

*In the past nothing is lost, but everything is stored as though it were safely deposited in a storehouse.....*

*What is past has been rescued by us into the past.*

*Victor Frankl*

*"Faith in the ultimate meaning is preceded by trust in an ultimate being, by trust in God"*

*Victor Frankl*

*Religion provides man with a spiritual anchor, with a feeling of security such as he can find nowhere else.*

*Victor Frankl*

*Life is a life-long question and answer period. As to the answers, we can only answer to life by answering for our lives. Responding to life means being responsible for our lives.*

*Victor Frankl*



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## THE EFFECTIVENESS OF LOGOTHERAPY AND ITS USEFULNESS IN AFRICA (NIGERIA)

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### ABSTRACT

Over decades, experience had shown that most of the Western Psychology theories could not fit into the African culture. The era has come for African psychologists, and others interested in inter-cultural Psychology, to search for the most appropriate psychology theories and applications for African people.

The purpose of this paper is to introduce Logotherapy, founded by the late Prof. Viktor Frankl, as one of the worldwide tested theories, which is culture free and very effective for Africa. His concept of Total Health, of a man which comprises of the Soma (body), the Psyche (mind), and the Noös (spirit) dimensions had made Logotherapy a unique therapy that can be applied in Africa, and especially in Nigeria where political, economic and religious crises had been the major problems.

Efforts had been made to describe the applications and techniques of Logotherapy. It was concluded with the author's personal comments and suggestions for not only African scholars, but for all Africans.

### THE EFFECTIVENESS OF LOGOTHERAPY AND ITS USEFULNESS IN AFRICA (NIGERIA)

The ever-long question asked by counsellors, therapists and others in the helping professions, is: Which treatment for which individual under what conditions? Because the multi-faceted problems of clients seeking for help cannot be addressed through one theory only. It is now generally accepted that the multi-modal approach in practice is a very important concept. Cultural factors also play a great role. Up till this era, all in the profession know that there is no theory as yet that would answer to all the problems of different clients.

The essence of logotherapy had been very slow in becoming known in the psychotherapy world because it took a long time to be translated from German into other languages. The founder of this theory, Viktor Frankl, is a renowned philosopher/psychologist/neurologist. Frankl believes that the total health of man comprises of the acknowledgement that man is three dimensional, and consists of Body, Mind, and Spirit. Some experts had theorized something close to that. For instance, Nicolai Hartmann's Ontology's theory, Max Scheler's anthropology's theory, and Thomas Aquinas. Frankl prefers to describe man as unity in spite of multiplicity.

Frankl had tried to bring the first two theories together in his "dimensional anthropology and anthology" by making use of the concept of geometric as an explanation of the major diversity that doesn't affect the togetherness of the figure. For example, his "Dimensional Ontology" is based on the two laws, which are:

*"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..."*

*Now let us proceed to the second law of dimensional ontology which reads: Different phenomena projected out of their own dimensions and are depicted in such a manner that the pictures are ambiguous....*



*According to the first law of dimensional ontology, the projection of a phenomenon projected out of their own dimensions into different lower dimensions results in inconsistencies, and according to the second law of dimensional ontology, the projection of different phenomena into lower dimensions results in inconsistencies, and according to the second law of dimensional ontology, the projection of different phenomena into lower dimensions results in Isomorphism”.*

According to Frankl (1988) the two analogies of the above could be applied to the anthropology and anthology in that when counsellor/ psychotherapist “projected man into biological and psychological dimensions” one may likely obtain “contradictory results” because two patients may have the same symptoms but a patient may have a biological problem while the other may have a psychological problem. One may even have both of the two problems. The views of the body and the mind of man may be at variance with each other but when we see them both in terms of “dimensional anthropology”, the variance would not be with the unity of a person as whole.

