Spiritual, Philosophical, and Psychotherapeutic Engagements of Meaning and Service

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Edited by

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I dedicate this book to my sister Sue, who brings sunshine on the cloudiest of days.
Kate

I dedicate the book to my wife Elizabeth Meakes, and my daughter Angel-Marie, the loves of my life.
Tom

I dedicate this book to my wife Laura Stoutenburg, whose being is a faithful reminder that everything is meaningful.
Daniel

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The editors
Katherine A. Harper
Thomas St. James O'Connor
Daniel Maoz

FOREWORD

KRISTINE LUND

The publication of the edited volume, *Spiritual, Philosophical, and Psychotherapeutic Explorations of Meaning and Service*, is a particularly important contribution to the Academy given our current lived experience. Still in the throes of recovering from the COVID 19 pandemic, economic challenges, environmental disasters, and conflicts in various places in our world, to name only a few of our current challenges, the search for meaning and purpose has become an important pursuit for many as they live in our present context.

Martin Luther University College, in its recent strategic planning process, defined its mission to provide education for a life of meaning and service. This mission is achieved by considering a rapidly evolving world through theological lenses (adopted October 20, 2023). As an institution we recognize that many students pursuing post-secondary education while looking for an education, and skills that will provide employment, are also looking for something "more." This "more" is often elusive, and yet through their course work, critical thinking and reflection, written assignments, and placement experiences, students are often led toward fields of employment which provide opportunities for meaning and service.

In 2013, as a sabbatical project, I, along with a committee of advisors, created the Delton Glebe Counselling Centre. It was to be an outreach of Martin Luther University College (then named Waterloo Lutheran Seminary) as a way of providing affordable and accessible mental health services to those living in the Waterloo Region. It was also a support for the spiritual care and psychotherapy graduate programs at the school with clinical placements. At the time, I had more than 20 years' experience working as a therapist, having sat with many clients with challenging experiences who had tried to make sense of their experiences as part of their healing process. At Luther, the psychotherapy programs were articulating a spiritually informed approach to healing and change. As part of their

program, students were learning to listen and support clients to address questions of meaning that emerged from their experiences. While, for some, meaning was found through religious or spiritual resources, for others, meaning was found through their beliefs and values. As clients addressed questions of meaning and purpose, they often began to find ways to "give back" as a way of making meaning of their challenges.

Many of the authors in this volume are current professors, doctoral students, and alumni of Luther. The chapters of the book that pose numerous questions reflect a variety of perspectives on the connections between meaning and service. These diverse perspectives will offer the reader many different points of engagement in their own pursuit of integrating meaning and service in their own life. The editors are to be commended for compiling such a rich group of authors to create an important book that is particularly important at a time when many struggle to find meaning. It will be a rich resource in the classroom and also for personal reflection.

INTRODUCTION

When one thinks about the concept of "meaning," whether it be linked to having a meaningful life from an existential perspective, or a fundamental aspect of human existence, in general it can be viewed as an inherent need to find significance and purpose in our lives. However, meaning is not found in the pursuit of personal achievements alone. Meaning emerges when individuals can connect their actions and aspirations with something larger than themselves. From the perspective of this book, taking meaningful action is defined as "service." Meaningful service is often directed outwardly to our communities, either local or global; thus, meaning and service are highly correlated. Meaning and service are two words with a plurality of understandings and implications. They can be thought of as two side of the same coin, like love and commitment. This book explores meaning and service in a various ways and contexts and through the lens of theory and practice. Practice is not applied theory, but theory emerges from practice (Gerkin, 1984; O'Connor, 1998). Theory and practice inform each other as do meaning and service. Service may provide us with meaning, and the need for meaning may play a role in us providing service to others. There is a reciprocal relationship between the two. This book explores this relationship.

