An Analysis of Viktor Frankl's Notion of Dehumanization

Aaron Jan M. Madarang
University of Santo Tomas | aaronmadarang@gmail.com

Abstract: The phenomenon of dehumanization has generally not been given much attention despite having such a profound impact on the shaping of the contemporary society. Considering the role that dehumanization has played in events throughout the history of humankind, a theoretical analysis is presented in order to have better grasp of the phenomenon of dehumanization and the factors that facilitate it. This study will essentially examine the concept of dehumanization in the light of Viktor Frankl's philosophy. The researcher shall delve into Frankl's anthropology and his criticism of the modern sciences. In line with this, the researcher supplemented the research with the ideas of contemporary theorists on dehumanization, namely Jacques-Phillip Leyens, Nick Haslam, and David Livingstone Smith. In this project, the researcher seeks to elevate the study of dehumanization to a more philosophic discourse, which will be achieved through utilizing of Frankl's philosophical emphasis on human spirituality. In so doing, he has formulated three implications of dehumanization in Frankl's philosophy, particularly the object, cause, and effect of dehumanization. With this in mind, he concludes that scientific reductionism has contributed to the dehumanization of man, and consequently to the events of mass violence in recent history. In considering such statement, the paper will then give light to a better understanding of both the theory of dehumanization in general and Frankl's existential analysis and psychotherapy as well.

Keywords: dehumanization, dimensional ontology, human spirit, subhuman, scientific reductionism

Viktor Emil Frankl (1905-1997) was an Austrian psychiatrist and philosopher. Beyond the academe, he became famously known for being a Holocaust survivor. From such gruesome and horrific experiences during his imprisonment in four Nazi concentration camps and his initial affiliations with Sigmund Freud's Psychoanalysis and Alfred Adler's Individual Psychology, he was able to form and develop his own school which he proceeded to call Logotherapy, which came to be known as the Third Viennese School of Psychotherapy.[1] The term logotherapy is etymologically rooted from the Greek word "logos" translated as "meaning," whereas "therapy" means "healing." Thus, logotherapy is "healing through meaning."[2] His most influential work, *Man's Search for Meaning* (hereafter *Man's Search*; originally published in 1946 as *otzdem Ja Zum Leben Sagen: Ein Psychologe erlebt das Konzentrationslager*, translated in English into *Nevertheless, Say "Yes" to Life: A Psychologist Experiences the Concentration Camp,* and then in 1959, *From Death-Camp to Existentialism*), is essentially a narration of his first-hand experiences in the Nazi concentration camps in

Auschwitz which is substantially filled by implications of his philosophy, and also a concise introduction on the core ideas and principles of Logotherapy.

As implicated in the aforementioned paragraph, the Holocaust has had a profound effect in the formation of Frankl's doctrine. While it is clear that the central tenets of logotherapy came to exist even before Frankl was admitted to the concentration camps, its theory would not have been as refined as it is now if it were not for his dehumanizing experiences in the hands of the Nazi tormentors.[3] One can see in his personal account of the Holocaust, specifically in the first chapter of *Man's Search*, that some of his key ideas were initially realized not only from his personal experiences, but also from the observation of his fellow camp inmates.[4] It thus goes to show that the Holocaust plays a very important role in the philosophy of Frankl.

To come to think of it, it is nonetheless not likely for most people to consider of actually doing such a heinous crime against a person, even against those who they dislike the most. An ordinary person would feel guilty of intending to do harm against someone – much more to a great number of people – otherwise criminality would unimaginably be rampant than it is already. Taking this into consideration, one realizes a state of peculiarity when he contemplates about the incidents of relentless hostility in the past. He might ask: What is the primary motivating factor among these perpetrators that compels them to commit such a despotic act? This is not unusual to man; ever since the dawn of human civilization, we have encountered countless forms of terrible misconduct against a great number of people. But perhaps the Nazis, for an extreme instance, are not much different than we are today despite their tyrannical deeds against the Jewish people.