*“Dimensional ontology is far from solving the mind-body problem. But it does explain why the mind-body problem cannot be solved. Of necessity the unity of man – a unity in spite of the multiplicity of body and mind – cannot be found in the biological or psychological but must be sought in that noölogical dimension out of which man is projected in the first place”.*

According to Frankl:

*“The lower dimensions, however, they may neglect the humanness of man, need not contradict it. This is equally true of approaches as distinct as Watsonian, Behaviourism, Pavlovian reflexology, Freudian psychoanalysis, and Adlerian psychology. They are not nullified by Logotherapy, but rather overarched by it. They are seen in the light of a higher dimension – or, as the Norwegian psychotherapist Bjarne Kvilhaug put it with special reference to learning theory and behaviour therapy, the findings of these schools are reinterpreted and re-evaluated by logotherapy and rehumanised by it.*

After personally going through all available therapies from various schools of psychotherapy like psychodynamic, behavioural, existential, humanistic psychology to alternative ones, and etc. the writer found out that logotherapy does not only directly or indirectly meet the multimode approach but coupled with rationality, emotion, religion, non-religion, and cultural of individual.

In fact, some of this application which the founder (Frankl) had discovered since 1925 and the 1940s were being used later but given other names by many authors without making references to him! Those names and all their so-called theories need not be mentioned here. We all can witness these in the amount of psychological/psychotherapy, literatures. Effectiveness of logotherapy is worth well-noted here for example, Lukas (1987) made known that Glass and Kliegle (1986) utilised a meta-analysis with several statistical methods and reported in their findings:

*“...Some 500 empirical studies of various psychotherapies in the Journal of Counseling and Clinical Psychology, 51 (1986) - Lukas quoted there that the most effective proved to be cognitive methods of therapy which were based on rational confrontation with the convictions and thoughts of the patients.*

*Second most effective were methods using hypnosis to bring about changes in the patients' experiences and behavioural patterns. Methods in behaviour therapy, aimed, for instance at self-control or training in certain abilities, were third, followed by the treatment of certain phobias through systematic desensibilisation. Other forms of therapy proved to be less effective, such as psychoanalytically oriented therapies, Gestalt and client-centred therapy".*

Lukas (1987) further reports, the type of methodology of the above was being criticized, however, another better method was employed by Klaus Grawe of the University of Bern, Switzerland. The result was quoted by Lukas.

*"Preliminary results of a detailed examination of some 1 000 International Studies of psychotherapies by the Bern Research Team found humanistic methods most effective. These include therapies emphasizing the experience and stimulation of emotions and meaning aspects, behavioural therapies and psychoanalytically oriented treatments followed at a significant distance".*

According to Lukas, she mentioned it there not to let down the other psychotherapies, but to let people know "where the effectiveness of logotherapy may lie". The Bern study, according to her "declared as most effective humanistic methods":

*"Therapies emphasizing the experience and stimulation of emotions and meaning aspects. Effective methods therefore, appeal to a rationale confronting the convictions of patients, and also to emotion oriented towards meaning. This is exactly the combination stimulated by logotherapeutic dialogue; rational thinking and acting not rigid but based on deep-rooted values and ethical convictions and also on active emotions, not concentrated on self but transcending to persons and causes that are meaningful".*

Both the theory and methodology of logotherapy also had been well proved and documented not only among Frankl's followers but among the patients themselves. Numerous examples could be found in the literature.

According to Prof. Frankl (1988).

*"Logotherapy has become scientifically established on the grounds of research based on (1) Tests, (2) Statistics and; (3) Experiments.*

1. *So far, we have then logotherapeutic methods of Walter Bockmann, James C. Crumbaugh, Bernard Dansart, Bruno Giogi, Ruth Hablas, R.R. Hutzell, Gerald Kovecie, Elisabeth S. Lukas, Leonard T. Maholick, and Patricia L. Starck.*
2. *As to statistics, we can point to the outcome of research conducted by Brown, Gasciani, Crumbaugh, Dansart, Durlak, Kratochvil, Lukas, Lunceford, Mason, Meiser, Murphy, Planova, Popielski, Richmond, Roberts Ruch, Sallee, Smith, Yarnell, and Young ...*
3. *As to experiments, L.J. Solyom, Garza-Perez, B.L. Ledwidge, and C. Solyom, were the first to offer experimental evidence that the logotherapeutic technique of paradoxical intention was effective. Most recently, L. Michael Ascher and Ralph M. Turner have come up with a controlled experiment of paradoxical intention in comparison with other behavioural strategies".*

This gives a clear view about the effectiveness and importance of logotherapy not only for Western culture but also for the so-called "Third World". It is also clearly

documented that if someone really practices logotherapy in the right way, it would not only be complimentary to other therapy approaches but as a therapy itself, because of its completeness in all techniques in both direct and indirect practice. It also gives answers to many unanswered questions facing counsellors/psychotherapists/clinical psychologists of today. (Asagba 1983). Logotherapy is, however, not a "panacea" according to Frankl, and other applications could also be added to it.