Service to one's community involves actively seeking out opportunities to contribute and make a positive impact. It goes beyond mere acts of charity or volunteering; it is a way of life centered around selflessness and empathy. Service to community can take different forms, such as mentoring, advocating for change, or actively participating in initiatives aimed at improving the well-being of others. The interplay between meaning and service to community is a reciprocal and symbiotic relationship. Finding meaning in life often stems from the belief that our actions have a greater purpose and directly contribute to the well-being of others. This sense of purpose motivates individuals to engage in acts of making, drawing upon their unique skills and abilities to bring their ideas and aspirations to life. Engaging in service to community not only benefits society but also has a

transformative effect on individuals themselves. When individuals actively participate in the betterment of their community, they develop a sense of belonging and connection. This connection enhances their overall well-being and deepens their understanding of the diverse world they inhabit. Service also fosters character development, nurturing qualities such as empathy, compassion, and resilience – vital attributes in building meaningful and fulfilling lives. A community that thrives on the principles of meaning making and service is one that enables its members to find purpose and fulfillment. It fosters an environment where individuals collectively work towards shared goals, supporting each other along the way. As individuals actively contribute to the community, they create an upward spiral of positive change. This creates a ripple effect that spreads beyond the immediate community, inspiring others and fostering a sense of collective responsibility towards societal well-being. For these reasons we felt it was important to offer a unique take on meaning and service and present it from various points of view.

In this book you will hear from teachers, researchers, psychotherapists, academics, and spiritual care providers who all provide rich and unique lenses on the link between meaning and service. For example, Alton; Kost, Paterino, & O'Connor; Rzondzinski; and Szilva all explore how to support others in our community to find meaning on their journey to improved mental health while other authors in the book identify how one might find meaning in trauma (Levine; Mae; Rock; Rzondzinski; van Dijk). The chapter on the lived-experiences of psychotherapists and spiritual care providers provide the reader with an insider's view of the therapeutic relationship (Mellor & van Dijk; MacGregor; O'Connor; Pfrimmer; Thompson) as professionals look to meaning-making and service in their own lives. The later chapters focus on meaning and service as we age (Keupfer; Loughton; Macgregor) and open a dialogue on meaning making and theology and the use of spiritual texts as theological and philosophical approaches to meaning and service (Isgandarova Jorgenson; Kalvari; Maoz; Yun).

Exploring meaning in one's life, however, is not a new endeavor. Moses, Jesus, Mohammed, and Buddha are just a few examples of people who struggled with meaning and purpose, and for them, the struggle itself was meaningful and transformational. From a different point of view, we

see how William Shakespeare (1956), in his tragedy *Macbeth,* noted that the need for power over others could lead to a life of meaninglessness. One will recall that Macbeth wanted to be the King of Scotland and he used every means to attain that goal, including murder. He killed Duncan the King and anyone else who stood in his way of power. However, as the forces of good rally against him and cause his defeat, Macbeth realized his pursuit of power, facilitated by his wife, has only produced a life of meaninglessness. In his final reflection, Macbeth states that his life was a meaningless tale "full of sound and fury signifying nothing." MacBeth Act 5, Scene V, 7-8 (1950).

From a more contemporary perspective, existential thinkers such as Jean-Paul Sartre (1956), Paul Tillich (1952), and novelists such as Albert Camus (1988), to name only a few examples, outlined the tension between meaning and meaninglessness particularly considering the world wars and holocaust. In his novels, Albert Camus (1988, 2013) explored meaninglessness in the twentieth century. He drew on the Greek myth of Sisyphus (2013) who was cursed by the Greek gods for giving fire to humans. The gods required Sisyphus to roll a huge boulder up a steep hill. When he reached the top, the rock would roll down the hill to the bottom and Sisyphus would have to begin again. This was a routine that never ended and had no meaning. It became a terrible curse. But Camus believed that Sisyphus might discover meaning in rolling the rock if he laughed as he pushed and sang along the way. Paul Tillich (1952), a German philosopher and theologian saw the 20th century as a time when the anxieties of meaning and meaningless arose front and center. He believed that there was a tension between meaning and meaninglessness especially considering war, holocaust and just the daily routines of life. This anxiety never goes away and could surface at any time. He believed that human had to use courage to face this tension and seek to discover meaning especially in suffering and terrible tragedies. Paul Tillich (1952) believed that meaning, meaninglessness and death are connected and dominate our age. He believed that there is a fundamental anxiety over meaning and meaninglessness.

