy and was used to support and justify their policies (Pytell, 2015).

In addition to all the commonalities between Frankl and Adler, Frankl was also drawn to the Adlerian social agenda (Klingberg, 2001). The Adlerians were setting up child guidance clinics in Vienna and the surrounding areas, focusing on children and youth, which was a passion for Frankl (Frankl, 2000). Given the similarities, their connection seemed logical, almost inevitable, within the small intellectual circle of Vienna (Pytell, 2015). Also, 80% of Jews in Red Vienna voted for the Socialists who, as mentioned previously, the Adlerian philosophy found favour with. While Anti-Semitism was on the rise in Red Vienna, the official stance of the Socialist party was to remain neutral on Anti-Semitism even though there was still an Anti-Semitic socialist undercurrent (Klingberg, 2001). For example, the Socialist "party made it quite clear that to enter its ranks meant to abandon all aspects of Jewish identity" (Gruber, 1993, p. 106).

Frankl had embraced individual psychology and was making a name for himself amongst the Adlerian inner circle (Klingberg, 2001). A year after Frankl's article was published in Freud's journal, at the age of 20, another one of Frankl's articles was published in Adler's journal – *Psychotherapy and Worldview: A Critical Examination of Their Relationship*.

Frankl had moved away from psychoanalysis, including his ideas about meaning, value and transcendence and in 1925 he formally became an active member of the Adlerian group (Redsand, 2006). A year later, Frankl wrote another, lengthier article, titled *the psychology of intellectualism,* which explored the tendency of some neurotic individuals to over-intellectualise their condition (Klingberg, 2001). In the same article, Frankl suggested strategies to counteract overthinking, which would form the foundation for some of his theories. At the time, Frankl was involved with the Adlerian child clinics and at the age of 21, was giving lectures on sexuality, suicide and the meaning of life (Pytell, 2015).

At the time, Frankl was greatly influenced by two other physicians-philosophers who became his mentors, Rudolf Allers and Oswald Schwarz (Frankl, 2000). They were both Adlerians who later on and ironically found Adler's theory too mechanistic and reductionist. They thought that while Adler's theory was different from Freud's theory, it also reduced human behaviour to the one primary drive, which was to overcome social inferiority (Pytell, 2015). Both Allers and Schwarz directly challenged Adler's theory, inspiring Frankl by their thinking and courage to challenge Adler as well.

In 1926, Frankl was asked by Adler to present a keynote address at the International Congress for Individual Psychology in Germany, talking about his belief that not all human behaviours were motivated by illness, but that such acts could be an expression of one's true self (Gould, 1993). Frankl provided an example of a person expressing symptoms of depression, which could be an actual expression of frustration with life and a more profound need to find meaning. While the depression might seem like an illness, to Frankl, it was a much deeper expression of the person (Frankl, 2012).

While Adler's individual psychology had greatly influenced Frankl and his theory, similar to his mentors, Allers and Schwarz, he too became weary of the Adlerian simple view of human nature and illness (Klingberg, 2001). Frankl found Adler's theory too rigid and

disregarded the person’s ability to use his or her will to change (Gould, 1993; Klingberg, 2001). In 1927, a year after having his article published in Adler’s journal, Frankl, Allers, and Schwarz presented their differing views to Adler himself and the society. In that meeting, Allers and Schwarz announced their departure from Adler’s society (Pytell, 2015). At that moment, Frankl recalled that Adler turned to him and asked for his loyalty to the society. While Frankl instinctively took a stand for the society (Gould, 1993), he ultimately agreed with Allers and Schwartz, and even went further by referring to Schwartz as his teacher. Subsequently, Adler ridiculed Frankl in public as he felt betrayed by him, never speaking to Frankl again. Frankl was eventually expelled from the society (Pytell, 2015).

While Frankl disagreed with Adler on specific fundamental points regarding the definition of illness, he was most disappointed with the fact that expulsion meant that he would have to give up his editorship of the journal of individual psychology, thus no longer being able to express and share his ideas and philosophies through such a prominent and credible platform (Frankl, 2000). Frankl did not leave Adler out of choice and in 1928, his career options were limited to two options: he could either continue his association with Allers and Schwartz or work on carving a meaningful path for himself in youth counselling (Klingberg, 2001). At the age of 23, as a medical student, Frankl chose to work on developing his youth counselling program, his first practical attempt to add meaning to his life and counteract his sense of nihilism (Pytell, 2015).

Despite being expelled from Freud’s and Adler’s societies, Frankl continued to honour both Freud and Adler as great thinkers (Frankl, 2000). Frankl thought of them as men who provided him with the foundation for his theories and development. Frankl admired both men and stated the following about Freud's influence in his autobiography: “… is beyond the scope of this little book to describe” (Frankl, 2000, p. 51). Of both men, Frankl famously

said, “even a dwarf standing on the shoulders of a giant can see further” (Redsand, 2006, p. 29).

5.2.4 Youth Counselling Centres

Frankl began to put his theory to use by organising youth counselling centres throughout Europe (Klingberg, 2001). Post World War I, the rate of teen suicide was high in Vienna, as students felt pressured to overcome the hardship and consequences of the war, resulting in a rise in the rate of depression, anxiety and suicide amongst the youth (Redsand, 2006). Frankl’s prior experience working with the Adlerian counselling centres, his commitment to taking action, as well as his affinity for helping others had fuelled his drive to run these youth centres (Klingberg, 2001).

Frankl’s philosophy was that spiritual neglect or lack of meaning in life led the youth feeling helpless, hopeless and committing suicide; his solution was, therefore, to help the youth by providing them with meaning in life (Frankl, 2000). Frankl’s centres received the support of psychiatrists, physicians, psychologists and clergymen to aid in volunteering at specific times to assist in the running of the centres (Klingberg, 2001). The counselling was given free of charge and kept confidential. The success of the centres was evident when, by the second year of the counselling centres’ existence, no suicides were reported amongst students in Vienna (Redsand, 2006).

One of the most prominent messages that Frankl had heard from the students was that their feelings of despair emanated from social pressures and not being able to find work (Klingberg, 2001). Frankl suggested to his young patients that they should find a place to volunteer in their communities, and as a result, Frankl found that even if these young students were not paid for their services, their depression often lifted because they had engaged in a meaningful activity. The centres expanded to and were established in Prague, Zurich,

Dresden and Berlin, and by 1930 also spread to Poland, Yugoslavia and Lithuania (Pytell, 2015).

At the time, Frankl was criticised by Von Heinrich Soffner, a socialist, for overlooking the social and economic difficulties of the youth, which he felt were at the centre of the youth's distress (Pytell, 2015). Soffner claimed that the focus of counselling should be on family life, school and cultural initiatives rather than the spiritual fulfilment of the person. These factors, according to Soffner, was not a focus of Frankl's initiative. In 1927, Frankl responded to Soffner's criticism in an article under the pseudonym Lola Elberger. Frankl acknowledged the impact of the economic and social crisis for the youth but argued that the individual initiative and will is significant in helping the youth. Frankl concluded in a reconciliatory tone that assisting the youth is best achieved through "counselling as well as social transformation" (Pytell, 2015, p. 1357/5910).

5.2.5 Residency

Frankl was passionate and interested in psychology and philosophy, dividing his time between evolving his theory and his medical studies (Klingberg, 2001). Vienna's progressive medical and psychiatric methods benefited Frankl as he progressed through his specialisation in psychiatry (Frankl, 2000). Frankl gained invaluable experience working in Europe's first facility for the treatment of people with a mental health condition, the Narrenturm. During Frankl's education, the Narrenturm hospital was considered one of the most advanced treatment facilities for the treatment of medical, as well as psychological disorders (Klingberg, 2001).

In 1930, after six years of studying, Frankl received his medical degree (Klingberg, 2001). His internship was in neurology and psychiatry, with his last place of residency being at the Steinhof psychiatric hospital (Figure 2, Figure 3). At this hospital, Frankl was responsible for

the treatment of 3000 patients a year, mostly depressed and suicidal women (Redsand, 2006). In the psychiatric department, he was under the supervision of Professor Otto Pötzl, the prominent brain pathologist-psychiatrist, former head of neurology at Charles University (Klingberg, 2001).

Professor Pötzl had already heard of Frankl's work with the youth counselling programmes, and according to Frankl, it was the start of an enduring professional and personal relationship (Frankl, 2000). Pötzl permitted Frankl to practice psychotherapy independently at the psychiatric clinic, which provided Frankl with valuable experience working with psychiatric patients (Frankl, 2000; Klingberg, 2001; Pytell, 2015). The relationship between the two was mutually beneficial, as Frankl gained the credibility and experience of the head of the clinic and Pötzl gained the leadership of a youth counselling movement (Pytell, 2015).

Figure 8. *Steinhof psychiatric hospital* (Himetop, 2019).

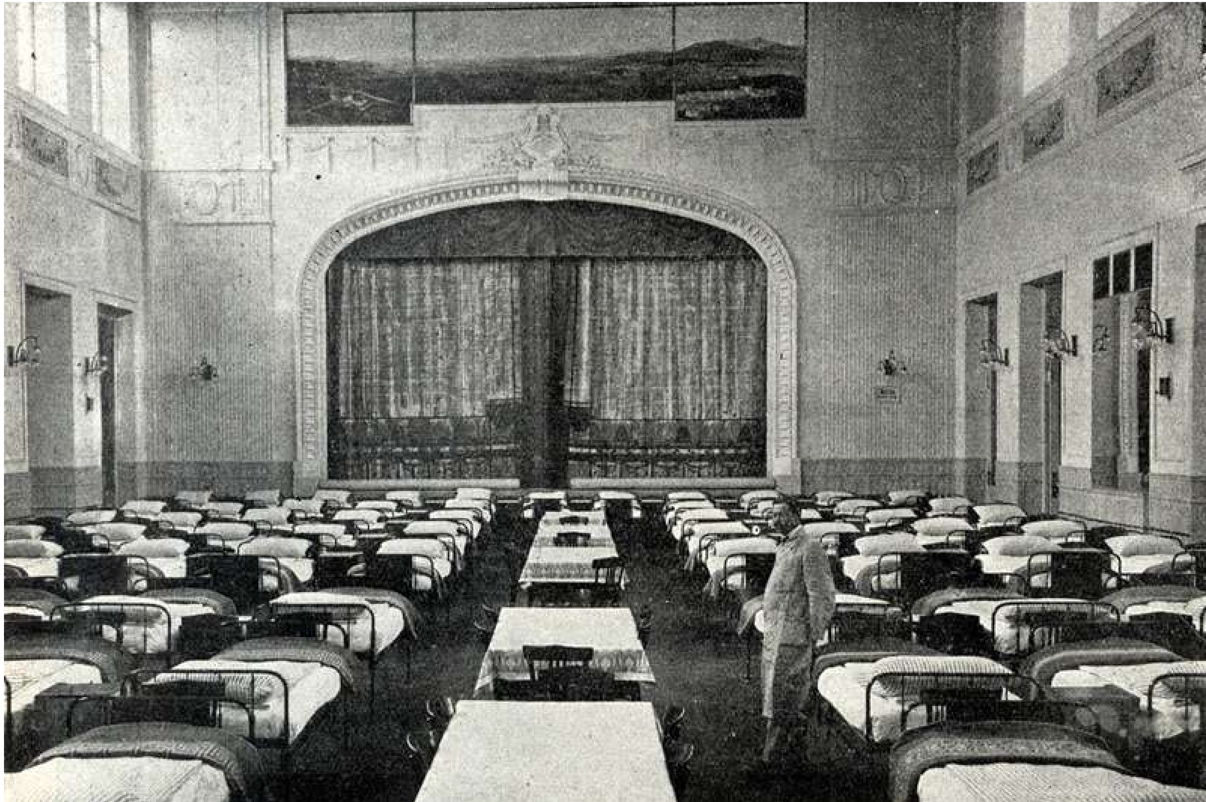

Figure 9. *Steinhof psychiatric hospital* (The World of the Habsburgs, 2019).

Freud and Adler influenced Frankl's philosophy and method of doing therapy, but when he worked with the psychiatric patients at the hospital, he had decided to forget about what he had learned and instead focused on listening to his patient's concerns and needs (Frankl, 2000). Frankl's focus was on asking his patients questions and delving deeper into their world, their religious beliefs, wishes, aspirations and needs. Through his questioning, Frankl was searching for what the patient found meaningful in their lives, as he knew that "if there were meaning in their lives, these patients would become free from suicide" (Redsand, 2006, p. 33). It was at this time during his residency at Steinhof when Frankl began to turn his theory into practice (Frankl, 2000).

Frankl was developing his therapeutic approach and was creating methods and techniques that enhanced the lives of the patients that he treated (Klingberg, 2001). One of the most used methods which Frankl had always turned to was the use of humour (Redsand, 2006).

Frankl kept a notebook filled with funny things that his patients had mentioned to him (Frankl, 2000). Frankl shared a story when he saw a patient at the hospital carrying his shoes. Frankl assumed that such bizarre behaviour was due to the patient's mental condition. When Frankl asked the patient why he was carrying his shoes, the patient rightfully replied: "Why not? They are not that heavy" (Redsand, p. 37). The patient demonstrated a sense of humour despite their mental illness, which Frankl appreciated (Frankl, 2000).

The method of using humour would prove to be foundational in Frankl's therapeutic approach (Frankl, 2012). A technique termed *paradoxical intention* was born out of the use of humour, which was developed by Frankl specifically for the treatment of irrational fears and anxieties (Klingberg, 2001). Paradoxical intention is the promotion of behaviour in direct conflict with what the patient irrationally fears (Frankl, 2006). For example, if a patient fears sweating in public, the therapist would promote and encourage the patient to sweat excessively in such environments and situations[1]. The therapist would humorously instruct this. Frankl discussed this type of intervention with Pötzl, who himself was a Freudian, and Pötzl was impressed with Frankl's creativity (Klingberg, 2001).

Frankl shared a story that highlighted how the technique of paradoxical intention did not only help his anxious and fearful patients but also saved him and his family from being deported to the concentration camp (Frankl, 2000). Frankl recalled the phone ringing one morning at his family home, his mother picking up, being frightened by the Gestapo on the other end of the phone and asking for Frankl. The officer summoned Frankl to report to the

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[1] Paradoxical intention is a useful technique in the treatment of anxiety disorders. The researcher has used this method with his patients, and an interesting story which illustrates the benefit of such a method was when the researcher was approached by a middle-aged woman who had persistent panic attacks during dinner dates (the woman was single for many years and was in therapy due to her inability to go on dates). The researcher recommended that on her next date she tries her best to have as many panic attacks as she could possibly have. Through this task the patient was unable to have any panic attacks and her fear of having panic attacks subsided and eventually disappeared.

Gestapo headquarters the next morning. Frankl recalled asking the Gestapo whether he should bring an extra set of clothes, thus asking whether he would be deported. The answer was affirmative, indicating to Frankl that he was going to be headed to the concentration camp.

The next morning, arriving at the headquarters, Frankl recalled how aggressive the Gestapo was towards him, purely intending to deport Frankl to the camp. While they were speaking, the Gestapo became increasingly interested in Frankl's profession and the interview, according to Frankl, turned from an interrogation to a psychotherapeutic session, where the officer wanted to know how Frankl would treat 'a friend' who has agoraphobia (the fear of open spaces). Frankl saw this as an opportunity to connect and also as an opportunity to express his treatment method, namely paradoxical intention. Frankl told the officer to tell his friend that every time he has anxiety, he should wish himself precisely that which he feared. Therefore, if the friend feared to collapse on the street, he should wish not only to collapse but also for a crowd to gather around him and hope for a heart attack and a stroke as well. Frankl explained to the officer that his friend would naturally start smiling and evidently attain control over his anxiety by placing distance between the fear and himself. Frankl recalled that the officer was completely engaged and enchanted by Frankl and he was grateful for Frankl's help that he eventually decided to let Frankl go without deporting Frankl or his family.

At Steinhof, Frankl struggled with homesickness, although this was not his only struggle, as Frankl struggled with an intense personal sense of responsibility for his patients (Frankl, 2000; Klingberg, 2001). Frankl, at the time, was responsible for the treatment of over 300 women and felt an overwhelming feeling of responsibility for their treatment. In the four years at the hospital, Frankl estimated that as many as 1200 women were directly in his care and that he had contact with 12 000 women patients, who were mostly depressed and suicidal

(Redsand, 2006). Having such exposure and experience with depressed and suicidal women, Frankl discovered, just like he did with counselling youths, that those women that had meaning in their lives, something to live for, became free from suicide (Frankl, 2000; Klingberg, 2001; Redsand, 2006). This insight was later confirmed in the concentration camp, where Frankl found that the prisoners who had meaning, those who had something to look forward to in the future, did not commit suicide, but emotionally were able to cope with their unchangeable situation (Frankl, 2012).

During his residency at the hospital, Frankl developed relative immunity to Anti-Semitic insults, which he acknowledged helped him to cope emotionally later in dealing with Anti-Semitism in the concentration camps (Frankl, 2000). Frankl recalled a story in the hospital when he was confronted with Anti-Semitic insults hurled at him by his patients. Frankl would tell himself that these patients are psychotic, which naturally created emotional distance between himself and the remarks made at him. Such distancing, which helped Frankl cope with the insults, had helped Frankl develop specific methods of treatment (the use of humour and paradoxical intention), to create emotional distance between the patient and their presenting problem (Klingberg, 2001).

5.2.6 Political Context (1924 – 1939)

Back in November 1924, when Hitler was released from Landsberg prison, he had opted for gaining power in Germany through a political process, rather than military force (Kershaw, 2010; Redsand, 2006). That strategy paid off, as the Nazi party won 32 seats in the German parliament that year and Hitler was positioned to gain control over the laws and order in Germany (Kershaw, 2010). Environmental circumstances evolved to increase the party's power, such as the American stock crash of 1929, which had a ripple effect on the German economy. Hitler used the economic downfall to propagate his agenda amongst the

German population and in 1930, the Nazis won 107 seats or 18% of all seats in the German parliament (compared to 5% won in 1924).

The Nazi party continued to flourish and in 1932, Hitler ran for president of Germany against Paul von Hindenburg. In that election, Hindenburg won with 19 million votes, compared to Hitler's 13 million. In that same year, the Nazi party became the most dominant party in Germany, winning 230 seats (37% of all the seats in parliament). Hindenburg looked down at Hitler as an outsider from Austria and did not respect him (Kershaw, 2010; Redsand, 2006). Despite their personal conflict and due to the Nazi party's success in the German election, Hindenburg was pressured to appoint Hitler as the chancellor of Germany, which under the German constitution, had the most power (Kershaw, 2010).

Hitler had a clear vision for his party and Germany, and with the power bestowed on him, he moved on his attempt to oust Hindenburg by suggesting that parliament be dissolved and a new election called (Kershaw, 2010). Despite this power move by Hitler and heavy campaigning by the Nazi party in 1933, 56% of the German population voted against Hitler and his party. While rejected by the majority of the German population, the Nazi party gained more momentum, confidence and power, as they garnered 44% of the seats in parliament and with the coalition with the Nationalist representative, they had a majority of 52% (Kershaw, 2010; Lukacs, 1997).

Hitler wanted to gain full control over the German government and thus needed a two-thirds majority of the seats in parliament (Kershaw, 2010; Lukacs, 1997). In the same year, he ordered his secret service to start a campaign of terrorising, threatening and arresting all those who opposed him and his party's ideology. This strategy proved successful and on 23 March 1933, Hitler got parliament to vote away its powers by passing the Enabling Act, which gave Hitler the power for the following four years to make decisions in opposition to the constitution (Kershaw, 2010). Hitler gained the confidence and legal means to control

Germany and from this point, he was known as the *Fuhrer,* with the new German government named the Third Reich.

In 1933, Heinrich Himmler, one of Hitler's most trusted officials, had ordered the creation of the first Nazi concentration camp, Dachau (Redsand, 2006). His reasoning behind creating the camp was to control and restrict communists and social democrat officials who had resisted the Nazi rule. It also served as a warning to those dissidents who might rebel against the new government (Kershaw, 2010). However, this reasoning did not alert other countries, since at the time, most countries in the Western world saw communism and socialism as a threat to capitalism and economic and political freedom, thus the restriction and detention by the Nazi party were aligned with their values (Lukacs, 1997).

In May 1933, the SS had initiated a public book burning ceremony as crowds sang patriotic songs, listened to passionate speeches and burnt books of anyone on the SS blacklist (Redsand, 2006). Hitler's paranoia of the influence of Jews and their contribution against the German culture made him discard, eliminate and prohibit any works of writers, musicians and artists whose work was deviant from what Hitler considered as 'pure German.' Both Freud and Adler were Viennese-Jewish by origin, and therefore, for Hitler, their work was deemed to be unacceptable and rejected by the ruling government (Kershaw, 2010).

In February 1934, a civil war broke out in Vienna and while some Jewish families stayed, hoping for the best, many had emigrated (Berkley, 1988). It is estimated that 100 000 of the 175 000 Jews in Vienna had left. The Frankls and Freuds were amongst the ones that stayed, while the Adlers left to start a new life in America (Klingberg, 2001). In 1937 Adler died from a heart attack while on a lecture tour in Scotland. Frankl learned of Adler's passing as he was concluding his residency at Steinhof. Eventually, the Freuds left to stay in England. Frankl's sister, Stella and her husband went to Australia and Frankl's brother, Walter and his wife fled to Italy (Frankl, 2000). Frankl also wished to leave Vienna and discussed going to

England or America, but unfortunately, he did not receive a visa to go anywhere and was forced to stay (Frankl, 2000; Klingberg, 2001).

5.2.6.1 Anti-Semitism: The law of the land

In 1937, Frankl completed his residency at Steinhof and was optimistic about his professional future, opening a private practice in Neurology and psychiatry at number 32, Alser Strasse, apartment 12, in his sister's living room (Frankl, 2000). Frankl's optimism of a long and successful career in private practice was short-lived, since Hitler who had control over Germany, had plans that would shape Frankl's future (Klingberg, 2001). Hitler's vision was to absorb and unite the German-speaking countries into his new German Empire and Austria was to be one of the first countries Hitler wanted to include (Kershaw, 2010; Lukacs, 1997). In 1938, with the use of intimidation and force, Hitler demanded from the Austrian government that the Nazi party be included in the Austrian government or else face the threat of invasion and war (Kershaw, 2010).

At the time, the Austrian Chancellor Schuschnigg rebelled against such threats and called for a vote on Hitler's demands on 11 March 1938 (Kershaw, 2010). Hitler raised his threats by mobilising German troops at the German-Austrian border, which put pressure on Schuschnigg. Schuschnigg eventually capitulated and announced that the vote would be postponed indefinitely. The postponement of the vote meant that the German troops would be taking over Austria without military force, which at the time created relief for the Viennese people, as the memories of war were still fresh in their minds (Klingberg, 2001). The opponents to the unification of Germany and Austria disappeared and were replaced with Nazi supporters who were excited about the prospect and future of "one Reich, one people, one leader" (Redsand, 2006, p. 42). On 14 March Hitler made his entry into Austria.

On the same day, Frankl was asked by a psychiatrist at the Vienna psychiatric clinic, to present a lecture on the subject of *anxiety as a sign of our time* (Klingberg, 2001). Frankl agreed and in the middle of his speech, a stormtrooper in full uniform opened the door of the auditorium and stood in the entrance. Frankl decided that he was going to challenge the officer by engaging his attention with exaggerated movements and animated speaking style, subsequently captivating the officer. Frankl later said of the officer: “he did not make a move to interrupt me” (Redsand, 2006, p. 43). Frankl’s ‘performance’ was a bold move since the atmosphere in Vienna at the time was hostile and dangerous towards Jews (Berkley, 1988).

Vienna had a history of Anti-Semitism, with Jews being prohibited from being members of some social clubs and attending some social events. Newspapers and posters portrayed them in degrading ways and the influential Catholic Church in Vienna portrayed the Jews as Christ-killers, fuelling the hatred towards the Jews. Now, as the German takeover was a reality, many Jews felt that the growing Austrian Anti-Semitic sentiments, in combination with the already-in-place German anti-Jewish laws, was a legitimate and significant threat to their livelihood and existence in Vienna (Klingberg, 2001).

The next morning, Saturday, the German forces crossed the border and the takeover began (Kershaw, 2010). Instead of being confronted with force, the German army was met with cheers and excitement. Hitler had witnessed for himself the passionate welcome that he was met with by those people that he came to conquer. The next morning, Hitler enjoyed the celebrity-like hospitality that continued and on that evening, Hitler received the news that he has been waiting for – the confirmation of the law that legalised the takeover of Austria. Hitler’s arrival became the public announcement that Austria had been annexed; it was known as the *Anschluss* (Bullock, 1991).

As feared by many Jews, the law in Austria flamed Anti-Semitism and Jews were restricted, humiliated and singled out (Berkley, 1988). Jews were forced to clean the

sidewalks and buildings, including prominent Jewish community leaders such as Chief Rabbi Taglich, who was forced to scrub the street sidewalk while being jeered by a crowd of onlookers (Klingberg, 2001). Jews were forced to paint the word *Jude* (Jew) on their store windows and dwellings and children were forced to wear a sign in front of their parents' shop that read "don't buy from me, I am a Jewish sow" (Berkley, 1988, p. 260). Jewish children were no longer allowed to attend public schools and Jewish professionals, such as doctors, lawyers and accountants were stripped of their credentials.

By the new law of the land, all Jews were forced to wear a six-pointed star on their clothing, marking them as Jews. Jewish men had to add the name *Israel* as a middle name and Jewish women had to add the name *Sarah* to their official papers. Such addition to their documents was designed to single out the Jews, isolate and separate them from the main population of the new German empire. Anti-Semitism was so intense that the Nazi Authority in Austria appealed to the Austrian population to notch down their enthusiasm for the persecution of Jews (Berkley, 1988).

On 6 October 1938, three of Vienna's synagogues were destroyed and on 9 and 10 November almost 200 synagogues and Jewish prayer houses were wrecked (Berkley, 1988). Jewish stores were demolished, windows broken and homes set on fire. These two nights became known as *Kristallnacht* (Crystal Night), due to the shred of glass from the broken windows, which looked like crystals dispersing everywhere (Goeschel, 2009). The damage was significant and over 90 Jews died, businesses were destroyed and 30 000 Jews arrested. After the event, Jews were even more repressed, as public parks were off-limits, Jewish publications and freedom of speech stifled and outlawed and Jewish women were sexually exploited by SS men (Berkley, 1988). By May 1939, 84 000 Jews had left Austria and in the ten days after the Anschluss, nearly 100 Jews from Vienna committed suicide (Goeschel, 2009).

Life in Vienna had become dangerous and unbearable and Gabriel and Elsa Frankl were pleased that Stella was safe in Australia and despite not having any contact with Walter, they were glad that he had also fled Austria (Klingberg, 2001). They wanted Frankl to get out of Vienna too and after years of waiting, Frankl had finally received notice to go to the American embassy to pick up a visa. Frankl's parents supported his wish to move to America, as they believed that he too would be safer out of Austria. Frankl recalled feeling conflicted between the guilt of leaving his parents and his wish to go to a safe place and to develop his ideas (Frankl, 2000). Frankl went into St. Stephen's Cathedral to think about the decision and look for a sign. Frankl recalled going home and seeing his father holding on to a broken piece of stone that he had picked up in the ruins of a synagogue. Gabriel knew that the stone was a part of the Ten Commandments. It was a piece that belonged to the commandments of *honour thy father and thy mother, and you will stay in the land.* That was Frankl's sign and at that moment, he decided to stay with his parents and let the visa expire (Frankl, 2000; Klingberg, 2001).

Frankl had now lost his medical licence and his new office was given to a German non-Jewish family (Klingberg, 2001). Frankl moved his new practice to his family home and was forced to put up a sign that read "Dr. Frankl Emil Israel Frankl, Jew-Caretaker for Neurology and Psychiatry" (Redsand 2006, p. 46). Frankl was also forced to treat only Jewish patients and his membership to his profession was taken away. Despite losing his medical licence, Frankl continued working on his theory and research and in 1939 published two articles in Switzerland (Klingberg, 2001). The first was on the use of medication during the psychotherapeutic process (Frankl, 1939b). The second article was on the foundation of existential analysis (Frankl, 1939a). In this article, Frankl reiterated his criticism of psychoanalysis and individual therapy based on their reductionistic approach and he advocated his own belief that therapy should give rise to the value of human experience.

Frankl continued to educate himself and remained involved with the latest psychological and psychiatric research (Klingberg, 2001).

5.2.6.2 The beginning of the final solution

Through the promotion of the Nazi party's policy of *living space*, which was the idea that Germans needed more living space and that German heritage should be united in one country, Hitler considered invading more territories (Kershaw, 2010). Hitler set his sight over Poland, who resisted and as a result, both countries made strategic alliances with allied nations, with the hope of getting a strategic advantage over the other. Hitler began planning his attack on Poland on 1 September 1939 and a day earlier, 31 August 1939, he orchestrated an excuse for this war by ordering German commandos, disguised as Poles to start a riot against potential German occupation (Kershaw, 2010; Klingberg, 2001; Lukacs, 1997). This act consequently triggered the start of the German military occupation. Britain and France honoured their agreement with Poland and declared war on Germany, thus set off the beginning of World War II (Lukacs, 1997). Despite the allies' efforts, Germany, with the help of Russia, conquered Poland in less than a month (Figure 4).

Figure 10. *Map of the German administration of Poland, September 1939* (U.S. Holocaust Memorial Museum, 2019a).

Hitler was feeling emboldened, and with treaties with countries such as Italy, Japan, Russia, Hungary and Romania, he was now ready to actualise his own wish, which he had written about in his book Mein Kampf, which was “Germany’s final objective must unswervingly be the removal of the Jews altogether” (Redsand, 2006, p. 48). In 1939, Hitler commissioned special duty groups called the *Einsatzgruppen* to remove and eliminate Jews (Bullock, 1991). Jews were rounded up in their thousands, marched down to self-made ditches and shot into their self-made graves. Jews that attempted to run away were shot on the spot (Langer, 1982). This violent method by the Einsatzgruppen was not fast or efficient enough for Hitler, who was now engaged in a world war (Bullock, 1991). In the spring of 1941, Hitler set in motion *the final solution to the Jewish question.* Its goal was the total

annihilation of Jews from Germany, Europe and eventually, the rest of the world (Kershaw, 2010).

Heinrich Himmler, Hitler's most trusted and loyal follower, orchestrated and implemented the final solution using the SS guards, which was under his command and control (Lukacs, 1997). The SS ran the operation, including the control of the concentration camps, policing the country, military unit, implementing the rule of law and research (Kershaw, 2010). With Hitler's command, Himmler with his assistant Reinhard Heydrich accelerated the expansion of existing concentration camps and building new ones with the intent of exercising the final solution quicker and more efficiently (Lukacs, 1997). Some camps were designed to be labour camps, while others were a combination of labour, as well as death camps, where Jews were sent to work and ultimately die (Langer, 1982).

Partly due to its size and the massive operations, Auschwitz would become the most well-known death camp because of its accessibility from the railroad, where a large number of people could be transported and offloaded (Langer, 1982). Auschwitz was also well hidden, which was necessary for Hitler to keep the final solution as a secret from the rest of the world. People arrived in Auschwitz in cattle cars and upon arrival, many were already dead due to starvation or illness. When the prisoners got off the cars, a Nazi doctor grouped and ordered them directly to the gas chambers, which was for men, women and children who looked too weak to work or those who were mentally ill or physically deformed (Lukacs, 1997). Those who looked healthy were sent to slave labour. In the end, six million Jews were exterminated – two-thirds of the Jewish population in Europe and five million non-Jews were killed as well. The systematic mass destruction of human life was known as the holocaust (Redsand, 2006).

5.2.7 Rothschild Hospital

In 1940, despite Frankl no longer being lawfully registered as a physician, he was made the caretaker of Jews and became a Jewish specialist; more formally known as the chief of Neurology at Rothschild hospital (Figure 6); one of the Jewish hospitals which functioned as the communal centre for Jews (Klingberg, 2001). Frankl recalled a dream that he had at that time, which moved him profoundly; another reason why he decided to remain in Vienna and rejected his Visa to the United States (Frankl, 2000). In the dream, a group of mentally ill patients was lined up in front of the gas chambers. Frankl watched the line of patients waiting for their death and decided at that moment to join the line as well. Frankl thought the dream was inspired by the brave Polish paediatrician, Janusz Korczak who voluntarily joined the children who were in his care at the line of the gas chambers. Later on in his life, Frankl attributed the dream to a premonition of what was asked of him to do, namely exhibit the courage to his patients at the hospital and later on to his fellow men in the concentration camp (Frankl, 2000).

Figure 11. *Rothschild hospital* (U.S. Holocaust Memorial Museum, 2019b).

Frankl found his purpose in saving Jewish lives in the hospital and collaborated with his colleague, Dr Otto Pötzl, to save many Jewish lives (Klingberg, 2001). Pötzl was a member of the Nazi party at that time and while people would later criticise Frankl for collaborating with a Nazi member, Frankl maintained that Pötzl's standings and status had the power to help Frankl's mission and save Jewish lives, thus his corroboration met its end intent (Frankl, 2000). Pötzl, despite its illegality and apparent risks, continued to help Frankl in his pursuit of saving Jewish lives by referring mentally ill patients to Jewish nursing homes, where Frankl would later misdiagnose them in an attempt to be transferred to a Jewish nursing home, rather than a mental institution where they would inevitably be sent to a concentration camp. For example, Frankl would diagnose a schizophrenic patient as suffering from aphasia, the inability to speak. This would allow the patient to be placed in a nursing home

and, therefore, saved from death at the hands of the Nazis. While Pötzl was able to save some Jewish lives, not all were spared, as all patients that were considered incurable were sent to the concentration camp and gassed (Klingberg, 2001).

While at the hospital, Frankl conducted experimental brain surgery on suicidal patients (Pytell, 2015). Within the historical context of Vienna at the time, Frankl justified his experiments to help save Jewish lives because, in the early 1940s, there were up to 10 Jewish suicides a day in Vienna and overall, 1200 Jews committed suicide during the Nazi occupation in Vienna (Berkley, 1988). Frankl's experimental brain surgeries involved injecting the stimulant drugs Pervitin and Tetrophan intravenously and if that did not help, Frankl injected the drugs directly into the brain. While Frankl felt justified using such experimental methods to help suicidal patients, he had no training in brain surgery and was prohibited from observing his professor perform surgery (Pytell, 2015). Despite Frankl's lack of training, he decided to conduct brain surgery by "reading about them" (p. 2527/5910). The dilemma between saving lives and experimenting with questionable medical procedures was a dilemma that Frankl somehow had to make sense of in his mind. Frankl's actions indicated that he prioritised the saving of human lives and justified himself in at least trying something (Pytell, 2015).

While working at the hospital, Frankl found significant meaning in socialising and being promiscuous. Frankl described himself as a promiscuous young medical student, who found it easy to get involved in superficial relationships with many nurses (Frankl, 2000). Frankl recalled that whenever he liked a woman and his usual approach would not work in getting the woman to date him, he would often manipulate the lady into dating him. One way in which he would do that is by inviting the woman to an engaging lecturer supposedly by someone else, but when the lady would arrive at the lecture hall, she would discover that it was Frankl himself that was the one giving this lecture. Frankl recalled that these "tricks"

would impress women and Frankl would "get what he wanted from them" (Redsand, 2006, p. 58).

Ironically, Frankl, at the age of 35, had already formed the foundational principles of his theory and maintained that sex should be an expression of love, which should only be expressed between involved couples who are responsible to one another (Frankl, 2000). Frankl maintained that while he fundamentally believed this principle, his behaviour did not reflect on his belief, knowing that he was violating his own beliefs and values, feeling guilty for not living in-line with his standards. Frankl had already experienced two meaningful relationships in his life, although, at that time, he acknowledged that he was just interested in sex (Frankl, 2000).

At the same hospital in which Frankl had worked, he met a young nurse who later became his first wife; Tilly Grosser (Klingberg, 2001). Frankl was nearly twice Tilly's age when they met at the hospital and became friends. Tilly had heard of Frankl's promiscuous ways and as a way of getting back at him for hurting her friend, she agreed to date Frankl with the hope of emotionally hurting him and getting revenge (Redsand, 2006). Frankl's charm won Tilly over and Frankl fell in love with her innocence, beauty and emotional warmth towards him (Frankl, 2000). On 31 December 1941, Frankl and Tilly got married at the marriage office for Jews in the Zirkusgasse, just before the Nazis restricted all Jews from getting married. Frankl and Tilly were the last Viennese Jews to marry under the Nazi rule because the marriage office was shut down the next day. Frankl and Tilly married in a religious ceremony, and once married, continued to walk through the streets to celebrate (Jews were forbidden from taking taxis) (Redsand, 2006).

Shortly after their wedding, Tilly fell pregnant and since the Nationalist Socialist officials sent pregnant Jewish women immediately to the concentration camp as a form of punishment, Tilly had to choose between being sent to the concentration camp or abort her unborn child

(Klingberg, 2001). Frankl and Tilly decided to have an abortion (Frankl, 2000). Frankl and Tilly moved in with Frankl's parents, as no Jews were allowed to purchase a new property at that time. Frankl later dedicated his book *The Unheard Cry for Meaning* (Frankl, 1978) to "Harry or Marion, an unborn child."

5.2.8 Theresienstadt Concentration Camp

In September 1942, the Frankl family were summoned to Frankl's old school ground, Sperlgymnasium, which was converted into a processing centre (Klingberg, 2001). At the time, 22 000 Jews were living in Vienna, one-tenth of the population pre-Anschluss (Berkley, 1988). Frankl was taken into a room where he had his head shaved (Frankl, 2000; Klingberg, 2001) and when he came out and saw his father, now bald, beardless and frail, he was filled with pity and later said that "it was such a degrading thing, as though he were a murderer on his way to prison" (Redsand, 2006, p.62). Frankl and his father documented their monetary wealth, which was subsequently confiscated. On Friday, 25 September 1942, the Frankls and 1300 other Jews were transported by trucks to the Aspang Station for deportation (Klingberg, 2001). The last stop was Bauschowitz, a small town in northern Czechoslovakia, where the prisoners walked, carrying their belongings to reach Theresienstadt camp, with 53 000 living there, a town previously inhibited by 4000 (Troller, 2004).

Theresienstadt was established in November 1941 and was known as a model-ghetto (Troller, 2004). Although it was a method by the Nazi party to manipulate the Jews, Theresienstadt was a camp where Jews would be allowed to 'enjoy' facilities and activities which were forbidden in other camps. At Theresienstadt, Jews were allowed to enjoy cultural programmes, nightlife and even a coffee house. The camps aimed at 'ghettonising' Jews, which meant isolating Jews into designated areas, where they were forced to live separately from the rest of the population, as well as a 'waiting ground' to eventually be transported to

one of the extermination camps (Troller, 2004). In the three and a half years that Theresienstadt served the Nazi purpose, 140 000 people were transported there, of those 90 000 were sent to extermination camps and a further 33 000 people died there of starvation and disease. By the time the Frankls had arrived, a crematorium was built in the camp for the incineration of nearly 200 bodies a day.