Frankl (1988) further explained:

*"The method of choice in each given instance boils down to an equation with two unknowns.*

$$Y = X + Y$$

*X stands for the unique personality of the patient and Y for the equally unique personality of the therapist. In other words, not each and every therapist is capable of handling each and every method with equal success. As to adjusting the method to the patient, the great psychiatrist Beard once said: "If you treated two cases of neurasthenic in the same way, you have mistreated at least one of them" ... Logotherapy cannot become too individualized. Method must be modified from person to person and also from situation to situation. Logotherapists must not only individualize but improvise."*

The aim of this paper is not to tell the reader what to do, nor what precisely is the best way to assist clients to grow and to develop, but to let counsellors or therapists be aware of the effectiveness of logotherapy. It is important not only in the Western culture but in the developing countries where its need is more apparent. Here the effectiveness of logotherapy had been reviewed earlier, but definition of logotherapy would now be given followed by History, Application and Techniques and its usefulness in Africa, e.g. in Nigeria.

## DEFINITION

Logotherapy, or Existential analysis (*Existenzanalyse*) as it was once named by Viktor E. Frankl of Vienna, the founder of Logotherapy, is popularly known as "the Third Viennese School of Psychotherapy" (which means that it is the next to the first and second, viz.. Freud's Psychoanalysis and Adler's Individual Psychology).

As Frankl had pointed out, logotherapy was named from the Greek word, Logos which means "the meaning of Being". Therefore logotherapy is a therapy through meaning. Fabry (1968) described logotherapy as therapy "through searching for meaning". Lukas (1987) also defined logotherapy as "health through meaning". Crumbaugh (1988) defined it as "treatment through finding meaning and purpose in life".

According to Frankl, he used the word "Existenzanalyse in 1930 as an alternative name for Logotherapy". In the English translation of Existenzanalyse, it was called Existential Analysis which was the same translation as "Daseinanalyse" which the late Ludwig Binswanger had selected for his own writing. Therefore, Frankl did not want to cause confusion with the same English translation from different writers in the 1940's and he had to stick to his own word, logotherapy.

*"Often I speak of logotherapy even in a context where no therapy in the strict sense of the word is involved. What I call Medical Ministry, for example, forms important aspect of the practice of logotherapy but it is indicated precisely in those cases where actual therapy is impossible because the patient is confronted with an incurable disease. Yet, in the*

*widest possible sense, logotherapy is the treatment of the patient's attitude towards his unchangeable fate."*

## HISTORY

Although, "the search for meaning is as old as humanity", this search distinguishes man from animals. It has been with us from the beginning but it is now critical at the turn of the twentieth century because of changes in our traditional ways which made Frankl discover this theory as far back as to when he was a 13 year old student. In the 1920s during his natural science class where he questioned his teacher on "what meaning does life have" if life is nothing but "an oxidation process". At 17 years, he was still a student of high school and gave a lecture in Vienna on "the meaning of life"; the two main points he made during the lecture were:

- (1) "That life leaves it to us to find what is meaningful", and
- (2) "that the ultimate meaning of life is beyond the grasp of interest, but is something we can only live without ever being able to define cognitively".