From a contemporary psychological point of view, Pargament and Exline (2022, 2023), drawing on the empirical research, also offer reflections on spirituality and meaning making. They found that meaninglessness can have a negative impact on mental health. Pargament and Exline see

meaninglessness as belonging to the larger category of spiritual struggles which can include, struggles with the Divine, demons, doubt, morality, negative interpersonal relationships, and challenges in faith groups. Ultimately, those who struggle with meaning-making can have physical and mental health issues. Meaninglessness has been associated with depression, anxiety, despair, fear, and even suicide. These can be the negative consequences to meaninglessness. But Pargament and Exline also note that positive outcomes based on transformation and resilience are possible. But how is this done? They argue that the first step is to face the struggle or problem linked to meaninglessness and not deny it. Second, they suggest seeking help from someone who can accompany the person through the darkness. Third, they suggest reframing the struggle from a larger benevolent point of view so there can be an opportunity for learning and growth. Fourth, they want those struggling to remember the moments of sacred from their past – moments when meaning was possible and, finally, they suggest one be flexible and open to change. Like the work of Pargament and Exline, this book provides examples of people who struggled with meaning and who were able to grow from it.

This book uses an interdisciplinary lens to explore meaning and service in the areas of human development, religion and culture, psychotherapy, counselling, and spiritual care settings. More specifically, issues and questions arise around meaning and service and leave the reader to ask if there is only one definition of meaning or are there multiple definitions? (Tracy, 1987). The chapters in this book demonstrate that meaning making is very personal and unique, and a concept that can be socially constructed. Relationships, family, religion, and society often provide various and contradictory views of a what a meaningful life really is. When one thinks of meaning making many questions arise. For example, how does meaning making influence our own identity as an individual? In addition, what is the role of the Divine and the spiritual in meaning making? Are all personal meanings ethical and good? Can some meanings be evil? What is meaning making for the poor, homeless, victims of racism, and those who are disenfranchised? Is meaning making a privilege of the rich? How does one's sense of meaning change over the life span? Does meaning have to be linked to service or any activity? Can there be meaning in the enjoyment of beauty? Do meaning and service lead to happiness, joy, and/or satisfaction? Can one

find meaning in states of depression, despair, grief, or loss? These are just some of the questions explored in this book. Some chapters address one or more of these questions directly, while others approach them more indirectly. As you read these chapters, our hope is that you can reflect on these questions and explore what meaning and service mean to you in your personal and professional life.

In this book, you will find that meaning and service can be found and lived in some unusual places. Through the struggles of those suffering from trauma, aging, disability, mental illness, vision loss, and exploration of sacred texts, and the negative experiences of the LGBQT+ community, you will hear wounded healers, academics, and psychotherapy and spiritual care providers share their experiences of hope and resilience in themselves and those they work with. This book provides the reader with a rich banquet of thoughtful reflections, research, ideas, and practices of meaningful service that defies categorization. In a world fraught with uncertainty and societal challenges finding meaning and engaging in acts of service to the community offer a profound path towards personal fulfillment and a better society. By recognizing the intrinsic value of these actions and fostering a culture of service, we cultivate a world that is more meaningful, compassionate, and interconnected. We hope this book calls you to reflect on meaning and service in your personal and professional life and encourages you to explore and better understand your own passions and connections to others.

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PART I

FRANKEL AND LOGOTHERAPY

According to logotherapy, this striving to find meaning in one's life is the primary motivational force in man.
—Frankl, *Man's Search for Meaning*

PREVIEW

The book begins with a chapter focusing on the work of Victor Frankl (1963) and logotherapy from the lens of psychotherapy and spiritual care. When one thinks of "meaning and service" in the social sciences, the work of Viktor Frankl comes to mind. Viktor Frankl, an Austrian psychiatrist and Holocaust survivor, delved deeply into the realms of meaning-making and spiritual care throughout his life's work. Frankl believed that finding meaning in life was essential for human well-being and played a crucial role in one's ability to cope with suffering and find fulfillment. Frankl believed that the search for meaning was a fundamental human motivation. He argued that, even in the direst circumstances such as the concentration camps of the Holocaust, individuals could still find meaning and purpose in their lives. Frankl himself experienced the atrocities of the Holocaust firsthand and, through his observations and personal experiences, developed the concept of logotherapy – a therapy that focuses on helping individuals find meaning in their lives.