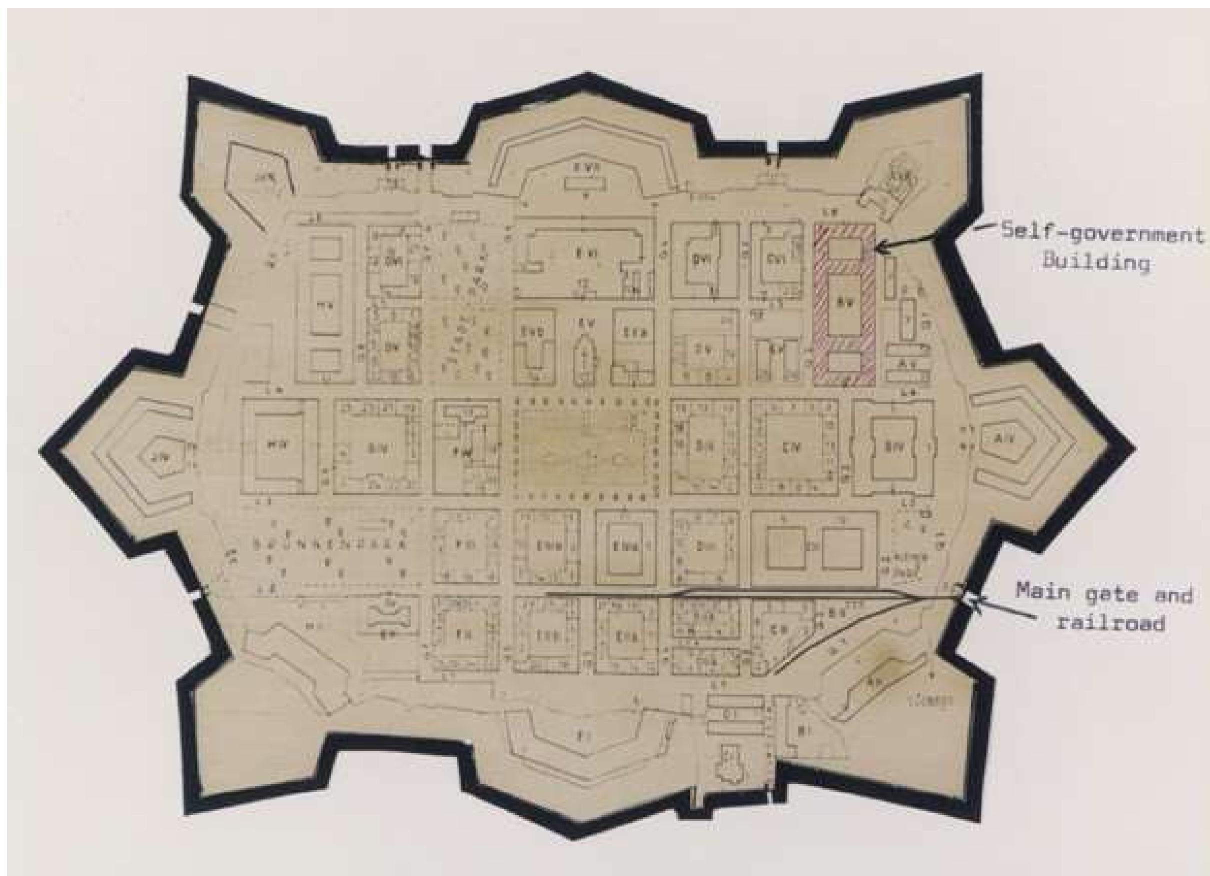

Figure 12. *Map of Theresienstadt* (U.S. Holocaust Memorial Museum, 2019c).

Figure 13. *Living quarters in Theresienstadt* (YIVO Institute for Jewish Research, 2019a).

Figure 14. *Women prisoners in Theresienstadt* (YIVO Institute for Jewish Research, 2019b).

Life at the camp was harsh and filled with daily suffering, although Frankl recalled how the Jews in the camp attempted to keep their lives meaningful and entertaining (Frankl, 2000, 2012). Children and artists painted, actors performed for the crowds, musicians played the music that uplifted people and scholars gave lectures (Adler, 2017). Frankl volunteered to give public talks on sleep disturbances, how to keep nerves happy, the psychology of Alpinism (mountain climbing), medical ministry, social psychotherapy and the problem of existence in psychotherapy (Klingberg, 2001). Furthermore, as he had organised in Vienna, Frankl participated and ran suicide-prevention teams that helped people adjust to life in Theresienstadt (Klingberg, 2001; Redsand, 2006). Frankl and his team often helped depressed and suicidal prisoners with logotherapeutic techniques that aimed at assisting them in finding meaning and reasons to live despite their living conditions (Frankl, 2000). Frankl's

work was credited with a significant decline in suicides in the camp from 254 in 1942 to 164 in 1943 (Adler, 2017).

The Nazis humiliated and tortured the people of Theresienstadt daily (Klingberg, 2001) and Frankl recalled that one day he was called to the Gestapo run police prison, where a SS officer ordered him to fill a bucket with water, run to the compost pile and pour the water on top of the pile. The pile was higher than Frankl in length and when he could not reach the top of the pile to pour water over it, the SS officer beat him and ordered him to repeat this pointless exercise for hours. Eventually, Frankl was dragged back to his quarters with 32 injuries (Frankl, 2000). Tilly cleaned his wounds and in an attempt to lift his spirit, she took him to a jazz concert that evening. The contrast was a fascinating insight, as Frankl wrote: "The contrast between the indescribable torture of the morning and the jazz in the evening was typical of our existence – with all its contradictions of beauty and hideousness, humanity and inhumanity" (Redsand, 2006, p. 65).

In the Ghetto, families were separated by specific designations. There was housing for older adults, men, women and children. Frankl lived with five or six other doctors in two rooms and was assigned to work at a ministry sub-department, where he was in charge of looking after the sick, as well as helping with psychological support (Frankl, 2000). The Ghetto 'lifestyle' took an enormous toll on the family unit as families were forced to live apart and only had access to one another under special conditions at specific times (Adler, 2017).

The conditions in the Ghetto took its toll on Frankl's father, Gabriel and he was placed in the same barracks where Frankl had lived and worked (Klingberg, 2001). Six months into their stay in Theresienstadt, on 13 February 1943, Gabriel, aged 81, died of starvation and pneumonia (Frankl, 2000). Frankl reported that his father's death left him (Viktor) feeling at peace because he knew in his heart that he had done all that he could in order to protect his

father by the choice that he made to stay in Vienna. Regarding his choice and his ability to look after his ailing father and ease his pain in the Ghetto, Frankl recalled:

> I kissed him and left. I knew I would not see him alive again. But I had the most wonderful feeling one can imagine. I had done what I could do. I had stayed in Vienna because of my parents and now I had accompanied father to the threshold and had spared him the unnecessary agony of death. (Klingberg, 2001, p. 2289/6819)

On Thursday, 19 October 1944, Frankl was called up for deportation (Klingberg, 2001). At the time, Tilly, his wife, was not on the list as she was working as a slave labourer at an ammunition factory for the German army (Redsand, 2006). Tilly's wish was to join Frankl, but he begged her not to put her name on the list as he feared that her act of leaving the factory would be a sign of disloyalty to Germany, which she could be punished for severely. According to Frankl, Tilly was stubborn, persistent and adamant about joining him. In the end, her request for deportation was granted to be on the same transport as Frankl (Frankl, 2000). At the time, Frankl was 39 and Tilly was 23 and both had spent two years in Theresienstadt. Frankl's mother, Elsa, aged 65, was not on the list and remained in Theresienstadt. On the day that Frankl and Tilly left, Frankl approached his mother and asked for her blessing. His mother replied: "Yes, yes, I bless you!" (Redsand, 2006, p. 67). Frankl recalled how his mother cried "deep within her heart" (p. 67); this was the last time Frankl would see his mother. Unknown to Frankl at the time, Elsa was deported to Auschwitz four days after Frankl, which is where she was killed (Klingberg, 2001).

5.2.9 Auschwitz Concentration Camp

Frankl and the rest of the prisoners on the train were hopeful that they were being transported for slave labour in a factory, but as the train slowed down, the passengers realised that the transport was headed towards Auschwitz (Redsand, 2006). The reality sank in when

they all arrived at Auschwitz concentration camp, the name associated with gas chambers, crematoriums and massacres (Klingberg, 2001). Auschwitz was the largest extermination camp established by the Nazis and it was divided into 40 subcamps; in addition to the three main ones, Auschwitz I, II and III (Figure 10). It is estimated that over one million victims were killed in Auschwitz.

Frankl and Tilly were transported to Auschwitz II, also known as Auschwitz-Birkenau or simply Birkenau, which was the largest of the three camps (Figure 12). Three hundred wooden and brick barracks housed as many as 90 000 prisoners at any given time. They left the train and were headed towards the line where they were the first selection to take place. The first separation was between men and women, and Frankl's last message to Tilly was to "stay alive at any cost" (Klingberg, 2001, p. 2511/6819). Frankl was permitting Tilly to give herself to the guards sexually should she need to in order to save her life. She indicated to him that she understood (Frankl, 2000).

Figure 15. *Auschwitz subcamp system* (U.S. Holocaust Memorial Museum, 2019d).

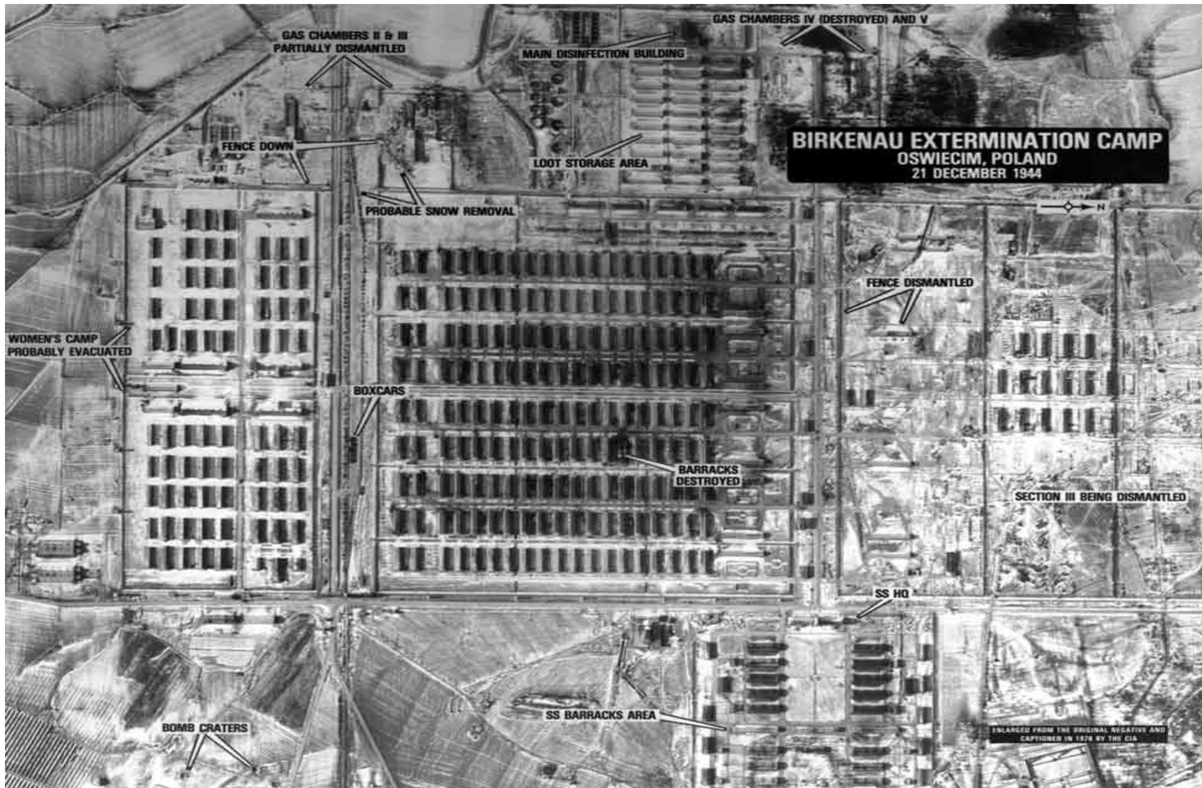

Figure 16. *Aerial photo of Auschwitz extermination camp* (Jewish Virtual Library, 2019).

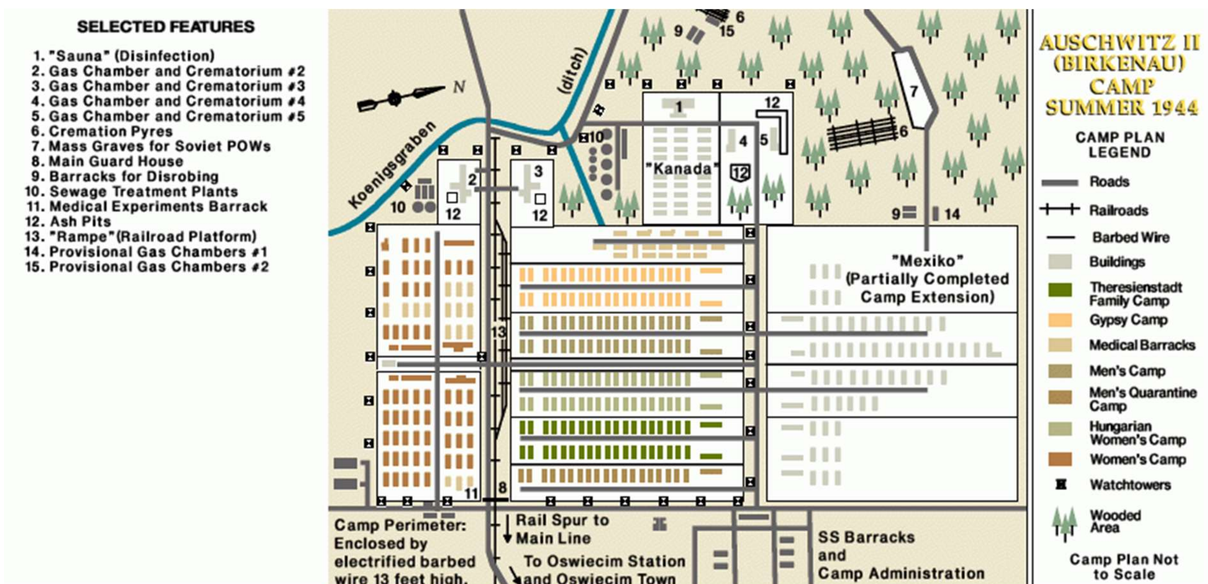

Figure 17. *Auschwitz II - Birkenau* (U.S. Holocaust Memorial Museum, 2019e).

Frankl recalled standing in the line in front of a soldier that would dictate his destiny (Frankl, 2000). If the soldier pointed to the left, it meant immediate death and a point to the

right indicated slave labour in the camp (Klingberg, 2001). Frankl was ordered to go to stand in the left line, but not knowing anyone in that line, he snuck and joined the right line where he recognised some doctors that he knew (Frankl, 2000). Frankl later acknowledged that "only God knows where I got that idea or found the courage" (Redsand, 2006, p. 68). Frankl and the rest of the prisoners in the right line were ordered to go to the cleansing station, where they were instructed to toss their valuables onto blankets on the ground. Frankl rebelled and hid his two most valuable items in his possessions, with the first being his manuscript about logotherapy, which he had hoped would be his legacy and the second being the Donauland Alpine pin he had earned as a climbing guide. He hid both in his jacket, which he had also hoped to keep. Unfortunately, Frankl was ordered to throw his clothes into a pile and with it, his most treasured possessions (Frankl, 2000).

Frankl's body hair was shaved off and he was ordered to shower with the other prisoners (Klingberg, 2001). The prisoners had heard stories about other prisoners being ordered to get ready for the showers, given soap, only to realise that they were in the gas chamber when the door closed behind them. Frankl was relieved when he realised that real water poured out of the showerheads (Frankl, 2000). Frankl emerged from the showers and was ordered to pick clothes from a pile of clothes that lay on the floor. These clothes belonged to prisoners who were murdered in the gas chambers. Frankl picked a thin, torn coat from the pile and found a scrap of paper in the pocket (Redsand, 2006). It was a torn page from the Jewish prayer book and on it was written the Shema Yisrael, the prayer Frankl had heard his father say every day as a young boy. The prayer translated from Hebrew said: "Hear, O Israel, the Lord our God, the Lord is One God; and you shall love the Lord our God with all your heart and with all your soul and with all your strength" (Redsand, 2006, p. 70). Frankl later wrote that this prayer was a "challenge to me to live what I had written, to practice what I had preached" (p. 70).

5.2.10 Dachau Concentration Camp

Frankl had endured a total of four separate selections, each one carrying the anxiety of an unknown fate, which he acknowledged taught him to resign to the decisions that were not under his control and "to let fate take its course" (Frankl, 1961, p. 54). In the fourth selection, Frankl was selected for labour in the Dachau camp (Figure 13, Figure 14) and was loaded with another group onto a freight train. Frankl had no idea where the train was headed and he and the rest of the prisoners tried to guess the direction (Klingberg, 2001). The train was heading west and Frankl feared that they were heading for Mauthausen, a camp which was notorious for torture that it was even feared amongst the prisoners in Auschwitz. Frankl and the rest of the prisoners on the train felt a sense of relief when the train swerved away from Mauthausen onto a track that led to Dachau in Southern Germany. Frankl recalled that it was a joyous moment for all the prisoners, later emphasising that the size of human suffering is relative and that a trivial experience can cause the most amount of joy (Frankl, 2000). For the prisoners at that moment realising that they were not going to be sent to Mauthausen camp but were instead being sent to Dachau was something to celebrate, even though being sent to Dachau was hardly a cause for celebration (Frankl, 2000; Klingberg, 2001).

Figure 18. *Dachau prisoners' barracks* (U.S. Holocaust Memorial Museum, 2019f).

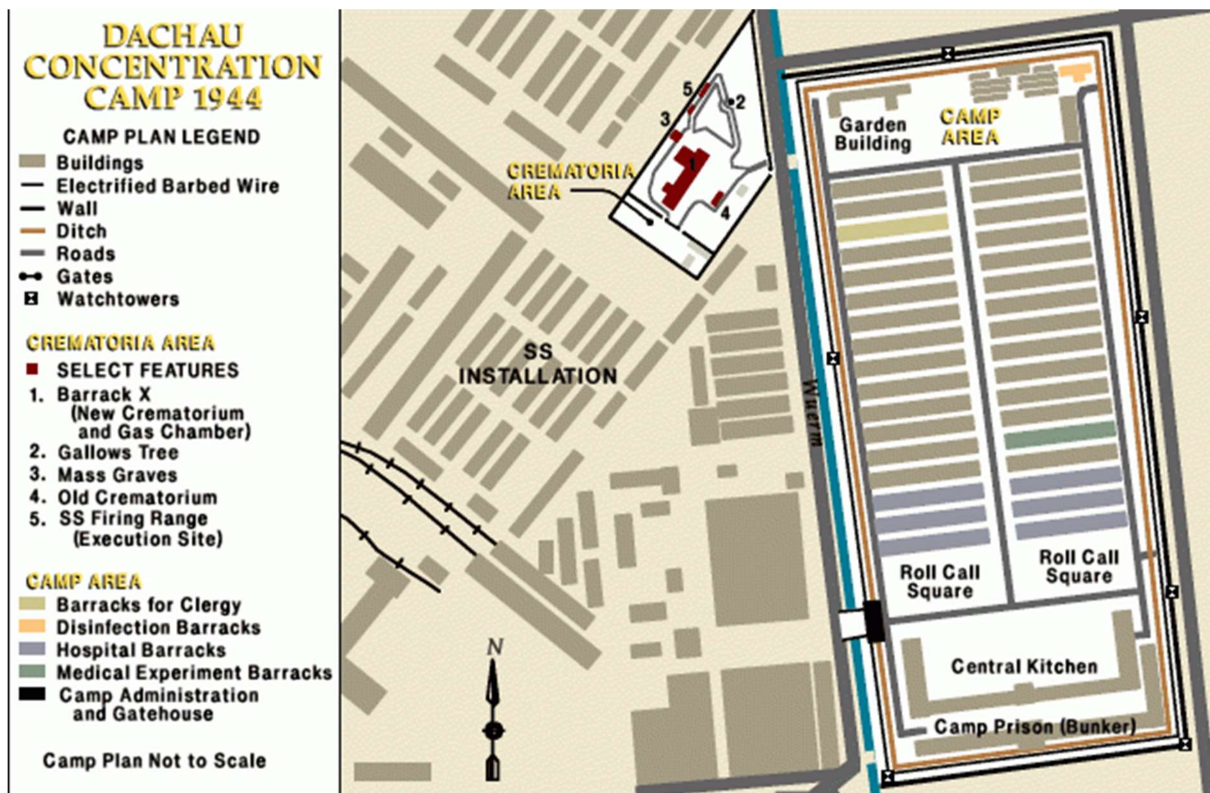

Figure 19. *Dachau concentration camp* (U.S. Holocaust Memorial Museum, 2019g).

The prisoners reached Dachau and were sent to one of its subcamps, known as Kaufering III (Figure 15) and while enclosed by barbed wire, there were no gas chambers, ovens and no crematoria at this camp (Klingberg, 2001). In the Kaufering III camp, prisoners were assigned to build concrete bunkers and railway supply embankments. Under the physically challenging conditions, prisoners fell ill quickly after arriving and in September and October 1944, 1322 ill prisoners were selected to be deported to Auschwitz to be gassed (Redsand, 2006). Frankl was assigned to be a manual labourer, working on railroads, digging ditches and building new camps. Frankl later acknowledged that his mountain climbing experience had helped him to survive physically. Frankl recalled loading sick prisoners onto a wagon, while another prisoner said to him: “Frankl, I see from how you are proceeding that you have a way of conserving your energy when you are not using it to do something, like an Alpine climbing guide” (Redsand, 2006, p. 74).

Figure 20. *Kaufering concentration camp* (Wikipedia, 2019).

For survival, Frankl recalled that the prisoners focused their attention on their dreams and fantasies and on relatively small goals, such as attaining food, getting better clothes to wear or just avoiding punishment (Frankl, 2012). However, for Frankl, it was not only the small goals that helped him emotionally cope but focusing on the future and future purposes that brought him the most meaning (Frankl, 2000). This realisation which would become one of the central principles of his existential theory came up during what Frankl called “the endless little problem of our miserable life” (Redsand, 2006, p. 75). During his suffering, while strategising on how to get bread with his meal or how to get a piece of wire to tie his shoe or how to get the Capo (a prisoner with extra privileges who acted as a foreman) to give him a safer job, Frankl had this insight and he daydreamed about his future, about standing on a

platform of a well-lit lecture hall, lecturing about the psychology of the concentration camp. This future dream would become his goal and Frankl realised that focusing on that future goal, rather than on the unchangeable situation, served as his coping and survival mechanism. Frankl wrote that at that moment, he "succeeded somehow in rising above the situation, above the suffering of the moment" (Redsand, 2006, p. 75).

Frankl also found meaning in enjoying small pleasures (Frankl, 2012). Frankl recalled sleeping in his clothes at night because the wintertime was unbearably cold. He remembered the moment of heat as he lay on the loose earth and urinated in his clothing, which gave him immense pleasure (Frankl, 2000). The same pleasurable moment was when he was standing in soup lines, enjoying the warm sensation of urinating in his clothes. At that moment, it felt like "sipping a hot tea" (Klingberg, 2001, p. 2632/6819). Frankl found that joy was relative; he recalled speaking to a fellow inmate where they were both reminiscing about the time that they had to wear the yellow star and had to be called 'Israel' and how they complained then, but now realised how 'beautiful' those times were.

Frankl noticed something interesting in the camp; often, it was not the physically strong men who emotionally survived (Frankl, 2006). Frankl questioned the reasons behind such observation and realised that emotional and psychological survival in an unchangeable environment is often not dependent on physical strength, but rather inner strength (Frankl, 2006, 2012). Frankl recalled shovelling snow and struggling to find meaning for such great suffering. Frankl questioned the purpose of this type of life, and at that moment, he "heard a victorious Yes" (Redsand, 2006, p. 75), looked up and a light from a farmhouse in the distance went on. The light turning on coincided with his inner voice resounding that life does have a purpose, which helped reignite Frankl's desire to continue living (Frankl, 2000). It was at that moment that Frankl decided to pursue the rewriting of the book he had lost at Auschwitz, which would later be titled *The Doctor and the Soul.* Frankl acknowledged that

writing kept him awake, provided him with a sense of purpose and ultimately kept him alive (Frankl, 2000; Klingberg, 2001).

For the prisoners, life was filled with daily suffering and ending one's life, was an enticing option (Langer, 1982). Therefore, a strict rule to be adhered to by the prisoners was to not interfere with a man in the process of committing suicide (Frankl, 2000). Many times Frankl would approach a prisoner who was contemplating ending their lives and attempted to help the person discover something to live for, something unique to that person that was aligned with their values. Whether it be to live for their child or complete some project which they had begun, whatever the reason, Frankl would attempt to help the person look for it. Frankl recalled being asked by a warden to speak to the group of prisoners and offer words of encouragement. Since Frankl also experienced a sense of hope, the topic of his talk to his fellow prisoners was about hope for the future, loved ones and about tasks that were unfinished that needed to be finished. Frankl spoke about finding meaning despite their situation and quoted Friedrich Nietzsche: "That which does not kill me makes me stronger" (Redsand, 2006, p. 76). Frankl recalled that he had offered his fellow hopeless men, hope for the future and hope to continue finding meaning despite their unchangeable situation (Frankl, 2000).

5.2.11 Türkheim Concentration Camp

As Frankl was searching for meaning and purpose, after five months of hard labour at Kaufering (on 5 March 1945), he was approached by the chief doctor of Kaufering, a Hungarian who felt favourable towards Frankl (Frankl, 2000). Frankl was given an offer and asked if he had wanted to join and head towards Türkheim (also known as Kaufering IV), where he would work as a doctor. Frankl was sceptical of the offer as he never trusted the

real intention of the officials, especially since there was a chance that he would be tricked into going to a death camp.

At that point, Frankl decided to go as he felt that if he spent the last remaining moments of his life caring for sick prisoners, at least his suffering, life and death would have some meaning. The official was honest and Frankl arrived at what was to be his fourth camp, Türkheim, on 8 March 1945 and worked as a doctor (Klingberg, 2001). Frankl was in charge of 50 patients, although there was not much he could do as a doctor, as most of his patients suffered from typhus, high fevers and delirium, with most of them dying. While he felt that he was limited in his ability to help his patients physically, he attempted to offer them hope and emotional comfort (Frankl, 2000).

In the spring of 1945, the battlefront neared Türkheim and the prisoners could hear the sounds of cannons and gunfire (Klingberg, 2001). Fearing defeat, the SS guards forced the prisoners to evacuate in order for the camp to be burnt, thus to hide all evidence. When no transport arrived, Frankl feared that he would be burnt with the camp and began planning an escape. At that moment, a vehicle rolled into the camp and told the prisoners that they could not leave as an agreement protecting them had been signed. That night the SS guards piled the prisoners into trucks, telling them that they would be protected. There was no space for Frankl and he recalled that he felt a sense of disappointment, later finding out that the prisoners on that truck were taken to another camp, locked into huts and burnt (Frankl, 2000).

The next morning, on 27 April 1945, a white flag flew above the camp and American troops entered the camp (Klingberg, 2001). The prisoners had been liberated. Frankl recalled walking out of the camp, absorbing his newly found freedom, but acknowledging that he felt that he “did not yet belong to this world” (Redsand, 2006, p. 81). Frankl’s medical record showed that at the time when he was liberated, he weighed 37 kilograms, had irregular heart rhythms and frostbites on three fingers (Frankl, 2000). Frankl recalled walking through the

meadows near the camp, falling to his knees and saying: "I called to the Lord from my narrow prison and he answered me in the freedom of space" (Frankl, 2006, p. 111). Frankl had survived four camps in more than two and a half years (Klingberg, 2001).

5.2.12 Coming Back Home

Frankl began working at a hospital near Türkheim for displaced people and was eager to get to Vienna to find out the fate of Tilly, his mother, brother and sister-in-law (Klingberg, 2001). He headed to Munich, Germany, and he recalled an extraordinary experience that reminded him of Tilly (Frankl, 2000). One day when walking outside Munich, Frankl came across a displaced foreign worker. When they stopped to talk, Frankl noticed that the man was playing with a pendant in his hands. Frankl asked the man what it was and the man showed Frankl a small golden globe with blue enamel ocean and on it engraved the words the *whole world turns on love*. Frankl was overtaken by emotion as this was the exact pendant that he had given to Tilly as a birthday present. Frankl even thought that this was the actual pendant that Frankl had given her, which she perhaps had to give up at the camp. Frankl bought the pendant and now more than ever thought that Tilly was still alive and imagined giving her the pendant for the second time when he saw her again.

Frankl wanted to get back to Vienna, but for the time being, the borders between southern Germany and eastern Austria were closed and Frankl could not leave (Klingberg, 2001). Frankl was assigned by the American who occupied the area, to work as a physician to look after displaced people in the hospital in Bad Wörishofen, near Türkheim. Frankl was working at the hospital for two months until he met a nurse from Munich who helped him get closer to Vienna by offering him a place to stay with her family in Munich. Frankl stayed with the nurse's family for six weeks from late June until mid-August (Frankl, 2000; Klingberg, 2001). On his last day in Munich, Frankl learned that his mother had been sent to

Auschwitz four days after he and Tilly were deported there from Theresienstadt and gassed as soon as she had arrived (Frankl, 2000). At that point, Frankl acknowledged that he felt a sense of helplessness, hopelessness and he had considered suicide (Frankl, 2000; Klingberg, 2001), but subsequently relied on his faith in God to get him through the loss (Frankl, 2000). Later in his life, he passionately confessed that "if it were not for my deep faith in God, at that time I would have hung myself" (Klingberg, 2001, p. 5928/6819).

Frankl believed that Tilly was still alive and on 15 August 1945, he left Munich for Vienna to try and find her (Klingberg, 2001). Frankl packed his bag and remembered putting five objects in the bag. A necktie he had gotten from Türkheim, letters of reference he got from the radio station which he worked at in Munich, torn pages from the Jewish prayer book he found in Auschwitz, Tilly's pendant and the most important object to him was the paper on which he had begun to rewrite his book (Frankl, 2000).

Frankl arrived in Vienna and was surprised to see how the city, which was vibrant with life, was now reduced to ruins (Klingberg, 2001). Everywhere Frankl looked was piles of rubble and ruins. The community of 170 000 Jews was all gone, along with their schools, synagogues and libraries, all replaced by foreign soldiers who formed the new police force in Vienna. Frankl found shelter at a Jewish nursing home and hospital on Malzgasse, ironically the same nursing home where he and Pötzl had sent his patients to save them before Frankl was deported. It was here where Frankl found out that Tilly had not survived (Frankl, 2000). Frankl learned that after he saw Tilly at Auschwitz, she was sent to the women camp at Bergen-Belsen. When the camp was liberated, 60 000 prisoners were still alive, although 17 000 unburied corpses were found and eventually 17 000 more died of starvation, exhaustion and disease. Tilly was one of the prisoners that were still alive but fighting for her life. She later succumbed to ill health (Klingberg, 2001).

Frankl recalled that the hope of reuniting with Tilly was the drive that had kept him going throughout the experience of the camp (Frankl, 2000). The news about Tilly's death made him feel as though life was not worth living. His meaning and reasons for staying alive had died with the news. His friends at the time commented on how they feared that Frankl might commit suicide, as so many did after the war (Klingberg, 2001). Frankl recalled that despite the loss of hope that he had felt at that moment, he had the feeling that life was asking something from him, that being tested this way, life "must have some meaning" (Redsand, 2006, p. 86).

Frankl recalled visiting his old apartment, which was now inhabited by other people, but his old neighbours were still living there. There was one neighbour which Frankl wanted to see, a man whom Frankl desired to get revenge on (Frankl, 2000; Klingberg, 2001). Although Frankl never mentioned the specifics of the event, this neighbour was particularly cruel to Frankl's mother, so cruel that whatever this man said to Frankl's mother caused her so much trauma that she developed a heart problem after it had happened (Frankl, 2000). Frankl felt a deep desire to get revenge against this man that has hurt his mother (and consequently him). Frankl recalled knocking on this man's door and the man's grandmother answered the door. Frankl confronted this man and told him of his mother's heart problems, which she had developed because of his words. He hugged the man's grandmother and walked away; his desire for revenge was gone (Redsand, 2006).

Frankl recalled rebuilding his life in a city that did not feel like home and encountering non-Jews, who had stayed in the city throughout the war (Klingberg, 2001). Many of these encounters were difficult for Frankl, as he remembered people suggesting that their experiences in the city were no less challenging than those who were in the camps. Also, some of those that stayed behind claimed that they knew nothing about the camps, which made Frankl feel a sense of bitterness and disappointment when others denied and minimised

his and the other prisoners' experiences in the camps (Frankl, 2000; Klingberg, 2001). A good friend of Frankl, Dr. Bruno Pitterman, helped Frankl to rediscover his purpose (Frankl, 2000). He gave Frankl an old Remington typewriter to continue writing his book, *the doctor and the soul*, and to help him find a place to live, as well as get a job as a building manager. In his deepest despair, Frankl turned to his purpose, which was rewriting his book (Frankl, 2000; Klingberg. 2001). Finding this purpose, even though it was temporary, gave Frankl the motivation to continue living (Klingberg, 2001). Frankl recalled that "the most rewarding hour for me was delivering the final version" of the book (Redsand, 2006, p. 86).

Frankl was feeling motivated to continue dictating and writing until "the floodgates had opened" (Klingberg, 2001, p. 2994/6819). Within a year, Frankl had completed his second book, this time depicting his actual experiences in the camp. The book's title, *From death-camp to existentialism: A psychiatrist's path to a new therapy* (Frankl, 1961) was retitled in 1963 to m*an's search for meaning* (Frankl, 1963). Frankl decided to publish his second book, anonymously, as he did not want any personal recognition (Klingberg, 2001). However, his friends pressurised him to take responsibility for his experiences in the camp and publish the book with his name. The first edition went to press with Frankl's name only on the title page and not the cover (Frankl, 2000). Ironically, the book which Frankl had hoped to not receive any personal recognition from, was the book that ended up bringing him more fame than any of the other 31 books that he wrote (Redsand, 2006).

Frankl's book was an account of the experiences in the camp from the perspective of a psychologist, and in it, he highlighted three stages that the prisoners went through during their experience in the camp (Frankl, 2006). The first stage involved *adjustment.* In this phase, Frankl highlighted how the prisoners would psychologically adjust to their unbelievable situation. The adjustment phase was filled with shock, disbelief and denial. Once the reality of the situation was accepted, the prisoners went through a curious period of

wonderment of what would happen next. The second stage entailed *apathy.* Frankl believed that this phase was necessary for survival, as apathy allowed the prisoners to disconnect emotionally from the horrors and trauma of their reality. The third stage of camp life was *liberation and recovery.* Frankl believed that returning to 'normal' life needed to be done gradually and carefully, as rushing the process for the person could trigger severe reactions. Frankl compared this phase to the experience of a deep-sea diver coming back to the surface. If the diver returns too quickly, pressure decreases too rapidly, resulting in severe symptoms or even death.

Frankl highlighted that it was not only freedom which the prisoners were searching for but also emotional and spiritual support (Frankl, 2006). Frankl emphasised that the instinct of the prisoners was to search for something that would give them a reason to continue living. Different prisoners would search for different reasons, but the common denominator was that all searched for something meaningful. The individual who failed in their search to find a reason to continue living, lost hope and ultimately "was doomed" (Redsand, 2006, p. 94).

Humour was another central point in Frankl's story of survival (Frankl, 2006). Frankl wrote that it must be strange to imagine finding a sense of humour in such a morbid environment, but it was humour that kept many prisoners alive, helping them cope and rise above their situation. Frankl recalled a story where his friend in the camp was emotionally struggling. Frankl suggested to him that they should make up funny stories about life once they were liberated. For example, a collective experience amongst the prisoners was being dished up soup and wishing to get dished up from the bottom of the pot, which maximised the chances of being dished vegetables, as opposed to just the watered-down soup from the top. Frankl suggested that together with his friend, they make up a story where they would be sitting in a fancy restaurant and order soup, but make sure that they ask the waiter for soup from the bottom of the chef's pot (Frankl, 2000).

Frankl wrote two books that fulfilled a great need for him, although the desire to get back into medicine had never left him (Frankl, 2000). In February 1946, Frankl accepted a position as chief of neurology at the Vienna Poliklinik hospital (Figure 16) and begun to root himself in his home city (Klingberg, 2001). In the hospital, Frankl was perceived as a difficult person to approach, a moody, impatient and inaccessible person (Klingberg, 2001; Pytell, 2015). He would often raise his voice and show his irritation if others did not understand something simple and obvious to him.

5.2.13 Meeting Elly and Starting a Family

When the oral surgery department at the hospital where Frankl worked needed a bed for one of their patients, the dental department thought that Frankl's department might have a bed which they could use; due to Frankl's reputation, everyone was too afraid to ask. Naively, a young dental surgeon assistant, Eleonore (Elly) Schwindt volunteered to ask Frankl. Elly politely approached Frankl and against all advice and prediction, Frankl responded immediately, positively and warmly. This encounter was the start of their attraction and romance. At the time, Frankl had been working at the Poliklinik for two months, while Elly had been working there for almost three years (Klingberg, 2001).

Figure 21. *Poliklinik hospital* (Wolfgang, 2019).

Frankl and Elly shared a sense of humour but were different in personality and intellect; Frankl was intellectual and Elly was practical (Klingberg, 2001). Elly was later quoted saying “without me he would get lost in his own world, in his own thoughts” (Redsand, 2006, p. 103). With Tilly’s death, Frankl had lost hope and purpose and believed that he would never experience the feelings of love again (Frankl, 2000). However, Frankl acknowledged that through the experience of falling in love with Elly, his feelings of hopelessness began to change.

On 18 July 1947, Frankl and Elly were married in a civil ceremony. Elly was four months pregnant at the time (Klingberg, 2001). Frankl was Jewish and Elly was Catholic, with both religious communities never acknowledging their marriage. The rejection by the religious community was because Elly, under the strict laws of the Catholic practice, was a sinner on

two counts. Firstly, she was living and having a sexual relationship with a man before marriage and secondly, the man she eventually married was a Jew. From a Jewish perspective, a marriage could not be religiously recognised for a Jew to be married to a non-Jew. Therefore, neither a Rabbi nor a priest agreed to perform the ceremony (Frankl, 2000). Frankl was 42 and Elly was 21 (Klingberg, 2001).

While many people were critical of the Frankls inter-religious marriage, the Frankls found a way to celebrate both religions and cultures (Redsand, 2006). They respected each other's holidays, celebrated Christmas and Chanukah and attended church and synagogues. Frankl and Elly were poor and shared their apartment with others and when one of the residents moved out, Frankl took the opportunity to take up another room in the apartment and eventually the whole apartment belonged to them. On 14 December 1947, they welcomed a girl, Gabriele, and from the time of Gabriele's birth, up until she started school, Elly cared for Gabriele and the home, while Frankl focused on his work and introduced his theory to the world (Frankl, 2000). This arrangement of differing responsibilities suited Frankl, as Elly was much more suited for her role as a caretaker, enabling Frankl to focus on his purpose, namely writing and teaching (Klingberg, 2001).

Both Elly and Frankl were concerned that bringing logotherapy to the world would deprive Gabriele of the attention that she needed from both (Frankl, 2000; Klingberg, 2001). Gabriele later said that on the contrary, she felt that she received more attention than most kids did, as her parents were attentive to her by making sure that the time they spend together was filled with quality interaction (Redsand, 2006). She fondly remembers the stories which her father shared with her, the picnicking, swimming and the overall good memories (Klingberg, 2001). Even when Gabriele experienced Anti-Semitism, her father was there to protect and emotionally support her. Frankl made it a point to highlight all the positive

Jewish role models that surrounded her, which made her feel a sense of containment and belonging (Klingberg, 2001).

Gabriele wanted to follow in her father's footsteps and decided to study psychology. She chose to chart her career and not live in her father's shadows and, therefore, ended up specialising in child development rather than logotherapy. Gabriele had completed her dissertation in 1973 and obtained her PhD in July 1981. In 1969, Gabriele married Franz Vesely and had two children, Katharina and Alexander, who became a sense of purpose for Frankl and Elly (Frankl, 2000; Klingberg, 2001).

5.2.14 Logotherapy Movement

Frankl's book and teachings were in high demand, and as a result, the Frankls had turned the family flat into the heart of the logotherapy movement (Frankl, 2000). Elly helped Frankl with running the movement, and while Frankl dictated answers to the letters that they had received, Elly would type them out and send them back. The logotherapy movement became Frankl's new purpose and mission in life (Klingberg, 2001). He would spend time writing books, preparing for lectures, answering mail and travelling to different parts of the world to teach his philosophy.