The two main points above had been his foundation of his theory till today. (Kalmar, 1988). As a medical student and later as an intern and staff member at Vienna's most popular institution – he developed the basic concepts and used his patients' experience, to develop the various techniques and applications that we are using today. These would be discussed later. He was at all in isolation, he came in contact with Freud and Adler during their lives. According to Frankl himself:

*"I was affiliated, one way or another, with the Freudian and Adlerian Schools. As a high school student I met him. As early as 1924, I corresponded with Sigmund Freud, and as a medical student, a paper of mine was published by him in his International Journal of Psychoanalysis, and not more than one year later, in 1925, I published a paper in Alfred Adler's International Journal of Individual Psychology"*

As Fabry had written about Frankl's relationship to Freud and Adler:

*"Frankl started out as a medical student. His influential teacher, Alfred Adler introduced individual psychology, as a treatment of the sick. Adler's teacher, Sigmund Freud, developed psychology-analysis as a medical method. Logotherapy, which was the child of individual psychology and the grandchild of psychoanalysis was also conceived as a method of curing the sick".*

Frankl's incarceration in the concentration camp was his human laboratory where he was able to expand his theory, techniques and applications. Here he constructed his last manuscript after his release, with the title, "The Doctor and the Soul". His experience in the camp was first written in German under the title "From Death Camp to Existentialism" and which was translated into "Man's Search for Meaning". It was to be published anonymously, but he later changed his mind.

*"He became the head of the department of neurology at the Vienna Polyclinic Hospital and Professor of Psychiatry at the University of Vienna. As the founder of logotherapy he received from the Austrian President the Medal of Honour First Class for Science Ward of the city of Vienna. He has been on some fifty lecture tours in the United States, lecturing in one hundred and fifty universities and colleges. He has been a visiting Professor at Harvard, Southern Methodist, Stanford, and Edgecliff College (Cincinnati), and Rockford College (Illinois). At the United States International University in San Diego, California, he serves part of the year as distinguished professor of logotherapy".*

## APPLICATION AND TECHNIQUES

Logotherapy has either a direct or indirect impact in all eleven attributes which are used in international counselling. Ivey and Simek Dowing (1980) named eleven attributes that make intentional counsellors. They are (1) Goals of helping, (2) Generation of responses, (3) Worldview, (4) Psychological theories, (5) Cultural intentionality, (6) Confidentiality, (7) Limitations, (8) Information gathering, (9) Interpersonal influence (10) Human dignity, (11) General.

1. **The Goals of Helping:-** Is to let the client find the meaning in his life by himself without having being dictated or forced by the therapist on the client. The therapist can only provide guidance to the client or guide to "read" the goal.
2. **Generation of Responses:** - The therapist can help the client by making use of Frankl's Socratic dialogue.
3. **Worldview:-** Frankl's ontological and anthropological dimensional view has a multidimensional concept of man. That is,

*"Logotherapy takes the spiritual or noölogical dimension fully into account. In this way, logotherapy also enables us to realize and utilize – the intrinsic difference between the noëtic and psychic aspects between spirit and mind. The anthropological wholeness and oneness is not only maintained by our multidimensional concept of man but even supported by it. Speaking of man in terms of his spiritual, mental, and bodily levels or layers, may well prompt one to assume that each of these aspects can be separated from the others". This, however, would be a wrong assumption.*

4. **Psychological Theories:-** Logotherapy identified different theories in psychology and uses them when needed, but sees them as one dimension in the psyche. This, however, is wrong, since man also has two other dimensions. namely the soma and the spirit.
5. **Cultural Intentionality:** - Logotherapy can be applied in any culture because of its anthropological dimensional view. He sees man as what Frankl described, in "thousands of years ago mankind developed monotheism. Today another step is due. I would call it "monanthropism". Not the belief in one God, but rather the awareness of the one mankind, the awareness of the unity of humanity, the unity in whose light the different colours of our skins would fade away".
6. **Confidentiality:-** This is naturally part of logotherapy as in the case of other psychotherapies.
7. **Limitations:-** Logotherapy's limitations had been made clear all over in his writing. Frankl does not see logotherapy as a panacea. He accepted the limitations of



logotherapy and does not hesitate to refer his clients to other specialists, especially in those cases where the counsellor has no medical background, and the cause seems predominantly somatic.