According to Frankl (1963), finding meaning could be achieved through three primary avenues: creating work or doing a service, experiencing love, or connecting with others, and facing suffering or finding a meaning in the midst of challenges. He emphasized that true meaning could not be found by pursuing pleasure or material possessions but rather by embracing one's responsibility and purpose in life. Daniel Rzondzinski, *Bavly Kost, Vanessa Paterino, Thomas St. James O'Connor,* Gord Alton, and Melinda Szilva expand Frankl's concept of meaning-making as deeply interconnected with psychotherapy and spiritual care. While spiritual care is often associated with religious beliefs, Frankl's approach transcended religious boundaries and focused on the existential aspects of spirituality – the quest for purpose, belonging, and transcendence. For Frankl, spirituality was an inherent part of being human and played a significant role in one's capacity to navigate life's challenges. Rzondzinski, Kost et al, Alton, and Szilva consider psychotherapy and spiritual care as advocated by Frankl, as supporting individuals in their search for meaning and purpose, fostering

connections with others, and helping them find inner strength to overcome adversity. The authors in this first part of the book acknowledge the importance of addressing existential questions and providing support to individuals in their exploration of deeper aspects of their lives. The impact of meaning-making and spiritual care on an individual's well-being cannot be underestimated. Research (Pargament & Exline, 2022, 2023) have shown that individuals who find meaning in life experience greater psychological well-being, lower levels of depression, and increased resilience. By acknowledging the importance of spiritual care and meaning-making, society can foster environments that facilitate individuals' growth and development, especially during challenging times. By supporting individuals in their search for meaning, we can contribute to their overall well-being and help them navigate life's challenges with resilience and hope. Rzondzinski, Kost et al, Alton, and Szilva help their clients find hope as they each offer a unique take on Frankl's work.

CHAPTER ONE

MEANING OF LIFE: FROM FRANKL TO YALOM

DANIEL RZONDZINSKI

Introduction

This chapter will explore the main ideas of Viktor Frankl and Irving Yalom. It will analyze similarities and differences between both thinkers. It will focus on exploring the concept of "Logotherapy" and the concept of "Givens." Finally, the central point of this exploration will be the concept of the "Meaning of Life."

1. Victor Frankl

1.1 Freudian and Adlerian Perspectives

Viktor Frankl explains *meaning* in the context of logotherapy and why the term *logotherapy* is important for him:

> Let me explain why I have employed the term "logotherapy" as the name for my theory. *Logos* is a Greek word which denotes "meaning." Logotherapy, or, as it has been called by some authors "The Third Viennese School of Psychotherapy," focuses on the meaning of human existence as well as on man's search for such meaning. (Frankl, 2006, pp. 98-99)

Frankl makes a distinction between logotherapy and traditional Freudian and Adlerian psychoanalysis. Unlike Freud and Adler, Frankl believes that neither sex nor power is the primary motivational force in human beings.

> According to logotherapy, this striving to find meaning in one's life is the primary motivational force in man. That is why I speak of a *will to meaning* in contrast to the pleasure principle (or, as we could also term it, the *will to pleasure)* on which Freudian psychoanalysis is centered, as well as in contrast to the will to power on which Adlerian psychology, using the term "striving for superiority," is focused. (Frankl, 2006, p. 99)

Frankl supports the will for meaning as the primary motivational force for humans and rejects the idea that meaning and related values are defense mechanisms, reaction formations and sublimations. He believes that a human being is "able to live and even to die for the sake of his ideals and values!" (Frankl, 2006, p. 99). Throughout history many people have risked their lives or died for the sake of ideas and values.

> Sometimes, finding meaning is not easy. For this reason, logotherapy introduces the concept of "existential frustration." Frankl explains that this existential term can be used in three different ways "to refer to (1) *existence* itself, i.e., the specifically human mode of being; (2) the *meaning* of existence; and (3) the striving to find a concrete meaning in personal existence, that is to say, the *will* to meaning." (Frankl, 2006, pp. 100-101)

Existential frustration can produce psychogenic neuroses. However, logotherapy is focused on a different category of neurosis, which it calls "noogenic neuroses." These neuroses are existential rather than psychological. Noogenic neuroses are not pathologies following the Freudian or Adlerian perspectives. Frankl believes that "the frustration of the will to meaning plays a large role" (Frankl, 2006, p. 101). For noogenic neuroses, the best kind of treatment is not the traditional psychotherapy. The best approach for these neuroses is logotherapy.

From Frankl's perspective, existential frustration is not a psychopathological condition like Freudian or Adlerian stated. Frankl believes that existential frustration is an existential problem and not a mental health disorder. Many professionals confuses psychogenic neuroses with noogenic neuroses. The outcome of this confusion is that these professionals use psychopharmacology in an attempt to help their clients instead of supporting them through their existential crisis and helping them to grow from this journey.