The 1950s marked the beginning of spreading Frankl's theory to the world (Frankl, 2000) and in 1954, Frankl was preparing to go to Buenos Aires to lecture (Klingberg, 2001). In the same year, Frankl lectured in Holland, London and at American universities. In 1955 widening media coverage was underway, and Frankl was now scheduled to present his theory to a broader audience (Pytell, 2015). In 1957, Frankl was touring the United States and speaking several times a day at medical schools and universities across the country. Frankl concluded his 1957 tour in Australia, India and the Middle East, lecturing every day. In the same year, Gordon Allport of Harvard pushed to bring Frankl's book *man's search for*

meaning to English speaking readers, which made Frankl's writing more accessible to a broader English-speaking audience (Klingberg, 2001).

5.2.15 Frankl Living Out His Purpose

As the popularity of *man's search for meaning* grew, Frankl's schedule did too (Klingberg, 2001). In 1970, Frankl retired as chief of neurology and devoted himself entirely to spreading his theory all around the world. He was called upon by patients, lectured all around the world and met with the pope who surprised Frankl when he asked him in German to pray for him. Frankl recalled being moved that the pope, who was the head of the Catholic Church, asked him "a Jewish neurologist from Vienna" to pray for him (Redsand, 2006, p. 118). Frankl became a guest lecturer at Harvard, Duquesne and Southern Methodist Universities (Klingberg, 2001). In the same year, Frankl was asked to establish logotherapy at the United States International University (USIU). Frankl accepted the offer and began teaching, supervising students and running seminars at USIU, one academic quarter each year throughout the 1970s.

Frankl recalled that the pay was poor and he and Elly drove rented cars that were older than the cars driven by their students (Frankl, 2000). Frankl and Elly were more interested in people than the money they made or how rich they were (Klingberg, 2001). They both absorbed the diverse people, religions and cultures that they came across (Frankl, 2000). For example, they enjoyed the music of the African-American gospel choir, enjoying concerts and services, which for them was very different from what they were used to in the Jewish or Catholic religion back in Vienna. In 1970 Elly said: "Frankl liked the spiritual, and so did I" (Klingberg, 2001, p. 5487/6819). Frankl was profoundly spiritual and deeply held on to the idea that ultimate meaning exists for everyone (Frankl, 2000). In an interview with Matthew Scully (Scully, 1995), Frankl claimed: "if you call 'religious' a man who believes in what I

call Supermeaning, a meaning so comprehensive that you can no longer grasp it, then one should feel free to call me religious."

Frankl's love for climbing and heights motivated him to pursue parachuting, but due to his weak ankles, he was advised by his physician not to take on such a physically demanding hobby (Klingberg, 2001). At the age of 67, Frankl was thrilled to experience a different 'height' passion, flying (Frankl, 2000). Frankl took up flying and he enjoyed the experience of it, as well as the adventure of learning to calculate and prepare flight plans (Klingberg, 2001). In his lectures, Frankl enjoyed using his own experiences as a pilot and climber to describe his theories and ideas.

In 1973, he lectured the Toronto Youth Corps and mentioned how during flight, when confronted by crosswinds, the pilot must aim the plane higher or further away from the destination to reach his actual destination. Therefore, with human beings, one must aim higher than one believes one can reach so that in the end, human beings will reach what they are capable of reaching (Frankl, 2004). Perhaps Frankl's love of heights led him to refer to logotherapy as *height psychology.* Frankl contrasted logotherapy (height psychology) with depth psychology, which he defined as the type of therapy that probes deeply into the patient's unconscious, while height psychology encourages the patient to find the highest part of themselves (Frankl, 2006).

5.2.16 Deteriorating Health and Concluding His Legacy

In 1980, the Frankls had received news that brought back memories of loss (Frankl, 2000), as Elly was going through a health scare. Frankl had travelled to America to give a lecture and visit Boson for his 75th birthday. On that particular day, Elly was sick with high flu and went to the doctor for a check-up. The doctor sent Elly for x-rays, which revealed that Elly might have lung cancer. It was later discovered back home in Vienna, that Elly had a blood

clot and in an attempt to avoid taking any risks, they decided that Elly would undergo lung surgery. Elly's surgery was a challenging time for Frankl, as he had worried about Elly's health and the potential experience of another loss (Frankl, 2000; Klingberg, 2001).

In 1982, Frankl too experienced a severe health scare when he had a rhythmic scraping sensation in his left ear, which only irritated him when he was lying on his left side (Klingberg, 2001). Frankl, being acutely aware of his tendency towards hypochondria, decided not to focus on it. Frankl used a technique that he wrote about and termed it dereflection[2], which is a method designed to distract the person from their obsession by making them focus on something else (Frankl, 2006). This ignorance proved to be dangerous as a routine doctor's check-up revealed that Frankl had a blockage in a carotid artery and surgery needed to be done immediately, as the blockage was life-threatening (Klingberg, 2001).

In 1988, at the age of 83, Frankl chose to celebrate his second bar mitzvah (70 years after his first bar mitzvah) birthday at the Western Wall in Jerusalem (Frankl, 2000). Wearing his father's phylacteries and choosing to reaffirm his commitment to Jewish law and life, Frankl listened to the Rabbi and kept on repeating to himself: "How beautiful, how beautiful" (Redsand, 2006, p. 128). Frankl not only found the experience as a connection between himself and God but also between himself and his father, who used to wear the same phylacteries every morning when praying (Klingberg, 2001).

In the same year, Frankl described his daily routine (Klingberg, 2001), which stayed similar since logotherapy became their full-time occupation: Elly woke up early and did some housework until Frankl awoke between seven and eight o'clock. Elly then served Frankl

[2] Dereflection is a useful tool in the treatment of anxiety disorders, where the patient is instructed to not focus on the the issue that is making feel anxious, but rather direct their attention towards someone or something else. This technique helps the anxious person focus on elements of their lives that they can control, as opposed to elements which makes them feel out of control. Subsequently relieving the patient of the anxious thoughts and symtoms.

with a strong cup of coffee and a simple breakfast, typically orange juice and cereal. Frankl turned to his work, which was to dictate manuscripts and correspondence and absorb himself into countless books on his desk. Frankl's intense focus on his work required that there should be no distraction, thus during his work time, he did not see any visitors and housekeeping was limited (Klingberg, 2001).

On a typical day, the Frankls received two dozen letters that were read and organised into piles. Elly and Frankl then decided which and how each letter should be answered, with Frankl starting his dictation into a recorder. While Frankl dictated his response, Elly went to the shops and did random errands. Once she returned, Elly and Frankl shared a simple lunch, after which Frankl went for a mid-day nap and Elly began typing out the dictation that Frankl recorded earlier. When Frankl awoke, he would drink another strong cup of coffee and return to working on speeches, books, articles, dissertations and responded to more mail (Klingberg, 2001).

When Frankl's sight started to deteriorate, Elly took more time and care to underline relevant material for him to notice (Klingberg, 2001). Frankl recalled how the telephone interrupted throughout the day with requests for logotherapy sessions with him personally, as well as constant invitations from all over the world to speak and teach (Frankl, 2000). This routine would go on until 1:30 in the morning without any holidays during the year. On a rare occasion, the Frankls went mountain climbing, but at the time, Frankl's sight began failing, thus mountain climbing eventually became impossible.

Elly and Frankl were proud of the sacrifices they had made and never wished to gain recognition or gratitude from others (Klingberg, 2001). Frankl felt the need to offer his work to anyone who needed it and wished for someone to carry his work forward. The family brought immense meaning to Frankl and Elly and they had little need to attract public attention to their children and grandchildren. In their notes written in 1988, Elly and Frankl

wrote that "it would mean doing injustice to our fate if we did not mention the great balm on our souls: our grandchildren, Katharina Rebekka and Alexander David" (Klingberg, 2001, p. 5060/6819).

About a month after his 85th birthday, Frankl lost his sight and until his death, he was only able to see dim, distorted shapes with one eye (Frankl, 2000; Klingberg, 2001; Pytell, 2015). The loss of his eyesight occurred one evening without warning. Frankl recalled that it was 7:30 in the evening on 11 April 1990 when he was watching television, and in one moment, his sight was gone (Klingberg, 2001). His blindness was attributed to age-related muscular degeneration (AMD) and the sudden loss of his sight at that moment may have been attributed to ruptured blood vessels in the eye. Elly compensated by reading all his mail, psychology and philosophy books aloud (Klingberg, 2001). This loss of responsibility was a significant loss to Frankl, as he was active and heavily dependent on reading. Elly recalled that despite such loss, Frankl lived his life as he taught, never complaining, always taking responsibility for his actions despite his unchangeable situation. Even with blindness, Frankl continued to lecture and write (Redsand, 2006).

Frankl taught doctors and medical students in neurology, psychiatry and logotherapy (Klingberg, 2001) and at the time of writing, logotherapy training and therapy institutes and archives existed in 31 countries (Viktor Frankl Institut, 2019a). Logotherapy has been well received in central and South America, where there are currently 27 logotherapy institutes in 10 countries. Currently, logotherapy is recognised by the American Medical Association, the American Psychiatric Association and the American Psychological Association as one of the scientifically based schools of psychotherapy (Viktor Frankl Institute of South Africa, 2019).

In 1993, North Park University in Chicago granted Frankl and Elly an honorary doctorate. They were both invited to receive their doctorates in a ceremony held on 22 May 1995 (Klingberg, 2001). In response to their invitation, Frankl wrote:

> Dear Don, what a surprise is the honor extended to Elly, and I know better than anyone else how much she is worthy of it! It is, as you rightly assume, the first such recognition. I fully understand that North Park wished to confer a doctorate on me too, but, while I would appreciate it, I cannot accept it. As I see it, the more exclusive Elly is to be honoured, the more conspicuous it will be in making the occasion of special significance to her. She, still being overwhelmed by the honors you have triggered off – joins me in warmest regards to you and Jan. (Klingberg, 2001, p. 5742/6819)

This statement by Frankl illustrates the meaning that he had felt by giving Elly the space to receive the accolades that she deserved and making her feel special while remaining in her shadow (Klingberg, 2001).

Frankl's health started to deteriorate even further and in 1995, Frankl found himself in a severe medical crisis with lung oedema (Klingberg, 2001). His friend, Herald Mori, a physician rushed over to Frankl's house and administered medication and oxygen until the paramedics arrived. Frankl was rushed to the hospital in an ambulance and sensing his death, gasping for air, he turned to Harald who was sitting next to him and said: "take care of my wife. Please take care of my wife" (Klingberg, 2001, p. 6072/6819). Frankl recovered, got back home and continued his work. In October 1996, Frankl received a call from his niece in Australia that his sister Stella had died. Elly recalled Frankl in his study, answering the phone and crying as he convulsed in grief. That evening, Frankl was admitted to the hospital and his health since the news seemed to deteriorate (Klingberg, 2001).

In August 1997, at the age of 92, Frankl was experiencing heart problems and he decided to undergo bypass surgery. As he was lying on the hospital bed waiting for his surgery, Frankl turned to his son in law, Franz, and his grandson-in-law, Klaus, and said: "I cannot help myself, but I see nothing tragic in these circumstances" (Klingberg, 2001, p. 6094/6819). On the morning of the surgery, he told Elly that he had hidden a book which he had inscribed

to her. Frankl survived the surgery but did not gain consciousness. For three days, Elly held earphones to Frankl's ears so that he could hear the tape that his grandson, Alexander, had made for him with Frankl's favourite music by Mozart and Gustav Mahler.

On Tuesday, 2 September 1997, Frankl passed away. After Frankl's death, Elly found the hidden book with the following written in it: "for Elly, who succeeded in changing a suffering man into a loving man. Frankl" (Klingberg, 2001, p. 6198/6819). In line with Jewish tradition, Frankl was buried immediately and even though he was offered a gravesite amongst the most elite in the central cemetery of Vienna, he had chosen to be buried in the family plot in the old Jewish part of the cemetery. His grandson, Alexander said about his grandfather, that "he wanted to be buried the way he was born, somebody not known to the world, in a very simple way" (Redsand, 2006, p. 133).

The following section entails a discussion about Levinson's life structure theory of adult development and how it applies to the life of Frankl.

5.3 Discussion According to Levinson's Life Structure Theory

5.3.1 The Era of Pre-Adulthood (0-22)

The developmental periods commonly identified in this era include infancy, early childhood, middle childhood, adolescence and early adult transition (Levinson et al., 1978). This era is characterised by the most rapid physical, cognitive and emotional growth. Alexander and Langer (1990) described this period as the ongoing process where an individual begins to separate from their mothers, becoming independent (Stroud, 2004). Multiple changes occur in the transition from dependent to independent and occur initially in the first three years of life where the infant separates itself from its external environment (Levinson et al., 1978). As the child matures, they learn about themselves and develop a

stronger sense of identity in terms of who they are and what they want (Stroud, 2004). According to Levinson et al. (1978), the child expands their social awareness from the immediate family to a more extensive network of people, such as school and peer groups, with the central theme in this era being the process of individuation (Levinson et al., 1978).

Frankl's relationship with his family was emotionally containing and he viewed his parents as kind-hearted and emotionally available (Frankl, 2000). It is, however, interesting to note that in his autobiography (Frankl, 2000), Frankl mentioned his strong relationship and connection to his mother, despite doing so minimally when compared to describing his father's character and his relationship with his father. More specifically, Frankl talks about his mother in three paragraphs, while mentioning his father in 14 paragraphs. This skewed description perhaps indicates the acknowledgement of Frankl's psychological and emotional influences which seemed to lean towards his father. Frankl had acknowledged his father's influence on him when he stated that "for the most part, I take after my father" (Frankl, 2000, p. 22). Frankl went to great lengths in describing his father's history and his temperament and his father possessing a strong sense of duty (Frankl, 2000; Klingberg, 2001; Redsand, 2006). Frankl highlighted how proud he was of taking after his father (Frankl, 2000).

While Frankl was different from his brother and sister, both in terms of personality and physicality, he acknowledged the strong sense of emotional connection which they all shared. Frankl was deeply attached to his family home, which indicated a healthy and robust connection to a place of safety, stability and security. In his autobiography, he stated that he suffered from homesickness during the first weeks, months and even years, when he had to stay overnight working in hospitals. Frankl deeply longed to be home with his family and spend quality time with them, as he felt secure in the family home. Frankl stated that "in my childhood, a sense of safety and security seemed natural to me" (Frankl, 2000, p. 30).

Levinson et al. (1978) stated that in the child's early development, the family provides security, socialisation and stability, which supports the child's growth into pre-adulthood. Frankl grew up in a stable, secure and emotionally containing home with loving parents and siblings (Frankl, 2000). The emotional connection that Frankl had with his parents and siblings nurtured him and subsequently shaped his personality and character (Frankl, 2000). Frankl's emotional containment at home provided him with the confidence to begin individuating and venture out and experiment intellectually with ideas, theories and philosophies.

Levinson et al. (1978) suggested that at this stage of development, the child develops sensitivity towards others and are motivated to help others, which marks the onset of the process of individuation (Santrock, 2018). At this stage of development, Frankl was introverted in his personality but displayed empathy towards his immediate family (Klingberg, 2001). While Frankl was emotionally connected to his immediate family, he demonstrated the ability to separate himself emotionally in an appropriate manner, for example, when he would comfortably withdraw into his own space. While Frankl also developed a healthy sense of empathy towards his family, the same level of empathy towards others was not necessarily developed at this stage of his development (Klingberg, 2001).

A strong need to help others seemed to have been a driving force throughout Frankl's adult life (Frankl, 2000; Pytell, 2015), which is a significant factor at this stage. His lack of empathy towards those outside of his family unit, despite a need to help others, was corroborated in Pytell (2015) when Frankl recalled telling his mother that the cure for those who were suicidal or sick was to give them shoe polish and gasoline. If they survived, then treatment would have been discovered and if they died, then according to Frankl, they wished for it in any case (Frankl, 2000). This statement by Frankl was perhaps an example of his somewhat cold-hearted therapeutic approach and lack of empathy (Pytell, 2015).

At the age of three, Frankl already knew that he wanted to be a doctor (Frankl, 2000; Klingberg, 2001; Redsand, 2006). From a young age, he was known as "the thinker" (Frankl, 2000, p. 32), as he often tended to ask many questions. Interestingly, Frankl never saw himself as a big thinker but considered himself as "a thorough and persistent thinker-through" (p.32). He recalled how, as a youngster, he would lie in bed and think about the meaning of life, the meaning of the coming day and the meaning for him specifically. Also, at a young age, Frankl saw himself as an intelligent theorist, later commenting that he had always been amused when he heard of other peoples' published ideas, which he had thought about long before (Frankl, 2000). Levinson (1996) maintained that specific experiences during this period have significant consequences on the development of the self-concept and identity. Due to Frankl's intelligence and constant reinforcement from others, he saw himself as an intellectual person and identified strongly as a persistent thinker and theorist, with a healthy self-concept (Frankl, 2000), which further encourages individuation.

Biologically, Frankl's build was considered weak but satisfactory for this period, as he was able to physically interact and engage in age-appropriate activities with his peers (Klingberg, 2001). Levinson et al. (1978) highlighted that healthy biological development is characterised by bodily changes and sexual maturation, which seemed to be the case for Frankl. Despite Frankl's early sexual maturation, lack of close relationships outside of the family unit, challenging cultural and historical context and poverty, they all seemed to have had a limited negative influence on his self-concept and identity as an intelligent theorist.

Levinson et al. (1978) further highlighted that it is during this phase of development that the child expands his social world from the immediate family to a broader social community and redefines its identity. While Frankl had defined and established his identity as a persistent thinker and theorist, social connections outside of his family during this stage of development was limited (Klingberg, 2001). The lack of social connections indicates a

limitation in Frankl's ability to emotionally relate to his peers and develop age-appropriate social skills. Perhaps the lack of social exposure and development of age-appropriate social skills explains Frankl's inappropriate aggression later in life (Pytell, 2015).

Frankl's early sexual experience is noteworthy too. While Frankl does not elaborate much or highlight the experience as anything significant in his life, the researcher opines that Frankl's sexual experience at such a young age would have undoubtedly affected his emotional relationships, sexual identity, psychological resilience and his view of sex and intimacy in general. As previously mentioned, at the age of eight, the family house cleaner encouraged Frankl to remove her clothing and play with her genitals, while at the same time threatening Frankl to keep these experiences as a secret. This cycle of sexual manipulation occurred multiple times (Frankl, 2000). Frankl attributed his difficulty in managing his feelings of guilt and his need to please others later in his life to the house cleaner's threats to keep this experience as a secret (Klingberg, 2001). Frankl highlighted how he had become afraid whenever he had done something wrong, even unrelated to sex, which stemmed from the way the house cleaner warned him by shaking her finger at Frankl and threatening "Vicky, be good or I'll tell Mama the secret!" (Redsand, 2006, p. 31).

The World Health Organisation (2019) defines child sexual abuse as:

> Child sexual abuse is the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared and cannot give consent, or that violates the laws or social taboos of society. Child sexual abuse is evidenced by this activity between a child and an adult or another child who by age or development is in a relationship of responsibility, trust or power, the activity being intended to gratify or satisfy the needs of the other person. This may include but is not limited to: the inducement or coercion of a child to engage in any unlawful sexual activity; the exploitative use of a child in

> prostitution or other unlawful sexual practices; the exploitative use of children in pornographic performance and materials. (WHO, 2019)

According to the Diagnostic and Statistical Manual of Mental Disorders (American Psychiatric Association, 2013), sexual abuse could account for skipped or regressed developmental milestones in children, social and sexual immaturity, depression, anxiety and symptoms associated with post-traumatic stress disorder. While the researcher could not find any information in the literature about Frankl that would indicate symptoms of PTSD during this developmental stage, Frankl's early sexual experience could explain the reason why he went through his depressive or nihilistic phase at such a young developing age, questioning his existence and meaning of his own life (Frankl, 2000). Lastly, Frankl's lack of social connections outside of his family could also be partly explained by the sexual abuse he was exposed to, which could have created a sense of distrust in others, thus protective emotional distance.

Frankl's early experience of sexual abuse and manipulation could also explain the reasons why he overcompensated later in life and went through a promiscuous stage even though such behaviour went against his values (Frankl, 2000). The sexual manipulation and abuse by the house cleaner could explain the reasons why Frankl struggled to connect emotionally to the women that he had dated and also how easy it was for Frankl to end a supposedly close relationship later in his life. When Frankl was 19 years old, he met the first out of the four women that he had a genuine affection towards and hoped to have a lasting relationship with (Frankl, 2000). Frankl met Lola in socialist youth circles when he was already in medical school. Frankl recalled that they dated for about two years, eventually being the love interest of a pathology professor. At the time, Frankl needed a rucksack for a rock-climbing tour, with the mentioned pathology professor having two. Frankl recalled that "I gave him my love and took his rucksack in exchange" (Klingberg, 2001, p. 1594/6819). It is interesting to

note that Frankl was able to emotionally let go of his supposedly significant love interest with such emotional ease.

The irony in Frankl's sexual experience was the fact that his father had founded, together with Minister Josef Maria von Bärnreither, the centre for 'Child Protection and Youth Welfare,' which promoted the protection and guidance of young children in need (Frankl, 2000; Klingberg, 2001). It was Frankl who later in his career went on to lead youth counselling centres in Vienna and throughout Europe, which illustrates his deep need to help others (Pytell, 2015). This initiative by Frankl could also indicate an over-compensatory reaction to being taken sexual advantage of at such a formative age and his subsequent need to take control vicariously through helping others take control over their emotional state and external environment.

Levinson et al. (1978) did not consider religion as an essential factor during this era. Frankl shared multiple stories of connecting to his Jewish faith and tradition and the most significant to him was when he would be watching and participating with his father during daily prayers (Frankl, 2000). Frankl's relationship with religion at this phase of development could be categorised as a push-pull relationship (Klingberg, 2001). On the one hand, Frankl described his connection to God as a meaningful one and on the other hand, during puberty, Frankl began questioning his place in the world, the meaning of his life and his relationship with God, which sent Frankl through "an atheistic period" (Frankl, 2000, p. 57). Frankl acknowledged that while he was questioning the place of God in his life, religion remained a constant and significant anchor in his life (Klingberg, 2001).

Levinson et al. (1978) highlighted the importance of the person's socio-cultural context in the development as a child. The start of the century in Europe was marked by boundless optimism for the future (Klingberg, 2001). As the fear of war, Anti-Semitism and poverty were permeating throughout Europe, Frankl acknowledged experiencing the general sense of

nihilism that was pervading around him (Klingberg, 2006). Being in the middle of the intellectual melting pot of psychological theory, Frankl was exposed early on to intellectual theories that explained human nature and how human beings interact with their world and create meaning. This intellectual influence helped Frankl to cope with the challenging environment by offering him an intellectual 'escape' (Frankl, 2000). Frankl was able to escape the reality around him by absorbing himself in thinking and theorising about life and human nature (Frankl, 2000). This so-called 'escape' helped Frankl develop and strengthen his identity as a theorist and create intellectual independence through the development of his theory. Frankl's growing intellectual growth at this period supports the notion of Levinson et al. (1978) of growing independence during this era.

5.3.2 Early Adulthood Transition (17-22)

According to Levinson et al. (1978), the early adulthood transition takes place from the age of 17 to 22 and has three main developmental tasks: the termination of the existing life structure, individuation and the starting or initiation of a new structure (Stroud, 2004). It is in this stage where the individual needs to terminate from the adolescent life structure and take the first step into adulthood (Levinson et al., 1978). At this stage, the individual adapts to new relationships with family and the external world, with the person beginning to form an adult identity that will most likely be the identity that the person holds on until death (Stroud, 2004).

Frankl exhibited rebellious behavioural traits as an adolescent, which indicates that he might have gone through the transitions earlier than suggested by Levinson et al. (1978). Frankl displayed a rebellious character trait, rebelling intellectually against the dominant political structures and the psychological theories of the time (Frankl, 2000; Klingberg, 2001). Frankl displayed a rebellious and strong-willed nature that one might expect from a

stubborn adolescent that is refusing to accept what he is told (Klingberg, 2001). An example of this was through his eventual reluctance to accept the dominant and prevalent theories of Freud and Adler (Frankl, 2000; Klingberg, 2001; Pytell, 2015). At the same time, while he was rebelling against the established way of thinking about human nature, he was busy constructing the foundation of his theory (Frankl, 2000). The pulling away from theories that he did not agree with and pushing to construct a new coherent theory of his own, indicates his internal process and drive of going from disorder to an attempt to create order and meaning in his life (Pytell, 2015).

Frankl's need to create order was counteracted with a chaotic environment filled with many social and political unknowns (Klingberg, 2001). These opposing forces created dissonance within Frankl, which motivated the change and evolution in Frankl's coping skills, subsequently facilitating Frankl's process of individuation and maturation into adulthood. Frankl's hopeful curiosity and search for meaning in his life could be attributed to external conflicting socio-cultural aspects of the early 1900s, which was characterised by an atmosphere of positivity and hope on the one hand and fear of the unknown on the other (Klingberg, 2001).

Levinson (1996) highlighted that the individual in this period goes through internal uncertainty about an external future. While Frankl's political and social environment was uncertain, he displayed certainty towards his chosen profession and hopeful towards his ideas and direction of his theory (Klingberg, 2001). With Frankl entering adulthood, he had aligned himself with his future goals and current identity, which illustrates his emotional stability and maturity.

Frankl never mentioned any close relationships with friends from school. However, his relationship with his family seemed to have been close and emotionally secure at this period (Frankl, 2000; Klingberg, 2001), which could be his compensation for the lack of

emotionally close friendships. At the age of 19, he connected with his first love and long-term relationship, which indicated an ability to connect and commit emotionally. This ability to emotionally commit to a long-term relationship is contrasted with Frankl's willingness to emotionally disconnect with such ease, as was indicated when he was willing to give away his first love to a professor in exchange for a rucksack (Frankl, 2000).

Levinson et al. (1978) highlighted that at this transition, detachment from the parental home is essential in the psychological and emotional termination of the existing life structure, leaving pre-adulthood, ultimately taking the first step into adulthood. According to Levinson (1996), the termination can occur externally through the physical 'moving away' from the parental home, forming one's own identity within a new family structure (marriage and kids). It is, therefore, essential for a person to engage in an adult intimate relationship with another adult. While Frankl indicated an ability to detach emotionally, his first committed relationship was an indication of his need to explore adult connection and commitment, thus the transition stipulated by Levinson (1996) had been fulfilled. On the contrary, Frankl struggled to emotionally detach from his parental home, as indicated when he stated: "I was so emotionally attached to my parental home that I suffered terrible homesickness" (Frankl, 2000, p. 19), and therefore, this specific transition stipulated by Levinson et al. (1978) had not been fulfilled.

During this transition period, the individual must question the nature of their world and their place in it (Levinson et al., 1978). This process requires psychological fluidity, as changing perspectives are necessary for the psychological adjustment from one reality to another. In this transition period, Frankl continued to question the meaning of his existence and critiqued current understandings of how the human mind operates (Klingberg, 2001). This personal search for a unique meaning in his life illustrates psychological fluidity and a process of psychological individuation.

According to Levinson et al. (1978), an occupation defines one's identity and place in the world and it is during this period where a man makes significant decisions regarding his career. To Frankl, his occupation seemed to have represented a central component of his identity, as he resonated and connected with his identity as the doctor (Klingberg, 2001). Furthermore, it is this decision in this phase, which indicates the person's interests and values (Levinson et al., 1978). Frankl had committed to his career path and identity as a doctor at a much earlier age than suggested by Levinson et al. (1978), although his career choice and subsequently his commitment to diminishing the suffering of others (Klingberg, 2001) supports Levinson's assertion.

Levinson et al. (1978) claimed that mentorship and a significant relationship with an influential person is one of the most developmentally significant aspects at this transitional stage. Frankl considered his father as a relatable mentoring figure and a person that Frankl not only admired but a person he was proud to be so similar to (Frankl, 2000). Frankl's clear choice in a career direction at this phase was another indication of his completion of the tasks of the early adult transition. Frankl seemed to have completed the tasks of the early adult transition, which were to firstly terminate early adulthood and secondly, enter early adulthood. Frankl was able to achieve these tasks through psychological fluidity, displaying the ability to have an emotional connection to others, as well as his commitment to an occupational choice and identity without hesitation.

5.3.3. Era of Early Adulthood (17-45)

It is in the era of early adulthood where the individual life structure is created, maintained and assessed, with the primary purpose of creating short- and long-term future goals for the person (Levinson 1996; Levinson et al., 1978). The early adulthood era is considered the most unstable, as it is the period where the individual goes through the most change and

stress when adjusting to the demands of the external world (Stroud, 2004). It is in this era where the individual has the most potential, energy and capacity for achieving short- and long-term goals and aspirations. These decisions and goals include marriage, occupation, lifestyle and health goals, which ultimately defines a person's identity (Levinson et al., 1978). This identity is most likely to be with the individual for the rest of his or her life.

The individual life structure consists of the early life structure for early adulthood (22-28) where the individual formally enters into the adult world; the age 30 transition (28-33) where the individual adjusts into adulthood; and finally, the culminating life structure for early adulthood (33-40) where the individual settles down in adulthood. Frankl's life is discussed according to the three developmental periods.

5.3.3.1 Entry life structure for early adulthood (22-28)

According to Levinson et al. (1978), during the entry life structure for early adulthood, the individual should master two tasks, namely to explore and assess the potential possibilities of adult life by keeping options open, avoiding commitments and looking for alternatives. The second task, which contrasts with the first, is to settle down, create stability, consistency and predictability with regards to the choices and commitments made. It is up to the individual to find a balance between openly exploring the adult world without a firm commitment and at the same time, make decisions and construct a stable life.

In 1930, Frankl received his medical degree and begun his internship at Steinhof psychiatric hospital (Klingberg, 2001). Frankl was responsible for the treatment of 3000 patients who were mostly depressed and suicidal (Redsand, 2006). While Freud and Adler greatly influenced his treatment philosophy, Frankl decided to deviate from their philosophies as he had found greater success with his patients by using his method of asking questions regarding the patients' values (Frankl, 2000). Frankl found that when he focused on the

patient's needs and wants and delved deeper into what gave the patient meaning in life, the patient found hope and meaning in their suffering, consequently, being able to improve emotionally (Frankl, 2000; Klingberg, 2001). This new method of conducting therapy was Frankl's way of exploring different alternatives to engaging his patients and was part of the exploration of this period, keeping his options open and not committing to 'one truth' (Levinson et al., 1978).

Frankl found significant meaning in developing and using his theory in helping his patients (Frankl, 2000). In 1929, Frankl began to use one of his most well-known methods called *paradoxical intention*, which he found was very useful with his anxious patients (Frankl, 2006; Klingberg, 2000). This technique became one of his most known contributions to therapeutic methods and has been acknowledged as the technique which anticipated behavioural treatment methods (Pytell, 2015). Levinson et al. (1978) maintained that remaining open-minded at this phase is an essential milestone of healthy development. Frankl did not accept the existing method of therapy as a credible treatment approach for his patients and was motivated to advancing and improving on the existing approaches (Klingberg, 2001; Pytell, 2015). Frankl's drive to create a better form of therapy illustrates a person who was questioning his given reality and a person who is open-minded to exploring an alternative and better way. The ability to remain open-minded is what Levinson et al. (1978) considered to be a part of healthy development.

In the psychiatric department, Frankl was under the supervision of Professor Otto Pötzl, the prominent brain pathologist-psychiatrist, former head of neurology at Charles University (Klingberg, 2001). Professor Pötzl had already heard of Frankl's work with the youth counselling programmes, and according to Frankl, it was their meeting at the hospital, which was the start of an enduring professional and personal relationship (Frankl, 2000). Pötzl became Frankl's mentor and remained a credible and prominent figure who had shaped and

influenced Frankl's identity and philosophy. Levinson et al. (1978) highlighted that it is during this phase of early adulthood, where mentors play a significant role. Levinson et al. (1978) also maintained that a mentor act as a parent figure which the individual emotionally connects with and looks up to. Both functions of a mentor serve as the primary function for the healthy emotional development of the individual in the early adulthood period. Frankl's connection to Pötzl, whom he considered a mentor figure was in line with the theory of Levinson et al. (1978) and illustrated healthy emotional development.

It was also in the hospital during his internship, where Frankl acknowledged the value that he had gained through his experience working with his patients and dealing with conflict (Frankl, 2000). Frankl developed an ability to create strong defences against personal Anti-Semitic attacks, which were hurled at him daily in the hospital (Klingberg, 2001). Such immunity and the subsequent emotional distance helped Frankl emotionally cope not only with his immediate circumstance but also with future conflicts in the concentration camp (Frankl, 2000).

According to Levinson et al. (1978), the second task of this period requires a person to enter adult life by taking responsibility. Frankl had always maintained that he was no victim, not to his circumstances or his feelings (Frankl, 2000). Frankl did not use the Anti-Semitic insults hurled at him in the hospital as an excuse to become a victim of his circumstances, but instead, he took responsibility for his psychological and emotional state, regardless of his unchangeable situation (Klingberg, 2001). Frankl maintained that despite his unchangeable and challenging circumstances, he would take responsibility and transcend the suffering that he was experiencing (Frankl, 2000, 2006). Frankl's experience in dealing with the Anti-Semitic patients and the choice to perceive such an experience as a positive one in his emotional development, illustrates his ability to take responsibility for the way that he was

feeling about his circumstances and indicates individuation and maturation, as stipulated by Levinson et al. (1978).

Another example of Frankl taking responsibility and ownership over an experience during this phase was when he was asked by a psychiatrist at the Vienna psychiatric clinic to present a lecture on the subject of 'nervousness as a phenomenon of our time' (Klingberg, 2001). In the middle of Frankl's speech, a stormtrooper in full uniform opened the door of the auditorium and stood at the entrance. Frankl committed to not allowing the officer to dictate the direction of the experience and, at the moment, rebelled against the officer by engaging his attention with exaggerated movements and animated speaking style, consequently captivating the officer (Frankl, 2000). Frankl later said of the officer: "he did not make a move to interrupt me" (Redsand, 2006, p. 43). Frankl taking responsibility for the desired outcome was a courageous decision, even though it potentially could have cost him his reputation, job or even his life (Klingberg, 2001). At the time of such a decision, Jews were being persecuted and a wave of Anti-Semitism was growing in Vienna. Therefore, his commitment to rebel was a sign of ownership of a brave decision, emotional maturity and indicates entry into early adulthood.

Levinson (1996) maintained that during this era, an individual might find the challenge of balancing the stress of the external world and its expectations, and the individual's own needs and beliefs stressful. Frankl was experiencing the stress of his challenging environment (Klingberg, 2001) but seemed to have emotionally managing it in a mature, strategic and contained manner, and subsequently achieving his desired outcome, aligned with his identity. Frankl managed his environment and remained true to his identities as a doctor and theorist. Frankl's manner in which he managed his environmental stressors illustrates maturity and individuation, which indicates entry into adulthood.

Frankl also found significant meaning in socialising during his time as a medical student (Klingberg, 2001). Later in life, Frankl described himself as a promiscuous young medical student who found it easy to get involved in superficial relationships with many nurses (Frankl, 2000). Frankl considered himself a sexual person who would often manipulate women into liking him when his ‘normal’ approach would not work (Klingberg, 2001). For example, when he found an attractive woman that he wished to engage with sexually, he would invite the woman to a lecture pretending that the invitation came from someone else. On arrival, the woman would find that it was Frankl that was giving the lecture (Frankl, 2000). This type of manipulative move was Frankl’s way of impressing the woman and ultimately getting her to sleep with him (Klingberg, 2001). Frankl recalled that these types of “tricks” would impress women and Frankl would “get what he wanted from them” (Redsand, 2006, p. 58).

During the time of his medical studies, Frankl was not interested in settling down in a relationship, but preferred to be sexually promiscuous (Klingberg, 2001). Levinson et al. (1978) maintained that the central components during this period, especially in a man’s life is marriage and occupation. While Frankl was focused on his career, which indicated a need to create stability, marriage was not important to him. On the contrary, Frankl was more interested in enjoying the benefits of his status in attracting women (Frankl, 2000). The need for stability from a career direction indicates an achievement of the second task as proposed by Levinson et al. (1978), although the lack of a need for marriage and settling down with a life partner at this point in this period, indicates an unsuccessful task completion for the start of this period. Such a task, as indicated by Levinson et al. was eventually completed, as illustrated in this section.

It was also at this time when Frankl continued to experience emotional difficulty in separating from his parents and his home and struggled with homesickness when he stayed at

the hospital (Frankl, 2000). The anxiety which he felt when he was separated from his home had forced Frankl to build resilience and find comfort in his own company (Klingberg, 2001). The development of these types of internal resources to self-comfort could potentially explain Frankl's lack of need for emotional attachment to a committed romantic relationship, as well as friendships at this stage of development. Levinson et al. (1978) suggested that the inability to disconnect effectively from one's family during this phase could lead to relationship maladjustment. As was highlighted by Levinson et al. (1978), Frankl's lack of emotional disconnect from his parents' home and the family could explain his maladaptive and limited close friendships.

While Frankl was searching for sexual promiscuity, the need for superficiality did not last long (Klingberg, 2001) and in 1930, Frankl met his second meaningful relationship (Frankl, 2000). Her name was Rosl, whom he met on the street and invited to one of the meetings of the socialist students. Frankl considered Rosl as "one of my great loves, a deep love" (Klingberg, 2001, p. 1594/6819). The idea that Frankl was eventually prepared to settle down in a meaningful relationship indicates a need for a stable, consistent and predictable relationship, which is in line with the central task of this developmental phase, as proposed by Levinson et al. (1978).

Levinson et al. (1978) also proposed that as this period comes to an end, it may become distressing to the individual if the primary need for stability in terms of relationship and career does not take place. Frankl was not in a stable, committed relationship as he was exiting this period, despite his career being his focus and identity. The lack of a stable relationship could indicate a fragmented or incomplete life structure, which could have led Frankl to search for such stability more urgently in the next period. It appears that Frankl engaged in both major tasks which facilitated individuation and healthy identity development as a doctor. The central component for Frankl during this period was his career and he

actively searched for open relationships and sexual exploration. It appears that Frankl found a balance between exploring and stability.

5.3.3.2 Age 30 transition (28-33)

Levinson et al. (1978) maintained that most individuals do not complete the early adulthood life structure entirely and it is, therefore, the age 30 transition which provides the individual with an opportunity to work on the limitations, flaws and aspects of the previous life structure that remained incomplete. The opportunity to complete previously incomplete life structures allows the individual to end off early adulthood in a more developed and satisfactory way. It is in this period where the individual continues to separate from the home and creates and reinforces an individual identity. This period is characterised by stress and chaos, as well as stability and identity formation, as the individual prepares for adulthood (Levinson, 1996; Levinson et al., 1978).

Frankl identified as both a doctor and a theorist and while he worked hard and enjoyed his work at Steinhof, he acknowledged that he missed his true passion, namely writing and working on his philosophies (Frankl, 2000). He mentioned in his autobiography how he enjoyed his time at Steinhof but regretted that he had not stayed at home more to work on his ideas and writing. Frankl's passion shows a deep need to create stability as a writer, which was fully realised later in his life, although it was cut short in this period.

Levinson et al. (1978) highlighted that one of the primary purposes of the transitional periods is the termination of one life structure and the initiation of another. However, when a person struggles to let go of the relationship with a task, then the termination is considered partial and does not signal the complete ending of the relationship. In Frankl's case, while he was limited in his ability to write full-time, he continued to write when he could, which indicated his internal struggle to let go (Klingberg, 2001). Levinson et al. (1978) maintained

that in the case where a partial disconnection from a relationship exists, the relationship to the activity or the person does not disappear and ultimately evolves into a desire for continuation at a later stage. This was evident in Frankl's life, as his writings and theorising was something that he never let go of and subsequently returned to later in his life.

Levinson et al. (1978) also maintained that most men find this transitional period stressful and the age 30 crisis is the result of attempting at finding one's identity through the transition into adulthood. At this transition, Frankl was questioning the meaning of his existence and his identity as a doctor (Klingberg, 2001). Frankl was made the chief of Neurology at Rothschild hospital and recalled one dream that he had at that time, which made him question his sense of identity and purpose. In the dream, a group of mentally ill patients was lined up in front of the gas chambers as he watched on the side-line, questioning his role. Frankl eventually joined the line as he felt a sense of responsibility towards his patients (Frankl, 2000). Frankl thought the dream was inspired by the brave Polish paediatrician, Janusz Korczak, who voluntarily joined the children who were in his care at the line of the gas chambers. Later in his life, Frankl attributed this dream to a premonition to what was asked of him to do, namely, exhibit the courage to provide support to his patients at the hospital and later to his fellow men in the concentration camp.