8. **Information Gathering:-** Logotherapeutic counselling as well as psychotherapeutic counselling, according to Lukas, consists of three phases, namely diagnosing, the therapy, and the following up. Therefore, in the diagnosing stage, the therapist tries to obtain information of the patient's medical history through examinations, questionnaires, tests, and in-depth interviews.
9. **Interpersonal Influence:-** Logotherapy works hand in hand with the patients by guiding them to see meaning to their lives. Their modulation of attitude usually helps improve their interpersonal activities. Logotherapy, according to Lukas,

*“is education to responsibility through awareness of task, values, and goals and so enables patients to find their own answer to questions of meaning. People have a natural inclination to respond to challenges to become at least responsible for their lives, rather than appearing helpless products of their genes, past external circumstances, drives, illness, and fate”.*

10. **Human Dignity: -** According to Lukas:

*“Human dignity is something that every person has, the poorest, the sickest, the most useless person, psychotherapy is something which we should be able to apply to the poorest the sickest, the most useless person. If we want to merge the two, we will have to operate within the area of our last ‘possession’ which absolutely cannot be taken from us except by death, also by mental death. This possession is our **spiritual freedom**. Logotherapy is the only therapy which has succeeded in fully integrating spiritual freedom in its medical and psychological concept of the human being. This is why logotherapy deserves to be called a psychotherapy worthy of human dignity, because Human dignity and psychotherapy have been separated from each other for a long time. Through logotherapy human dignity had again found its way home in psychotherapy”.*

11. **General Theory:-** According to Ivey and Simek Dowing (1980) “is concerned with the search for connections and underlying unity within and among differing theories of Counselling and Psychotherapy”. Logotherapy had identified this in its Ontological and Anthropological dimension. Logotherapy had begun “the initial stages of the development” in counselling and psychotherapy a long time ago. . It had been formulated already in the 1920s but it was only available in German languages.

According to Lukas (1984):

*“Logotherapy is open to interpretation, its effectiveness does not depend on special techniques that must be applied under all circumstances. It provides every therapy plan”.*

In logotherapy, according to her, there are four important techniques, which are:

#### 1. *Paradoxical Intention*

2. *Modulation of attitudes,*
3. *Dereflection, and*
4. *The appealing technique with the use of "the right word at the right time".*

## AREAS OF APPLICATION

According to Fabry (1980):

*"Frankl sees logotherapy to be applicable for five kinds of clients: for those suffering from noögenic neuroses, logotherapy is a specific therapy. For those suffering from phobias, obsessions, compulsions, sexual dysfunction and other problems caused by "hyper-reflection and hyper-intension, logotherapy is applicable through paradoxical intention and dereflection."*

Lukas (1984) had for example, used the following illustration to describe the above application.

*"Paradoxical Intention: prevents an event or a condition (fear).*

*Dereflection: brings about an event or a condition (sleep).*

*Change of attitude: helps master an event or a condition (incurable sickness).*

*Self-detachment helps to apply paradoxical intention.*

*Self-transcendence: helps apply dereflection.*

*Auto-suggestion helps bring about change in attitude."*

Fabry further explained that:

*"For those facing unavoidable suffering, logotherapy becomes 'logoministry'. For those suffering from collective neuroses logotherapy is 'logoeducation'... Finally, logotherapy is applicable as "logophilosophy" to an increased number of people who feel empty, doubtful, hopeless, alienated, frustrated, trapped in transition, or in despair. A sixth needs to be added to these five groups where logotherapy is a supplementary but a vitally important therapy. In this group are patients who have been helped with their physical or psychological problems but still face the problem of meaning. What meaning does life hold for people whose limbs have been amputated, those cured from nervous breakdowns, or others detoxified from addiction. Here, logotherapy is used as "Logo supplementation".*

## LOGOTHERAPY AND ITS USEFULNESS TO AFRICA

Logotherapy is the only therapy as of now that is most suitable for the "Third World" as a whole because of the -

(1) *Briefness during therapy* when compared with other therapies. This has made it very difficult for other professionals who know full well about its shortness as therapy to use it in their practice, when they consider the amount of money they would lose, especially in Western culture where time means money. They preferred the psychoanalytic approach where they would be able to treat patients for years --- and that means money.