Frankl points out how this sense of meaning marks a difference between Freudian-Adlerian psychoanalysis and logotherapy.

> Logotherapy regards its assignment as that of assisting the patient to find meaning in his life. Inasmuch as logotherapy makes him aware of the hidden *logos* of his existence, it is an analytical process. To this extent, logotherapy resembles psychoanalysis. However, in logotherapy's attempt to make something conscious again it does not restrict its activity to *instinctual* facts within the individual's unconscious but also cares for *existential* realities, such as the potential meaning of his existence to be fullfilled as well as his will to meaning. (Frankl, 2006, p. 103)

Frankl states that logotherapy is based on the belief that human beings have as a main concern their need to achieve a purpose that gives their lives meaning rather than achieve immediate gratification of their drives and instincts. Human beings are not mainly focused on managing the conflict among Id, Ego and Super-Ego or achieving perfect adaptation to their social environmental context. Their main concern is meaning. Frankl describes how his meaning saved his life:

> As for myself, when I was taken to the concentration camp of Auschwitz, a manuscript of mine ready for publication was confiscated. Certainly, my deep desire to write this manuscript anew helped me to survive the rigors of the camp I was in." (Frankl, 2006, p. 104)

Frankl believes that being in a state of good mental health always implies a certain level of tension between what we achieve and what we would like to achieve. This tension is not psychopathology, not a neurosis. It is essential to reach a state of good mental health. He rejects the biological concept of complete homeostasis and believes that achieving a tensionless state is not conducive to achieving good mental health. Instead, Frankl believes that human beings need what he called "noo-dynamics." This is "a polar field of tension where one pole is represented by a meaning that is to be fulfilled and the other pole by the man who has to fulfill" (Frankl, 2006, p. 105).

1.2 Existential Vacuum

Frankl express his concern in relation to the lack of meaning many of his clients were dealing with. He says that it is a very common situation in our present society. He says that "they are haunted by the experience of their inner emptiness, a void within themselves; they are caught in that situation which I have called the *existential vacuum"* (Frankl, 2006, pp. 105-106).

Each human being needs to find their own meaning in life to fulfill their existential vacuum; however, this is not a simple task. A psychotherapy based on Logotherapy can be an important resource to help them to achieve this goal. Frankl says that human being also lost their tradition that were able to provide a deep sense of security "which buttressed his behaviour are now rapidly diminishing" (Frankl, 2006, p.106). For example, at the present time many people feel that traditional religions are not providing any deep sense of security or guidance in life for them. They feel that these religions are simply rituals without any meaning.

1.3 Conformism and Totalitarism

The lack of meaning in life helps Frankl to believe that this is why many people follow conformism or totalitarism: "No instinct tells him what he has to do, and no tradition tell him what he ought to do; sometimes he does not even know what he wishes to do. Instead, he either wishes to do what other people do (conformism) or he does what other people wish him to do (totalitarism)" (Frankl, 2006, p. 106).

Frankl is correct when he says it is not easy to find meaning in life. Many people try to find meaning in the acquisition of power or pleasure, but neither can provide an authentic sense of personal meaning. Power and pleasure are simple compensations that produce existential frustration, which feeds their existential vacuum.

> Sometimes the frustrated will to meaning is vicariously compensated for by the will of power, including the most primitive form of the will to power, the will to money. In other cases, the place of frustrated will to meaning is taken by the will of pleasure. That is why existential frustration often eventuates in sexual compensation. We can observe in such cases that the sexual libido becomes rampant in the existential vacuum. (Frankl, 2006, p. 107)

To avoid the inner emptiness of the existential vacuum, people need to develop a personal sense of the meaning of their life. This meaning may be unique to each person and may change over time. But how does someone discover meaning in their life?

1.4 Discovering Meaning

Following the principles of logotherapy, Frankl (2006) says that the meaning of life can be discovered in three different ways:" (1) by creating a work or doing a deed; (2) by experiencing something or encountering someone; and (3) by the attitude we take toward unavoidable suffering (p. 111)." The first way is related to achievement or accomplishment. The second way involves experiencing the capacity for loving something positive in "the other," which might be nature, culture, or a person. The third way involves examining and perhaps adjusting our attitude to unavoidable suffering.