Going back to the question posed earlier, some scholars of today have attempted to answer it directly. David Livingstone Smith, one of the leading theorists on dehumanization, argues that the possibility of justifying such behavior stems from man's tendency to dehumanize others. Dehumanization, according to Smith, is a widespread phenomenon throughout the history of mankind. It is also said that dehumanization is the primary motivation of acts of inhumanity, giving way to the contrivance of numerous genocides, mass violence, and the likes.[5] It is without question therefore that dehumanization must not be neglected in the theoretical dimension as this permits man to rationalize events of atrocities. In line with this, there seems to be no philosophical system devoted to the study of dehumanization. Some philosophical traditions have implicit notions of dehumanization, while systematic attempts to systematize such a concept have mostly been done only by social psychologists.[6] Smith argues that the discussion must be elevated into a form of philosophic discourse in order to better understand the phenomenon.[7] Smith, being deeply entrenched in philosophy of the mind and philosophy of psychology, builds a comprehensive analysis of dehumanization.[8]

In this paper, the researcher will primarily be focusing on the philosophical foundations of Frankl's theory in theorizing his notion of dehumanization. However, utilizing solely his philosophy would be insufficient as he did not directly conceptualize the notion of dehumanization. Despite this, Frankl's theory contains some philosophical concepts that can be arguably related to the theoretical analysis of dehumanization. Hence, as mentioned earlier, the works of Smith shall be of use to supplement Frankl's philosophy. While Smith calls for a philosophical and theoretical analysis of dehumanization for the purpose of better understanding the phenomenon, Frankl's anthropology, specifically his theory of dimensional ontology, is beneficial for the study precisely because it offers a philosophical inquiry on the structure of man, which, in turn, is the subject of dehumanization. In this vein, Frankl's philosophical and existential analysis is going to

be utilized in this study. This will include his criticism of modern science as he accuses it of partly being responsible to the dehumanization of man. In this vein, Frankl's theory, along with the theory of Smith, leads to a philosophical understanding of the phenomena of dehumanization.

What is Dehumanization?

As mentioned earlier, the study of dehumanization is one of the more neglected research topics in contemporary scholarship.[9] In other philosophical traditions that touch the study of dehumanization, such is a concept that is modestly given attention to, despite having a fundamental role in the theory itself. Marxism and Existentialism, to name a few, have similar conceptions of dehumanization (or alienation and depersonalization, respectively), but a study of this kind needs to have a correspondence with scientific analysis in order to provide an articulate assessment on the issue.[10] In lieu of this, several contemporary interdisciplinary scholars have already started giving a comprehensive analysis with regard the phenomena of dehumanization. There have been many perspectives utilized in presenting a theoretical study of the phenomena of dehumanization. With this in mind, some scholars had argued that dehumanization is the perception of a person or a group of persons as *nonhuman*, *infrahuman*, and even *suprahuman* or a *demon*.[11] However, as Smith points out, dehumanization is actually *subhumanization*.

In contrast with other theories, Smith's analysis offers a deeper analysis of dehumanization as one of his projects is to investigate man's psychological structure. His interdisciplinary method draws from sociology, evolutionary psychology, philosophy, and political science in examining that the phenomena of dehumanization is a historical, social, political, and linguistic event.[12] In his book *Less than Human: Why We Demean, Enslave, and Exterminate Others*, he probes the genocidal events in recent history, such as the African-American Slavery,

the Armenian War in 1915, the Holocaust, and the Darfur War in 2003.[13] The possibility of dehumanization goes beyond sociological factors, such as culture and race, but on the nature of the human mind itself.[14] Moreover, his notion of dehumanization is basically the perception of one as *subhuman*.[15] For him, the events of dehumanization prove that name-calling is not just meant metaphorically by the perpetrators, but it is rather meant literally.[16] In arguing so, he uses two contemporary theories of psychology in order to have a better grasp of dehumanization. One of which is psychological essentialism. He explains:

> Psychological essentialism refers to our pervasive, pre-theoretical disposition to think of the world as divided into natural kinds, each of which is individuated by a unique causal essence…We suppose that such essences causally account for the attributes that are typically displayed by members of natural kinds, even though we generally do not have a definite conception of what it is that fills the essence role.[17] The human species, in the essentialist perspective, are considered to be a distinct, "natural kind." All of the members of the human species are deemed to have the human essence.[18] The essence is described as what is common in a species, and thus what differentiates them from other species. With respect to dehumanization, person is mentally perceived to not be a part of the human kind. Despite appearing and behaving human, he is thought to nonetheless not possess the human essence.[19]