Another example of Frankl's attempt at navigating his sense of purpose as a doctor was with his mentor and colleague, Pötzl (Klingberg, 2001). Frankl was living in a political environment where Jews were being persecuted and murdered, which created a sense of cognitive dissonance for Frankl (Frankl, 2000). On the one hand, Frankl was living in a context where Jews were being punished and persecuted and there was nothing he could do about the political context, while on the other hand, as a doctor, he was trusted to protect and save lives. This dissonance pushed Frankl to make a decision, which he did with his mentor Pötzl, despite its illegality and apparent risks (Klingberg, 2001).

Pötzl helped Frankl in his pursuit of saving Jewish lives by referring mentally ill patients to Jewish nursing homes; Frankl would later misdiagnose them in an attempt to transfer them to a Jewish nursing home, rather than a mental institution where they would inevitably be sent to a concentration camp (Klingberg, 2001). Levinson et al. (1978) maintained that the age 30 transition provides the individual with a chance to begin solidifying an identity and to create a more developed and evolved life structure within early adulthood. This seemed to be the case in Frankl's experience, as he consistently chose to identify as the doctor whose mission was to protect and save lives (Frankl, 2000).

At Steinhof, one of Frankl's superiors was Dr. Alfred Mauczka, who was an Anti-Semite and a Nazi. Mauczka's association and membership with the Nazi party made it difficult for Frankl to practice his faith in public (Klingberg, 2001). Frankl displayed a sense of persuasion and manipulation when he convinced Mauczka to allow him to conduct the Kol Nidre, a Jewish prayer, on the eve of Yum Kippur in 1935 (Pytell, 2015). Rabbi Bela Fischer led the prayer and Frankl described the ceremony as a moving experience for the patients in the hospital; the prayer doubled as a form of therapy (Frankl, 2000). The Jewish religious ceremony was impressive and indicative of Frankl's ability to effectively push boundaries, even at a considerable risk.

In addition to being Frankl's superior at Steinhof, Mauczka was also the second in command of the Austrian General Doctors Society for Psychotherapy and Mental Hygiene. Mauczka's position of influence and power perhaps also shows Frankl's ability to align himself with key people that would help advance his newly found need to promote his form of psychotherapy (Klingberg, 2001). The ability to align himself with key players and manipulate the people within his environment to suit his own identity needs was a significant demonstration of Frankl attempting to formalise his identity as a Jew and a doctor, despite the significant risk to himself and his family.

Frankl's manoeuvring to align himself with Mauczka also illustrates social intelligence and maturity. More specifically, Frankl's ability to notice social structures and hierarchies, and ultimately navigate and negotiate within such structures illustrates an advanced and sophisticated level of social maturity. Levinson et al. (1978) maintained that such individuation and maturity is a central life structure to be achieved at this stage of development.

It was around the same time when Frankl was working at the hospital when he met his third love and first wife, Tilly Grosser. Frankl was nearly twice Tilly's age when they met at the hospital and became friends, which was also the time when, despite his promiscuous ways, he had decided to settle down (Frankl, 2000; Klingberg, 2001). Levinson et al. (1978) proposed that the marriage component becomes more important to the individual at this stage, especially if settling down was not a priority in the previous stage. Frankl settling down and committing to a relationship is in line with the assertion of Levinson et al. (1978) and signifies that Frankl was ready to create stability in this component of the life structure.

It seems that Frankl had completed all the tasks of the life structure, as proposed by Levinson et al. (1978). The early adult transition begins and ends with the age 30 transition. Levinson et al. (1978) maintained that the four major tasks to be completed at this stage include: formulation of a vision in one's life, building mentor relationships, solidifying a career path and forming a stable relationship. Even though Frankl was not married at this stage, he was able to form a strong, committed relationship with Tilly, who he later married in 1941.

5.3.3.3 Culminating life structure for early adulthood (33-40)

According to Levinson et al. (1978), for the individual to develop and complete this period successfully, two major tasks should be achieved. The first is to try to solidify a career

identity and find one's competency in a chosen field of work. Secondly, to build connections to others and find one's identity through affirmation from the broader group. Once these tasks are achieved, the individual enters an adult role and becomes a significant member of their social circle (Levinson et al., 1978). It is in this stage of development where the individual progresses from being a "novice adult" to becoming a "junior member" of the adult world (Levinson, 1996, p.142).

At the time, Frankl was establishing himself and his identity as a doctor and theorist (Frankl, 2000; Klingberg, 2001), working long hours in the hospital and when he had time, focused on writing about his new approach to understanding the human mind and behaviour (Klingberg, 2001; Pytell, 2015). At the age of 35, Frankl had already formed the foundational principles of his theory and had formulated methods, techniques and principles, which would later become the foundation for his existential theory and logotherapeutic approach (Frankl, 2000, 2006, 2012).

During this period, a man has a stronger sense of urgency to "get serious," be responsible and decide as to what is truly important in his life (Levinson et al., 1978, p. 139). Frankl was beginning to address the first task of this period, as proposed by Levinson et al. (1978), by cementing his identity as a doctor and a theorist, becoming more responsible and focusing on what was important to him (Klingberg, 2001). Frankl was beginning to establish his 'place' in society through the development of his competency in his chosen medical field (Klingberg, 2001).

In September 1942, the Frankls were summoned to Frankl's old school ground, Sperlgymnasium, which was now converted into a processing centre, where they were going to be transported to a concentration camp (Klingberg, 2001). Frankl was taken into a room where he and his father had their head shaved; this was a movement in Frankl's life where he felt a great sense of grief seeing his father being degraded (Frankl, 2000; Redsand, 2006).

The Frankls had their possessions taken away from them and on Friday, 25 September 1942, the Frankl family and 1300 other Jews were transported by trucks to the Aspang Station for deportation to their final camp, Theresienstadt (Klingberg, 2001).

In Theresienstadt, Frankl was humiliated and tortured daily (Klingberg, 2001), and in an attempt to survive, he focused on holding on firmly to his identity as a doctor, which had emotionally contained him and made him feel valued (Frankl, 2000). This experience illustrates Frankl's firm hold on his core identity as a coping tool while going through the trauma of humiliation and torture. Frankl relying on his identity for purpose and security is what Levinson et al. (1978) highlighted as a critical developmental function in this phase and one that marks the successful completion of the task in this period.

Six months into their stay in Theresienstadt, Gabriel, Frankl's father, died at the age of 81 of starvation and pneumonia (Klingberg, 2001). Frankl reported that at his father's death, he felt at peace because he knew in his heart that he had done everything in his power to protect his father by the choice that he made to stay in Vienna, as well as being able to give his father medical comfort (Frankl, 2000). Frankl rationalising his role in his father's life illustrates how Frankl firmly held on to his identity as a doctor which helped him make sense of and peace with his father's death. Frankl's rationalising his role in his father's life ultimately helped him (Frankl) emotionally cope by placing value on his role as 'doctor' in easing the pain of his father's suffering.

Frankl also identified firmly with being an intelligent intellectual and a theorist (Klingberg, 2001). Frankl discussed an episode in the Theresienstadt concentration camp where a professor from Prague came in and tested the IQs of some of the colleagues (Frankl, 2000). Frankl recalled that his IQ came out above average, which made him feel sad that it was probably going to be wasted since he had no chance of survival. He also mused at whenever he found out about an idea which he has had previously had been published by

someone else. Frankl stated that he was happy that others gained fame through working hard on his ideas.

Another example of Frankl's self-adulation (Pytell, 2015) was when, during an examination in pathology, his professor asked him how ulcers developed. Frankl described a specific theory which the professor highlighted came from a famous person. However, Frankl recalled that he had invented the theory himself (Frankl, 2000). Frankl, firmly holding on to his identity as an intelligent intellectual and a theorist, is in line with the assertion of Levinson et al. (1978) that a significant task to be achieved at this phase is to solidify an identity that is aligned with one's competency, as well as solidify one's identity through affirmation and reassurance from the broader group. Both tasks seemed to have been achieved in this phase of Frankl's life.

In Theresienstadt, Frankl used his experience in Vienna as a doctor, as well as his logotherapeutic approach to help individuals who were a suicide risk (Klingberg, 2001). Frankl organised suicide intervention teams, called the *assault squad* at the camp and provided them with the task of caring for the families who had arrived at Bauschowitz station. Frankl knew that the first night for the inmates was going to be filled with helplessness and hopelessness, as their hope for a better future was going to be questioned (Frankl, 2000; Klingberg, 2001). The Nazi regime told the inmates that they were being transported to a "nice place" where they do not need to work (Klingberg, 2001, p. 2328/6819). Once the inmates had arrived, the shock and despair were evident and Frankl summoned his team to keep the inmates' hopes alive and keep them emotionally supported.

Frankl felt proud of his involvement, not only as a doctor helping those around him but with his place within the social circle that was providing him with significant meaning and purpose (Frankl, 2000). Frankl was seen in the camp as a "good-natured, helpful, intelligent, and such a good man" (Klingberg, 2001, p. 2328/6819). This affirmation, as well as his

efforts, which resulted in a steep drop in the suicide rate after the first year in Theresienstadt (Berkley, 1988), acted as positive feedback that confirmed Frankl's work, position and identity in the community. These experiences seem to indicate that Frankl had addressed both tasks of this period, as was proposed by Levinson et al. (1978).

An interesting observation was when Frankl was being sent for labour but instead was physically abused by one of the guards at the camp (Klingberg, 2001). Frankl recalled being dragged back to his quarter, severely injured, feeling hopeless and helpless (Frankl, 2000). Tilly cleaned his wounds and, in an attempt to lift his spirit, took him to a jazz concert that evening. The contrast was a fascinating insight, as Frankl wrote: "The contrast between the indescribable torture of the morning and the jazz in the evening was typical of our existence – with all its contradictions of beauty and hideousness, humanity and inhumanity" (Redsand, 2006, p. 65). Shortly after being abused, Frankl was able to see the beautiful side of his environment and able to appreciate the contradictory sides to the same life experience (Frankl, 2000; Klingberg, 2001; Redsand, 2006). Levinson et al. (1978) maintained that emotional maturity and the ability to see the world in a sophisticated, multi-layered way is a task of the next period, the mid-life transition. Perhaps due to Frankl's early experience of such humiliation, abuse and torture, he was able to fulfil the task of emotional maturity and complexity earlier on in his life.

Frankl was called up for deportation without his wife, Tilly, which Frankl viewed as positive because their deportation to another camp could mean death (Klingberg, 2001). Frankl was adamant that Tilly should not join him, but he recalled Tilly's stubbornness and insistence on joining. After two years at Theresienstadt, Frankl and Tilly were transported to Auschwitz concentration camp. Frankl's mother was not included on that list and he recalled asking his mother for her blessing and how she cried "deep within her heart" (Redsand, 2006, p. 67).

In Frankl's autobiography, it was interesting to note the difference between how Frankl remembered departing from his father compared to his mother (Frankl, 2000). Frankl recalled his deep sense of personal sadness and relief saying goodbye to his father, although when describing departing from his mother, he highlighted her emotional reaction, but not his. Perhaps it indicates a more profound sense of connection to his father, which is consistent with the depth and content of his description of his likeness and connection to his father when compared to his mother. This description could also denote Frankl's sense of emotional disconnection at a time when he was experiencing a significant amount of personal loss and chaos (Klingberg, 2001). Levinson (1996) suggested that individuals in this period experience developmental crises due to a period marked with uncertainty. Frankl was going through uncertainty and loss, thus his experience seems to be in line with Levinson's (1996) assertion.

At the time, Frankl also recalled turning to Tilly and telling her to "stay alive at any price" (Redsand, 2006, p. 67). More specifically, Frankl was permitting his wife to give herself sexually to the guards should that save her life. This act indicates that Frankl valued staying alive beyond any immediate feelings of humiliation, shame or embarrassment (Klingberg, 2001). Frankl was able to make a decision that transcended his ego and illustrates emotional maturation and individuation. According to Levinson et al. (1978), it is in this period where the individual should develop a more mature, sophisticated and selfless world view, which indicates individuation.

During Frankl's time in the concentration camps, a common theme that kept on emerging is his defiance of authority and reinforcing his already established identity. One example was when Frankl was standing in the line in front of a soldier that would decide on his destiny (Klingberg, 2001). Frankl was ordered to go to stand in the line, which was meant for the gas

chamber. Frankl recalled plucking up the courage and sneaking into the other line, which ultimately saved his life (Klingberg, 2001; Redsand, 2006).

Another example of his rebellious nature was when Frankl and the rest of the prisoners in that same line were ordered to toss all their valuables on the ground. However, Frankl rebelled and hid his two most valuable items in his possession, which was his logotherapy manuscript and the Donauland Alpine pin he had earned as a climbing guide. Both he hid in his jacket, which he had hoped to keep, despite the inherent risk of being found out and, as a result, severely punished (Frankl, 2000). Frankl was willing to risk his life for what he valued, in this case, material possessions, which was aligned with his identity as a theorist and a climber, both of which he valued more than the fear of being punished or even dying.

Another example of Frankl defying authority at the risk of putting his life in danger was when he was given a crowbar for digging a tunnel under a road in the Bavarian woods for several weeks while being watched closely by an SS officer (Klingberg, 2001). Frankl recalled that this SS officer wanted to humiliate Frankl by throwing stones at him, treating him like an animal (Frankl, 2000). Despite the inherent risk, Frankl confronted the officer and said: “if you were in my place to do brain surgery as I used to do, you would be equally as helpless as I am digging this tunnel” (Klingberg, 2001, p. 2621/6819). Frankl’s confrontation was done despite the risk of being severely punished, perhaps even killed (Frankl, 2000).

Such defiance of authority illustrates Frankl’s need to preserve his values, in this case, the value of being treated equally as a human being (Klingberg, 2001), above and beyond his need to maximise survival. Levinson et al. (1978) suggested that if the individual had neglected a part of themselves or unsuccessfully completed a task in previous periods, that part would naturally seek more urgent expression. Perhaps Frankl’s intrinsic need to live a life in line with his own needs and values, even at the risk of being killed, indicates that he

was not able to fulfil this need in past periods. Living a promiscuous life that conflicted with his values could be one such example.

Frankl also rebelled against the negative and pessimistic status quo of camp life (Klingberg, 2001). Frankl was unwilling to accept the meaninglessness of life in the camp and instead intellectually challenged the nihilistic atmosphere that permeated in the hearts and minds of the prisoners (Frankl, 2000, 2006; Klingberg, 2001; Redsand, 2006). Frankl noticed that often, physically strong men were not the ones who emotionally survived the horror of the camp experience (Frankl, 2006). He questioned the reasons behind this observation and realised that survival in an unchangeable environment is often not dependent on physical strength, but rather on inner strength.

Frankl recalled shovelling snow and struggling to find meaning for such great suffering. Frankl was not prepared to accept that life had no meaning, but instead challenged that idea and questioned the purpose of life within the context of an unchangeable environment. Frankl’s intellectual challenge of the reality of his environment illustrates a mature and sophisticated world view, where he did not just accept the conditions placed on him by his situation (hopelessness), but sought transcendence and alternative meaning to what was presented to him (Pytell, 2015). Through his observations, Frankl was able to transcend his environment and take a step towards individuation, which, according to Levinson (1996), is the central task for this period.

Another example of Frankl protesting and rebelling against the norm and status quo was when he rejected protocol and socially accepted norms in the camp (Klingberg, 2001). Life in the camp was filled with daily suffering and humiliation, thus committing suicide was a realistic option for many prisoners who were unable to deal with their harsh reality. A strict rule by the prisoners was not to interfere if another prisoner wished to commit suicide.

Frankl challenged this norm and recalled on many occasions where he stepped in as the doctor and helped the prisoner search for a reason to continue living (Frankl, 2000).

While Frankl was willing to break away from the group norm to satisfy his identity as a doctor, he also displayed a sense of conformity to the group by sticking to unspoken group norms despite its risks. For example, Frankl (2000) recalled a story when one of the prisoners stole potatoes from the storeroom and the guards demanded that the other inmates reveal the perpetrator or face severe punishment. Despite the risk, Frankl recalled never revealing the identity of the inmate, because according to Frankl, loyalty to the group took precedence even over potential death.

The balance between rebelliousness and attachment and loyalty to the group is a central component of this stage (Levinson et al., 1978). Frankl displayed a balanced approach between rebelling against the norm of the group and conforming to the loyalty of the group, which indicates emotional maturity and individuation. This also illustrates Frankl's need to be identified and accepted as part of his social circle and at the same time, a need to take on a more senior and leading role in his group and group norms, which according to Levinson et al. (1978), suggests a successful resolution of the current obstacles that occur in this period.

Another example of when Frankl's willingness to hold on to his identity as a doctor was stronger than his need to maximise survival was when he had the opportunity to escape from the camp at a time where staying would have almost guaranteed death. Frankl chose to remain in the camp to "console, aid, comfort, and succour" his fellow prisoners, which aligned with his core identity as a doctor (Grossman, 1969, p. 11). On another occasion, the warden (who was also a prisoner) asked Frankl to speak to the group of prisoners and offer words of encouragement and uplift their mood (Frankl, 2000). Frankl agreed to talk about hope for the future and help fellow inmates find meaning in their lives, meaning which would

transcend their current suffering. Frankl did this knowing the inherent risk of being found out and face severe punishment or even death.

A similar decision between remaining aligned with his identity as a doctor versus maximising his chances of survival was presented to Frankl in March 1945 (Klingberg, 2001). After five months of hard labour at Kaufering, Frankl was given an offer to go to Türkheim where he would work as a doctor. Frankl recalled other inmates being tricked into going to Türkheim for a better life, but on arrival found themselves in a worse camp, with more strenuous labour and even facing death (Frankl, 2000). Frankl was, therefore, sceptical of the offer as he never trusted the real intention of the official. Frankl rationalised and based his decision on what appeared to be a decision that was more aligned with his identity as a doctor. Frankl decided to go, as he felt that if he died while spending the remaining moments of his life caring for sick prisoners, at least his suffering, life and death would have some meaning.

At Türkheim, Frankl was working as a doctor and designated as senior personnel (Klingberg, 2001). Frankl was in charge of 50 patients who continued to demand and frustrate him. To deal with his anxiety and frustration, Frankl relied on compulsive acts of cleanliness. Frankl noted that "I was forced to keep straightening blankets, picking up bits of straw and shouting at the poor devils who upset all my efforts at tidiness and cleanliness" (Frankl, 1961, P. 64). Levinson (1996) asserted that due to the chaotic nature of this period, the individual might go through developmental stress, which can lead to sadness or anxiety. Frankl's obsessive behaviours were symptoms of his anxiety and feelings of loss of control (Frankl, 2000), which is in line with Levinson's theory.

Levinson et al. (1978) also stated that during this period, a person has a strong desire to be creative and participate in collective ventures for the benefit of the broader group. Frankl expressed himself creatively through his writing and the continual development of his theory,

which provided him with a sense of purpose and created value and meaning for the other prisoners (Klingberg, 2001). Through Frankl's attachment to his core identities and continual development of his theory, he seemed to have matured his sophisticated view of the world, which according to Levinson et al. (1978), is a critical aspect in individuation and attachment to a defined competency, a central component of this period.

5.3.4 Mid-Life Transition (40-45)

The mid-life transition period serves the purpose of bridging the person between early and middle adulthood (Levinson et al., 1978). This period is where the 30s is terminated, and the individual needs to adjust to the loss of youth. It is, therefore, a period marked by moderate to a severe crisis where the person seeks more expression of his competency, which in turn helps the individual identify more concretely with the existing life structure. It is, therefore, vital for the person to individuate in this period as the inner self is established and solidified.

On 27 April 1945, at the age of 40, Frankl was liberated. Frankl felt a sense of disconnection from his 'new' world as he recalled feeling as though he "did not yet belong to this world" (Redsand, 2006, p. 81). Frankl recalled walking through the meadows near the camp, falling to his knees and saying: "I called to the Lord from my narrow prison and he answered me in the freedom of space" (Redsand, 2006, p. 82). Frankl recalled connecting to God through the experience of freedom, which helped him to cope in his new environment (Frankl, 2000). This experience illustrates how Frankl used his attachment to God as an anchor in helping him to cope and find meaning in his new reality. Levinson et al. (1978) indicated that it is in this period, which involves crisis, where the individual reinvents their coping strategies and values and ultimately individuates. This experience and Frankl's ongoing attachment to God demonstrates the process of individuation.

Another example of Frankl redefining his values was when he had a desire to seek revenge on a neighbour that had caused his mother harm. While Frankl never mentions the details, this neighbour was particularly cruel to Frankl's mother and Frankl desired to get revenge on him (Frankl, 2000). Seeking revenge was not part of Frankl's value system (Frankl, 2000; Klingberg, 2001); he spoke strongly against such an act of revenge (Frankl, 1988b). However, Frankl felt a deep desire to get revenge against this man, despite going against his value system (Frankl, 2000). This experience was an example of Frankl experimenting and challenging his value system and while the impulse to seek revenge on his old neighbour was never realised, this seemed to be Frankl's way of experimenting with a new system in a new reality. Frankl went through cognitive dissonance and feelings of guilt when he questioned his impulses and his need to seek revenge, as he later described himself as someone who does "not forget any good deed done to me, and I carry no grudge for a bad one" (Frankl, 2000, p. 35).

Frankl worked at a hospital near Türkheim for displaced people and was eager to get to Vienna to find out the fate of Tilly, his mother, brother and sister-in-law. At that point, he did not know their fate and was living in a state of emotional limbo, thus needing to find where they were and what had happened to them (Klingberg, 2001). Frankl expressed a deep need for making sense of his world (Frankl, 2000). Frankl headed to Munich, Germany, convinced that Tilly was still alive (Frankl, 2000). Frankl was on a mission and it seemed that he was trying to anchor himself in a mission that was available to him. Previously his identity was centred on being a doctor and a theorist. Now that these two core identities were unavailable to Frankl, he was seeking a sense of meaning in other ways. Levinson et al. (1978) maintained that the individual in this period has a desire to redefine their core competencies and since Frankl's established competencies were unavailable to him, it seems as though he focused his attention at attempting to achieve other goals and ends.

While Frankl was trying to reach Tilly and emotionally get closure as to where she was and what had happened to her, it did not seem as if he was prepared to let go of his established core identities. Although Frankl's core competencies were unavailable to him, his actions demonstrated a deep need to hold on to these exact identities, which were once available. More specifically, when he was heading for Munich, Frankl packed his bag and remembered putting five objects in the bag (Frankl, 2000; Klingberg, 2001). A necktie he had gotten from Türkheim, letters of reference he got from the radio station which he worked at in Munich, a torn page from the Jewish prayer book that he found in Auschwitz, Tilly's pendant and the most important object to him was the paper on which he had begun to rewrite his book (Klingberg, 2001). All these objects reference back to what Frankl valued and how he wished to be defined, namely doctor, attachment to God (a Jew), search for his love – Tilly (husband) and theorist (Frankl, 2000).

Levinson et al. (1978) maintained that it is during this period that the individual goes through crisis and change. One of Frankl's major themes during this period seems to be that of loss. On his last day in Munich, Frankl learned that his mother had been sent to Auschwitz four days after he and Tilly were deported there from Theresienstadt and gassed as soon as she had arrived (Frankl, 2000; Klingberg, 2001). When Frankl arrived in Vienna, he heard that Tilly had not survived. Frankl later learned that after he saw Tilly at Auschwitz, she was sent to the Bergen-Belsen camp and later died. These experiences of loss and change in Frankl's life correspond with what Levinson et al. (1978) highlighted for this developmental period.

Frankl entered a period of depression and existential crisis and felt as though life was not worth living (Frankl, 2000). He relied on his faith and belief in God to emotionally strengthen and ground him. Frankl declared "that if it were not for my deep faith in God, at that time, I would have hung myself" (Klingberg, 2001, p. 5928/6819). Following the

Holocaust, Frankl prayed at least every morning (Frankl, 2000; Klingberg, 2001). When he woke up each day, Frankl went to his study, put on the black leather straps and a box containing the holy Hebrew words and said his prayers. After the holocaust, Frankl never missed a day and wherever he travelled in the world, he would take his phylacteries with him to be able to pray.

Levinson et al. (1978) stated that it is during this period that the individual goes through chaos and change and a healthy conclusion of this stage is when the individual individuates and develops healthy coping strategies to deal with such chaos. Frankl went through loss, chaos and constant change in this period, which is in line with the theory of Levinson et al. (1978). Frankl held on to his faith and his daily religious rituals, which helped him to cope with the change around him; this corresponds with the assessment of Levinson et al. (1978) of healthy individual development and the conclusion of this period.

Frankl engaged in writing again and completing his manuscript, which had been taken away from him at the camp (Klingberg, 2001). Writing provided Frankl with a sense of meaning and he never let go of his identity as a theorist. With the help of Dr. Bruno Pitterman, Frankl's friend, he got an old Remington typewriter to continue writing his book, *the doctor and the soul.* Finding this purpose, even though it was temporary, gave Frankl the motivation to continue living (Frankl, 2000; Klingberg, 2001). Levinson et al. (1978) highlighted that during this period, a person has a strong creative desire to add value to others and participate in the collective work that evolves and advances his or her community. This was perhaps Frankl's way of adding value not only to himself in terms of meaning and purpose but also to his community and society as a whole.

Another identity that Frankl seemed to rely on to help him cope was that of being a doctor. Frankl was motivated by his desire to get back into medicine and in February 1946, Frankl took up the position as chief of neurology at the Vienna Poliklinik hospital and begun to root

himself in his home city (Klingberg, 2001). Frankl was able to modify his life structure and redefine his purpose. By doing so, a person starts to take the initial step towards individuation and the initiation of middle adulthood (Levinson, 1996; Levinson et al., 1978).

Frankl's personality at the time was perceived as harsh and conflictual (Klingberg, 2001; Pytell, 2015) and he was known to be a difficult person to approach, as he would often raise his voice and display displeasure when others did not understand him. Levinson et al. (1978) maintained that it is essential for the individual at this period to work through the challenges of the previous era of early adulthood to fully complete the tasks of the current phase and progress into the next period. Failure to do so may result in increased frustration, anger and fear. Frankl's outbursts could be a signal that, due to the previous chaotic period and the experience of loss, which he did not yet come to terms with (Klingberg, 2001) and resolve successfully, had led to feelings of anger and frustration.

Frankl, at this stage, also met his second wife, Eleonore Schwindt, at the hospital where he had worked. Frankl married Elly on 18 July 1947 in a civil ceremony (Klingberg, 2001). Frankl was intellectual and Elly practical; she later said: "without me, he would get lost in his own world, in his own thoughts" (Redsand, 2006, p. 103). Frankl was Jewish, while Elly was Catholic, but they respected each other's religions and traditions (Frankl, 2000; Klingberg, 2001). Frankl was 42 years old and Elly 21 and on 14 December 1947, they became parents to a girl, Gabriele. From the time of Gabriele's birth up until she had started school, Elly took on the role of caring for Gabriele and the home, while Frankl focused on his work and introducing his theory to the world (Klingberg, 2001).

Levinson (1996) asserted that it is in this period where the individual enjoys being a member of the family, work and social groups, and desires to leave a legacy for future generations. Frankl's focus was on his marriage and starting a family, while at the same time, wanting to create a legacy with regards to his theory. Frankl's pursuits are aligned with

Levinson's (1996) theory. Also, it is in this period where the individual seeks a new balance of engagement in and separateness from the world (Levinson, 1996). Frankl was focusing on the family (engagement) and his work (separateness from the family), which indicates that he was in the transition of finding a balance between the two.

This period is also marked by moderate to severe crisis and change, where the individual is figuring out his direction, goals and a sense of purpose in life (Levinson et al., 1978). This may be through the expression of one or more competencies, which aids the individual in identifying more concretely with the existing life structure. Frankl's environmental change led to his goals and purpose (and ultimately the formation of his identity) to be directed towards that of being a husband, father, doctor, person of faith and a theorist. The reinforcement of his existing identities helped Frankl to cope with his changing environment and to individuate.

5.3.5 Era of Middle Adulthood (40-65)

It is in this era where the individual comes to a significant turning point as they conclude the previous era and begin the transition into becoming a senior member of their world (Levinson, 1996). It is also in this period where the individual begins to form a sense of purpose, which is in line with middle adulthood that further solidifies his or her identity and quality of life (Levinson et al., 1978; Stroud, 2004). In this era, the person becomes more responsible for their work, the work of others and mentorship and development of the younger generation who will enter into this period. Levinson et al. (1978) maintained that the physical capabilities of the person diminish at this period, which is compensated by the less physically demanding investment into work, family and social life.

5.3.5.1 Entry life structure for middle adulthood (45-50)

The central task for this period is for the individual to create the initial foundation for the start of middle adulthood (Stroud, 2004). While it may appear as though the person has remained consistent with regards to career, marriage and community, the main difference between this stage and the previous one is the significant relationships which the individual may foster as the person creates a new season of life (Levinson, 1996).

The 1950s marked the beginning of Frankl introducing his theory to the rest of the world (Klingberg, 2001). Elly oversaw raising Gabriele and Frankl headed his logotherapy movement, introducing it to anyone he could reach (Frankl, 2000). At that time, Frankl was lecturing all over the world, and in 1954, Frankl was lecturing in Argentina, Holland, United Kingdom and the United States. Frankl's mission was to spread logotherapy to as many people that were prepared to listen.

Frankl had never lost his passion for mountain climbing and, at times, combined his love for research and teaching with his love for mountain climbing (Klingberg, 2001). For example, in 1952, together with Professor Otto Pötzl, Frankl published a psychophysiological study about the experiences of a falling mountain climber. Frankl was proud of being identified as a climber, which was illustrated when his biographer Haddon Klingberg Jr, asked an old Viennese man if he knew who Viktor Frankl was. The old man responded: "But of course! The mountain climber" (Klingberg, 2001, p. 4471/6819). Frankl's secure attachment to his identity is an essential fulfilment of the task of individuation.

Until his 80th birthday, climbing was Frankl's most passionate hobby. Even when he was prohibited from climbing as a Jew, Frankl would still dream of it (Frankl, 2000). Frankl acknowledged that it was no exaggeration when Juan Battista Torello, a psychiatrist and a Catholic priest in Vienna, wrote in an Austrian school newspaper that all of Frankl's honorary doctorates do not mean as much to him as the three Alpine climbing paths named in

his honour. Frankl consistently held on to his identity as a mountain climber, even at an old age, which was indicative of Frankl establishing a life structure that served as an anchor for the rest of his life.

Levinson (1996) maintained that a person's ability to create structure at this stage indicates the development of a mature person who has individuated and entered middle adulthood. With Frankl's new role as the head of his logotherapy movement, he was able to continue his developmental process of individuation. Furthermore, Levinson et al. (1978) stated that it is essential during this period for the individual to construct a life structure that will act as a foundation for middle adulthood to evolve. Frankl's purpose in this period was his writing, lecturing and advancing his theory, which acted as a solid foundation that concurred with Levinson's (1996) findings. Frankl's life at this stage seemed to concur with Levinson's (1996) theory regarding the development of his identity in his profession. Frankl seemed to live a fulfilled life and had created a life structure that provided him with a sense of purpose for his entire life span. Lastly, Levinson (1996) highlighted that it is in this period where the individual fosters significant relationships. This task was fulfilled by Frankl, as he was identifying strongly with his role as a husband and a father.

5.3.5.2 Age 50 transition (50-55)

According to Levinson (1996), this mid-era transition is similar to that of the age 30 transition, especially regarding how the individual re-appraises and modifies the entry life structure (Alexander & Langer, 1990). This period also involves self-exploration and re-evaluation of one's view of the world, with the ultimate aim of individuating and finding a more appropriate life structure for this period (Levinson et al., 1978; Stroud, 2004). Due to these changes, the individual is expected to experience crisis and instability.

In 1955, at the age of 50, Frankl was accelerating towards his vision of spreading logotherapy all around the world (Klingberg, 2001). At that time, Frankl was on a speaking tour to present his theory to more people than ever before. In 1957, Frankl was touring the United States, speaking at medical schools and universities across the country, as well as internationally in Australia, India and the middle east, lecturing daily (Frankl, 2000; Klingberg, 2001). In the same year, Gordon Allport of Harvard pushed to bring Frankl's book *Man's search for meaning* to English-speaking readers, which consequently made Frankl's writing more accessible to a broader audience (Klingberg, 2001). As the book gained popularity, Frankl and Elly turned their flat into the headquarters of the logotherapy movement. They each took different roles, Elly took a more administrative role, while Frankl was in charge of teaching and spreading the theory (Klingberg, 2001). Frankl's purpose and mission in life was the teaching of his theory (Frankl, 2000).

It is during middle adulthood where the individual enters a period where he becomes a senior member of his specific circle or community, which leads to the development and influence of others (Levinson et al., 1978). This status not only defines the person's role in his community but also provides a greater sense of meaning to the individual (Levinson et al., 1978; Stroud, 2004). Frankl's focus was on the teaching of his theory, which did not only provide him with a sense of purpose but also defined his standing in the community of writers, teachers, psychologists and theorists (Klingberg, 2001), which aligns with Levinson et al. (1978) theory.

While Levinson et al. (1978) highlighted that crisis and instability was common during this period, this was not the case in Frankl's life. On the contrary, this period in Frankl's life was filled with purpose, meaning, stability and consistency (Klingberg, 2001). Frankl was grateful to be able to spread his theory in an environment that was supportive of his purpose

(Frankl, 2000). This stability and acceptance of the current structure indicate successful development of the current structure and a readiness to enter a new structure.

Levinson et al. (1978) also highlighted that it is during this stage where the individual develops a more mature connection to their family, which subsequently improves the quality of the relationship. Frankl spent most of his time with his wife, Elly, which was filled with quality interaction and emotional intimacy (Frankl, 2000; Klingberg, 2001). His daughter, Gabriele, also recalled feeling that she had received more quality attention than most kids did, as her parents were attentive to her by making sure that the time they spent together was meaningful and loving (Klingberg, 2001). These quality interactions indicate Frankl's development of a more significant capacity for emotional intimacy, as was proposed by Levinson et al. (1978).

5.3.5.3 Culminating Life structure for middle adulthood (55-60)

According to Levinson (1996), this period is devoted to building a second middle adult structure, which allows the individual to gain more meaning in their lives. This period has the potential to be a meaningful period, filled with fulfilment as the individual takes stock of the goals that had been achieved thus far in their lives (Levinson et al., 1978; Stroud, 2004). The dichotomy of this phase can be experienced as a time of abundant satisfaction and bitter disappointments, as individuals discover that the era has given more, and less, than anticipated (Levinson et al. 1978).

During this period, Frankl continued to drive and promote his theory and in 1961, he was appointed as the guest professor at Harvard University (Klingberg, 2001). According to Levinson et al. (1978), it is in this period where the individual begins to enjoy and find meaning in the structure which they had created in previous periods. This period should be filled with fulfilment and pride in what had been achieved thus far in the individual's life

(Stroud, 2004). Frankl's logotherapy movement was gaining traction and Frankl was becoming more entrenched in lecturing and writing (Klingberg, 2001). Frankl was feeling proud of what he had contributed to society (Frankl, 2000), which is in line with the theory of Levinson et al. (1978).

Frankl was also beginning to self-reflect on his shortcomings and mistakes, which he had made growing up (Frankl, 2000; Klingberg, 2001). He was self-reflective on specific questionable behaviours, which did not fit with his current values, specifically his promiscuity, while he was a medical student. Levinson (1996) maintained that making peace with one's past is vital in constructing a healthy emotional state. Frankl seemed to have made peace with his past behaviours, which indicates a satisfactory and healthy development in this period.

Levinson (1996) further stated that it is during this period where the individual is intellectually starting to take cognisance of their fate and their meaning in this life, which creates an emotional struggle. Frankl was not struggling with the meaning of his death at this point. He was actually feeling more driven and steadfast in his mission in life and was ready to do more and work harder with regards to his career ambitions (Klingberg, 2001).

5.3.6 Late Adulthood Transition (60-65)

This period of transition marks the end of the era of middle adulthood and the beginning of the fourth and final era, namely late adulthood (Levinson, 1996). It is in this period where the individual should evaluate past experiences and should make the necessary shift and adjustment into the last era of the life cycle. Levinson et al. (1978) maintained that in this period, the individual feels a sense of despair and questions the value of their lived life. It is also during this period where the individual experiences a physical decline and a marker to the end of this period may be illness or retirement.

In 1966, Frankl was promoted to a guest professorship at the Southern Methodist University in Dallas, Texas (Klingberg, 2001). Based on his lecture, Frankl published the book - the will to meaning (Frankl, 1969), which he regards as his most systematic book in English (Frankl, 2000; Klingberg, 2001). Based on his clinical experience, Frankl outlined the system that characterised logotherapy. Frankl continued to gain momentum with his lecturing all around the world and kept writing about his theory and therapeutic methods. His two primary sources of purpose at this stage of his life was his logotherapy movement and his family (Klingberg, 2001).

In 1969, Gabriele married Franz Vesely and had two children, Katharina and Alexander, who became a sense of purpose for Frankl and Elly (Frankl, 2000; Klingberg, 2001). As highlighted by Levinson (1996), this period marks a transition into the beginning of late adulthood. Here the individual makes the necessary adjustment into the last era of the life cycle. The only significant adjustment in Frankl's life was his focus back on the family. More specifically, his new identity as a grandfather (Frankl, 2000). Frankl embraced that role and his new identity provided him with a purpose (Frankl, 2000; Klingberg, 2001).

While Levinson et al. (1978) maintained that the individual in this period feels a sense of despair and questions the value of their lived life, the researcher found no evidence of that in Frankl's life; on the contrary, Frankl found a great sense of comfort and fulfilment in his role as a lecturer, writer, head of his logotherapy movement, husband, father and grandfather. Lastly, while it is expected for the individual to experience a physical decline at this stage (Levinson et al., 1978), in Frankl's case, this was not noted as a significant factor, as he continued to travel and lecture with energy and vigour and continued with his passion as a mountain climber (Klingberg, 2001).

5.3.7 Era of Late Adulthood (65-death)

According to Levinson (1996), a primary developmental task for this period is for the individual to find a balance between investing time in others and the self. Physical decline is expected and the drive to attain one's goal is slowed down. A primary task is to create a new sense of self as the individual reflects on the goals achieved and the goals missed (Levinson et al., 1978). Levinson et al. (1978) assert that development at the end of the life cycle is the coming to terms with the process of dying and preparing for death.

Frankl's motivation to spread logotherapy had not slowed down as he continued to write and teach with vigour and he found his role as a husband, father and grandfather meaningful (Klingberg, 2001). Elly attributed Frankl's ability to stay youthful through remaining humorous and not losing sight of the things in his life that were meaningful to him. Elly saw the child-like mannerism in Frankl, for example, she recalled when Frankl was sitting in the garden, his meal arriving at the table, turning to Elly and asking for her permission to eat with his fingers. With her assurance, he picked up the piece of chicken and began to eat. Elly described Frankl "like a happy child" and "in many ways, he was just like a child" (Klingberg, 2001, p. 5810/6819). The ability to remain youthful indicates a zest for life and a healthy resolution of previous developmental tasks (Levinson et al., 1978). Levinson et al. (1978) highlighted that if the individual can resolve past developmental tasks, life in the present period is felt as more meaningful, which seemed to be the case in Frankl's life.

Frankl was able to enjoy the meaningful experiences in his life and place more value on experiences over material value (Klingberg, 2001). To Frankl, the drive to make money was a primitive form of the drive to gain power, thus he was not motivated by money (Frankl, 2000). Frankl owned a Rolex, which he eventually gave away and was more excited to own a $20 Timex watch with big black hands and numbers on a large white face (Klingberg,

2001). Frankl said that "money fulfils its meaning best when it avails somebody who needs it most" (Klingberg, 2001, p. 5845/6819).

Frankl would often purchase an item for a poor person who could not afford it at the store. For example, on one occasion, Frankl watched an older man looking to purchase a little radio at the store. Eventually, the man put the radio down as he could not afford it. Frankl went and purchased the radio for the man and left it to the cashier to give it to him anonymously. Frankl's act of kindness illustrated his value and priority, which was first, the value of experience over material possessions, and secondly, the value of providing for others (Frankl, 2000; Klingberg, 2001).