This type of therapy is very good in Africa, especially in Nigeria, where the present economic situations are not that favourable. Clients would feel healthier to undergo short-term therapy, instead of a long-term therapy. Our culture does not favour a long-term therapy, because it would lose its face. Psychotherapeutic Counselling is not originally of African culture but is regarded as the white man's. If a therapy is not short the Client would fail to finish the rest of the sessions.

(2) Logotherapy is open to most Religions (Muslim, Christianity, African Tradition, and other forms of Religion) and non-Religion. Religious persons can find comfort in it through the type of his Religion, which is in upper dimension of unit of a person, or as Frankl called it: the multi-dimension of person, which was referred to earlier. While a non-religious person could also achieve comfort through the arousing of his deviant Spiritual power that allows him to change his negative attitude to a positive one by accepting to carry his cross with smile and endurance along with the unchangeable fate in life. This is what Lukas (1984 & 1986) calls "modulation of attitude". Frankl's use of the word "spirit" is not used as a simile for "religious" or a specific religion.

African culture is so complex from village to town, city to state, that the people either consciously or unconsciously believe in traditional ways. And this has nothing to do with how intellectual or educated they are. They will still believe one way or the other in our Tabun or "Voodoo". For example, if a child is sick, it might be caused by someone in the family who does not like the parent, or a man's motor accident is the result of one of the families who don't want the man to progress in life.

These are so common in some families and African culture, even a University professor might like to consult a traditional healer or priest or Muslim Elder before travelling, or doing any important project. It is not surprising to see some educated ones who denied this in public, and go secretly to consult a traditional healer.

According to Frankl,

*"Man is incapable of understanding the ultimate meaning of human suffering because mere thinking cannot reveal to us the highest purpose... as Albert Einstein once said, I would say that the ultimate meaning, or I prefer to call it, the supra-meaning, is no longer a matter of thinking but rather a matter of believing. We do not catch hold of it, on intellectual grounds but on existential grounds, out of our whole being, i.e. through faith."*

(3) Logotherapy (in the above sense) is only a psychotherapy that allows not only such people to maintain their belief but leads and guides them in positive health ways. Logotherapy's supra meaning gives room to all believers or thinkers. Since one man cannot prove if there is higher power, it is wrong to disagree that it is not there for those who believe that it is there.

(4) The age of a poor economy is all over Africa and other Third World countries. The African people had resorted to breaking the long time traditional laws, mores, and norms, and follow Western lifestyles. As a result people had left land for the cities in search of white-collar jobs. Today's youth had mostly lost their identities. The question of who am I? What am I going to become in life? Had given them problems, which resulted in drug addiction. Other groups who had come from affluent families or highly intellectual families, had also experienced in, what Frankl called, experiencing an Existential Vacuum. Both the above groups could gain immensely by undergoing logotherapy.

(5) The question of power and pleasure are now dominating the motivation in African's lives. People could do anything to get to the top status. They mostly pursue pleasure, and in different ways through sexual promiscuities, strive for accumulation of wealth, and not being satisfied with owning 2-3 cars and 4-5 houses at a time. Even having houses in overseas

countries is still not sufficient for some people. Why all these? They forget that money is not the end of things in life.

According to Frankl,

*"The accent which Freudian psychology places upon the pleasure principle is paralleled by the emphasis which Adlerian psychology places upon the status drive. However, this striving also proves to be self-defeating, in so far as a person who displays and exhibits his status drive will sooner or later be dismissed as a status seeker" ... ..*

*"Normally pleasure is never the goal of human striving, but rather is, and must remain, an effect, more specifically, a side-effect of attaining a goal. Attaining the goal, constitutes a reason to be happy. In other words, if there is a need for happiness, happiness ensues automatically and spontaneously. That is why one needs not pursue happiness, one need not care for it once there is reason for it".*

Fabry had also echoed in his book titled "The Pursuit of Meaning" that:

*"To Frankl our basic motivation for living is not to find pleasure, power, or material riches but to find meaning. Pleasure, an important component of happiness, is merely a by-product of having found meaning. Power and material goods contribute to our well-being but are simply means to an end, to be used in a meaningful way. Meaning is neither a by-product nor a means to an end. It is an end in itself."*

Logotherapy is the only therapy that helps guide these people to know all the implications of both the power and the pleasure drives and motives, especially now that these have become common pursuits with Africa's sportsmen and women. This has made them to be still behind in some events or type of sport.