Following a psychological account of the denial of human essence through psychological essentialism, Smith offers an explanation of the attribution of a subhuman essence through the theory of moral psychology. According to him, humans categorize beings in terms of hierarchies. This hierarchy has emerged from medieval thought, which has been identified as the "Great Chain of Being."[20] He draws literature from Arthur O. Lovejoy as he suggested that this theory of hierarchy can already be traced as early

as Platonic and Aristotelian thought.[21] Smith argues that despite of the Darwinian theory's demolition of the notion of a biological hierarchy through his evolution theory, it is still deeply entrenched in our minds as humans tend to distinguish organisms in terms of "higher and lower kinds."[22] The higher a being is situated in the hierarchy, the more it has intrinsic value; while it is vice-versa for lower-tier beings. Human beings are placed atop the normative hierarchy, and animals are put in the bottom, but still higher than plants. However, this intrinsic value in beings has moral implications. Those ranked high are treated with the moral compass, whereas lower forms of beings are with less moral considerations. In this vein, this normative moral hierarchy existing in our minds makes possible, according to Smith, the perception of someone as subhuman. Dehumanization therefore becomes the moral justification of violence; perpetrators of dehumanization do not intently harm others regarding their intent and act as evil, rather because they actually think it is not immoral.

With respect to his theoretical account on the psychology of dehumanization, Smith subsequently distinguishes between objectification and dehumanization. Objectification, on the one hand, is the categorical denial of the human essence.[23] As the name implies, the person is reduced into a mere object. In this vein, objectification is also the imperception of one's subjectivity. It does not however result to violent acts as the objectified is instead usually regarded with indifference. On the other hand, dehumanization is the perception that one is subhuman.[24] In the process of dehumanization, a person is viewed as less than human, and more like an animal. As per Smith, dehumanization thus consists of a two-fold mental process. The first process entails the denial of the human essence, or objectification. Then, the actual phenomenon of dehumanization occurs in the attribution of *subhumanity*, which is the second process. "When we objectify others we simply deny their humanity," he reasons, "but

when we dehumanize them we both deny their humanity and attribute a subhuman essence to them."[25] In this vein, dehumanization is the motivating factor of forms of mass violence. More specifically, Smith theorizes that dehumanization, as the attribution of subhumanity, subsequently leads to the justification of aggression as it gives way to the mental authorization of immorality towards the dehumanized.[26] It is so because as they are compared to animals, they do not belong to the moral domain as much as humans do. It is a mental process more intense than the subtler objectification.

The Philosophical Foundations of Logotherapy

As a theory, logotherapy encompasses the fields of anthropology, psychology, and philosophy.[27] Its psychiatric principles are fundamentally based on these systems of knowledge. In this chapter, the researcher will seek to expose the theory behind Frankl's logotherapy. We shall discuss some of his fundamental philosophical assumptions in progression, namely: his notion of man, the existential properties of human beings, the laws of dimensional ontology, and the critique of reductionism and psychologism in modern thought. Such concepts are essentially interrelated, but all of which arise from his notion of man.

Frankl theorizes that man is constituted of different "dimensions" that represent different aspects of himself. He proceeded to call this the *theory of dimensional ontology*. The theory of dimensional ontology states that man has three dimensions, namely: the mind (psychic dimension), the body (somatic dimension), and the spirit (noetic dimension). In the spiritual dimension, we find the "uniqueness of the human being."[28] The dimension of the mind and the body are however subject to laws of psychology and biology, respectively.[29] In this vein, Frankl states that the spirit is essential to human nature, whereas the psychosomatic

dimension (or the mental and bodily dimension) is only a contingent part of man.[30] In other words, man is basically a spiritual being that has a body and mind; it is in the spirit that he is "genuinely human."[31]