The emphasis on life experiences, as opposed to material possessions, illustrates emotional depth and maturity. As the person matures and subsequently enters the final developmental stage of their lives, the value that the person places on experiences of relationships and social interaction illustrates healthy development and resolution of previous tasks (Levinson, 1996).

As Frankl matured in age, his sense of self-importance grew as well (Pytell, 2015). His sense of self-importance was highlighted by a question Pytell raises as to why, to a large extent, academics and historians have overlooked Frankl's theory. Pytell suggested that this could be partly due to Frankl's character. Both Frankl's biographers, Längle and Klingberg (2001) were favourable in their praise of his theory, although Klingberg suggested that Frankl's character appeared demanding, impatient, boastful and self-congratulatory. Klingberg attributed this character to Frankl's creative genius while Längle had a similar view but was harsher in his character assessment of Frankl, referring to him as narcissistic.

Pytell (2015) shared a story of Maurice Friedman, a renowned scholar who had hosted Frankl in the mid-1970s at Tulane University and described Frankl as a "brilliant prima donna" (p. 208/5910). Abraham Maslow had a similar assessment after meeting Frankl when he wrote in 1978 that while Frankl writes and speaks as a sophisticated intellectual, he does

not live it (Pytell, 2015). Maslow too thought that Frankl was self-absorbed and narcissistic. Frankl embraced the image of himself as a reincarnation of the Austrian emperor, Charles V (Frankl, 2000).

In Frankl's autobiography (Frankl, 2000), it was interesting to note that in his late adulthood, he highlighted that his birthdate coincided with the day Beethoven died, perhaps emphasising the idea that as one important person passes, another one is born (Pytell, 2015). This sense of self-importance could be viewed as a sign of confidence and a positive self-image, a person that does not doubt their place in the world and amongst their peers. Alternatively, it could indicate an over-compensatory behaviour of someone that, according to Levinson et al. (1978), has not matured or fulfilled their necessary tasks through their developmental stages.

It does appear as though Frankl was able to achieve emotional maturity and evolve his view of the world, even at the expense of his credibility (Klingberg, 2001). Frankl was able to observe and perceive the complexity of human nature, not as either being good or bad, black or white, but perhaps grey and somewhere in between. For example, in 1978, Frankl was invited to speak about his experiences in the holocaust at a Jewish synagogue in New York. Frankl had a deep appreciation for the support that he received from some of the Viennese 'non-Jewish' citizens after the war. His appreciation for their support did not sit well with the crowd that could not accept seeing the good in people that were part of something so evil. The crowd began to shout at Frankl and called him a Nazi pig. Many people left immediately, but those that stayed behind and heard Frankl speak saw that his unwavering belief was that individuals are responsible only for their action and not for the actions of others (Frankl, 1988b; Klingberg, 2001).

Another example of Frankl's complex view and perception of human nature was when he was able and willing to view both the good and the bad side of the guards at the concentration

camps (Frankl, 2000). Frankl gave his perspective regarding the psychology of the guards and capos and acknowledged that some were evil and wanted to cause hardship and suffering on the prisoners, while other guards developed the psychological defence to such horrors by becoming numb, although there were guards, Frankl believed that had a conscience and showed compassion (Klingberg, 2001). For example, Frankl recalled an experience in which a guard had saved him a piece of bread from his own ration (Frankl, 2000). Another personal act of kindness that Frankl experienced was when a guard helped Frankl to get safer work in the camp. Frankl also recalled when a commander at the Türkheim camp used his own money to buy medicine for the sick prisoners. Frankl concluded:

> From all this, we may learn that there are two races of men in this world, but only these two – the "race" of the decent man and the "race" of the indecent man. Both are found everywhere; they penetrate into all groups of society. No group consists entirely of decent or indecent people. In this sense, no group is of "pure race" and, therefore, one occasionally found a decent fellow among the camp guard. (Redsand, 2006, p. 96)

Frankl's health was deteriorating and a month after his 85th birthday, Frankl lost his sight (Klingberg, 2001). Until his death, Frankl was only able to see dim, distorted shapes with one eye. His blindness was attributed to age-related muscular degeneration (AMD) and the sudden loss of his sight may have been attributed to ruptured blood vessels in the eye. Frankl's loss of sight was significant to him, as he was a physically active person and dependent on reading (Klingberg, 2001). The loss of his sight was not only a physical loss to Frankl, but because he was now forced to slow down with his reading, which significantly contributed to his sense of purpose, was an existential loss. Levinson et al. (1978) highlighted that the physical energy is reduced at this stage and as a result, the drive and vigour to continue working on a career as a central component is reduced as well. This

physical trauma to Frankl seemed to be the beginning of his physical decline, which aligns with the assertion of Levinson et al.

While Frankl's health was on the decline, Elly mentioned that he never complained or lost joy or his sense of humour (Klingberg, 2001). For example, on 22 June 1992, Frankl and Elly read an article that had been published in a British magazine. In the article, the writer insinuated that Elly was controlling Frankl by giving him an occasional 'prod.' This term was not apparent to the Frankls and they asked their biographer, Klingberg, to explain what the term 'prod' meant. Klingberg explained that the term meant to jab someone and that a cattle prod is a stick used to get the cattle moving. Frankl loved that analogy and at that moment, he threw both arms up and shouted: "this means that I am the COW!" (Klingberg, 2001, p. 5717/6819). As this interaction illustrates, Frankl had not lost his sense of child-like humour, despite his declining health.

Another example of his sense of humour and youthful nature occurred on 19 May 1995, when Frankl and Elly went to America for Elly's doctorate ceremony at North Park University. They left their hotel with Frankl's biographer, Klingberg who wanted to pay for refreshments, but Frankl stopped him and said to the cashier: "I am a psychiatrist and he is my patient. Furthermore, he is not allowed to handle money." (Klingberg, 2001, p. 5765/6819). When they left the store, Klingberg asked Frankl what he was supposed to do when he went back into the store. Frankl laughed and heartlessly said: "good luck." (Klingberg, 2001, p. 5765/6819).

Despite the youthful outlook, Frankl's health continued to deteriorate and as proposed by the theory of Levinson et al. (1978), Frankl was beginning to accept death (Klingberg, 2001). One day when Frankl was walking out with Klingberg, he turned to Klingberg and shared his most prized possession, the one thing that gave him the most honour; a certificate which had the following words:

> Ninety trees have been planted by the students of St. Francis High School of Calgary, Alberta, Canada in honour of your 90th birthday. One for each year of your life, Dr. Viktor Emil Frankl in Jerusalem, at the Children's Garden within the Peace Forest for you have guided a tremendous number of Calgary's Catholic high school students for over twenty years and will continue to do so for many more generations to come. (Klingberg, 2001, p. 5879/6819)

Frankl turned to Klingberg and said: "When I see this, I am ready to die" (Klingberg, 2001, p. 5879/6819).

Another experience that illustrates how Frankl began to make sense of and started to accept his death was when, in 1995, Frankl found himself in a severe medical crisis with lung oedema (Klingberg, 2001). Frankl was rushed to the hospital in an ambulance and sensing his death, gasping for air, turned to his friend Harald, who was sitting next to him and said: "take care of my wife. Please take care of my wife" (Klingberg, 2001, p. 6072/6819).

In October 1996, Frankl's niece in Australia informed him that his sister, Stella, passed away (Frankl, 2000; Klingberg, 2001). Elly recalled Frankl in his study, answering the phone and crying as he convulsed in grief. That evening, Frankl was admitted to hospital and his health since the news seemed to deteriorate even more (Klingberg, 2001). In August 1997, at the age of 92, Frankl experienced heart problems and he decided to undergo bypass surgery. As he was lying on the hospital bed waiting for his surgery, Frankl turned to his son-in-law, Franz, and grandson, Klaus, and said: "I cannot help myself, but I see nothing tragic in these circumstances" (Klingberg, 2001, p. 6094/6819).

Frankl was accepting that the end of his life had come, which is congruent with the findings of Levinson et al. (1978). On Tuesday, 2 September 1997, Frankl passed away and in line with Jewish tradition, was buried immediately. Levinson (1996) maintained that a primary developmental task for the period is for the individual to find a balance between

investing time in others and the self. Frankl was able to balance his time between his different competencies, namely being a theorist, writer, lecturer, husband, father and grandfather, thus fulfilling this task. His physical decline was explicit, which is to be expected and was in line with the theory that Levinson et al. (178) proposed. While Frankl's health was declining, he was able to work around the physical disability and continued writing and dictating until his death (Klingberg, 2001). Finally, Levinson et al. (1978) highlighted that healthy development at the end of the life cycle is coming to terms with the process of dying and preparing for death, which was observed in Frankl's life.

5.4 Discussion According to Frankl's Existential Theory

5.4.1 Noö-dynamics and Homeostasis

Frankl's concept of noö-dynamics and homeostasis (Frankl, 1988a, 2004) is a central idea that explains the push-pull relationship between Frankl's inner conflictual world and his subsequent need to create meaning in his life. The notion of Frankl's inner struggle to understand his life and his need to find answers and the meaning for such a struggle permeated throughout Frankl's life and was first identified when he acknowledged that his character is the mixture of his father's rationality and his mother's deep emotion, which had created the inner tension that motivated Frankl to create his theory and methods (Frankl, 2000). Frankl highlighted that his parents offered him different experiences, which provided him with various perspectives and ways of engaging with his world, but at the same time, created emotional tension within him, explaining his reasons for his attempt to seek a sense of meaning, comfort and understanding of his world.

As early as the age of three, Frankl already knew that he wanted to be a doctor (Frankl, 2000; Klingberg, 2001) and recalled telling his mother at Prater that the cure for people who

were sick or suicidal was to give them what they wanted to drink and eat, such as shoe polish and gasoline. If they died, then, according to Frankl, they wished for it in any case, and if they lived, then a cure has been discovered for their illness (Frankl, 2000). According to Pytell (2015), this early memory illustrates Frankl's early affinity and desire to resolve human suffering, subsequently offering a solution to suffering. Once again, Frankl experienced the interplay between noö-dynamics (the question of human suffering) and homeostasis (the answer for such suffering).

Frankl considered his most significant memory and the founding moment of logotherapy when he was four years old, and for the first time becoming consciously aware of the idea of death, and that one day he will die (Frankl, 2000). Frankl maintained that this created the inner tension that would drive him to question life's purpose. While Frankl asserted that at no point in his life was he ever afraid of dying, at a young age he was questioning whether "the transitoriness of life denies its meaning" and after an intellectual conversation with himself at the age of four, he remembers concluding that "death makes life meaningful" (Pytell, 2018, p. 522/5910). This line of thinking seemed to preoccupy Frankl's ideas and philosophy. Even though Frankl was thinking about the concept of death earlier in his life, it was in early childhood when he began to make sense of the idea of death as a balancing concept which forces an individual to derive meaning out of a lived life (Frankl, 2000; Klingberg, 2001). Frankl's idea of the balancing concept illustrates the interplay within Frankl between noö-dynamics and homeostasis.

At the age of 14, Frankl was already reading writings by the German physical chemist Wilhelm Ostwald and one of the founders of experimental psychology, Gustav Theodor Fechner (Pytell, 2015). Klingberg (2001) maintained that Frankl's attachment to these writings indicates his struggle at the time with the question of life's purpose. It was around that same age when Frankl entered a period of existential crisis and an "agnostic period,"

questioning the meaning and the place of God in his life (Klingberg, 2001, p. 888/6819). Frankl recalled lying on the deck and looking at the sky above him, at that moment realising the balancing principle and describing this realisation as “nirvana” (Frankl, 2000, p. 179). At that moment, Frankl experienced noö-dynamics and homeostasis (Frankl, 2006).

As mentioned previously, the concept of noö-dynamics and homeostasis permeates throughout Frankl’s life. More specifically, when he felt a sense of internal conflict, suffering and a lack of purpose, he would turn to find comfort in making sense of his world and achieve an emotional and intellectual state of homeostasis. The examples provided above are not exhaustive, but the reader will notice the dynamic between noö-dynamics and subsequent homeostasis repeated throughout Frankl’s life. Some of these patterns will be highlighted throughout the discussion below.

5.4.2 Existential Frustration and Searching for Answers

Pytell (2015) attributed Frankl's preoccupation with the concept of death as a consequence of the violent nature of war-affected Vienna. It was this preoccupation with death that created an existential crisis, and subsequently, Frankl’s answer to the question of the meaning of death, which gave Frankl the sense of homeostasis and also gave birth to Frankl’s concept of taking responsibility for the search of one’s meaning in life (Frankl, 2000). Frankl’s foundational principle was not to ask life what one’s meaning is, but instead, take responsibility and answer that same question that life poses at everyone (Frankl, 2000, 2010, 2012). Frankl had this insight at around the age of 14 when he first entered a period of an existential crisis and began answering the question that became his life’s mission (Klingberg, 2001).

Frankl grew up during his teen years at a time when his environment was pessimistic and negative (Klingberg, 2001; Pytell, 2015). Frankl was not invulnerable to pessimistic views

and growing up in such an environment, according to Frankl (Frankl, 2000), was the start of him finding answers and meaning in his existential frustration and suffering. As young as 15 years old, Frankl was searching for a more positive philosophy to help him understand the meaning of his life, especially since he was experiencing an existential crisis. Frankl feared that he would one day die without meaning to his life, which motivated him to search for philosophies and paradigms that would give him the answers (Frankl, 2000). It was this confrontation with death and fear of living a meaningless life that became the paradigm for Frankl's counterphobic response and solution to the problem of death: the assertion of freedom of will, the will to meaning and meaning of life (Pytell, 2015).

The pattern of Frankl going through the experience of existential frustration and subsequently searching for answers to fill the internal void is something that occurred throughout his entire lifespan. This interplay between Frankl's existential frustration and his search for answers parallels Frankl's notion of noö-dynamics and homeostasis. More specifically, Frankl's existential frustration had created the internal 'uneasiness' (noö-dynamics) and his search for a meaningful existence had relieved him of that 'uneasiness' (homeostasis). For example, when Frankl could not find the answers that he was searching for in Freud's psychoanalysis, he went through an intellectual frustration (Klingberg, 2001). Frankl's frustration or noö-dynamics motivated Frankl to search for meaning in Adler's individual psychology, existential philosophy and ultimately create his own existential theory.

Another example of the interplay between Frankl's existential frustration and his subsequent motivation to relieve that frustration was when Frankl was forced to give up his medical licence (Frankl, 2000; Klingberg, 2001). This loss was not only a loss to Frankl's livelihood but a loss of one of his core identities – being a doctor. Frankl's frustration motivated him to overcompensate and look for ways to counteract the existential frustration

which he was experiencing. Frankl was motivated to find ways to satisfy his need to maintain his identity as a doctor, and therefore, he worked with his mentor, Professor Otto Pötzl, to save Jewish lives despite the restrictions placed on him.

Frankl had gone through multiple experiences of loss of his core identity, including his existential frustration (Klingberg, 2001); for example, when he was forbidden to mountain climb because he was Jewish and later on in his life the loss of his sight which limited his ability to read, thus affecting his identity as a theorist (Frankl, 2000). Regarding mountain climbing, Frankl overcompensated by using his experience as a mountain climber to physically conserve energy in the camps (Frankl, 2000). Frankl's use of his mountain climbing skills in the camps provided him with meaning as a mountain climber, even though he was not able to practice this pursuit. With regards to the loss of his sight, Frankl was able to maintain his identity as a theorist by dictating the work to Elly and continuing to teach his theory.

Frankl also went through an existential crisis when he went through the loss of his father and when he found out about the death of his mother, his first wife, Tilly, and his sister (Klingberg, 2001). Concerning the loss of Tilly, Frankl entered a period of depression and a deep existential crisis. This crisis motivated Frankl to get absorbed into his other pursuits of meaningful activities, such as writing his book and continuing his work as a doctor (Frankl, 2000; Klingberg, 2001; Pytell, 2015).

In Frankl’s search for a positive paradigm that would help to explain and relieve his inner conflict and frustration, he found existentialists, whose viewpoints resonated with him, and that was fundamentally optimistic (Klingberg, 2001). These philosophies motivated Frankl to search for answers to the question of the meaning of life, which he eventually concluded was the product of the attainment of future goals (Frankl, 2000, 2010, 2012). Frankl’s drive

to search for an answer to life's meaning inadvertently became the actual future goal and meaning he had been searching for all along.

In January 1923, Frankl published an article on the subject of joy, beauty and divinity (Pytell, 2015). In this article, Frankl rejected blind optimism and supported the questioning of life and how joy can be achieved. Pytell (2015) highlighted that Frankl's article and questioning, revealed his honest probing of life's meaning, as Frankl himself was going through a period of existential crisis (Klingberg, 2001). This was Frankl's way of attempting to make sense of his world and resolve his struggle for meaning (Pytell, 2015). Also, in this article, Frankl indicated that joy is achieved by connecting to a higher spiritual consciousness and the connection to creative outlets. This indicates that Frankl was once again connecting to the concept of the spiritual, as well as the creative pursuits for the attainment of meaning. In a way, while he was birthing this concept, he was also living it. More specifically, through his pursuits of searching for life's meaning, he was finding meaning in that exact pursuit.

5.4.3 Intellectual Influence and Freedom of Will, Will to Meaning and Meaning of Life

Frankl claimed that each founder of a psychotherapeutic school describes it through their theories, their personal neurosis and fears, evidently revealing their struggles (Frankl, 2000). In Frankl's case, his theory was born out at a time when he was questioning his existence, a time when he was wrestling with a lived life and the possibility of a meaningless lived life (Frankl, 2000; Klingberg, 2001). Frankl wrestled and ultimately triumphed over nihilism, which would become the basis for his existential theory (Pytell, 2015).

Each time Frankl triumphed over his sense of nihilism, he reinforced his concept of freedom of will, will to meaning and meaning of life (Frankl, 1988a, 2006, 2012). Frankl's transcendence over his emotional state of suffering reinforced his idea that a person is free to decide their outlook on their internal and external world (freedom of will); the most basic

human drive is the attainment of meaning in life (will to meaning); and finally, that a person is at their best when there is an inherent belief (or attitude) that meaning exists in any situation.

Freud's theories greatly influenced Frankl and by the age of 18, Frankl had completely invested himself into psychoanalysis and saw Freud as a personal inspiration (Klingberg, 2001). Freud's theory had a significant impact on the trajectory of Frankl's thinking, especially Frankl's understanding of Freudian instinct theory (Pytell, 2015). Frankl connected somatic expression to the psychic realm, which led him to connect the relationship between the mind, body and psychic experience. The relationship and connection between the mind, body and the psychic (spiritual dimension) was the intellectual birth for Frankl's concept of *dimensional ontology* (Frankl, 1988a; Klingberg, 2015) and the answer that he was searching for in his rejection of what he considered was Freud's reductionist approach.

At the age of 19, Frankl was beginning to consider scientific reductionism as the cause of nihilism (Pytell, 2015). The rebellion against reductionism was further exacerbated when in 1924, Frankl, on Freud's recommendation, met with one of Freud's disciples, Federn, to begin psychoanalysis work (Frankl, 2000; Klingberg, 2001). In that meeting, Frankl felt rejected, disturbed and disgusted (Pytell, 2015). Frankl felt that psychoanalysis was too mechanistic, leaving no space for authentic interaction between human beings (Frankl, 1967). This meeting reaffirmed Frankl's belief that nihilism was the product of reductionism, with reductionism not adequately explaining his concept of freedom of will, will to meaning and meaning of life. More specifically, this was a time when Frankl was convinced that life had inherent subjective meaning for each person and the reductionist approach mechanised human nature, which was in opposition to Frankl's view.

Frankl's rejection of reductionism was not only his theoretical conclusion but at a time when he was grappling with his feelings of nihilism, it was Frankl's experiential conclusion

as well (Klingberg, 2001). Frankl's rejection of reductionism was the birth of the concept of will to meaning. Frankl was beginning to make sense of the idea that the most basic of all human drives was the attainment of meaning, which was subjective and personal for each individual and also the function of therapy that helped the patient with the realisation of such a need (Frankl, 2012).

Before the war, Frankl criticised the reductionist approach to the understanding of human psychology, and after the war, Frankl expanded his criticism to all of the human sciences (Pytell, 2015). Frankl attributed his general criticism to his experiences of the holocaust and what he considered as the most significant reason for the prisoner's psychological survival, which was their attachment to a higher spiritual dimension (Frankl, 2012). The prisoners who reduced their understanding of their experiences to mechanistic processes emotionally struggled to transcend their horrific situation and suffered emotionally. After the war, Frankl went a step further in his criticism of the reductionist approach by attributing such an approach to the birth of the concentration camps and the Nazi ideology. Frankl stated that "the gas chambers of Auschwitz, Treblinka, and Maidnek, were prepared at the desks and in the lecture halls of nihilistic scientists and philosophers" (Frankl, 1955, p. 26). Once again, Frankl's experiences in the concentration camps affirmed his foundational ideas of freedom of will, will to meaning and meaning of life.

In 1925, Frankl published an article in Adler's journal, The Internationale Zeitschrift für Individual Psychologie (Frankl, 1925), revealing his movement away from Freud and the start of his involvement in Adler's theory (Pytell, 2015). In his article, Frankl assessed the connection between meaning in life and psychotherapy, which again illustrates Frankl's pursuit and drive to find an answer to life's meaning through his own struggle (Klingberg, 2001). Frankl's rejection of Freud's psychoanalysis was a reaction to his inability to find answers to the question of life's meaning in Freud's theory. Thus, he searched for the answer

to life's meaning in Adler's theory. Frankl believed that there was an inherent and subjective meaning to every person in every situation and he hoped that he would confirm his understanding of the concepts freedom of will, will to meaning and meaning of life by delving deeper into Adler's theory.

In the same article, Frankl discussed a way in which psychotherapy should move away from labelling neurosis, which, according to Frankl, would remove the fictional hold that the diagnosis had on the patient (Frankl, 2004). More specifically, Frankl felt that some patients use their diagnosis in order to label themselves as victims to their diagnosis, and therefore, remain stuck in their illness by rejecting their freedom of will, will to meaning and meaning of life (Frankl, 2004). For Frankl, it was vital for the therapist to help the patient establish the value of life (freedom of will) and help the patient acknowledge that the value of a meaningful life is the most basic and highest value that a person can attain (will to meaning and meaning of life). Therefore, the focus should not be on the disease, but rather on the external value of what life has to offer. It was at this moment, according to Pytell (2015), where Frankl bridged the gap between psychotherapy and philosophy and used theoretical concepts to help resolve an intellectual problem.

It was also at this time when Frankl started formally formulating his understanding of what makes life meaningful (Klingberg, 2001; Pytell, 2015). Individual psychology had a significant influence on Frankl's thinking and he, therefore, turned to the idea that community and a sense of belonging could be an answer to where a person can attain meaning in life (Pytell, 2015). Frankl affirmed this when he discussed the value of communalism from the theoretical perspective of two dying older men (Frankl, 1925). He suggested that if one of the men had lived a life of egoism, individualism and selfishness, then that life would, to Frankl, be lived without meaning, compared to the other person who had lived a life within a community. To the second dying person, life would appear

meaningful, worthwhile and with a legacy within the community. To Frankl, the first person lived a meaningless life, while the second person's life transcended the value of material and what he had acquired and moved into the realm of belonging and a higher purpose.

Frankl was searching for answers to a meaningless life, which illustrated his belief in the will to meaning and the idea that life has meaning despite one's situation (Frankl, 2012). Frankl's existential crisis, coupled with Adler's influence, had created the drive to pursue an answer for meaning that was based on community engagement (Klingberg, 2001; Pytell, 2015). Pytell (2015) highlighted that this was Frankl's attempt to approach the problem of life's meaning from a new perspective, motivating Frankl to continue reinforcing his central ideas of freedom of will, will to meaning and meaning of life.

Frankl's growing existentialist and Adlerian leaning towards finding an answer to life's meaning led him to reach theoretical conclusions, which became the foundations of his existential theory (Pytell, 2015). Firstly, Frankl recognised mortality as a drive to pursue meaning through a sense of belonging to a community, rather than an organic and mechanistic eventuality. Secondly, Frankl was now entering into the intellectual space of responsibility and choice. More specifically, it was at this time that Frankl cemented the idea that the individual has the responsibility to choose to live in and for a community rather than for oneself. Frankl's sense of belonging to the 'Adlerian community' provided him with a sense of purpose and transcendence and it was this experience that provided the platform and foundation for the development of his theory. It was through the community involvement that Frankl asserted a person has the freedom to choose their meaning and that this meaning should be experienced within the community (Pytell, 2015). Once again, highlighting Frankl's theoretical conclusion of freedom of will and meaning of life.

When Frankl was immersed in Adler's individual psychology, he was also keenly aware of the possibility of indoctrination in psychotherapy by the therapist and the methods used

(Klingberg, 2001). According to Pytell (2015), Frankl was courageously arguing against the misuse of psychotherapy and offered support for psychological health. Frankl's philosophy was based on an absolute view, stating that a person's ultimate fulfilment was the search for meaning (will to meaning), indicating that indoctrination was always a possibility (Frankl, 2004). In order to overcome this, Frankl was strict about the use of psychotherapy in promoting values and at the core of his theory was the need for human responsibility. For Frankl, a sense of responsibility was the highest form of human transcendence (for both the therapist and patient), and it was this fundamental ability of every person that enabled Frankl to overcome the theoretical problem of psychotherapeutic indoctrination (Pytell, 2015).

Frankl, at the age of 20, was experiencing intellectual tension between Adler's theory and existentialism (Pytell, 2015). The tension or noö-dynamics grew out of the conflicting views of the Adlerian perspective of community feeling originating as an urge or organic tendency (Adler, 1956) versus the existential perspective where one lives in a world where meaning is 'open-ended' and created by the individual for the individual (May & Yalom, 2005). Frankl felt a deep sense of belonging and acceptance within Adler's community (Klingberg, 2001), thus making a choice to accept Adler's perspective and rejecting the individualistic perspective of existentialism (Pytell, 2015). Frankl, therefore, found intellectual homeostasis by concluding that an individual lives a meaningful life only within the context of a group (Frankl, 1925). This also illustrates how Frankl was finding meaning for himself within, promoting the Adlerian philosophy and his concept of the meaning of life.

Also, in Frankl's 1925 article, he celebrated Adlerianism and rejected Freudian reductionism, and the next year, published another article on the psychology of intellectualism (Pytell, 2015). In this article, Frankl was critical of the reductionist approach of Adlerianism as well and revealed a young man struggling with the question of human meaning (Pytell, 2015). Pytell (2015) argued that Frankl was deeply motivated by

humanitarianism and eventually rejected what he considered was a reductionistic and authoritarian tendency of Adlerianism. Frankl was consistent in his pursuit of meaning and homeostasis, as he believed that meaning should be found or created regardless of the situation.

While Frankl was finding meaning and promoting Adler's theory, his article (Frankl, 1925) also illustrated the internal conflict or noö-dynamics that was beginning to emerge between Adler's philosophy and existentialism. As discussed above, Frankl was able to resolve the theoretical tension between individualism and the community urge by leaning more towards Adler's philosophy (Pytell, 2015), although the intellectual homeostasis did not last long. Frankl's internal tension grew again and, therefore, he had to take a different position in order to resolve the tension that emerged. This time, to resolve this tension, Frankl counter-corrected and moved away from Adler's position and took up an "individual existential posture" (Pytell, 2015, p. 1021/5910). This allowed Frankl to resolve his noö-dynamic tension and subsequently created a sense of homeostasis by aligning his concept of the meaning of life and freedom of will with the existential position.

The question remained on whether his rejection of Adlerian philosophy developed his existentialist position or whether Frankl developed his existential philosophy due to his feelings of being rejected by Adler. Regardless, Frankl's existential philosophical leaning was triggered around this time and it was either by his rejection of or being rejected by Freud and Adler (Pytell, 2015). Frankl's relationship with Freud and Adler remains key to understanding the beginning of Frankl's philosophical search for meaning in his life (Pytell, 2015). It was partially the tension and fundamental disagreement with Adler's philosophy that led to the start of the breakup with Adler, and subsequently his solidarity with Adler's disciples, Schwarz and Allers (Frankl, 2000; Klingberg, 2001; Pytell, 2015). Frankl agreed with the criticism of Schwarz and Allers regarding Adler's notion of community urge, which

for them was too rigid and reductionistic and, therefore, undermined individualism (Klingberg, 2001).

Frankl found psychoanalysis short-sighted, as he believed that there was more to the individual than just overcoming the libido instinct (Frankl, 2000). Also, he found Adler's individual psychology inaccurate because neurotic symptoms were not only meant to be treated but could represent an immediate expression of the individual (Klingberg, 2001). According to Frankl, both psychotherapeutic philosophies and modalities were reductionists in nature and did not take into account authentic human experiences (Klingberg, 2001; Pytell, 2015). It was during this time that Frankl was searching to establish meaning in his career as a theorist and finding a place in the psychological fraternity (Pytell, 2015).

Frankl's motivation for finding his status within the psychological fraternity was Frankl's way of searching for a sense of belonging and acceptance to overcome his existential crisis. According to Pytell (2015), Frankl was able to position his theoretical framework as an add-on to psychoanalysis and individual therapy or as the next advanced stage in the development of psychotherapy. Frankl positioned Adler's theory as an advance to Freud's theory, with his theory as being an advance to Adler's theory. Frankl was able to claim something that the other dominant theories of the time did not, which was the position that a person's most basic psychological drive is finding subjective meaning (Frankl, 2006, 2012; Harvard University, 1968). This was Frankl's way of finding his unique position in the group of theorists, as well as his way of attaining meaning in his life. By attaching value to being unique (Frankl, 2000), Frankl was fulfilling a value and identity, which provided him with meaning in life (Pytell, 2015).

After Frankl abandoned both Freudianism and Adlerianism and what he viewed as their reductionists approach (Frankl, 2000; Klingberg, 2001; Pytell, 2015), his pursuit of what makes human beings unique led him to carve out an intellectual path where meaning could be

objectively found by anyone in any environment (Frankl, 2016). This was considered the time when his concepts of freedom of will, will to meaning and meaning of life were formulated as part of his own theory (Pytell, 2015). At the time, Frankl was attempting to develop a new form of psychotherapy, detached from what he viewed as Freud and Adler's reductionists approaches. Frankl's rejection of the reductionist approach to human psychology led him down a path where he could not accept the prescriptive approach to therapy which was prevalent at the time (Frankl, 2000). Instead, Frankl took the intellectual path of helping patients find value and meaning in their lives without prescription by the therapist to social norms or identification to an authority figure (Frankl, 2004).

Frankl's transition from Freud and Adler's psychology to his theory, which he later termed 'height psychology' (Frankl, 2000), can be interpreted from the context of history (Pytell, 2015). During the time between World War I and the Nazi rule, Vienna had experienced the collapse of the monarchy, the rise of Red Vienna, and modernisation (Cocks, 2013). According to Pytell (2015), Frankl found himself at a time in history that was engulfed by change and revolution. The predominant psychological theory of the time in Vienna was Freud's psychoanalysis and Adler's individual psychology (Klingberg, 2001). The field of psychology as a whole was not immune to the influences of its context of change and revolution. Pytell (2015) asserted that Frankl's reaction to and participation in the revolution propelled him to continue rebelling against the popular psychological theories, coupled with his drive to find meaning in his life, which resulted in the development of his theory.

5.4.4 Youth Counselling and Collective Neurosis

Since the split between Frankl and Adler, Frankl found himself unanchored and searching for a sense of purpose (Pytell, 2015). At that time, he had two choices: he could continue working with Schwartz and Allers or develop his growing work in youth counselling (Frankl,

2000). Frankl chose the latter and immersed himself in understanding youth helplessness (Frankl, 2000; Klingberg, 2001). His engagement was done at a time when Frankl was attempting to figure out the meaning of his life (Klingberg, 2001; Pytell, 2015). Frankl's immersion into the youth counselling was his first practical attempt to overcome his nihilism through a creative outlet (Klingberg, 2001).

The success of the centres was evident when the overall suicide rate amongst students in Vienna dropped significantly (Redsand, 2006). Frankl found the most success with his patients when he offered them advice and guidance to seek a sense of purpose by volunteering in their communities (Frankl, 2000). While Frankl was offering this advice to his patients, he was practising the same advice that he was preaching. By immersing himself into the counselling centres, he gained a sense of belonging and purpose, subsequently counteracting his sense of nihilism (Frankl, 2000; Pytell, 2015).

During his time in the youth counselling centres, Frankl observed two significant factors, which would become the cornerstone of his theory (Klingberg, 2001). Firstly, Frankl noticed that in the youth counselling centres, the patients would often raise the same concerns, thus Frankl noticed a common theme that emerged during therapy with the youths (collective neurosis) (Frankl, 2004). Frankl described the common theme that emerged amongst the youths in therapy as nihilistic, lacking in meaning and purpose in life. Frankl (2006) highlighted that the youths nihilistic feelings led them to seek behaviours that filled their internal void. It was also this pattern of nihilism and subsequent behaviours that filled the void, which formed part of his collective neurosis theory.

Secondly, Frankl (2004) maintained that every age in history has its unique collective neurosis, requiring a unique management approach. Frankl found the most success in therapy with his patients when the patient no longer desired to be seen by the therapist as weak and afraid of life (Frankl, 2012). Frankl realised that his patients exercised their will to meaning

by taking responsibility for their feelings of helplessness (Frank, 2006). Frankl also realised that patients who had a positive outlook were able to transcend their unchangeable situation and find meaning in their suffering (Frankl, 2006, 2012). Frankl's realisation gave birth to the concept of collective neurosis, attitudinal value, as well as strengthened his principle of freedom of will, will to meaning and meaning of life (Pytell, 2015). These concepts would become the foundational principle of Frankl's theory (Frankl, 2006, 2012; Klingberg, 2001).

At the time, Frankl was criticised by Von Heinrich Soffner, a socialist, for minimising the social and economic difficulties of the youth, which he felt were at the core of the youth's distress (Pytell, 2015). Soffner claimed that Frankl's programme focused on the spiritual fulfilment of the person, as opposed to the more critical role of family life, school and cultural initiatives. Frankl's response to Soffner's criticism in 1927 is also of interest, as he did strike a conciliatory tone by acknowledging the impact of the social and economic crisis on the youth but remained steadfast in his argument that collective neurosis was the emergent pattern, subsequently helping the individual initiative to be a primary concern for the therapist. Frankl's response highlighted his rejection of the socialist agenda in therapy and reiterated that in his experience, the economic and social needs of the youth in counselling was in no way a direct cause of mental need (Pytell, 2015). Frankl's promotion of the individual's sense of courage despite an unchangeable environment became the foundational principle of logotherapy (Frankl, 2006, 2012).

The civil war in Austria led to the defeat of the Socialist Party and the rise of Austrofascism, thus the political options for Viennese Jews were limited (Gruber, 1993). The natural alignment for the Jews was with the authoritarian Christian government (Gruber, 1993; Pytell, 2015), with Frankl finding a common denominator with his idea of collective neurosis. In 1937, Frankl published an article in the international journal, Marriage Hygiene, which indicated his leaning towards religious ideology, which highlighted that through

religious attachment, an individual could overcome their sense of nihilism (Pytell, 2015). Frankl's article also highlighted for the first time, his theoretical leaning towards religious thoughts, ideas and philosophy, although this time it was for practical reasons (Pytell, 2015).

5.4.5 Core Identities

In 1938, Frankl wrote an article in Der Christliche Ständestaat journal, which reiterated his belief that psychoanalysis was outdated and he reaffirmed his belief that psychotherapy needs to look into the suffering of the soul in therapy (Pytell, 2015). In order to advance his claim, Frankl also referenced a leading Adlerian, Leonard Seif, who stated that the starting point and aim of the community work between the doctor and patient were to cure neurosis by answering the question of the meaning of life (Pytell, 2015, p. 2042/5910).

As the situation in Austria worsened for the Jews, psychoanalysts (the majority were Jewish), adopted the policy of political abstinence or went into exile (Klingberg, 2001). In contrast, Frankl took the opportunity of political turmoil and turned it into an attempt to develop his new form of therapy, which he received recognition for (Pytell, 2015). Frankl's ability to remain in an unpredictable environment reinforces the idea that Frankl had placed significant value on his sense of meaning as a theorist and doctor. Frankl was advancing his theory while simultaneously finding meaning and value in theorising and helping his patients (Frankl, 2000).

Frankl lived his life as a doctor, searching for meaning for his patient, which he found alleviated their emotional suffering (Frankl, 2012). At the same time, while he was experiencing his existential crisis, his search for what helped his patients, subsequently helped him too (Pytell, 2015). The key concepts of his theory have been discovered through his search for meaning for his patients and for himself. Frankl's life mission paralleled the

same thing that he was attempting to achieve for his patient, thus a mirror image of what gave them meaning provided him with meaning too.

Despite losing his medical licence, Frankl continued working on his theory and research, and in 1939 he published two articles in Switzerland (Pytell, 2015). The first was on the use of medication during the psychotherapeutic process (Frankl, 1939a) and the second article was on the foundation of existential analysis (Frankl, 1939b). In this specific article (Frankl, 1939b), Frankl reiterated his criticism of psychoanalysis and individual therapy based on their reductionistic approach and advocated his belief that therapy should give rise to the value of human experience. Despite the social limitations, Frankl continued to educate himself and remained on the cutting edge of psychological and psychiatric research, which illustrates the value that he placed on his core identity as a doctor and theorist (Klingberg, 2001).

These two articles also illustrated how Frankl moved from a philosophical theory to a therapeutic approach (Pytell, 2015). In his first article (Frankl, 1939a), Frankl stated that "if we would like to evade psychologism, we have to transcend it by means of logicism and that means to supplement psychotherapy with logotherapy" (p. 25). At this stage, Frankl attempted to move away from Freud's and Adler's reductionist approach and ground his theory as a phenomenological approach to therapy (Pytell, 2015). It was here that Frankl entrenched his view on the importance of a healthy therapeutic approach that is free from indoctrination (Frankl, 2006).

In psychoanalysis, it is the therapist's role to make the patient's neurotic tendencies conscious without counter-transferring the therapist's tendencies. Frankl latched on to this idea by highlighting the importance of the therapist's awareness of such counter-transference and ultimately maintaining neutrality (Frankl, 2004). Frankl maintained that the therapist "does not have the right to transfer a given hierarchy of values onto the patient like a pastor

who has been authorised to do so" (Frankl, 1939a, p. 27). This assertion was perhaps also Frankl's way of separating his theory from religious ideology (Pytell, 2015). Frankl's core belief on the neutrality of the therapist was so strong that even later in his life, he stated:

> If I am asked, as I am time and again, whether this neutralism would have to be maintained even in the case of Hitler, I answer in the affirmative, because I am convinced that Hitler would never have become what he did unless he had 'suppressed' within himself the voice of conscience. (Frankl, 1969, p. 67)

Frankl attributed the development of his theory and the principle of will to meaning, to his life experiences (Frankl, 2000). One such experience which positively reinforced Frankl's courage to confront an external situation, was when he was asked by a psychiatrist at the Vienna psychiatric clinic, to present a lecture on the subject of 'nervousness as a phenomenon of our time.' Frankl agreed, and in the middle of his speech, a stormtrooper in full uniform opened the door of the auditorium and stood in the entrance. Frankl decided that he would challenge the intention of the soldier by engaging his attention with exaggerated movements and animated speaking style, consequently captivating the officer. Frankl later said of the officer: "he did not make a move to interrupt me" (Redsand, 2006, p. 43).

This experience illustrates Frankl's value for his identity as a courageous theorist and a doctor who values being treated equally and with respect. The soldier at the door attempted to disrupt Frankl's lecture, resulting in Frankl's view of himself as a courageous person being psychologically altered. Frankl was willing to risk his life for what he valued most. Frankl attributed this experience to the development of the principle of will to meaning, taking responsibility for one's meaning and attitudinal value (Frankl, 2000; Redsand, 2006).

Another example of Frankl defying authority at the risk of putting his life in danger and subsequently holding on firmly to his identity as a person who values being treated equally was when he was digging a tunnel in the camp while being watched closely by an SS officer

(Klingberg, 2001). Frankl recalled that this SS officer humiliated him, but despite the risk to his life, Frankl confronted the officer (Frankl, 2000). Frankl was aware that he stood the risk of being severely punished by this confrontation, perhaps even killed (Frankl, 2000). Frankl's defiance illustrates his need to preserve his identity as a person who values being treated equally and respectfully above maximising physical survival.