(6) The central theme of logotherapy is the concepts of meaning (a) Freedom of will, (b) the will to meaning and (c) the meaning of life.

There is always freedom for a man in spite of the circumstances in life. According to Frankl, this freedom differentiates man from plants and animals. This is why Frankl had earlier called this spiritual dimension an exclusively human dimension: man is a unity of three dimensions: the spiritual, the somatic and the psychic. This possibility of a free choice of attitude towards any condition is what makes logotherapy a unique therapy, very important to Africans. That is, whatever condition one is in: economic, health, or political oppression, one still has the freedom to choose, - even to one's last breath.

The will to meaning is the primary force of man, not the will to power, or the will to pleasure.

(7) The concept of the meaning of life is very important to the Third World because there is no objective meaning of life. It is very subjective even within culture, tradition, family, and in time. This is the reason why culture, religion and other environmental factors do not influence logotherapy. What is the meaning to someone may not be the same to somebody else, and what is the meaning at this moment may not be a meaning later. Therefore, for every human being there is unique meaning to life. And this unique meaning may change from time to time.

(8) Frankl mentioned three avenues or ways that lead to meaning, which are values that one could explore to find one's meaning in life. They are: (1) Creative values, (2) Experiential values, and (3) Attitudinal values.

**Creative Values** means in producing something. The production could be in different ways either from job or a hobby that one finds joy in doing, or something one believes is very important and are willing to spend time and effort on it.

**Experiential Values** are the values one achieves by experiencing the good things in life, for example, in the fine arts, in music, in literature. For some people it might be by just going on a sight-seeing trip of the countryside, and interacting with nature. These are very important in Africa and achievable despite the economic problems.

**Attitudinal Values** are the positive attitude one takes to face an unchangeable fate. A good example is the attitude Frankl took and lived out in the concentration camp and thus survived the camp.

This should be a big lesson to African people, who always complain about their conditions, i.e., the leaders, the politics, the economics, etc. No matter what problem one has now in Africa, it would not be as terrible as those experienced in the concentration camp. What matters is one's attitude towards it.

One cannot change the fact that we are all Africans and we cannot all run away overseas to live and make our own. We have to accept and work together by doing good to our fellows and love one another. This is what Frankl calls self-transcendence, our ability to reach beyond ourselves and to other people, and thus our own needs become secondary to the needs of other persons. This would lessen the problem of egocentricity that is now prevalent in Africa where questions of survival of the fittest are more prevalent. The social family network group that has long being with Africans is no more there. (Asagba 1993).

As Frankl had always maintained, "We had to teach despairing men that it did not really matter what life expected of us", but it is we that would answer the questions of life, instead of questioning life ourselves. I would not forget one American President, John F. Kennedy, who indirectly echoed Frankl's philosophy by a statement during his speech: "Ask not what your country can do for you, ask what you can do for your country".

This is exactly what Africa, or Nigeria especially, needs now. As nobody is ready to suffer for anything even to work hard in order to make the country a better place to live in. I personally hear many people saying here almost daily that, "I cannot die for the country because it is not worth it", but it depends on what, and how, one is willing to die for his fatherland. One should not forget that, "Whoever would save his life will loose it, and whoever loses his life for my sake and the gospel, will save it" (Mark 8:35).

We should not allow money and power to be our goal in life, in order to live a meaningful life. My personal encounter with Prof. Frankl had proved beyond doubt how important logotherapy is in Africa.

(Personal note by author: . I must not fail to recollect my last telephone discussion with Prof. Frankl on a morning in July, 1992. I was about to go to the Airport for my trip back home from Vienna to Lagos, Nigeria. . This busy "young man" of 87 still remembered to phone a student from Nigeria, with nothing but her dignity, in order to say goodbye and farewell!!! )

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(Ed. Note - *Despite the compliment above - there are many names in the references that are unknown to me, and which had to be left unchecked! And thanks, from my side, to the proofreader*)

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