The division between the spiritual dimension and the psychosomatic dimension is absolute, yet they are just different parts of the whole which are interwoven with each other.[32] Thus, man is a complex multidimensional being. In this case, the natural sciences alone, which analyze beings only in the ontic level, are not sufficient in providing a complete understanding of the nature of man. More so, a single branch of science cannot deal with all the dimensions of the human being. Consequently, Frankl argues a need for a multidimensional analysis in order to understand the multidimensional being. He states that existential analysis generally offers a form of multidimensional analysis inasmuch as it is complementary with every dimension of the human being. Moreover, this multidimensional analysis specifically views man from various perspectives. Likewise, it does not entail that this form of analysis presume that these dimensions are separate in the literal sense. Rather, these ontological dimensions represent one and the same man, seen in various angles.[33]

Moving further, Frankl goes on to emphasize the need for an existential analysis as opposed to a one-dimensional scientific analysis as he deals with another problem of presenting a theoretical analysis of the structure of man with regard the unitary principle of his being. He explains his account by giving an analogy through the polysemic nature of art:

> …and where dwells *the unity of the person?* Where is being in the specifically human way, like a ceramic fused from rifts and cracks, from *qualitative leaps,* asserted and pushed through? As is widely known, art has been defined as unity in spite of multifariousness. In the same way, there is an anthropological unity in spite of ontological differences, in spite of the

differences between different modes of being. The signature of human existence is the coexistence between the anthropological unity and the ontological differences, between the unified human manner of being and the diverse constitutive elements of being, of which they are a part. In short, human existence is *unitas multiplex,* to borrow from the Thomists. But the concept does justice neither to pluralism nor a monism as that which we encounter in Spinoza's *ethica ordine geometrico demonstrata.* Let there be stated in the following an *imago hominis* "*ordine geometrico demonstrata,*" and image of the person sketched out that operates by way of geometrical analogies. This concerns a *dimensional ontology.*[34]

Frankl wonderfully draws a picture in the above paragraph a portrayal of the nature of man: the unifying principle of man lies in his plurality; it is in his complex, "multifarious" nature that he becomes a person. It means that there can be no single dimension that can account for the existence of man. The account of the being of man is through the one and the many – the former as the anthropological unity and the latter as the ontological difference. In further explaining his notion of man, Frankl resorts to a geometrical approach. With the ontological differences in mind, he makes particular use of the "geometrical concept of dimensions as an analogy for qualitative differences which do not destroy the unity of a structure."[35] In this approach, he mentions two laws in dimensional ontology. The *first law of dimensional ontology* states:

> One and the same thing, projected out of its own dimension into different, lower dimensions than its own, portrays itself in such a way and manner that the projected figures contradict one another. For example, I project a drinking glass, which geometrically speaking is a cylinder, out of three-dimensional space onto the two-dimensional levels of a ground and side profile, resulting in a circle in one case and yet a rectangle in the other. Over and above this, the projection results in yet another contradiction insofar as in

the two cases a closed figure is depicted, while the drinking glass is actually an open vessel.[36]

The first law of dimensional ontology elicits that when an object is examined in various perspectives, the totality of the object is disregarded. As a result, the differing perspectives lead to contradictory conclusions. A man, for instance, viewed in the lens of psychology, is a series of neurological feedback mechanisms and psychic structures.[37] However, when seen as a biological being, he is seen as amalgamation of organismic processes on the cellular and organic level.[38] When put into parallel these differing scientific analysis of the same organism, it seems that there is no connect as to how it can be analyzed as a different being. As seen in figure 1, using the geometrical analogy we see the same three-dimensional figure as triangle-shaped in one perspective, and a circle on the other. The first law of the theory of dimensional ontology does not view this seemingly opposing views as contradictory, but states that these scientific analyses only portray a limited "truth" to the rather much more complex being.