One method for achieving or accomplishing something (the first way) is for people to experience, embrace, and express their wholeness—the totality of who they are. As mentioned above, experiencing something or encountering someone (the second way) can involve the ability to respond in a loving way to "the other." Frankl's third way is about the attitude taken toward suffering.

Frankl (2006) says "We must never forget that we may also find meaning in life when confronted with hopeless situation, when facing a fate that cannot changed (p. 121)." For example, this could happen when we are facing the challenge of a terminal illness. This can also happen when you need to hide an essential part of your subjectivity because your life is at risk due to religious or racial persecution. Many Jewish people needed to hide themselves to avoid being killed in Nazi concentration camps. In their hiding, some of them found their meaning of life. Anne Frank is a sad example of this existential situation. Frankl (2006) adds "for what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one's predicament into a human achievement" (p. 121). Frankl himself is an example of this situation. He survived the "Shoah" and was able to develop "Logotherapy."

1.5 Impact of Trauma

What happens to our sense of our life's meaning (assuming we had such a sense) during and after trauma? If that meaning does not encompass our suffering, we may be left with a feeling that life lacks meaning. Without a way to make sense of and accept our trauma, surviving and healing from it may not be possible. Frankl (2006) says, "when we are no longer able to change a situation...we are challenged to change ourselves" (p. 112). We must develop a sense of life's meaning that makes it possible to find meaning in the suffering, one that allows us not just to survive but also to go on living in a way that feels meaningful.

Frankl (2006) explains how he was able to survive his experience in a Nazi concentration camp "Let me recall that which was the deepest experience I had in a concentration camp…it seemed to me that I would die in the near future. In this critical situation, however, my concern was different from that of most of my comrades. Their question was 'Will we survive the camps? For, if not, all this suffering has no meaning." (pp.114-115)

Reflecting on these words, we can conclude that the sense of meaning that makes possible the change in attitude because not finding meaning in our suffering can make pointless and have negative impact on our will to live. In situations such as Frankl's, finding a sense of meaning can be the key to survival.

1.6 Meta-clinical Problems and Super-meaning

When Frankl reflects on the meaning of life, he also reflects on what he calls "meta-clinical problems." He points out that many patients go to see a psychotherapist because of their existential problems rather than their neurotic ones. In the past, people used to talk to a religious figure, such as a priest, pastor or rabbi. However, in our postmodern world people go to see their therapist and ask, "What is the meaning of my life?" This question does not express a neurotic disorder; it is an existential meta-clinical question. Frankl (2006) talks about his concept of "super-meaning:"

> In logotherapy, we speak in this context of a super-meaning. What is demanded of man is not, as some existential philosophers teach, to endure

> the meaninglessness of life, but rather to bear his incapacity to grasp its unconditional meaningfulness in rational terms, logos is deeper than logic. (p. 118)

Frankl explains that the traditional religions are not able to provide the "super-meaning" that people are looking for. Frankl (2006) tell us about a conversation that he had with his young daughter after she had had measles. He said to her, "Some weeks ago, you were suffering from measles, and then the good Lord sent you full recovery." However, the little girl was not content, she retorted, "Well, but please, Daddy, do not forget: in the first place, he had sent me the measles" (pp. 118-119)

Frankl does not reject the psychotherapeutic use of religion as a powerful resource when a patient is dealing with issues about super-meaning. He says, "when a patient stands on the firm ground of religious belief, there can be no objection to making use of the therapeutic effect of his religious convictions and thereby drawing upon his spiritual resources" (p. 119).

1.7 Paradoxical Intention

Frankl talks about a logotherapy technique that he calls "paradoxical intention," which can be used to help patients face deep fears. He asks a patient to do the opposite of what they usually do to challenge their inner fears.

1.8 Humans Are Not Robots

Frankl (2006) rejects "the theory that man is nothing but the result of biological, psychological and sociological conditions, or the product of heredity environment" (p. 130) and believes that our present system of psychotherapy is based on this theory. For Frankl, humans are much more and their desire to seek meaning in life is one of the things that sets them apart from other forms of life on this planet. Frankl believes that our current psychotherapeutic approaches deny people the freedom they need to develop a sense of their life's meaning. This denial leads people down the path of neurosis.