Another experience that reinforced Frankl's confrontation and attitudinal value towards an unchangeable environment around him was when he was being confronted with Anti-Semitic insults by his patients at the hospital he was working (Redsand, 2006). Frankl refused to be a victim of his circumstances and instead took responsibility for his reaction to these types of situations (Klingberg, 2001). Frankl would often rationalise these insults as "this is just a psychotic person" (Redsand, 2006, p. 45). Frankl's abusive experience had created an ability to perceive these experiences from a different and humorous perspective (dimensional ontology), take responsibility and rise above such abuses and survive emotionally (Pytell, 2015). This experience also illustrates Frankl's need to contain and maintain his identity as a theorist. More specifically, Frankl reinforces his key theoretical concepts by highlighting how he had put them to valuable use in his personal life, ultimately transcending his challenging situation.

Frankl's experiences also illustrate his deep need to hold on to his identity as a doctor (Klingberg, 2001; Pytell, 2015). For example, when Frankl was no longer lawfully registered as a physician, he was made the chief of Neurology at Rothschild hospital, one of the Jewish hospitals (Klingberg, 2001). Frankl recalled a dream that he had, which moved him deeply. In the dream, a group of mentally ill patients was lined up in front of the gas chambers. In the dream, he watched the line of patients waiting for their death, with Frankl also joining the line. Frankl thought the dream was inspired by the brave Polish paediatrician, Janusz Korczak, who voluntarily joined the children who were in his care at the line of the gas

chambers. Later on in his life, Frankl attributed this dream to a premonition to what was asked of him to do, namely, exhibit the courage to his patients at the hospital and later on to his fellow men in the concentration camp (Klingberg, 2001). Once again, Frankl was willing to put his life in danger in order for his behaviour to remain aligned with his identity as a caring doctor.

Another experience that illustrated Frankl's need to be identified as a doctor and to be reassured as one was when he collaborated with a colleague, Dr. Otto Pötzl, to save many Jewish lives (Frankl, 2000; Klingberg, 2001). Dr. Pötzl was a member of the Nazi party and while people would later criticise Frankl for collaborating with a Nazi member, Frankl maintained that Pötzl's standings and status had the power to help his mission and save Jewish lives (Frankl, 2000). Pötzl, despite its illegality and apparent risks, continued to help Frankl in his pursuit of saving Jewish lives by referring mentally ill patients to Jewish nursing homes, where Frankl would later misdiagnose them to have them transferred to a Jewish nursing home, rather than a mental institution where they would inevitably be sent to a concentration camp. Frankl placed significant value on being identified as a doctor, more than he feared the consequences and risk of his actions (Klingberg, 2001).

Another experience that remained constant throughout Frankl's life and which gave him significant meaning, shaped his theory and defined his identity, was that of mountain climbing. Unfortunately, the Nazi party outlawed mountain climbing for Jews and Frankl felt an incredible loss, not being able to enjoy his favourite passion (Frankl, 2000; Klingberg, 2001). Realising Frankl's yearning to experience his great love for climbing, his friend Hubert Gsur, who unbeknownst to Frankl at the time was living a double life, as a member of the German army and an illegal communist and member of the resistance against the Nazis, helped to sneak Frankl into the mountain (Klingberg, 2001).

Frankl attempted to return the favour later when Gsur was arrested and sentenced to death. Frankl typed out his first book *The doctor and the soul* (Frankl, 2012), by using dark coloured carbon paper and a second sheet of typing paper and got Gsur's wife, Erna, to smuggle the copy into Gsur holding cell. Frankl was later told that his book had given Gsur hope and courage to face his death. Frankl acknowledged that this experience of guilt and loss (Frankl, 2000) not only shaped his theory in terms of personal experience of meaning but also shaped his theory with regards to the triad of human experience, namely death, suffering and guilt (Klingberg, 2001; Pytell, 2015).

After logotherapy, mountain climbing was Frankl's other activity, which provided him with meaning in life (Frankl, 2000; Klingberg, 2001). A lot of his thinking, philosophy and outlook had been shaped by the passion, experience and identifying himself as a mountain climber (Klingberg, 2001). Frankl discussed the current predominant way of trying to live a stress-free life and asserted that human beings seek to satisfy their needs and avoid tension (Frankl, 2006, 2012). The need to reach homeostasis, according to Frankl, creates anxiety or the fear of experiencing stress. According to Frankl, human beings need to experience psychological tension, where the person is on the one end and the goal is on the other. It is this tension, coupled with a meaningful existence that allows the person to live a meaningful life.

Another example of Frankl using his identity as a mountain climber to add value to his identity as a theorist was when he acknowledged that the concept of existential vacuum and will to meaning could be partially attributed to his experience as a mountain climber (Frankl, 2000). Frankl himself stated that "in the mountains, one does not choose the path of least resistance, but the most difficult route that one can safely handle" (Klingberg, 2001, p. 4719/6819). For Frankl, mountain climbing pushes on the borders of human possibility and it is this emotional tension (nöo-dynamics) that gives mountain climbing (and life) its meaning.

According to Frankl (Frankl, 2000), this life-and-death contest with nature made him concentrate so intensely that he transcended himself into "another world, a different mode" (Klingberg, 2001, p. 4472/6819).

Frankl first climbed when he was 19 years old and continued with this passion for 60 years, until the age of 80 (Frankl, 2000). Frankl got tired from climbing but never of it. "I was addicted. Every important decision I have made was on the plateau of the Rax" (Klingberg, 2001, p. 4569/6819). These accounts illustrate the passion, value and meaning which Frankl attained through the pursuit of mountain climbing and also how his theory mirrors his experience of being a mountain climber and mountain climbing in itself. More specifically, having an identity, striving for a goal, challenging oneself, taking responsibility, will to meaning, meaning of life, freedom of will, attitudinal value and meaning through creative outlets, could all be partially attributed to Frankl's experience as a climber (Frankl, 2000).

By April 1946, after he had rewritten his manuscript, Frankl had found his purpose again as a writer (Frankl, 2000). By that time, Frankl had met his future wife, was working, began mountain climbing again and found motivation in helping others "who were prone to despair" (Frankl, 2006, p. 12). Frankl was living a life of meaning, which was in line with one of his core identities as a theorist. It appears that Frankl was holding on to that identity at any cost as it provided him with a sense of purpose (Pytell, 2015). Pytell (2015) questioned why Frankl did not refer to his two-year-long experience in Theresienstadt and merely began his book *Man's search for meaning* (Frankl, 2006) by referencing his arrival in Auschwitz and then recounting his previous experience in Theresienstadt. Frankl claims to have had experiences in the camp, which by his timeframe, seem questionable. For example, Frankl referenced some experiences in Auschwitz, even though by his own account, he was only there for two or three days, which made it impossible for him to have experienced all his

accounts. Frankl claimed that the prisoners became desensitised to the gas chambers in Auschwitz after the first few days (Frankl, 1961), although he was not there long enough to experience it for himself.

Frankl also asserted that while people thought that logotherapy was thought of and created in the camps, it was not the case (Cohen, 1977; Frankl, 2000). The perceived misconception should not be seen as unjustifiable (Pytell, 2015) since Frankl himself stated that "the tenets of logotherapy were justified by the acid test of the concentration camp" (Hall, 1968, p. 58). Furthermore, Frankl's first book, *A psychiatrist's path to a new therapy,* could have suggested, as the name stated, a *new therapy* (Pytell, 2015). Pytell commented on the fact that in 1963, a statement on the back cover of *Man's search for meaning* appeared, which stated that "during, and indeed partly because of, the almost incredible suffering and degradation of those years, he developed his theory of logotherapy" (Pytell, 2015, p. 3019/5910). These statements paint a picture that Frankl's theory and methods were formed in the camps and the horrific experiences were used as a testing ground and justification for his theory.

It is essential to highlight that Frankl's theory did not originate in the camps, but was created and took shape from his early lived experiences (Klingberg, 2001). It is, however, important to note that the works of Frankl pre-war and post-war were different in its focus. Pre-war, Frankl's book, *The doctor and the soul* (Frankl, 2012), had more focus on responsibility, although not as concisely or explicitly (Pytell, 2015). Frankl's post-war writing emphasised the idea that meaning is generated through the context of history (Frankl, 2012), thus his later writing added the aspect of the person's relationship with time. The differing in focus is expected as a natural evolution since Frankl could appreciate what he has lost in the context of what he has had before (Pytell, 2015).

Pytell (2015) questioned whether Frankl felt that his book would have more credibility and impact if he had exaggerated his personal experience at Auschwitz. Pytell asserts that this argument does not sound plausible since Frankl was already a reputable doctor, psychiatrist and psychologist who had gone through an unbelievably painful experience of loss and grief. While the researcher agrees with this assessment by Pytell (2015), it is also the opinion of the researcher that the reason for the 'exaggerated claims' was that Frankl's need to protect his identity as a theorist was more important or valuable to him than remaining factually accurate in his account of the holocaust.

5.4.6 Tragic Triad

It was through Frankl's existential crisis and suffering and his subsequent search for a way out of his crisis that he first became aware of the idea that the highest meaning for an individual can be found through the transcendence of suffering, guilt and death, which he later termed *the tragic triad* (Frankl, 1988a, 2012). Frankl began to intellectually experiment with the idea that transcendence through the belief of God or the spiritual dimension could offer meaning to the individual who is experiencing the tragic triad (Pytell, 2015). Later, and through his experiences in the concentration camp, including his spiritual struggle with God (Frankl, 2000), Frankl concluded that it is through the belief in the spiritual dimension that an individual can transcend their unchangeable environment and attain ultimate meaning in life.

Frankl's answer to transcending one's environment and the tragic triad through the belief in God or the spiritual dimension was a concept that he had struggled with in the concentration camp (Klingberg, 2001). Frankl's spiritual dissonance in the camp originated from questioning how an 'all good God' could bring on such misery and suffering to so many people (Frankl, 2012). Frankl found the answer in the exact concept that he was questioning – God. Frankl was able to transcend his environment and the tragic triad through affirming

that ultimate meaning or supra-meaning can be attained through the unconditional belief in God or a spiritual dimension (Frankl, 1988a, 2012).

The experience of guilt as a shared human experience was reinforced when Frankl was about 35 years old and had already formed the foundational principles of his theory (Klingberg, 2001). Frankl maintained that sex should be an expression of love and that sexually involved couples have a responsibility towards one another (Frankl, 1988a). Frankl maintained that while he fundamentally believed this principle, his behaviour did not reflect his belief, as he went through a phase in his life of searching for superficial relationships and being promiscuous (Klingberg, 2001). Frankl acknowledged that he was violating his own beliefs and values, feeling guilty for not living a life aligned with his standards (Frankl, 2000). The feelings of guilt would shape not only his behaviour but the foundational principles of his theory, more specifically, the triad of human experience (Frankl, 2000, 2004).

The second of the three triads, suffering, was experienced by Frankl when he was humiliated by a SS officer, running up and down to a compost pile, continuously filling and pouring a bucket of water on top of the pile (Frankl, 2000; Klingberg, 2001). The same evening, Tilly wanted to uplist Frankl's mood and took him to a jazz concert. The contrast was a fascinating insight for Frankl, as he wrote: "The contrast between the indescribable torture of the morning and the jazz in the evening was typical of our existence – with all its contradictions of beauty and hideousness, humanity and inhumanity" (Redsand, 2006, p. 65). Frankl's suffering shaped his belief and subsequent development of the triad of human experience principle, namely suffering (Klingberg, 2001). Frankl's ability to view the same experience from a different perspective also led to the development of Frankl's principle of dimensional ontology (Frankl, 1988a). "Different phenomena projected out of their own

dimension into one dimension lower than their own are depicted in such a manner that the pictures are ambiguous" (Frankl, 1969, p. 23).

Throughout Frankl's life he had experienced loss, but according to Frankl, the first experience of devastating loss (the third of the three triads), was the loss of his father (Frankl, 2000). Six months into their stay in Theresienstadt, Gabriel, Frankl's father died at the age of 81 of starvation and pneumonia (Redsand, 2006). Frankl reported that at his father's death, he felt at peace because he knew in his heart that he had done all he could to protect his father by the choice that he made to stay in Vienna (Frankl, 2000). This experience also indicates how Frankl dealt with his guilt, in this instance – rationalisation. In Frankl's theory (Pytell, 2015), he affirmed the interplay between emotional nöo-dynamics and homeostasis. Rationalisation through Socratic questioning is a powerful tool that helps patients to make sense of their world and achieve a state of homeostasis (Frankl, 2006). Frankl's experience of rationalising and making sense of his father's death and his relationship with his father illustrated how Frankl utilised the same tool of rationalisation to help him emotionally reach a state of homeostasis.

The loss of his wife Tilly, mother, father and brother, had evolved Frankl's theory on how the experience of loss can create meaning in life (Frankl, 2006; Klingberg, 2001). By taking responsibility, Frankl was able to actualise the possibilities of that moment, even though he was experiencing loss (Frankl, 2006; Klingberg, 2001). This idea of considering the static past, while taking responsibility for the ever-changing present, was reinforced when Frankl stated that one should "live as if you were living for the second time – and as if you had acted the first time as wrongly as you are about to act now" (Frankl, 2012, p. 64). This highlights Frankl's awareness of guilt as a driving force for acting the 'right' way in the present.

It was here that Frankl utilised the concept of acting in the wrong way in the past that should consequently create the feelings of guilt (the guilt of acting the same way in the

present), which would ultimately motivate the person to act differently in the current moment (Frankl, 2012). The experience of guilt, loss and death (all experienced in the camps) had developed the principle of the tragic triad, which is a foundational idea in Frankl's theory (Frankl, 2012). Frankl's need for finding meaning in his existence after suffering the trauma of loss and guilt had matured his theory and helped him to heal and work through his trauma and existential crisis during and after the experience of the camp (Klingberg, 2001).

5.4.7 Transcendence

Throughout Frankl's experiences in the concentration camp, he was confronted with reasons to give up hope (Frankl, 2000). However, Frankl never stopped searching for meaning in his life despite his challenging environment and one experience which Frankl recalled brought him closer to God and solidified his view of 'transcendence' was when his body hair was shaved off and he was ordered to go into the shower with the other prisoners (Frankl, 2000; Klingberg, 2001; Redsand, 2006). The prisoners had heard stories about other prisoners being ordered to get ready for the showers, given soap, only to realise when the door closed behind them that they were in the gas chamber.

Frankl was relieved when he realised that real water poured out of the showerheads. Frankl emerged from the showers and was ordered to pick clothes from a pile of clothes that lay on the floor. These clothes belonged to prisoners who died in the gas chambers. Frankl picked a thin, torn coat from the pile and found a scrap of paper in the pocket. It was a torn page from the Jewish prayer book, with the Shema Yisrael written on it, the prayer Frankl had heard his father say every day as a young boy. The prayer translated from Hebrew said: "Hear, O Israel, the Lord our God, the Lord is One God; and you shall love the Lord our God with all your heart and with all your soul and with all your strength" (Redsand, 2006, p. 70). Frankl later wrote that this prayer was a "challenge to me to live what I had written, to

practice what I had preached" (Redsand, 2006, p. 70). It was at this moment that Frankl was able to transcend his immediate environment by connecting to something higher than himself, namely faith and God. His personal experience of transcendence was the birthplace for the most fundamental principle of his theory, which was transcendence through a higher meaning and attitudinal value, ultimately achieving supra-meaning (Frankl, 2012).

The concept of transcendence was also reinforced in another experience. In order to survive, Frankl recalled that the prisoners focused their attention on their dreams and fantasies, as well as relatively small goals, such as attaining food, getting better clothes to wear or just avoiding punishment (Frankl, 2000; Klingberg, 2001). For Frankl, it was not the small goals that helped him to cope emotionally, but rather his future outlook and future goals that brought him the most meaning (Frankl, 2006). This realisation which would become one of the central principles of his logotherapy came up during what Frankl called "the endless little problem of our miserable life" (Redsand, 2006, p. 75). Amid his suffering, when Frankl would try and get his hands on some bread with his meal or work out how to get a piece of wire to tie his shoe or how to get the Capo to give him a safer job, it was then that Frankl had this insight. He would find himself daydreaming about his future, standing on a platform of a well-lit lecture hall, lecturing about the psychology of the concentration camp. This future dream would become his goal and Frankl realised that focusing on that future goal, rather than on survival is what helped him to cope and survive. Frankl wrote that at that moment, he "succeeded somehow in rising above the situation, above the suffering of the moment" (Redsand, 2006, p. 75).

In the camp, Frankl noticed that often physically strong men were not the ones who survived emotionally (Frankl, 2006). He questioned the reasons behind his observation and realised that survival in an unchangeable environment is often not dependent on physical strength, but rather on inner strength. Frankl recalled shovelling snow and struggling to find

meaning for this suffering. He questioned the purpose of his life and at that moment he "heard a victorious 'Yes.'" (Redsand, 2006, p. 75). Frankl looked up and a light from a farmhouse in the distance went on, which coincided with his inner voice resounding that life does have a purpose. This realisation had contributed to his attitudinal value principle, where the inner voice or faith, can create meaning for the person despite a challenging and unchangeable situation (Frankl, 2006).

Another experience that reinforced Frankl's existential view of how meaning is created for the individual, more specifically the perspective that meaning for each is unique and is dependent on one's environment, was when Frankl, together with another group, was loaded onto a freight train (Klingberg, 2001). Frankl had no idea where the train was headed to and he and the rest of the prisoners tried to guess the direction. The train was heading westward and Frankl feared that they were heading for Mauthausen, a camp which was notorious for torture and even feared amongst the prisoners in Auschwitz. Frankl and the rest of the prisoners on the train felt a sense of relief when the train swerved away from Mauthausen onto a road that led to Dachau in Southern Germany. Frankl recalled that it was a joyous moment for all of the prisoners, and later Frankl would highlight that the size of human suffering is relative and that a trivial experience can cause an enormous amount of joy (Frankl, 2000). For the prisoners at that moment realising that they were not going to be sent to Mauthausen camp but were instead being sent to Dachau was something to celebrate, even though being sent to Dachau was objectively hardly a cause for celebration (Klingberg, 2001).

In coming to terms with the loss of his first wife, Tilly, Frankl began to turn towards one of his anchors, which was constant throughout his life, namely religion and God (Frankl, 2000). Frankl found God as a way to attain a sense of salvation and supra-meaning or transcendence. Frankl asserted that many men turned to God to help them transcend the

horrors of the camp (Frankl, 2012). At that time, and due to his own experiences of God and religion, Frankl revised his theory of values along religious lines (Pytell, 2015). Frankl claimed (Frankl, 2012) that the three categories of values, namely attitudinal, creative and experiential, were analogous to the branches of religious values. The attitudinal value was realised by taking "the perspective of the cross, of the crucified one, a freely chosen imitation of Christ." Experiential values are analogous to the concept of grace and creative values similar to the moral urge "springing" from "mosaic monotheism." (Frankl, 2012, p. 59). The Christian vocabulary perhaps indicates Frankl's yearning connection of his experience to the religious world, where once again, intellectual and emotional homeostasis is reached (Pytell, 2015).

Frankl was private when it came to his own religious and spiritual beliefs, including his attachment to Judaism, although Elly described Frankl as grounded in faith and his attachment to God (Klingberg, 2001). Frankl believed that God suffers too and is capable of infinite suffering, with us, for us, because of us and alongside us (Frankl, 2012). Frankl believed that suffering is for the immediate but not forever. Klingberg (2001) described Frankl as a privately practising Jew who held firmly on to the Jewish faith but did not go to the synagogue often. Later, Frankl approached Christianity with positivity as its teachings were congruent with his philosophy. Frankl resonated with Christianity and how it placed value on suffering, which is congruent with Frankl's philosophy, again creating a sense of theoretical and experiential homeostasis (Pytell, 2015).

Frankl connected his philosophy to his own experience and belief in God (Klingberg, 2001). Frankl's philosophy was guided by the belief that moral and authentic living was located in the spiritual dimension (Frankl, 1988a, 2012). It was also in this dimension where Frankl found meaning and purpose for himself (Frankl, 2000). Frankl differentiated between

a material existence and a spiritual one, where the material existence could be attributed to a lower conscious being and where the crisis of nihilism exists.

The spiritual dimension, according to Frankl (Frankl, 2012), was where one finds meaning and purpose, ultimately transcending the crisis on human limitations and conditions. Therefore, Frankl's philosophy is centred on the idea that regardless of a person's unchangeable environment, an attitude of strength is a choice and responsibility that is available to anyone, which leads to transcendence through a connection with the spiritual dimension, ultimately leading to supra-meaning. According to Frankl (Frankl, 1955), it is a person's responsibility and freedom (will to meaning) to connect to the spiritual dimension and transcend one's instincts, inheritance and environment. Frankl maintained that "man has drives, but these drives do not have him" (Frankl, 1955, p. 21).

It was at this time, after the war, in Frankl's philosophical evolution where he divided the whole person into a physical (somatic), psychological (psychic) and spiritual dimension (noölogical), maintaining that it is these dimensions that are connected and inseparable (Frankl, 1988a, 2012). It was here that Frankl claimed that the highest dimension, the spiritual dimension, is inclusive of the lower ones. Therefore, the physical is consumed by the psychological, the psychological by the spiritual and the spiritual by the theological (Frankl, 1985). Through his experiences in the concentration camp, Frankl came to realise that the men around him that emotionally survived the camp abuses had exercised their will to meaning and found meaning in a higher being, the spiritual dimension (Frankl, 2012). Frankl asserted that these survivors connected to a religious part of themselves and found meaning beyond their environment. Frankl further maintained that "there is, in fact, a religious sense deeply rooted in each and every man's unconscious depth" (Frankl, 1985, p. 10).

Frankl also maintained that the experience of love is one way of overcoming the tragic triad (Frankl, 1988a, 2012). The experience of love as a means of creating purpose in one's life and transcending the tragic triad is an experience that Frankl not only taught about but also experienced himself (Frankl, 2000). This is seen in Frankl's relationship with his first wife Tilly, and subsequently his second wife, Elly. At the time when he was liberated from the camp, Frankl believed that there was a chance that Tilly was still alive and Frankl, not knowing her fate wished to leave her with a message (Klingberg, 2001). He asked his friend Pötzl, that if he saw her, to tell her three things: Firstly, that he had thought of her every hour of every day; secondly, that he had loved her more than he had loved anyone; and lastly, he wanted her to know that the short time that they were married had outweighed even this suffering (Frankl, 2000). The act of loving his wife, and not knowing if she is alive had created an existential frustration within Frankl (Frankl, 2000). The subsequent act of sending her the messages through Pötzl had given his existential frustration meaning beyond the suffering.

Later on, Frankl received word that Tilly was killed, which sent Frankl into another existential crisis, leaving him feeling as though life was not worth living (Frankl, 2000). His meaning and reasons for a living had died with the news. His friends at the time commented on how they feared that Frankl might commit suicide, as so many did after the war (Klingberg, 2001). However, Frankl recalled the feeling that life was asking something from him, being tested this way, life "must have some meaning" (Redsand, 2006, p. 86). This recollection illustrates his attainment of meaning in the experience of feeling love and that he attributed to attaining a goal, albeit searching for meaning beyond his suffering. Both are common themes throughout Frankl's theory.

Frankl reinforced his belief that one way of attaining meaning in life and transcending one's environment was through the experience of love; he wrote about the experience of loving his second wife, Elly (Frankl, 2000):

> my mind clung to my wife's image, imagining it with an uncanny acuteness. I heard her answering me, saw her smile, her frank and encouraging look. Real or not, her look was then more luminous than the sun which was beginning to rise for the first time in my life, I saw truth as it is set into song by so many poets. I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: That salvation of man is through love and in love. (Frankl, 1961, p. 36)

5.4.8 Humour

Another recurring theme throughout Frankl's life was his use of humour, which permeated throughout his experiences in the concentration camps (Redsand, 2006). For example, Frankl wrote that it must be hard to imagine finding humour in such a morbid environment, but it was humour that kept many prisoners alive, helping them cope by rising above their environment (Frankl, 2006).

Frankl recalled a story where his friend in the camp was emotionally struggling and he, therefore, suggested making up funny stories and fanaticising about life after liberation. For example, prisoners were being dished up soup and wishing to get dished up from the bottom of the pot, which maximised the chances of being dished vegetables, as opposed to just the watered-down soup from the top. Frankl suggested that he and his friend make up a story where they would be sitting in a fancy restaurant after being liberated and order soup, making sure that they ask the waiter for soup from the bottom of the pot (Frankl, 2000).

Humour was Frankl's resistance to unmasking the patient, humour, which was "immediate, genuine, original" (Klingberg, 2001, p. 1485/6819). This is in contrast to the

Freudians and the Adlerians, who were determined to uncover neurosis and expose them as symptoms of underlying unmet drives (Handbauer, 1998). Frankl used humour with his patients to help them put some distance between themselves and their problems, transcending through their suffering and creating meaning (Frankl, 2004).

Frankl's use of humour was also a method of detachment, as he figured out through his experience in the camp that detachment was used as a psychological survival mechanism (Frankl, 2000). For example, Frankl recalled being shown a horrific picture of prisoners staring dreadfully in a photo. When Frankl was asked what he thought of the picture, his response was detached and non-emotive, which he acknowledged had helped him emotionally cope with his recollections (Frankl, 1961; Klingberg, 2001).

Frankl recalled a story of a young woman dying and knowing that she had only a few days to live, turned to Frankl and cheerfully exclaimed that in her former life, she was spoilt and was therefore grateful that fate had punished her hard (Frankl, 1961). Such dehumanisation and detachment from reality were necessary for survival (Frankl, 1961, 2012) and humour was one way in which Frankl, as well as the prisoners, allowed themselves to detach. The method of detachment was a central component of his therapeutic technique, specifically through the methods of dereflection and paradoxical intention (Frankl, 2006).

Furthermore, Frankl was developing his therapeutic approach and creating methods and techniques that enhanced the lives of the patients that he treated and he became increasingly interested in the use of humour as a therapeutic approach (Klingberg, 2001). Frankl kept a notebook filled with funny things that his patients had mentioned to him (Frankl, 2000), which allowed him to detach from the insults that were hurled at him at Rothchild hospital (Klingberg, 2001). His observation and the realisation motivated Frankl to look closer at the use of humour as a useful tool in a therapeutic context, which proved to be a foundational technique and concept in Frankl's therapeutic approach (Frankl, 2012). More specifically, a

technique termed *paradoxical intention* was born out of the use of humour, which was developed by Frankl specifically for the treatment of irrational fears and anxieties (Klingberg, 2001).

While Frankl's health was on the decline, Elly mentioned that he never complained or lost joy or his sense of humour (Klingberg, 2001). Frankl used humour in his personal life for two main reasons (Frankl, 2000; Klingberg, 2001). Firstly, it allowed him to detach from and transcend the inevitable tragic triad and rise above his environment, and secondly, he attained meaning in his life. Frankl remained curious about the people, cultures and contexts around him, which brought him significant meaning. Frankl attributed his ability to remain curious (almost childlike) to his ability to see the funny side of life despite his external and internal reality (Frankl, 2000; Klingberg, 2001).

Another example of his sense of humour and youthful nature occurred on 19 May 1995, when Frankl and Elly went to America for Elly's doctorate ceremony at North Park University. When they left their hotel together with Klingberg to get some snacks, Klingberg took out his wallet to pay, but Frankl stopped him and said to the cashier: "I am a psychiatrist and he is my patient. Furthermore, he is not allowed to handle money." (Klingberg, 2001, p. 5765/6819). When they left the store, Klingberg asked Frankl what he was supposed to do when he went back into the store. Frankl laughed and heartlessly said: "good luck" (Klingberg, 2001, p. 5765/6819).

5.4.9 Collective Guilt, Freedom and Responsibility

Until his death, Frankl kept on rejecting the idea of collective guilt (Klingberg, 2001). According to Pytell (2015), post-war, Frankl took the position of the reconciler, which led to his success in a postmodern Austrian society that placed a premium on social peace. This position, according to Pytell (2015), maximised professional success, which required

downplaying the Austrian support of Nazi ideologies. Overcompensation to the atrocities committed by the Nazi's led to 'downplaying' or even in some cases denying the extent of the crimes, with Frankl finding himself in a position to act 'in line' with the general Austrian attitude by not highlighting and signalling Austria out (Wistrich, 1992). While Frankl saw his position against collective guilt as ironic (Klingberg, 2001), as a holocaust survivor, he felt he had the authority and credibility to 'forgive' his perpetrators (Frankl, 1988b).

Despite the 'professional success' reasons for Frankl's rejection of collective guilt, theoretically, it was also aligned with his foundational principles of freedom and responsibility (Frankl, 2012). Only individuals, not groups, can feel guilty, and therefore, it is the individual (not the group) that has the freedom to act and choose to take responsibility for their actions and attitudes (Frankl, 1988b, 2000). While the individual cannot take responsibility for the whole group, there is something to be said for how the foundation of a democratic society and human communities function (Pytell, 2015).

Pytell (2015) asserts that the notion of collectively accepting the way individuals in that community behave is part of how a civil community or society functions. Frankl side-stepped the Austrian role and responsibility in the holocaust and instead placed the blame on national socialism as a system (Frankl, 1988b). The challenge was to reclaim responsibility from those who are now able to blame the system and not themselves. In this way, Frankl satisfied his freedom and responsibility principle, although by the logical assembly of his rejection of collective guilt he had taken that freedom and responsibility away from the individual and given it to the 'system' (Pytell, 2015).

5.5 Integrative Discussion

The purpose of this section is to provide an integrated discussion of the two theories used to describe and explore Frankl's life. The frameworks of Levinson's life structure

theory (Levinson, 1996; Levinson et al., 1978), as well as Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) are discussed with reference to their similarities and differences, followed by a comparative discussion and findings of the two frameworks concerning Frankl's stages of life.

5.5.1 Comparison Between the Psychological Frameworks

The study used two theoretical frameworks to describe and explore Frankl's life, namely, Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). The frameworks used show several commonalities, as well as differences that are highlighted and considered next, followed by a discussion of the integrated findings in relation to the life of Frankl. These points of divergence and convergence are discussed below.

5.5.1.1 Points of divergence

5.5.1.1.1 Lifespan developmental approach

Levinson's theory of adult development (Levinson, 1996; Levinson et al., 1978) proposes that an individual goes through changes and continuities which occur between conception and death. Levinson's theory emphasises the structural-developmental changes that occur in a person's life in predetermined steps and explores the necessary development for the individual to progress to the following stage. Although Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) acknowledges the developmental nature of human development as the person strives for a state of homeostasis, it is not a stage-based theory of development and it does not emphasise progression through structured predetermined phases. Frankl's theory emphasises and explores constructs and tasks related

to finding one's meaning in life, which are not associated with a specific developmental stage in a person's lifespan.

5.5.1.1.2 Structural differences

A significant difference between Levinson's theory of adult development (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) is in its approach to exploring an individual's development. Levinson's theory emphasises the structural element in a person's growth, while Frankl's existential theory highlights the concepts necessary for finding meaning in life. More specifically, Levinson's theory emphasises the idea that an individual grows through structured stages of development; each stage requires an individual to achieve specific tasks necessary for optimal progression to the next stage. Each stage has its own developmental challenges and is predetermined. On the contrary, Frankl's existential theory does not propose a structured start and endpoint to individual progression in order to achieve meaning in life but instead highlights concepts that explain a person's development through their personal search for meaning.

5.5.1.1.3 Ultimate aim

Levinson's theory of adult development (Levinson, 1996; Levinson et al., 1978) investigates how a person grows through life and explains the phases of change, as well as stability during the adult years (Levinson et al., 1978). In contrast, Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) explores, explains and directs an individual to achieve a meaningful life despite one's external environment or situation. More specifically, Levinson's theory does not direct a person to a specific point but instead explores and describes a person's growth through developmental stages, while

Frankl's existential theory explores, explains and directs the individual to find meaning and transcend suffering in an unchangeable environment or situation.

5.5.1.2 Points of convergence

5.5.1.2.1 Eugraphic approach

Levinson's theory of adult development (Levinson, 1996; Levinson et al., 1978) emphasises healthy progression through predetermined stages of development with the aim for the individual to resolve each stage's own corresponding psychosocial crisis. Each of Levinson's stages of development has essential tasks to be completed, which will assist the individual in successfully progressing to the next stage of development that is necessary for a sense of continuity, integration and optimal health. Similarly, Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) highlights ways and concepts in which a person can improve (transcend their suffering) through overcoming the tragic triad by accepting and exercising specific principles. More specifically, Frankl's existential theory advocates the acceptance and practice of attitudinal, creative and experiential values in transcending one's environment and achieving optimal balance (homeostasis) and a meaningful life.

5.5.1.2.2 Integrated dynamic approach

Levinson's theory of adult development (Levinson, 1996; Levinson et al., 1978) provides an integrative approach to understanding human development and nature. The dynamic approach views each stage of development as being interrelated and interconnected within a system that encourages transition between one stage and the next. Failure to complete a task in one stage has an impact on the individual's progression and development in the following

stage. Similarly, Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) views the person as an interconnected being, comprising of interrelated dynamic parts. Thus, Frankl's concept of dimensional ontology divides the person into possessing a mind, body and spirit (Frankl, 2014), each part being interrelated, interconnected and continually changing, directly and indirectly influencing the individual's thoughts, emotions, attitude and behaviours.

5.5.1.2.3 Taking the environment into account

Levinson's theory of adult development (Levinson, 1996; Levinson et al., 1978) highlights the impact and influence of the individual's external world on the development of the individual's inner world. Levinson highlighted the importance of taking the individual's socio-historical context, culture and relationship dynamics into account when assessing the individual's inner world and developmental progression. Similarly, Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) emphasises that the individual's environment plays a significant role in limiting or enhancing the individual's ability to exercise their will to meaning and ultimately transcending their environment.

5.5.2 Integrative Summary

In the following section, the most significant findings from the two psychological frameworks are outlined and presented in table format. The findings are compared and explored concerning their complementarity, or contrast, for each stage of Frankl's life.

5.5.2.1 Childhood and adolescence (1905 - 1922)

Table 5.1 includes a summary of the findings for Frankl's childhood and adolescence stage. This period in Frankl's life coincides with significant changes in history. Frankl was

born at the start of the century and lived through an undercurrent of mixed social feelings of excitement and a fear of the unknown (Klingberg, 2001). Such uncertainty around him shaped the Frankl family through the permeating sense of nihilism and fear. Frankl's environment and experiences are explored through an interplay between Levinson's theory of adult development (Levinson, 1996; Levinson et al., 1978), as well as Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014), which is outlined in Table 5.1 below.

From Table 5.1, an interplay between the descriptions offered by the two psychological frameworks can be observed. More specifically, Frankl grew up in a secure home and the difference between his parents' personalities offered him the emotional security to individuate, despite creating a sense of noö-dynamics which motivated Frankl to search for an alternative, more comforting feeling of homeostasis (Frankl, 2000).

Table 5.1

Life Structure Development and Existential Analysis of the Era of Pre-Adulthood (0-22)

Life Structure Development	**Existential Theory**
The Era of Pre-Adulthood	
• Frankl grew up in a stable, secure and emotionally containing home, which allowed him to begin individuating. • Frankl demonstrated individuation by comfortably withdrawing from his emotionally containing familial relationship into his own space. • Frankl did not display appropriate empathy towards others, and the lack of social connections outside of his family unit illustrates limitations in his age-appropriate social skills; possibly explaining Frankl's inappropriate aggression in a later period of his life. • Frankl's identity as a persistent thinker and theorist is reinforced, which encourages further individuation.	• Frankl had experienced differing parenting styles from his mother and father. Frankl considered his father's parenting style as stoic and his mother's as nurturing. This created the first experience of noö-dynamics within Frankl, which created the drive to achieve a sense of homeostasis. • Frankl's experience of God and religion could be described as push-pull. He found God and religion as a constant anchor in his life, although he also found himself questioning God and the place of religion in his quest for meaning. This push-pull relationship created a sense of noö-dynamics, which motivated Frankl to search for a unified answer to achieve a sense of homeostasis.

Table 5.1 (continued)

Life Structure Development and Existential Analysis of the Era of Pre-Adulthood (0-22)

Life Structure Development	Existential Theory
The Era of Pre-Adulthood	
• Appropriate physical maturation for this stage of development was achieved. • Frankl's relationship with God and his identity as a Jew was important to him during this phase. • Frankl's identity as a Jew and his relationship with God remained a constant and significant anchor to him throughout his life. This connection to religion was not seen as necessary in Levinson's theory at this stage of development.	• Frankl's relationship with God and religion offered him the first experience of transcendence (or supra-meaning) and ignited his central idea of the spiritual dimension that was a part of his concept of dimensional ontology. • Frankl growing up poor and watching his father attach himself to God and religion, as well as identifying as a Jew, provided him with the notion of the attitudinal value of the second triad, namely, transcending one's environment through the spiritual dimension. • Frankl's early sexual experience with the house cleaner created noö-dynamics within him; Frankl was experiencing guilt. Being told to keep it a secret and the subsequent sense of ambivalence (noö-dynamics) created guilt within him, which he carried with him throughout his adult life. • The feeling of guilt was Frankl's early experience of the tragic triad.

Another significant thread between the two theoretical frameworks was Frankl's lack of emotional connection with others outside of his family unit. This lack of social maturity could explain Frankl's promiscuous behaviour later in life, as well as his superficial romantic relationships (Frankl, 2000; Klingberg, 2001). Frankl's early sexual experience could explain this superficiality and Frankl's inability to deeply engage in emotionally intimate relationships. The sense of noö-dynamics, which was created within Frankl, could be the reason he compensated and relied more on his identity as a theorist, which provided him consistently with positive feedback, reassurance and a sense of homeostasis. Furthermore, Frankl's feelings of guilt were his first acknowledged experience of the tragic triad, which would later become a central concept in his existential theory.

Frankl's attachment to God and religion, as well as his identity as a Jew (which was not seen as an essential factor in Levinson's theory at this stage of development (Levinson et al.,

1978), provided him with an anchor and further established his identity as a Jew. Also, Frankl's experience of watching his father transcend his environment by attaching himself to the spiritual dimension and exercising his attitudinal value provided Frankl with a first-hand experience of transcendence, attitudinal value, spiritual dimension and an attachment to a core identity as means to find meaning in life. These would become central and foundational concepts in Frankl's existential theory.

5.5.2.2 Entering adulthood (1922-1927)

Table 5.2 presents the summary of findings from the two psychological frameworks for this historical period of Frankl entering adulthood, which overlaps with Frankl's search for answers and a coherent theory to help him understand human nature, his existential crisis and his personal search for meaning.

From Table 5.2, an interplay between the two psychological frameworks can be observed. Frankl's rejection of the dominant theories of that time, which attempted to explain the human mind (Klingberg, 2001), created a state of intellectual and emotional noö-dynamics within Frankl, motivating him to search for a more balanced state of homeostasis. Frankl was on a mission to create a sense of intellectual homeostasis and to create a sense of meaning and purpose in his life.

Table 5.2

Life Structure Development and Existential Analysis of the Early Adulthood Transition (17-22)

Life Structure Development	**Existential Theory**
Early Adulthood Transition	
• Frankl exhibited a rebellious disposition, which indicated the termination of the previous life structure and the need to create chaos (and subsequently order) earlier than suggested by Levinson's theory.	• Frankl was experiencing noö-dynamics regarding the dominant theories of that time. Frankl's sense of intellectual discomfort motivated him to search for homeostasis through the development of his own theory.
• Frankl individuated at this stage, which was illustrated by the need to break away from the dominant ways of thinking and ultimately creating order by constructing the foundation of his own theory	• The notion that the dominant theories of that time could not offer Frankl a coherent explanation to his question of one's search for meaning, created a sense of existential frustration and noö-dynamics within Frankl. His frustration or noö-dynamics motivated Frankl to search for a sense of homeostasis through other theories, as well as the development of his own theory.
• Frankl displayed maturation and individuation by creating certainty and structure through an attachment to his identity as a theorist and by creating stable future goals, namely the attainment of coherent and logical explanations to a person's search for meaning.	• Frankl was able to transcend his state of homeostasis and existential frustration through his attachment to two of his core identities, namely doctor and theorist. This attachment had helped Frankl to formulate future goals and to provide him with a sense of meaning.
• Frankl felt emotionally secure and contained through his close relationship with his family, which indicate an overcompensation to his lack of close relationships outside of the family structure.	• Despite the social pressures to commit to the existing and dominant theories of human behaviour, Frankl was exercising his freedom of will, will to meaning and meaning of life principles by rejecting the dominant thinking of the time and subsequently creating future goals, which were aligned with his own identity as a theorist.
• At the age of 19, Frankl had his first long-term relationship, which illustrated his need for emotional connection and the need for emotional vulnerability. However, Frankl's ability to connect emotionally seemed superficial, since he described how easy it was to give away his first love in exchange of a rucksack. This type of behaviour illustrated an emotional immaturity, especially pertaining to emotionally connecting to others outside of the family unit.	• Frankl struggled to physically disconnect from his family, which created a sense of noö-dynamics within him. In order to create a sense of homeostasis, Frankl overcompensated and absorbed himself deeper into his already existing core identities, namely doctor and theorist.
• Frankl displayed the need to explore his own identity outside of the family home, which illustrates individuation and entry into this pre-adulthood. While the need was evident, Frankl did struggle with the physical distance from his family, indicating that this specific transition at this stage, as stipulated by Levinson, had not been fulfilled.	

Table 5.2 (continued)

Life Structure Development	Existential Theory
Early Adulthood Transition	
• Frankl was questioning the nature of his world and his place within that world. This type of questioning illustrates psychological fluidity and an ability to change perspective from one reality to another. Mental fluidity is a task to be fulfilled by the individual at this stage, which was achieved by Frankl, as asserted by Levinson.	
• Frankl committed to his identity as a doctor earlier than suggested by Levinson. Frankl identified as a doctor, which played a central role and served as an anchor throughout his life, which is aligned with Levinson's theory.	
• Frankl related to his father as a mentoring figure and was proud to be like him. This significant relationship is an essential task for this life structure, which was fulfilled by Frankl.	
• Frankl displayed specific behavioural patterns and characteristics at this period, which indicate the successful completion of the task of this life structure as asserted by Levinson, namely mental fluidity, the ability to emotionally connect to others, individuation and commitment to an occupational choice and forming an identity without hesitation.	

Frankl was individuating and maturing out of the previous stage, which was illustrated by his physical distance from his family, breaking away from the dominant theories of that time, engaging in a long-term romantic relationship and connecting to a mentoring figure. His maturation was born out of his existential frustration and his subsequent need to create meaning in his life. Frankl was able to exercise his freedom of will, will to meaning and find meaning in life through the creation of future goals, as well as an attachment to his core identities, namely doctor and theorist.

5.5.2.3 Early adulthood (1927-1933)

Table 5.3 includes the summary of findings from the two psychological frameworks for this historical period of Frankl's early adulthood, which mainly centred on his experience as an intern at Steinhof psychiatric hospital.

Table 5.3

Life Structure Development and Existential Analysis of Early Adulthood (22-28)

Life Structure Development	Existential Theory
The Era of Early Adulthood	
• Frankl was experimenting with different psychological methods and ways of doing therapy with his patients. His exploration into alternative ways of engaging with his patients aligns with Levinson's theory. • Frankl kept an open mind and did not commit to a single dominant way of conducting therapy, which Levinson asserted is an essential task during this life structure. • Professor Otto Pötzl became a mentor to Frankl and Frankl embraced this relationship dynamic. The relationship between Frankl and Pötzl continued throughout Frankl's life and offered Frankl an emotional connection, which is essential for this phase of development. • Frankl took responsibility for his emotional state and never saw himself as a victim of his circumstances. His attitude towards taking responsibility illustrates entry into adult life, thus the second task of this period, as asserted by Levinson, had been fulfilled. • Frankl confronted an officer who was attempting to interrupt his lecture. Frankl did it in a controlled and strategic way, despite its inherent risk, which illustrates maturity and individuation, as well as entry into adulthood. • Frankl found joy in socialising and being promiscuous. Frankl manipulated nurses in the hospital to get into superficial relationships and to get them to sleep with him. Frankl displayed no need to settle down into a marriage, which is in opposition to Levinson's theory, indicating an unsuccessful task completion at the start of this period. This task was completed later in this period.	• Frankl found his sense of meaning through his identity as a theorist and a doctor. By conducting his own therapeutic methods, Frankl was living out his meaning in life and exercising his freedom of will and will to meaning. • Through Frankl's rejection of the established methods and theories of conducting therapy, and subsequently the attachment to his own methods, Frankl experienced noö-dynamics and eventually homeostasis. • Frankl was discovering his meaning through his work, which illustrates his experience of the creative value (second triad), allowing Frankl to create future goals and to live a meaningful life. • Frankl took responsibility for his emotional state, which illustrated his experience of his concept of responsibility and will to meaning. • Frankl found humour as a tool in helping him create distance between himself and the insults that were hurled at him in the hospital. Humour became a central method in Frankl's therapeutic approach. • Frankl remained attached to his core identities, namely doctor and theorist. This attachment provided him with a sense of purpose, thus the experience of creative value.

Table 5.3 (continued)

Life Structure Development	Existential Theory
The Era of Early Adulthood	
• Frankl's central identity and focus during this period were his career as a doctor. This focus on establishing himself within a career aligns with Levinson's theory and indicates the achievement of the second task, as proposed by Levinson et al. • Frankl emotionally struggled to disconnect from his family home, which Levinson maintained can lead to relationship maladjustment. This could explain Frankl's maladaptive and limited close friendships. • Frankl's second romantic love occurred in this period, which displayed his eventual need to connect deeply to a romantic partner. This connection illustrates a healthy completion of the central task for this phase of development. • As the period came to an end, Frankl's focus was on his career, which is aligned with Levinson's theory. However, his lack of a stable, committed romantic relationship by the end of this period does not correspond with Levinson's assertion. • Aligned with Levinson's theory, Frankl displayed a balance throughout this period between exploration (theoretical, career and relationships), as well as stability (theoretical, career and to some extent his romantic relationship with Rosl).	• Frankl engaged in promiscuous behaviour, which provided him with an escape from the existential frustration which he was going through. This escape did not last, and he eventually settled down in a relationship with his second love, Rosl. This allowed him to overcome his guilt and existential frustration through the experience of love or experiential value (second triad). • Frankl experienced emotional difficulty or noö-dynamics when he moved away from home. He eventually achieved a sense of homeostasis through the development of comfort in his own company.

Frankl's internship at Steinhof psychiatric hospital allowed him to experiment with different psychological methods of conducting therapy with his patients. This exploration was due to the sense of noö-dynamics, which Frankl was experiencing at that time (Klingberg, 2001; Pytell, 2015), as he was not satisfied with the current methods of therapy and found greater success with the use of his own therapeutic methods. The interplay between his sense of noö-dynamics and subsequently, homeostasis illustrates Frankl's openness to other 'realities' or methods of conducting therapy.

Frankl's attachment to his mentor, Professor Pötzl, provided him with a sense of comfort and emotional containment, which is an essential experience for this period (Levinson et al.,

1978). This allowed Frankl to create meaning and purpose within his work and identify as a doctor and theorist. Frankl gained fulfilment through the creative value.

At Steinhof, Frankl experienced Anti-Semitic attacks, which pushed Frankl to exercise his freedom of will and use humour in deflecting such attacks. Humour would become a central method and philosophy in Frankl's existential theory and therapeutic approach (Frankl, 2014). Frankl also displayed an ability to take responsibility for his emotional state and situation when he was confronted with Anti-Semitic insults. Frankl's concept of responsibility is another central concept in his existential theory and therapeutic method, as well as an essential task for this period (Levinson et al., 1978).

Frankl found meaning in socialising and being promiscuous (Frankl, 2000; Klingberg, 2001; Pytell, 2015). His behaviour illustrated his motivation to have superficial relationships (as opposed to settling down in a committed relationship), which are in opposition to what Levinson et al. (1978) asserted. Also, this behaviour went against Frankl's own values, which he acknowledged at a later stage in his life (Frankl, 2000). At this time, Frankl displayed a need for stability in his career but did not feel the same towards a romantic relationship.

Frankl found that physically disconnecting from his family home was challenging, thus overcompensating by finding comfort in his own company (Klingberg, 2001). This detachment could explain Frankl's reluctance and resistance to emotionally engage deeply in a romantic relationship, which Levinson et al. (1978) maintained could lead to relationship maladjustment. Frankl found purpose in his creative value but not in his experiential (love) value. While the experiential value was not a priority at this stage, Frankl's need for such purpose grew and he eventually found purpose in his second long-term relationship. This relationship fulfilled the second task of this period and provided Frankl with the experience of love as a means of creating meaning in his life.

5.5.2.4 Age 30 transition (1933-1938)

Table 5.4 illustrates the summary of findings from the two psychological frameworks for this historical period of Frankl's age 30 transition, which mainly centred on his identity as a theorist and a doctor, as well as meeting his first wife, Tilly Grosser.

Frankl strongly identified as a doctor and theorist, but due to his inability to fulfil his ambition of writing more vigorously, he felt a sense of noö-dynamics, which he was not able to satisfy until later in his life (Frankl, 2000; Klingberg, 2001). Despite the limitation in writing full-time, Frankl was able to achieve a state of homeostasis through identifying strongly as a doctor, which according to Levinson et al. (1978), is an essential function for the individual to continue to the next life structure.

Levinson et al. (1978) identified this period as marked by stress and chaos in the creation and reinforcement of one's identity. Frankl experienced this sense of noö-dynamics, which motivated him to exercise his freedom of will, will to meaning and meaning of life. Through this chaos and stress, Frankl was also able to exercise his attitudinal value in terms of committing to his identity as a doctor and theorist.

Levinson et al. (1978) asserted that at this stage, the individual should seek stability through marriage. While Frankl was not married at the end of this period, he was in a committed relationship with Tilly, which provided him with a sense of purpose and allowed him to express his experiential value (love) in his pursuit of meaning (Klingberg, 2001). This allowed Frankl to transcend his environment, which was marked by significant change, stress and noö-dynamics, including finding his purpose and achieving a state of homeostasis.

Table 5.4

Life Structure Development and Existential Analysis of the Age 30 Transition (28-33)

Life Structure Development	Existential Theory
Age 30 Transition	
• Frankl identified strongly as a theorist who, according to Levinson et al (1978)., is essential in the transition from one life structure to another. • Frankl was unable to write and express himself as a full-time theorist but continued to write whenever he could, which illustrates his need to hold on to this identity. This, according to Levinson et al. (1978), is a healthy progression to the new life structure. • Frankl questioned his identity as a doctor, which is aligned with Levinson's theory. The questioning resulted in the transitional period being stressful and ultimately resulted in Frankl discovering his identity through the transition. • Levinson et al. highlighted that this transitional period is marked by stress and chaos. Frankl questioned his identity throughout this transitional period, which created stress. This observed pattern is aligned with Levinson's theory. • Levinson experienced cognitive dissonance and stress when his identity as a doctor was being tested (i.e., saving his patients' lives versus allowing them to be sent to the concentration camp). Frankl consistently made the choice that was aligned with his identity, which Levinson maintained would strengthen the individual's identity at this transitional period. • A central life structure that should be achieved at this stage of development is maturation and individuation. This was illustrated when Frankl strategically allied with Dr. Alfred Mauczka, who could advance his needs in the hospital, as well as help Frankl to advance his theory. • Frankl met and decided to settle down in a committed relationship with his wife to be, Tilly Grosser. This decision is in-line with the assertion of Levinson et al. that stability through marriage becomes an important task for the individual at this stage.	• Frankl experienced noö-dynamics when he acknowledged his frustration in not being able to write and work on his ideas as a theorist. This was not resolved at this stage, as he was unable to fulfil the need to write on a full-time basis. • Frankl experienced further noö-dynamics at this stage when his identity as a doctor was tested. On the one hand, save lives, however, on the other hand, witness the punishment and persecution of his Jewish patients. Frankl was able to resolve this dissonance and achieve a state of homeostasis when he committed fully to his position and identity as a doctor. • Frankl was able to exercise his attitudinal value through his commitment to the position of his core identity. Frankl made a choice to save Jewish lives, which was his calling and purpose. This was done strategically by aligning himself with key players (such as Pötzl and Mauczka) who would serve this purpose. • Frankl was exercising his freedom of will by choosing to commit to his identity as a doctor. • Frankl was also exercising his will to meaning and meaning of life, but it was the choices that he made as a doctor, which ultimately provided him with a sense of meaning. • Frankl was transcending his state of noö-dynamics through the attachment to his creative value (i.e., his commitment to his work). • Frankl also exercised his experiential value (love) when he decided to commit (and later marry) Tilly.

5.5.2.5 Early adulthood (1938-1945)

Table 5.5 includes the summary of findings from the two psychological frameworks for this historical period of Frankl's early adulthood that spans 1938-1945. This period of Frankl's life centred on his experience at four concentration camps: Theresienstadt, Auschwitz, Dachau and Türkheim. This was a time in Frankl's life when he had just begun to establish himself as a doctor and a theorist. At the age of 35, Frankl had already formed the foundational principles of his theory and as he was establishing his identity, he was called to be transported to Theresienstadt concentration camp – the first of the four camps that he would endure.

Frankl was establishing and reinforcing his identity as a doctor and a theorist, which illustrated his need for stability and consistency in his life, especially at a time when his environment was changing and unpredictable (Klingberg, 2001). Frankl focused on his core competencies and was exercising his freedom of will, will to meaning and ultimately attaching himself to identities that provided him with meaning in life.

Frankl was summoned to be transported to Theresienstadt concentration camp (Frankl, 2000; Klingberg, 2001), experiencing noö-dynamics at the uncertainty for his and his family's well-being. Seeing his father being humiliated by having his hair shaved, created further noö-dynamics and a sense of suffering. In order to help Frankl cope, he relied on his core competency and identity as a doctor and theorist, which not only fulfilled a significant task for this phase (Levinson et al., 1978) but also provided Frankl with a sense of purpose and, therefore, emotional containment.

At Theresienstadt concentration camp, Frankl was anchored by his identity as a doctor, which marked the successful completion of the task at this period of his life and is also considered a critical developmental function in this phase of life (Levinson et al., 1978). Taking responsibility and focusing on his core competency as a doctor also offered Frankl

specific goals to attain within that identity, namely supporting the inmates who needed psychological and medical support. Frankl was offering his patients meaning in their lives, but at the same time was living out a meaningful life himself (Klingberg, 2001).

Table 5.5

Life Structure Development and Existential Analysis of Early Adulthood (33-40)

Life Structure Development	Existential Theory
Culminating Life Structure for Early Adulthood	
• Frankl was establishing his identity as a doctor and a theorist and taking responsibility for his chosen competency. This is in line with Levinson et al.'s (1978) assertion for this period. • At Theresienstadt, Frankl was anchored and contained by holding on to his identity as a doctor, which Levinson et al. (1978) asserted is a critical developmental function in this phase and one that marks the successful completion of the task at this period. • Frankl also relied on his identity as a theorist to help him cope. Levinson et al. (1978) asserted that at this phase, an individual should identify with a core competency, as well as reinforce such an identity. Both seemed to have been achieved in this phase of Frankl's life. • Frankl was respected and accepted by the group at Theresienstadt as a doctor. Frankl received positive reinforcement and feedback from his social group and community, which indicates that he had addressed this specific task, as proposed by Levinson et al. (1978). • Frankl took on a senior leadership role in the group, which Levinson et al. (1978) suggested is a central component for this period. • Frankl was experiencing the loss of his father, departing from his mother, moving from Theresienstadt to Auschwitz, daily humiliation and torture. Levinson et al. (1978) asserted that it is during this developmental stage, where the individual experiences crisis and uncertainty. This seemed to be the case in Frankl's life. • Frankl's message to his wife to stay alive at any price illustrates a complex, developed and evolved view of the world, which Levinson et al. (1978) asserted is essential at this stage.	• Frankl found purpose as a doctor and theorist, exercising his freedom of will, will to meaning and meaning of life. • Frankl had experienced suffering (tragic triad), looking at his humiliated father. • Being summoned for transportation to a concentration camp had filled Frankl with uncertainty and the sense of noö-dynamics. • To deal with daily torture and humiliation, Frankl relied on his creative value, which was his identity as a doctor and theorist to provide him with a sense of purpose and emotional containment. • Frankl's father died, which entered Frankl into an existential crisis and suffering and made him aware of the idea of life transitoriness (death). • Frankl managed his feelings of guilt at his father's passing through rationalising his role and identity in his father's life. • Frankl found purpose in helping others in the camp find their purpose. Teaching inmates about the idea that meaning exists at any moment in any situation (meaning of life principle). • Frankl saw the inmates as possessing a body and mind, as well as a spiritual side, which could allow them to transcend their suffering (dimensional ontology). • Frankl became aware of the concept of dimensional ontology when he had experienced torture and humiliation, as well as beauty. This contradiction illustrated Frankl's experience of the second law of dimensional ontology.

Table 5.5 (continued)

Life Structure Development	Existential Theory
Culminating Life Structure for Early Adulthood	
• Frankl's previous promiscuous lifestyle was in opposition to his values. Levinson suggested that a neglected previous task could naturally seek more expression in the following period. This seemed to be the case with Frankl and his need to live a life aligned with his values despite the risks.	• Frankl experienced noö-dynamics between the two opposing realities, which gave rise to his concept of dimensional ontology, subsequently creating a sense of homeostasis. • Frankl's pattern of defiance of authority illustrates how he exercised his freedom of will, will to meaning and meaning of life despite the inherent risk.
• Frankl displayed behavioural patterns of rebelliousness, as well as attachment and loyalty to the group, which is a central component of this stage.	• Frankl found his purpose in his identity as a mountain climber.
• Through the uncertainty and change, Frankl developed coping strategies to help him manage his anxiety. The interplay between feelings of uncertainty and subsequent development of coping strategies is in line with Levinson's theory.	• Frankl asserting that it was inner strength that helped the inmates survive, thus exercising their freedom of will, will to meaning and meaning of life, in addition to highlighting the spiritual dimension in finding meaning in an unchangeable environment.
• Frankl continued to develop his theory through the experiences in the camps. This creative pursuit, which offered him a sense of purpose and encouraged the process of individuation and maturation is a central component of this period.	• Frankl was experiencing noö-dynamics at the notion that his reality at the concentration camp was the reality of what life has to offer. Frankl challenged his reality and transcended his environment by exercising his attitudinal value and creating supra-meaning, ultimately creating a sense of homeostasis.
	• Frankl was experiencing anxiety at the uncertainty of his environment. This created a sense of noö-dynamics. Frankl coped with this feeling by developing specific behavioural strategies, which helped him feel in control, subsequently creating a sense of homeostasis.

When Frankl's father died, he became aware of life's transitoriness. He went through suffering, noö-dynamics, feelings of guilt, and subsequently, an existential crisis (Frankl, 2000; Klingberg, 2001). In order to deal with the emotional chaos in his life, Frankl relied on his identity as a doctor to cope with his guilt, by rationalising his role as a doctor and taking care of his father during this time. This rationalisation reinforced Frankl's identity and created a sense of homeostasis.

Frankl had experienced loss, humiliation and trauma and to make sense of his world, he decided to help other inmates find meaning in their lives despite their circumstances. Through his actions, Frankl found that by transcending his situation, he was accessing the spiritual dimension, achieving supra-meaning, as well as exercising his attitudinal value (Frankl, 2006, 2014). Levinson et al. (1978) asserted that at this phase of development, the individual would experience crisis and uncertainty, which seemed to be the case for Frankl.

When Frankl was separated from his wife, he gave her permission to stay alive at any cost (Frankl, 2000; Klingberg, 2001; Redsand, 2006), which illustrated his mature and evolved view of his reality, as well as created a sense of homeostasis for himself by remaining aligned with his value of staying alive at the cost of immediate humiliation. Through one's freedom of will, will to meaning and the attainment of meaning in life, it is possible to overcome this. Frankl was also more motivated to live a life aligned with his values because of previously neglected or incomplete life structures.

A pattern of behaviour which was noticed at this period of Frankl's life included his rebelliousness and defiance of authority (Klingberg, 2001). Frankl remained attached to his identities and core values even at the risk of being punished. His defiance illustrates his commitment to his values, which is a central component of this period (Levinson et al., 1978). It also allowed Frankl to exercise his attitudinal value, experiential value, freedom of will, will to meaning and to live a meaningful life.

Levinson et al. (1978) maintained that it is in this period of development where the individual will go through uncertainty and crisis, resulting in the development of coping strategies to aid in coping with these anxieties. Frankl had experienced noö-dynamics at the uncertainty of his situation and as a result, developed the ritual of cleanliness and order in an attempt to cope with his feelings of loss of control (Klingberg, 2001). This interplay between noö-dynamics and eventual homeostasis is a common theme in Frankl's life and theory.

5.5.2.6 Mid-life transition (1945-1950)

Table 5.6 includes a summary of the findings from the two psychological frameworks for the historical period of Frankl at his mid-life transition. This period of Frankl's life centred on his experience of going back home, searching for his family, going through the process of loss, adjusting to his new reality and environment, reinforcing his core identities, starting his own family and creating new identities in the process.

Frankl was liberated from the camp and was now experiencing freedom, which required emotional and psychological adjustment (Redsand, 2006). Frankl was experiencing noö-dynamics and was searching for a sense of stability and homeostasis. In order to adjust, Frankl anchored himself in his relationship with God and his identity as a Jew. Frankl connected to the spiritual dimension, which helped him transcend the emotional chaos (or noö-dynamics) that he was experiencing at the time and he achieved supra-meaning. This process allowed him to obtain some level of stability and consistency in his life, which also indicates individuation.

Frankl was challenging his old value system, which, according to Levinson et al. (1978), is expected as the individual attempts to cope in this period. This was illustrated when Frankl confronted his old neighbour and was seeking revenge for how the neighbour hurt Frankl's mother (Klingberg, 2001). Frankl was experiencing noö-dynamics and needed to find closure (homeostasis), which was achieved when he eventually confronted the neighbour.

Frankl did not know where his wife and mother were and what had happened to them, thus his newfound purpose was searching for these answers, hoping to find and achieve a sense of homeostasis. Frankl found his purpose in the search for answers, which is in-line with Levinson's assertion that an individual seeks to redefine their purpose at this stage (Levinson et al., 1978). Frankl discovered that Tilly and his mother died, which sent him into an existential crisis, questioning the meaning in his life (Frankl, 2000). Frankl was searching for

an identity that he could hold onto, providing him with emotional stability and consistency, as well as homeostasis. Frankl was exercising his freedom of will, will to meaning and ttempted to transcend his current suffering and create new meaning in his life.

Table 5.6

Life Structure Development and Existential Analysis of the Mid-Life Transition (40-45)

Life Structure Development	Existential Theory
Culminating Life Structure for Mid-Life Transition	
• Frankl was liberated from the camp and used his attachment to God and his identity as a Jew to cope, which Levinson et al. (1978) indicated is an important aspect of individuating.	• Frankl was liberated and attempting to adjust to his new reality. Frankl felt a sense of noö-dynamics and searched for something constant to anchor him. He found that in the form of God, his identity as a Jew and religious rituals.
• Frankl was going through change and attempted to adjust to his new reality. Levinson et al. (1978) highlighted that it is during this period of change, where the individual seeks new ways of coping and challenges their old value system.	• Frankl connected to his spiritual dimension in order to help him cope with his current reality, as well as transcend his feelings of noö-dynamics.
• Frankl demonstrated his willingness to challenge his old value system through confrontation with and by seeking revenge on his old neighbour.	• Frankl was feeling a sense of noö-dynamics and wanted to get revenge on his neighbour. While this was in opposition to his values, it provided him with a sense of homeostasis.
• Levinson et al. (1978) maintained that at this stage, individuals seek to redefine their core competencies. Frankl focused on seeking answers about where Tilly was and what happened to her.	• Frankl was searching for closure (homeostasis) regarding Tilly's and his mother's fate.
	• The search for what had happened to Tilly and his mother was his newfound goal and purpose.
• Frankl reinforced his identity as a doctor and a Jew, finding his new goal and purpose in the search for his wife and mother.	• Frankl found out that his mother and Tilly had died, which sent him into an existential crisis, questioning his meaning in life.
• Frankl was going through a crisis and constant change, which is aligned with Levinson et al.'s (1978) theory for this stage of development.	• Frankl tapped into the spiritual dimension, religious ritual and attitudinal value in order to help him cope with the loss.
• Levinson et al. (1978) maintained that it is through this period of chaos and change where the individual develops new methods and identities to help cope with the change. One way in which Frankl had coped with the change is through his attachment to the identity of being a Jew and through daily religious rituals.	• Another identity and purpose which Frankl held onto at this time of suffering and existential crisis, was writing and being a theorist.
• Another way Frankl coped with the constant change is through writing again and completing his manuscript (i.e., being a theorist and writer).	• Frankl found purpose in adding meaning to others by spreading his knowledge and experiences in the camp. By adding meaning to others, he was adding meaning to himself. Life had a goal and was worth living.

Table 5.6 (continued)

Life Structure Development	Existential Theory
Culminating Life Structure for Mid-Life Transition	
• Through writing and working on his theory, Frankl was adding value (meaning) to himself, as well as to his community and society as a whole. Levinson et al. (1978) maintained that it is in this period where the individual has the desire to add value to others, which is what seemed to be the case with Frankl. • Frankl took up the position as chief of neurology at the Vienna Poliklinik hospital and, therefore, was able to anchor himself and reinforce his identity and purpose as a doctor. This action was an indication of Frankl individuating and initiating himself into middle adulthood. • Frankl was experiencing change and failing to work through the change would result in an incomplete task for that specific period, which might express itself in anger and frustration. Frankl was perceived as harsh and conflictual, which could be the result of the incomplete task in this or previous periods. • Frankl met his second wife and they had a daughter. Levinson et al. (1978) maintained that at this stage, the individual seeks to define their identity around the family and by leaving a legacy. This seemed to be Frankl's new focus while still balancing it by focusing on his work. This balance illustrates a healthy transition into the next period.	• Frankl took up the position as the chief of neurology at the Vienna Poliklinik hospital, which provided him with a sense of purpose and reinforced his identity as a doctor. • Frankl was frustrated, which was expressed as anger and outbursts. This was perhaps Frankl's lack of intimate relationship, which was a need that was not being fulfilled. • Frankl found meaning in the experiential value (love) through his committed relationship to his second wife, Eleonore Schwindt (he identified as husband), and through being a father to his daughter. Ultimately exercising his freedom of will, will to meaning and finding his meaning in life. • Frankl found his meaning in life through his work (creative value), being a theorist, writer and spreading his knowledge.

Frankl found his sense of purpose in his attachment to God, religious ritual and identifying as a Jew. Frankl accessed the spiritual dimension and attitudinal value, attempting to transcend the suffering of that moment, subsequently achieving supra-meaning (Klingberg, 2001). Frankl was also holding on to his identity as a theorist and writer as he got involved in writing his manuscript. Levinson et al. (1978) maintained that it is during this chaotic period where an individual develops new coping strategies and finds identities that help one manage the change. Frankl chose to identify with being a Jew (and hold on to God and religious rituals), a theorist, more specifically completing his manuscript and create a sense of meaning for himself and others. Frankl also chose to take up a position as the chief of neurology at the

Poliklinik hospital, which provided him with further purpose, indicating individuation and entry into middle adulthood.

It appears that unresolved tasks or needs impacted Frankl in terms of anger and outbursts. Frankl was short-tempered and agitated (Klingberg, 2001; Redsand, 2006), which could have been an expression of an unfulfilled romantic relationship at that time or perhaps unresolved noö-dynamics. Frankl fulfilled his need for a romantic relationship when he met and eventually married his second wife Elly, and as a result, created a new identity as a husband. Furthermore, Frankl and Elly welcomed a baby girl and Frankl identified himself as a father, which helped him find further meaning and purpose. Through creative and experiential value, Frankl was able to find meaning in his life, indicating a healthy and natural transition into the next period.

5.5.2.7 Middle adulthood (1950-1955)

Table 5.7 includes the summary of findings from the two psychological frameworks for this historical period of Frankl in middle adulthood. This period of Frankl's life centred on his significant identities – theorist, researcher, climber, husband, father and head of the logotherapeutic movement.

At this stage of development, Frankl identified strongly with his core competencies, which were lecturing, researching and heading his logotherapeutic movement (Klingberg, 2001). Levinson (1996) highlighted that the attachment to core competencies illustrates individuation, which is an essential task for this period. These core competencies also offered Frankl meaning in his life, as he was exercising his freedom of will and his will to meaning.

Table 5.7

Life Structure Development and Existential Analysis of Middle Adulthood (45-50)

Life Structure Development	**Existential Theory**
Culminating Life Structure for Middle Adulthood	
• Frankl identified strongly with his core identities. His attachments illustrate individuation specifically with regards to a career path, which is an essential task for this period.	• Frankl was living a meaningful life through the work that he was engaged in. Thus, Frankl was exercising his freedom of will, will to meaning and ultimately living a meaningful life.
• Frankl's identities provided him with stability and anchoring, including the life structure, which indicates entry into middle adulthood.	• Frankl was identifying with being a climber, which, similar to his profession, offered him a sense of meaning in his life.
• Frankl strongly identified with his role as a husband and father. His focus on investing in existing relationships is an essential task for this period and one which differentiates it from the previous period.	• Frankl was focusing on fostering his significant relationships, mainly as a husband and father. Both identities offered him stability, consistency and meaning in life. Through these identities, Frankl was living out his experiential value.

Frankl also identified with being a climber, which he was very proud of (Frankl, 2000; Klingberg, 2001; Redsand, 2006). He continued to pursue the activity of climbing into his 80s, which offered Frankl an anchor and a sense of meaning in life. This attachment also created stability and structure, indicating entry into middle adulthood (Levinson, 1996).

Lastly, Frankl identified strongly with his relationship role as a father and husband, which is an important life structure for this period (Levinson, 1996). The attachment to his identity offered Frankl stability, emotional anchoring and meaning in life. Through these relationships, Frankl was living out his experiential value, more specifically, the experience of love, which helped him transcend, gain meaning in his life and achieve supra-meaning.

5.5.2.8 Age 50 transition (1955-1960)

Table 5.8 illustrates the summary of findings from the two psychological frameworks for this historical period of Frankl at the age 50 transition. This period of Frankl's life mainly centred on him advancing his logotherapeutic movement, which included writing, teaching

and conducting research (Klingberg, 2001). It was also in this period where Frankl was focusing more on his role as a family man, namely father and husband.

At the age of 50, Frankl was focused on spreading his theory and leading his logotherapy movement (Klingberg, 2001). Frankl's immersion in this pursuit provided him with a sense of purpose, which also defined his role as a leader in the medical and psychological community. The reinforcement of his role is in line with Levinson et al.'s (1978) theory. Frankl was exercising his freedom of will, will to meaning and meaning of life. More specifically, Frankl was determined to take responsibility for his chosen meaning in life, which was driven by a need to live a life that is filled with purpose.

Frankl enjoyed lecturing, researching and spreading his logotherapy movement around the world, as it provided him with daily structure and routine (Klingberg, 2001). While Levinson et al. (1978) maintained that this period is filled with crisis and instability, it was not the case in Frankl's life. On the contrary, in this period, Frankl was living out a life that was stable, consistent and meaningful (Frankl, 2000; Klingberg, 2001).

Frankl had spent most of his time with Elly; their time together was filled with quality interaction and emotional intimacy (Frankl, 2000; Klingberg, 2001). Frankl also enjoyed spending quality time with his daughter, Gabriele, which was emotionally satisfying. At this period, Frankl committed to being a husband and a father, which is aligned with the theory of Levinson et al. (1978). Furthermore, Frankl's commitment to his role as a husband and father provided him with meaning and by tapping into the noölogical part of his being, he was able to create and achieve supra-meaning in his life.

Table 5.8

Life Structure Development and Existential Analysis of the Age 50 Transition (50-55)

Life Structure Development	Existential Theory
Culminating Life Structure for Age 50 Transition	
• Frankl was focused on teaching his theory, which provided him with a sense of purpose and defined his role in the medical and psychological community as a leader. This was in line with Levinson's theory. • This period of Frankl's life was filled with purpose, meaning, stability and consistency. His stability is in contradiction to Levinson et al.'s (1978) theory which asserted that a common theme for the individual at this period is crisis and instability. • Frankl spent most of his time with Elly and their time together was filled with quality interaction and emotional intimacy. Frankl also enjoyed spending time with Gabriele. This interaction indicates Frankl's emotional development. More specifically, the evolution and expansion in his emotional capacity for connection and intimacy. • Frankl's deep connection and attached identity as a husband and father at this period are in line with the assertion of Levinson et al. (1978)	• Frankl was settling down in his core competencies and identities. His attachment to these competencies provided him with a sense of purpose in his life. • Frankl was able to exercise his freedom of will, will to meaning and meaning in life through the attachment to his core competencies. • Frankl was transcending his environment and achieving supra-meaning by tapping into the noölogical part of his being. More specifically, by engaging with his core competencies daily, Frankl was finding meaning in his life.

5.5.2.9 Culminating life structure for middle adulthood (1960-1965)

Table 5.9 includes the summary of findings from the two psychological frameworks for this historical period of Frankl at the culminating life structure for middle adulthood. This period of Frankl's life mainly centred around his drive and motivation to advance his logotherapy movement, as well as his reflection on his past behaviours, which conflicted with his current values (Frankl, 2000; Klingberg, 2001).

Frankl was acknowledged for the work that he was pursuing and promoted to guest lecturer at Harvard University (Klingberg, 2001). Frankl's work in promoting his logotherapy movement provided him with a sense of belonging, created goals and meaning in his life. Frankl was exercising his freedom of will, will to meaning and meaning in life. More specifically, Frankl took responsibility by immersing himself into his work and,

therefore, created meaning in his life. By choosing to pursue and achieve goals in his chosen career path, he was aligning himself with his will to meaning, subsequently living out his purpose. Frankl's career path and the positive feedback which he was receiving are in line with Levinson et al.'s (1978) theory.

Table 5.9

Life Structure Development and Existential Analysis of the Culminating Life Structure for Middle Adulthood (55-60)

Life Structure Development	Existential Theory
Culminating Life Structure for Middle Adulthood	
• Frankl was acknowledged for the work that he was doing and promoted as a guest lecturer at Harvard University. This acknowledgement provided Frankl with meaning in his work, which he had been cultivating in previous periods. The fulfilment gained at this stage by Frankl is in line with Levinson's theory.	• Frankl was driven and motivated to continue to lead his logotherapy movement. His ambition and future goals provided him with meaning and purpose in life.
• Frankl was leading his logotherapy movement and becoming more absorbed and involved in lecturing and writing. Frankl felt proud of his contribution to his field and society as a whole. Such pride in the achievements and contributions made are in line with Levinson et al.'s (1978) theory.	• Frankl was exercising his freedom of will, will to meaning and meaning in life through the work that he was pursuing.
• Frankl was reflecting on mistakes made in previous periods. More specifically, regarding his promiscuous behaviour as a medical student. His self-reflection and subsequently making peace with past actions is considered vital in constructing a healthy emotional state.	• Frankl was acknowledged for his work by being promoted as the guest professor at Harvard University, which provided him with a sense of belonging and subsequently meaning in the work that he was doing (creative value).
• Frankl was content with his life at this stage and was not emotionally struggling with his fate, which is in contradiction to Levinson's theory.	• Frankl was able to resolve his noö-dynamics, overcome his guilt feelings and achieve homeostasis with regards to his previous promiscuous behaviours, which were not aligned with his current values. Frankl achieved homeostasis by feeling a sense of belonging through the work that he was pursuing.
	• Frankl was finding meaning in the work that he was doing and the idea of life's finality for him seemed to increase the vigour, intensity and drive to continue fulfilling his life's mission.

It was also in this period where Frankl was reflecting on his past promiscuous behaviour as a medical student, which was in contradiction with his values (Frankl, 2000; Klingberg, 2001). Frankl was experiencing noö-dynamics and able to make peace and resolve the internal conflict within himself, thus achieving a sense of homeostasis. Through the work he

was doing and the meaning he was creating for himself and others, Frankl was able to make peace and overcome his guilt with regards to past contradictory behaviours. His self-reflection and subsequent peace with past mistakes are considered vital in constructing a healthy emotional state (Levinson, 1996).

Lastly, Frankl was focused on his meaning in life, which was the pursuit of his teaching, writing and leading his logotherapy movement (Frankl, 2000; Klingberg, 2001). This pursuit provided Frankl with meaning in his life and created feelings of contentment with regards to his fate. Furthermore, Frankl's awareness of the finality of his existence motivated him to pursue his work with more vigour and motivation. Frankl's contentment with his fate and how he utilised it to drive his life's mission, is in contradiction with Levinson's assertion (Levinson, 1978).

5.5.2.10 Late adulthood transition (1965-1970)

Table 5.10 includes the summary of findings from the two psychological frameworks for this historical period of Frankl in his late adulthood transition. This period of Frankl's life mainly centred on leading his logotherapy movement and his role in the family as a husband, father and grandfather.

Frankl continued to write, research and lead his logotherapy movement (Frankl, 2000; Klingberg, 2001). The attachment to his core competencies and identities provided him with a sense of meaning in life and the pursuit of the work which he had been building in previous periods is in line with Levinson's (1996) theory. Also, Frankl was living out his freedom of will, will to meaning and meaning of life. More specifically, Frankl was living out his supra-meaning, by transcending his physical limitation of late adulthood and ultimately living out a meaningful life.

Table 5.10

Life Structure Development and Existential Analysis of the Late Adulthood Transition (60-65)

Life Structure Development	Existential Theory
Culminating Life Structure for the Late Adulthood Transition	
• Frankl continued to write, research and lead his logotherapy movement, which illustrates an attachment to his core competency. His attachment is in line with Levinson's theory.	• Frankl was acknowledged for the work that he was doing, and the positive feedback provided him with positive reinforcement and a sense of meaning.
• Frankl made a transition into adulthood through an adjustment in his role in the family (e.g., embracing his new role as a grandfather).	• Frankl's work provided him with meaning and purpose and he was exercising his freedom of will, will to meaning and ultimately living a meaningful life.
• Frankl found a great sense of comfort and fulfilment in his role as a lecturer, writer, head of his logotherapy movement, husband, father and grandfather. Frankl's fulfilment and contentment at this period are in contradiction with Levinson et al.'s (1978) theory.	• Frankl embraced his identities. He was also finding significant meaning as a father, husband and through his new role as a grandfather.
• Frankl's physical state did not seem to decline at this stage; he continued to teach and write with energy and vigour. This is in contradiction to Levinson et al.'s (1978) theory.	• Frankl's physical dimension did not seem to be affecting his drive and motivation; he was filled with energy and enthusiasm to continue living his life's work, which provided him with meaning.

Frankl embraced his core identity as a family man (husband and father) and his newly formed identity as a grandfather. These identities offered him meaning in his existence and contentment with regards to his lived life, which is in contradiction to Levinson et al. (1978) theory which asserted that the individual at this period feels a sense of despair and questions the value of their lived life.

Lastly, Frankl's physical dimension (body) did not seem to be deteriorating; his physical vigour and drive were motivating him to continue his work and life's mission. Frankl's physical well-being and vigour at this stage of development conflicted with Levinson et al. (1978) assertion that it is at this stage of development where the individual experiences physical decline.

5.5.2.11 Era of late adulthood (1970-1997)

Table 5.11 includes the summary of findings from the two psychological frameworks for this historical period of Frankl for the period of late adulthood until his death in 1997 (at the age of 92). The main themes for this period were Frankl leading his logotherapy movement and spreading logotherapy around the globe, deterioration in his health, acceptance of his death and his passing on 2 September 1997.

Frankl was living a life of purpose through the contribution that he was making to his creative value, namely his work as a writer, theorist, lecturer and head of his logotherapy movement. Frankl was able to stay youthful through his child-like mannerism and sense of humour, which was not only a central component of his theory but an indication of a healthy resolution of previous developmental tasks (Levinson et al., 1978).

Frankl was also able to achieve a sense of purpose through his experiential value, namely his relationship with his wife, daughter, son-in-law and grandchildren. Frankl's experience of love (experiential value) helped him to transcend his physical limitations, which were expected at this phase in his life. Levinson (1996) maintained that the contentment with the life structure indicates a healthy resolution of past developmental tasks.

Frankl placed emphasis on experiences of relationships and social interaction over material possessions, which illustrates healthy development and resolution of previous tasks (Levinson et al., 1978). More specifically, Frankl valued relationships, memories and experiences, which illustrates emotional maturity and transcendence over the physical world (Klingberg, 2001). This is in line with Frankl's theory, which places experiential value as a means of transcending one's environment and attaining supra-meaning in life (Frankl, 2011).

Table 5.11

Life Structure Development and Existential Analysis of the Era of Late Adulthood (65-death)

Life Structure Development	Existential Theory
Culminating Life Structure for the Era of Late Adulthood	
• Despite Frankl's age, he remained youthful with a child-like sense of humour, which indicates a healthy resolution of previous developmental tasks. • Frankl lived a meaningful life. His contentment with his core competencies indicates a healthy resolution of past developmental tasks. • Frankl placed emphasis on experiences of relationships and social interaction over material possessions, which illustrates healthy development and resolution of previous tasks. • Frankl's behaviour was indicative of self-importance. On the one hand, it indicates a sign of confidence and positive self-image, and on the other, an over-compensatory behaviour of someone that may not have matured or fulfilled their necessary tasks through their developmental stages. • Frankl displayed emotional maturity through a complex world view, even at the cost of his credibility. More specifically, the way Frankl perceived the good of non-Jewish Viennese citizens. • Frankl displayed his complex view of human nature when he acknowledged that some of the guards and capos at the concentration camps were not all bad or evil. On the contrary, Frankl saw some of the guards as compassionate. • Frankl's physical health was beginning to decline and a month after his 85th birthday, Frankl had lost his sight. The physical decline in Frankl's health was aligned with Levinson et al.'s (1978) assertion. • Frankl was beginning to accept his fate and the beginning of the end of his life. The acceptance at this stage of life is in line with Levinson et al.'s (1978) theory. • Frankl heard that his sister Stella had died and his health at that point seemed to deteriorate. Once again, physically, Frankl was showing symptoms of declining health, which is aligned with Levinson et al.'s (1978) theory.	• Frankl found meaning in his life through living out his identities. • Frankl managed to transcend his physical limitations with humour, which was a key concept in his theory and therapeutic method. • Frankl was able to exercise his freedom of will, will to meaning and ultimately meaning of life through the experiential, creative and attitudinal value. • Frankl valued experiences in his life (over material possessions), which provided him with significant meaning. • Frankl found value in interaction and giving to others. This was achieved through his contribution to his work (creative value), as well as giving to those who were in need. Specifically, buying things for those who could not afford it. • Frankl displayed a mature and sophisticated view of human nature; his view that collective guilt should not be applied to all people, including non-Jewish Viennese residents. • His belief that collective guilt should not apply to all the guards and capos at the concentration camp, maintaining that some guards had a conscience and displayed compassion. • Frankl believed that individuals are responsible only for their actions and not for the actions of others. Frankl wrote and spoke about this belief (at the risk of his credibility) in public. • The death of his sister made the tragic triad, especially the notion of suffering and death more immediate and explicit. • Frankl's health began to deteriorate, which made the notion of his fate and final death apparent and undeniable.

Table 5.11 (continued)

Life Structure Development	Existential Theory
Culminating Life Structure for the Era of Late Adulthood	
• Frankl was admitted to hospital to undergo bypass surgery, and on Tuesday 2 September 1997, Frankl passed away. • Frankl was able to balance his time between his different core competencies and identities, thus able to fulfil the task at this stage, as asserted by Levinson, successfully. • Frankl was able to come to terms, make peace, acknowledge and accept his process of dying, which is aligned with what Levinson et al. (1978) considered healthy development at the end of the life cycle at this final stage.	• Frankl's loss of sight was not just a physical loss, but also an existential loss. Frankl's creative value depended heavily on his ability to read. The moment that his sight was compromised, he lost his ability to engage fully in his life's mission. • Frankl made peace with and transcended his inevitable death through the meaning he attributed to his creative value and the contribution he was able to make through his work. • Frankl transcended his inevitable fate through the experiential value and the relationship he had with Elly, Gabrielle, his son-in-law and his grandchildren. • Frankl transcended his inevitable fate through attitudinal value and his final acceptance of his death. • By accepting his final fate, Frankl also reached a state of supra-meaning and homeostasis.

Frankl displayed behavioural characteristic synonymous with self-adulation, self-importance and arrogance (Pytell, 2015). While some saw such behaviour in a negative light, it could also be interpreted as an indication of confidence, healthy self-image and maturity (Klingberg, 2001). One of the reasons why Frankl was perceived as a mature individual was due to his sophisticated world view. Specifically, his perception and opinion towards some non-Jews in Vienna, which he perceived as good people. Frankl also had the same opinion towards some of the guards and capos in the concentration camp, whom he perceived as having a conscience and showed compassion (Frankl, 2000). Frankl held the belief that individuals are responsible for their actions and not the actions of others, thus he rejected the concept of collective guilt (Frankl, 1988b).

Frankl's physical health began to deteriorate and a month after his 85th birthday, Frankl had lost his sight. The physical decline in Frankl's health was in line with Levinson et al.

(1978) theory for this period, but the loss of his sight also meant an existential loss, more specifically an existential frustration and crisis. Frankl depended on his sight to actualise his creative value or work. His life's mission was dependent on his ability to read and as a result of his loss of sight, he was unable to fully engage with his life's mission.

Frankl's health continued to deteriorate and he was intimately engaged with the idea of suffering and his eventual fate. Frankl had heard the news that his sister, Stella, has died, which sent him into a deep state of despair and suffering (Frankl, 2000; Klingberg, 2001). Frankl's core competency, which was his sense of purpose through his work, was always available to him throughout his life when he went through an existential crisis. Now that his creative value was not sufficiently available to him (due to his health and especially his sight deteriorating), he had to overcompensate and create meaning in his life through experiential value and attitudinal value.

Frankl relied on his relationships with his wife, daughter, son-in-law and grandchildren to anchor him and make him feel that life was meaningful. Frankl was able to transcend his sense of suffering and inevitable death through the spiritual dimension, namely connection to his core identities as a husband, father, father-in-law and grandfather. His relationships provided Frankl with meaning in his life despite the unchangeable environment (Frankl, 2000; Klingberg, 2001).

Frankl also relied on his attitudinal value in order to compensate for the lack of available creative value. This was evident when in August 1977, at the age of 92, Frankl was admitted to hospital for heart surgery. Lying on his bed, Frankl turned to his son-in-law, Franz, and grandson, Klaus, and said: "I cannot help myself, but I see nothing tragic in these circumstances" (Klingberg, 2001, p. 6094/6819). This illustrates how Frankl exercised his freedom of will, will to meaning and attitudinal value in order to transcend his fate and find meaning at that moment.

Frankl made peace with his inevitable death and reached a state of supra-meaning and homeostasis and in the final stages of his life, he was able to balance his time between his core competencies, namely theorists, writer, lecturer (creative values), husband, father and grandfather (experiential value). This provided him with a sense of purpose, homeostasis and is in line with what Levinson et al. (1978) considered as healthy development for an individual at this stage of life and someone that was able to fulfil the necessary task at this stage of development.

5.6 Conclusion

This chapter began with a conceptual outline, followed by the findings regarding Frankl's psychosocial personality development across his entire lifespan. Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) was used to guide the discussion and findings, and subsequently solidified the developmental understanding and assessment of the most important experiences and events in Frankl's life. The findings were presented in line with the eras of development, as theorised by Levinson et al. (1978). The researcher also discussed Frankl's life in line with his existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). The fundamental concepts of his theory were related to his lived life experiences, including how Frankl's lived experiences led to the development of his theory and finding meaning in his life. The chapter concluded with a comparison of the two frameworks in terms of their similarities and differences, followed by an integrated discussion of the two theoretical frameworks in relation to Frankl's life.

CHAPTER 6

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

6.1 Chapter Preview

This chapter concludes the study. In this chapter, the aim of the study is revisited and a summary of the research findings presented. The value and the limitations of the study will also be highlighted, and recommendations for future research will be made. Lastly, the researcher will present his general thoughts and comments regarding the study, which includes a brief reflexive analysis.

6.2 Aim of the Study Revisited

The research study had five aims. Firstly, to explore and describe Frankl's life history, inclusive of all the significant events and experiences that characterised it. Secondly, the study aimed to explore and describe the context in which Frankl lived and included his socio-cultural, economic and historical context. The researcher provided a psychobiographical account of Viktor Frankl (1905-1997) by using an inductive research approach that reflected the exploratory-descriptive nature of the study. A biographical and historical account of Frankl's life was presented in Chapter 5. According to the researcher, the first two aims of the study were achieved. The third aim of the study was to interpret Frankl's life history and the context in which he had lived by using the theoretical frameworks of Levinson (Levinson, 1996; Levinson et al., 1978) and Frankl (1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014), while the fourth was to examine the usefulness of the two theoretical frameworks in interpreting Frankl's life history. The researcher, accordingly, explored Frankl's life using Levinson's and Frankl's theories and tested their theoretical propositions by comparing their

theories to the biographical research findings. The theories were presented in Chapter 2 and the findings in Chapter 5. Lastly, the study aimed to contribute to the growing field of South African psychobiographical research, which has been fulfilled.

6.3 Summary of Research Findings

Lifespan development is defined as the systematic changes and continuities in individuals that occur between conception and death (Sigelman & Rider, 2009). Levinson investigated how a person grows through life and subsequently found that the individual grows through times or phases of change, as well as stability during the adult years (Levinson et al., 1978). Levinson et al. (1978) proposed that psychosocial development progresses through four eras and three transitional periods. Frankl's life was presented chronologically according to Levinson's eras in order to explore and describe his development. The researcher found a correlation between Frankl's life and the eras and transitional periods, as theorised by Levinson. More specifically, the findings of this study support the use of Levinson's theory with regards to the era and transitional time frames and its use in understanding Frankl's development.

Levinson at al. (1978) asserted that the central component of a person's life would inevitably have a significant impact on a person's development. The findings of the study supported Levinson's view. Frankl's identity as a doctor, theorist, a Jew and a mountain climber were central components in his life, which was carried through until his death, while he was also a family-man (husband, father and grandfather); central identities which developed later on in his life. The central component of God, religion and tradition was also an anchoring force throughout Frankl's life, which affirms Levinson's assertion that the development of a life structure aids in the successful attainment of goals and the satisfactory conclusion of that structure.

While Frankl was going through multiple existential crises during his lifespan, he was able to achieve career and relationship success. As highlighted in Chapter 5, Frankl socially matured, albeit later than asserted by Levinson, as was evident by the lack of close connections early on in his life and his promiscuous behaviour. It was asserted that perhaps the failed resolution of that component contributed to his aggressive social style later on in his life. Frankl remained active and aligned with his identities, and as proposed by Levinson et al. (1978), matured through the constant process of individuation, which served his goals and achievements in the areas of career and relationships. The researcher found that Levinson's theory was useful in understanding Frankl's aggressive social style later in his life, as well as his attachment to his identities throughout his development.

The researcher also found Frankl's existential theory useful in understanding his search for meaning. Frankl's concept of freedom of will, will to meaning and meaning of life (Frankl, 1988a, 2006, 2011, 2014) helped to explain Frankl's drive to find meaning in his life, take responsibility to attain such meaning and strive for transcendence beyond his suffering. Frankl's concept of existential vacuum (Frankl, 2010, 2012) further helped to explain Frankl's emotional state at the time of loss, trauma and the environmental crisis that he was experiencing. Frankl's reliance on God, tradition and his identity as a Jew helped him to transcend his unchangeable environment, which subsequently led to the explanation of the concept of supra-meaning (Frankl, 1988a, 2006, 2012), as well as his theory of dimensional ontology (Frankl, 1988a). Also, these concepts helped in explaining Frankl's ability to view the same experience from two different perspectives.

The three-triad principle (Frankl, 1988a, 2012) explained how Frankl gained meaning in life, which was through creative pursuits, the experience of love and attitudinal value. Lastly, the intellectual and emotional tension or noö-dynamics (Frankl, 2006), which was created within Frankl, helped to explain Frankl's motivation to create a state of homeostasis through

the development of his theory. The researcher found Frankl's theory useful in explaining his drive, motives, needs and patterns of behaviour within his context.

6.4 Value of the Study

In this section, the value of this research study will be outlined and discussed with reference to the two theoretical frameworks. The value of studying Frankl as a subject will be discussed, as well as the value of conducting a psychobiographical research study.

6.4.1 The Psychological Frameworks Used

6.4.1.1 Levinson's theory of adult development

Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) has been used extensively in psychobiographical studies (Fouché et al., 2007; Fouche & Van Niekerk, 2010). Levinson's theory addressed Frankl's internal development and its interaction with the external environment, and as a result, the theory allowed for a broader and more in-depth exploration into Frankl's development. The theory also provided a valuable framework in which to explore Frankl's life. Levinson's theory allowed the researcher to chronologically explore, analyse and describe Frankl's life holistically within his environment and the specific time in history.

The use of the theory was also valuable in terms of enhancing the reliability of the study, as it enabled the researcher to explore and describe Frankl's life within a timeline and conceptual matrix. This allowed the researcher to remain consistent with regards to the data extraction, analysis and categorisation, which ultimately enhanced consistency, reliability and auditability of the study. Through the use of the theory's clear structure of analysis, construct validity was also enhanced.

6.4.1.2 Frankl's existential theory

Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) has been widely used in describing human drives and motives (Boileau, 2019; Costello, 2015, 2016; Wong, 2015). Frankl's theory was useful in exploring and describing his pursuit of meaning in his life, especially regarding some of the key concepts of Frankl's existential theory, namely freedom of will, will to meaning and meaning of life. This helped to describe Frankl's motivation to attain meaning in his life. The concept of existential vacuum was useful in exploring Frankl's sense of depression, as he was searching for his meaning. Supra-meaning was a useful concept in describing how Frankl was able to transcend his suffering, which was part of Frankl's concept of the third-triad (Frankl, 2012). The concept of dimensional ontology helped in describing Frankl's view of the same phenomenon, which could be interpreted in different ways, such as the idea of collective guilt which he rebelled against (Frankl, 1988b). Lastly, the internal conflict between nöo-dynamics versus homeostasis (Frankl, 2012) helped to describe Frankl's motivation to pursue the development of his theory and subsequently, a meaningful life.

6.4.2 The Subject of the Study

The choice of studying the life of Frankl has several advantages. The value of exploring and describing Frankl's life was that the data on his life, especially his experience of the holocaust, was rich and comprehensive. Multiple resources were available to the researcher regarding Frankl's lived experiences and the context in which he had lived, which enabled the researcher to cross-corroborate and triangulate the information.

Also, a significant value of conducting psychobiographical research on a prominent individual is in the discovery of the reasons why they evolved into 'extraordinariness' and the lessons their life experiences can teach humanity (Howe, 1997). Frankl is considered an

exceptional individual who has shaped modern psychological thinking (Klingberg, 2001). Frankl had written over 40 books on his theory and many studies have been conducted with the use of his existential theory and logotherapy (Boileau, 2019; Klingberg, 2001; Pytell, 2015; Wong, 2015). Therefore, the researcher was able to extract meaningful information and reach conclusions that described Frankl's development and highlighted the life experiences, which made him extraordinary.

6.4.3 Psychobiographical Research

The value of conducting psychobiographical research was discussed in Chapter 3. For this psychobiographical study of Frankl, the value was the study's use of new and different ways of exploring Frankl's life. More specifically, Frankl's life has never been explored and described with the use of a psychobiographical research method. Therefore, the focus on Frankl's historical development and his attainment of meaning with the use of psychological theories provided a new perspective on Frankl's life.

Furthermore, psychobiographical research provides invaluable data and information for the study of human development and personality and conversely, the use of psychological theories on human development and personality, provides a structured method within which to conduct psychobiographical research. The dynamic relationship and synthesis between this method of research and psychological theory are valuable to the field of psychology as a whole (Fouchè, 1999, 2015; Fouchè & Van Niekerk, 2005, 2010; Ponterotto et al., 2015). Specifically, for this study, Levinson's life structure theory (Levinson, 1996; Levinson et al., 1978) provided the structure which enabled the researcher to explore and describe Frankl's development. Also, with the use of Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014), the researcher was able to explore Frankl's drive and

motivation to search for meaning in his life. Thus, this study was able to reinforce, as well as challenge some aspects of the theories used.

With the use of the psychobiographical research method, the researcher was also able to study Frankl's life within his own socio-cultural and historical context. This method proved to be valuable, as it provided a more in-depth exploration and description of Frankl's life and highlighted the role that his context and environment played on his development. The rich and in-depth data and subsequent exploration into Frankl's life from birth to death proved to be valuable, as it allowed the researcher to triangulate the information, which enhanced the internal validity of the study. Also, the study of Frankl's life from birth until death, adds to the psychological understanding of his development for his entire lifespan. This longitudinal life history approach served the researcher's ability to explore developmental, behavioural, emotional patterns and processes over time and across Frankl's lifespan.

Lastly, this psychobiography contributes to the limited but growing number of biographies that have been completed within academic psychology in South Africa. The growing interest in conducting psychobiographical studies has enriched the development and use of such a method (Fouchè, 1999, 2015; Fouchè & Van Niekerk, 2005, 2010) and this study contributed to this development.

6.5 The Limitations of the Study

The limitations of this research will be outlined and discussed, specifically referring to Levinson's theory of adult development, Frankl's existential theory, the psychobiographical case study method and the psychobiographical subject, Viktor Frankl.

6.5.1 The Psychological Frameworks Used

6.5.1.1 Levinson's theory of adult development

Levinson's theory (Levinson, 1996; Levinson et al., 1978) has been criticised with regards to the aspect of cultural bias and influence (Cockcroft, 2009; Hook, 2009; Watts & Hook, 2009). Levinson based his initial theory on a small sample size of 40 participants, specifically White males, and due to the relatively small sample size, generalising to a broader population is a challenge (Bentley, 2007; Eysenck, 2000; Louw & Louw, 2009). Therefore, Eysenck (2000) advised that when applying Levinson's theory to another culture, it should be done with sensitivity to that specific culture. Frankl's life was explored within his own culture and at a time in history that was specific to him. The researcher attempted to take into account Frankl's external world and, with the use of Levinson's theory, explored the relationship between his external world and the internal one. While the aim of the study was not to generalise the findings to the broader population, the researcher acknowledges that the findings in this study are limited to Frankl, being a narrow view from the perspective of the theories used. Readers of this study should keep in mind that the findings of the study should be taken as one perspective of one subject at one time and not overinflate, overemphasise or generalise the findings beyond the scope of this study.

Another criticism against Levinson's theory (Levinson, 1996; Levinson et al., 1978) is its predominant focus on adult development, thus its limitation in exploring and understanding childhood development (Biggs, 2007). The researcher acknowledges that this is a limitation of the study, since Frankl's childhood happened at a time of significant change in history, between World War I and World War II, especially in Europe (Klingberg, 2001). The researcher found that the lack of emphasis on childhood development limited the sensitivity of the findings in terms of its inclusion of a significant developmental period. Furthermore,

the theory lacks emphasis on the impact of significant world events on the development of the individual (Louw & Louw, 2009), specifically for Frankl the events of World War II, the holocaust and the murder of Frankl's family members, as well as how it has shaped his development, character and personality. The researcher considers this limitation as a blindside to the exploration of how Frankl's world had shaped his development.

6.5.1.2 Frankl's existential theory

Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) has been criticised for its simplistic views of human drive and motivation. More specifically, Frankl's existential theory oversimplifies the complexities of what motivates human beings to search for meaning (Pytell, 2015; Tengan, 1999). Specifically, for this study, while Frankl's theory asserts that a person's search for meaning is a primary human drive (Frankl, 2006, 2014), his theory fails to explore and explain the underlying psychological reasons of why that is the case. The researcher found that Frankl's search for meaning was due to his existential crisis, although the reason why he was driven to search and find meaning in his life, as opposed to something else, is not explained with the use of Frankl's theory.

Another criticism against Frankl's theory is the lack of empirical researched data to validate its claims (Jefford, 2007; Pytell, 2005, 2015). While Frankl's theoretical concepts are challenging to validate empirically, this research aimed to explore and describe Frankl's life by using the theoretical frameworks of Frankl and Levinson, which was done successfully. The researcher found that the lack of empirical research and data to validate Frankl's concepts, reduced the study's validity, especially since the exploration into Frankl's life, development and his attainment of meaning, relied on Frankl's conceptual theory. The lack of data to support the theory, therefore, weakens the validity of the study's findings.

6.5.2 The Subject of the Study

One limitation related to the choice of studying Frankl, and conducting psychobiographies in general, is the limited available data and the fact that direct access to Frankl was not possible (Izenberg, 2003). The researcher relied on the works of Frankl (1959, 1961, 1963, 1967, 1969, 1985, 1988a, 2000, 2006, 2011, 2012, 2014), Klingberg (2001), Redsand, (2006) and Pytell (2005, 2015) amongst others, as they all provided rich biographical data on Frankl's life. Despite the rich information which was gathered by these sources, selecting a subject that has broader sources of biographical information (specifically pre-adulthood history) might open up other avenues of interpretations and discussion, subsequently providing broader and in-depth findings on the various aspects of the subject's entire life from birth to death.

Another criticism against the choice to study Frankl, in particular, is the idea that Frankl could be seen as elitist and unrelatable in the South African context. Frankl was chosen as a prominent individual in order to gain insight and a more in-depth understanding of the experiences and development of his life and personality. This study, therefore, also adds to furthering the development of psychological theory related to personality.

6.5.3 Psychobiographical Research

The criticisms against psychobiographical research methodology include researcher bias, reductionism, issues of diversity, analysing an absent subject, elitism and easy genre, infinite amount of biographical data and inflated expectations. These critiques and the measures used to address them were discussed in detail in Chapter 4. The researcher has noted specific limitations regarding the use of the psychobiographical methodology in this particular study. Firstly, the study of Frankl has low external validity and transferability due to limitations of generalisability of the findings to the larger population. It should, however, be highlighted

that the goal of this study was not statistical generalisation, but rather an analytical generalisation, which involves the generalising of the findings to a broader theory (Yin, 2013). Such generalisation to a broader theory is made in order to test the relevance of Levinson's theory (Levinson, 1996; Levinson et al., 1978) and Frankl's existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014) on Frankl's development and process of attaining meaning in his life. The generalisation to the broader theory also serves to identify areas of inadequate theoretical concepts that did not match.

Secondly, the study has a relatively low internal validity regarding causal relationships. The aim of the study, however, was not to explore such relationships, but rather to explore and describe Frankl's psychosocial development and his attainment of meaning over his entire lifespan. It is, however, important to add that a high level of credibility was maintained in order to make inferences throughout the study. The researcher, therefore, engaged deeply with the analysis of the data samples, employed the use of data triangulation, investigator triangulation and reflexive analysis (see Chapter 4).

Furthermore, the findings of this study are tentative and contextualised within the frameworks of Levinson's and Frankl's theories. The researcher acknowledges that there are other theories, methods and approaches which may provide insight into Frankl's psychosocial development, as well as his process of attaining meaning in life. Therefore, the findings of this study should be considered as a part of other additional methods and theories to be used for the same purpose.

Lastly, psychobiographies have been criticised for being a lengthy and time-consuming process (Fouché, 1999; Stroud, 2004). Specifically, for this study, the researcher acknowledges that the personal, professional, social and financial sacrifice that was made in order to complete this study was significant and should be considered in-depth by future psychobiographers who wish to pursue this methodology.

6.6 Recommendations for Future Research

Frankl (1975) maintained that while the foundation of his theory is universal, the application should be personalised to the individual and group in which the theory is used. The researcher explored and described Frankl's life and his motivation for attaining meaning through the use of key theoretical concepts of his existential theory (Frankl, 1967, 1978, 1985, 2004, 2006, 2010, 2011, 2012, 2014). While the theory was useful in exploring and describing Frankl's attainment of meaning in his life, the researcher acknowledges that other theories could potentially be used to increase the reliability and validity of the study. The researcher recommends that future research is done with alternative theories, which will help in exploring and describing Frankl's drive towards attaining meaning in life.

The researcher also recommends that future researchers explore the underlying psychological reasons as to why Frankl (or any other figure) is driven to find meaning in an unchangeable environment. The researcher believes that other psychological and developmental theories could shed light on the needs and drives for extraordinary individuals to find meaning in their existence, and as a result, achieve extraordinary accomplishments. In line with that idea, future researchers could also explore the connection between the person's need to find meaning in life and accomplishing extraordinary feats. This connection would be an interesting route to explore in future research.

Lastly, while the information and data regarding Frankl's life were comprehensive, the literature predominantly focused on his experiences of the holocaust and his theory. It is, therefore, the researcher's recommendation that future researchers look more in-depth and explore Frankl's early childhood experiences and its influence on his development. Levinson's theory (Levinson, 1996; Levinson et al., 1978) has been criticised for its predominant focus on adult development, resulting in its limited scope in exploring and understanding childhood development (Biggs, 2007). Therefore, the researcher recommends

that a more in-depth theory be used for future research, which would consider Frankl's development during childhood and adolescence. The combination of in-depth sources of childhood information and additional theories of explanations could possibly shed light on additional findings and interpretations of Frankl's development.

6.7 General Thoughts and Remarks

Conducting a psychobiography is a personal endeavour and an intimate process for the researcher and it is important to understand the researcher's motivation for conducting the study (Ponterotto, 2014; Stroud, 2004). Reflexivity is an essential exercise for the researcher to employ while conducting psychobiographical research (Stroud, 2004), which is the awareness and acknowledgement that the findings of the research are influenced by the researcher's subjective perception of the data collected and analysed (Taylor, 1999; Willig, 2008). The researcher would, therefore, like to conclude by briefly highlighting some general thoughts and remarks regarding his experience of conducting the psychobiography of Viktor Frankl.

This research study on the life of Frankl was informed by the researcher's interest in Frankl's existential theory, as well as his interest in the history of the holocaust. During the intense and lengthy research process, the researcher was engaged and involved with a vast amount of data and research material on the life of Frankl, his theory and the history of the holocaust. The researcher grew up in a Jewish household, entrenched in the Jewish tradition, within a Jewish community where the history of the holocaust was not only taught formally at his school and synagogue but also discussed informally and passionately with family members. While the researcher was aware of the history of the holocaust, confronting the history in such depth was a sobering and chilling experience. More specifically, the research could not ignore the emotions that were triggered when reading the vast amount of

information regarding the atrocities inflicted on Jewish families and communities during the holocaust. Especially considering the recent loss of his father, the researcher became personally connected to stories of loss during the holocaust. More specifically, the researcher's grief over the loss of his father resonated with the loss Frankl had experienced at the loss of his own father. The process of journaling helped to make the researcher aware of emotions that were triggered during the research process, enabling the researching to remain objective and non-judgemental.

Also, Frankl was viewed later on in his life as short-tempered, arrogant and, at times, inappropriately aggressive (Klingberg, 2001; Pytell, 2015; Redsand, 2006). At the same time, some viewed him as kind, generous and warm-hearted (Klingberg, 2001; Redsand, 2006). Due to the contradictions in his personality, the researcher recorded that he had mixed feelings about Frankl throughout the research study. The researcher felt feelings of compassion towards Frankl, but at times, he also felt feelings of anger and resentment at many of his actions. More specifically, resentment towards Frankl's promiscuous past which was in contradiction to his teachings (specifically, the researcher's core value); Frankl's aggressive treatment of subordinates at the hospital; Frankl's overplaying his time at Auschwitz in order to promote his credibility; and perhaps most intensely, Frankl's forgiveness of Nazi atrocities because it served his standing within the Austrian narrative of the time (Pytell, 2015). These are some examples of Frankl's actions, which triggered negative emotions within the researcher. The researcher had to maintain a conscious effort to remain in a non-judgemental state of mind and whenever Frankl behaved in ways that contradicted the researcher's values, the researcher had to exercise emotional distance and embrace a non-judgemental attitude. The researcher's focus was aimed at understanding Frankl from Frankl's point of view within his own context without judgement. This process allowed the researcher to explore and describe Frankl's life in line with the theories used.

Furthermore, the researcher wants to acknowledge the personal development that he was able to achieve through conducting this psychobiographical study. Delving deeply into Frankl's life made the researcher aware of the value and importance of the quality or the meaning of the daily interactions which the researcher is engaged in. As a father, the researcher was more conscious of being completely engaged with his two young boys. As a husband, the researcher made a concerted effort to listening and understanding more. As a psychologist, the researcher became less judgemental and more aware of his preconceived perceptions of his patients, which affected his exploration and analysis of his patients' lives. Overall, the researcher has noted significant evolution in his ability to relate to others in a more positive and meaningful way.

Lastly, taking into account the highlighted limitation of this study, the researcher maintains that the study has been valuable in terms of the achievement of its aims. Nonetheless, the study should be seen as a point of departure for future additional research to be conducted on Frankl, with the use of additional psychological frameworks. Additional research may provide a more in-depth understanding and insight into Frankl, his lived experiences, development and search for meaning.

6.8 Conclusion

This chapter concluded the psychobiographical study of the life of Viktor Emil Frankl. The aim of the research was revisited and a summary of the research findings presented. The study's limitations and values were also discussed and recommendations for future research provided. The researcher concluded the chapter by providing general comments and a brief reflexive analysis.

Viktor Frankl lived an interesting life and his writings have added meaning to those who were looking for an answer to their existential crisis. More specifically, it has opened up a

discussion on the way a person can find meaning in an unchangeable situation. The researcher believes that every person goes through their own personal ‘concentration camp’ – an unchangeable environment that requires them to take responsibility for their search for meaning. For the researcher, it was the loss of his father and for another person, it could be any other situation where life asks a person to take responsibility for one’s meaning and ultimately transcends the inevitable personal difficulty of that moment. Frankl embodied that spirit when he wrote:

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms - to choose one's attitude in any given set of circumstances, to choose one's own way (Frankl, 2006, p. 86).

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Appendix A

Letter of Consent from the Viktor Frankl Institute

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TEL.: +43 (01) 505 2339
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Vienna, on the 3rd of Augst, 2014

Dear Hanan,

thank you very much your email. I appreciate your email and on behalf of the Board of the Viktor Frankl Institute am happy to grant you an official permission to conduct your psychobiographical study on Viktor E. Frankl as spelled out in your excellent exposé.

With kind regards,

Alexander Batthyány

Appendix B

Primary and Secondary Sources Utilised in the Study of Viktor Frankl

Title	Author	Publication Date	Publisher	Genre	Source
Viktor Frankl Recollection: An Autobiography	Frankl, V. E.	2000	Basic Books	Autobiography	Primary
Man's Search for Meaning	Frankl, V. E.	1959	Beacon Press	Autobiography and theoretical work	Primary
From Death Camp to Existentialism: A Psychiatrist's Path to a New Therapy	Frankl, V. E.	1961	Beacon Press	Autobiography and theoretical work	Primary
Man's Search for Meaning: An Introduction to Logotherapy	Frankl, V. E.	1963	Beacon Press	Autobiography and theoretical work	Primary
Man's Search For Meaning	Frankl, V. E.	2006	Beacon Press	Autobiography and theoretical work	Primary
Psychotherapy and Existentialism	Frankl, V. E.	1967	Simon and Schuster	Theretical work	Primary
The Will to Meaning: Foundation and Application of Logotherapy	Frankl, V. E.	1969	World Publishing	Thoretical work	Primary
The Unconscious God	Frankl, V. E	1985	Simon and Schuster	Theretical work	Primary
The Will to Meaning	Frankl, V. E.	1988	Penguin Books	Theoretical work	Primary
There is No Collective Guilt	Frankl, V. E.	1988	Austrian Information	Theoretical work	Primary
Man's Search for Ultimate Meaning	Frankl, V. E.	2011	Ebury Publishing	Theoretical work	Primary

Table (continued)

Title	Author	Publication Date	Publisher	Genre	Source
The Doctor and The Soul: From Psychotherapy to Logotherapy	Frankl, V. E.	2012	Souvenir Press	Theoretical work	Primary
The Will to Meaning: Foundations and Applications of Logotherapy	Frankl, V. E.	2014	Penguin Putnam Inc	Theoretical work	Primary
Drugs: Subjective Vs. Objective Meaning	Frankl, V. E.	1968	Harvard University	Lecture	Primary
Viktor Frankl: Why Believe In Others	Frankl, V. E.	1972	Toronto Youth Corps	Lecture	Primary
Resources of Survival	Frankl, V. E.	1987	Southern Methodist University	Lecture	Primary
Frankl and the Realm of Meaning	Das, A. K.	1998	Journal of Humanistic Counseling Education and Development	Biography	Secondary
The Missing Piece of The Puzzle: A Reflection on The Odd Career of Viktor Frankl	Pytell, T. E.	2000	Journal of Contemporary History	Biography	Secondary
When Life Calls Out To Us	Klingberg, H. J.	2001	Random House	Biography	Secondary
Viktor Frankl: A Life Worth Living	Redsand, A. S.	2006	Clarion Books	Biography	Secondary
Viktor Frankl's Search For Meaning: An Emblematic 20th Century Life	Pytell, T. E.	2015	Berghahn Books	Biography	Secondary
The Logos of Our Lives: Viktor Frankl, Meaning, and Spiritual Direction	Boileau, R.	2019	The way	Biography	Secondary
A Conversation With Viktor Frankl of Vienna	Hall, M. H.	1968	Psychology Today	Interview	Secondary

Table (continued)

Title	Author	Publication Date	Publisher	Genre	Source
Viktor Frankl: Why Believe in Others	Toronto Youth Corps	1972	Toronto Youth Corps	Interview	Secondary
Viktor Frankl At Ninety: An Interview	Scully, M.	1995	First Things	Interview	Secondary
Viktor & I	Cimluca, M., & Vesely, A.	2010	Noetic Films	Biographical documentary	Secondary
Frankl's Choice	Drazen. R. Y.	2013	Sense Publishers	Biographical documentary	Secondary
Frankl: Life With Meaning	Gould, W. B	1993	Brooks Cole	Biography and theretical work	Secondary
If Freud Could Talk With Frankl	Fabry, J. B.	1997	Viktor Frankl Foundation of South Africa	Biography and theoretical work	Secondary

Appendix C

Frankl's Timeline with Historical Significant Events

Date	Event in Frankl's life	Historical Context
March 26, 1905	Frankl born	Born in the Jewish district of Leopoldstadt to a poor, religious family. Has an older brother (Walter) and a younger sister (Stella)
1910		Hitler moves to Leopoldstadt
1913	Frankl is sexual abused	
1916	Frankl completes elementary school	
28 July, 1918		WWI
Nov 11, 1918		Germany surrenders
		Hitler becomes head of Nazi Party
Nov 8, 1923		Hitler attempts a failed coup
		Hitler jailed and writes Mein Kampf
1920	Frankl initiates contact with Freud	
1924	Frankl asks to join Freud's psychoanalytic society	
1926	Frankl enrols in medical school	
	Frankl rejects psychoanalysis and aligns himself with Adler	
1927	Frankl rejects Adler's psychology and is expelled from the society	
	Frankl starts working on youth counselling programs	
1930	Frankl receives medical degree	Nazi won 107 seats in German parliament
	Frankl begins residency at Steinhof under guidance of Pötzl	
1932		Nazi Party becomes most dominant party in Germany
		Hitler appointed chancellor of Germany
Mar 23, 1933		Hitler passes Enabling Act
		Heinrich Himmler orders the construction of the 1st concentration camp, Dachau
May, 1933		Public book burning ceremony in Germany

Table (continued)

Date	Event in Frankl's life	Historical Context
Feb 1934	Viktor and his parents remain in Vienna Stella immigrates to Australia Walter immigrates to Italy	Civil war breaks out in Vienna
1937	Frankl completes residency at Steinhof hospital Frankl opens up private practice in neurology and psychiatry	
Mar 15, 1938		Germany takes over Austria
Oct 6, 1938		3 Viennese synagogues destroyed
Nov 9-10, 1938		Kristallnacht
May 1939		84,000 Jews leave Vienna
1939	Frankl loses his medical licence	
Sep 1, 1939		WWII Hitler commissioned Ginsatzgruppen to remove and eliminate Jews
1949	Frankl becomes chief of neurology at Rothchild hospital	
1941		Hitler initiates the final solution to the Jewish question
Nov 1941		Theresienstadt concentration camp established
Dec 31, 1941	Frankl marries 1st wife Tilly Grosser	
Sep 1942	Frankl sent to Theresienstadt concentration camp	
Feb 13, 1943	Gabriel Frankl dies	
Oct 19, 1944	Frankl sent to Auschwitz concentration camp	
Oct 22, 1944	Frankl sent to Dachau concentration camp	
Mar 8, 1945	Frankl sent to Türkheim concentration camp	
Apr 27, 1945	Frankl liberated	
Aug 15, 1945	Frankl left for Munich in the search for his wife and mother	
Feb 1946	Frankl becomes chief of neurology at the Vienna Poliklinik hospital	
July 18, 1947	Frankl marries his 2nd wife Eleonore (Elly) Schwindt	
Dec 14, 1947	Frankl's daughter, Gabriele is born	

Table (continued)

Date	Event in Frankl's life	Historical Context
1950's	Frankl dedicates his time to teaching his theory	
1970	Frankl retires as chief of neurology and teaches his theory on a full-time basis	
1982	Frankl experiences a health scare	
Apr 1990	Frankl loses his sight	
1995	Frankl's health deteriorates	
Oct 1996	Stella dies	
Aug 1997	Frankl elects to undergo bypass surgery	
Sep 2, 1997	Frankl passes away	

Appendix D

Levinson's Life Structure Theory Matrix

Levinson's Life Structure Theory														
	ERA OF PRE-ADULTHOOD				ERA OF EARLY-ADULTHOOD				ERA OF MIDDLE-ADULTHOOD				ERA OF LATE -ADULTHOOD	
Frankl's Socio-Historical Context	Infancy	Early Childhood	Middle Childhood	Adolescence	Early Adult Transition	Entry Life Structure	Age 30 Transition	Settling Down	Midlife Transition	Entry Life Structure	Age 50 Transition	Culminating Life Structure	Late Adult Transition	Late Adulthood
	(0-2)	(2-6)	(6-12)	(12-17)	(17-22)	(22-28)	(28-33)	(33-40)	(40-45)	(45-50)	(50-55)	(55-60)	(60-65)	(65-?)
Growing up														
Early school years and intellectual influence														
Youth counselling centres														
Residency														
Rothchild hospital														
Thereseinstadt concentration camp														
Auschwitz concentration camp														

Table (continued)

	ERA OF PRE-ADULTHOOD				ERA OF EARLY-ADULTHOOD				ERA OF MIDDLE-ADULTHOOD				ERA OF LATE -ADULTHOOD	
Frankl's Socio-Historical Context	Infancy	Early Childhood	Middle Childhood	Adolescence	Early Adult Transition	Entry Life Structure	Age 30 Transition	Settling Down	Midlife Transition	Entry Life Structure	Age 50 Transition	Culminating Life Structure	Late Adult Transition	Late Adulthood
	(0-2)	(2-6)	(6-12)	(12-17)	(17-22)	(22-28)	(28-33)	(33-40)	(40-45)	(45-50)	(50-55)	(55-60)	(60-65)	(65-?)
Dachau concentration camp														
Türkheim concentration camp														
Coming back home														
Meeting Elly and starting a family														
Logotherapy movement														
Frankl Living out his purpose														
Deteriorating health and concluding his legacy														

Appendix E

Frankl's Existential Theory Matrix

	Themes in Frankl's life	
	DRIVE TO CREATE MEANING	TRANSCENDENCE OVER SUFFERING
Key concepts in Frankl's theory		
Noö dynamics and homeostasis	✓	✓
Existential frustration	✓	✓
Freedom of will, will to meaning, meaning of life	✓	✓
Collective neurosis	✓	✓
Core identities	✓	✓
Tragic triad	✓	✓
Transcendence	✓	✓
Humour	✓	✓
Collective guilt, freedom, and responsibility	✓	✓