Figure 1: first law of dimensional ontology[39]
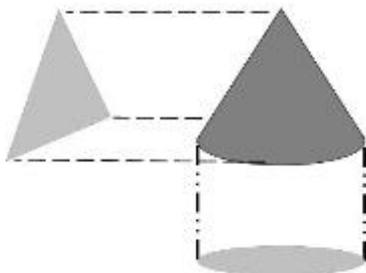
On the other hand, the *second law of dimensional ontology* states:

> Different things projected out of one and the same dimension into one and the same lower dimension portray themselves in such a way and manner that the depictions are equivocal. For example, I project a cylinder, a cone, and a sphere out of three-dimensional space into the two-dimensional space of a ground-plane, resulting in a circle in

every case. Now if we concern ourselves with the shadows that the cylinder, cone, and sphere cast, then shadows are said to be ambiguous in that they are the same; it cannot be decisively determined whether a cylinder, a cone, or a sphere is what cast the shadows.[40]

In the second law of dimensional ontology, Frankl explains that different three-dimensional objects, when viewed at a limited perspective, may appear to illustrate one and the same figure. However, this is apparently erroneous as one can see in a wider perspective that a cone is much different from a sphere (refer to figure 2 for an illustrated example). Frankl, in providing an example of this, notes that Fyodor Dostoevsky and Bernadette Soubirous are seen in the psychological dimension respectively as "nothing but an epileptic and a hysteric with visual hallucinations."[41] However, as it goes to show, one was a great novelist while the other a mystic saint.
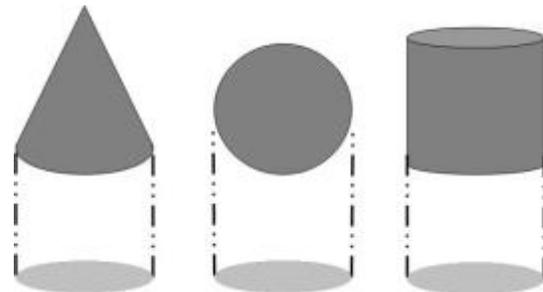

Figure 2: second law of dimensional ontology[42]

After having exposed the anthropological theory of Frankl, the researcher shall proceed to discuss his critique of one of the prevailing intellectual movement of his time in continental philosophy, and consequently his advocacy for a "spiritualized" psychotherapy. In the formation of his theory, Frankl had introduced the spiritual dimension to psychotherapy. Alongside this, he had criticized, albeit modestly, the psychotherapy of both Freud and Adler in claiming that they had a reductionist approach to anthropology. He argues that despite the divergent theories of his predecessors' psychological theories, they share the same anthropological perspective on a deeper

level.[43] He notes: "psychoanalysis, in the final analysis, only acknowledges libidinal things," whereas "individual psychology reduces the mental world."[44] Here, Frankl argues that these psychological theories were guilty of reducing man as mere products of drives and instincts, and thus to biological and psychological mechanisms. In contrast, Frankl pioneered a humanistic form of psychotherapy wherein man has the capability to respond freely to the conditions of life and the power to transcend over them; he contends that this is possible through the spiritual dimension in which its possibilities are not enclosed and mediated by laws, unlike the psychosomatic dimensions.[45] However, the problem lies in the reductionist theories being blind to the human spirit. In Frankl's own words:

> I would define reductionism as a pseudoscientific approach which disregards and ignores the humanness of phenomena by making them into mere epiphenomena, more specifically, by reducing them to subhuman phenomena. In fact, one could define reductionism as sub-humanism. To give an example, let me take up two phenomena which perhaps are the most human ones, love and conscience...Now, reductionism is liable to interpret love as a mere sublimation of sex, and conscience merely in terms of the superego. It is my contention that actually love could not be just the result of the sublimation of sex because, whenever sublimation takes place, love has been the precondition all along…And conscience is assigned if need be to oppose precisely those conventions and standards, traditions and values which are transmitted by the superego. Thus, if conscience may have, in a given case, the function of contradicting the superego, it certainly cannot be identical with the superego.[46]

Frankl here argues that if one were to disregard the dimension of the spirit, he becomes reasonable to reduce human activity into mere acts of drives and instincts – a subhuman phenomenon.[47] He notes that this becomes problematic in modern science, which he calls the "age of the specialist." According to him, the specialist has the tendency to reduce the organism according to the laws of its scientific discipline in order to make way for its development through the imposition of its knowledge. "In principle," Frankl states, "science must methodologically disregard the full dimensionality of reality and be based upon the indispensable fiction of a unidimensional world."[48] Moreover, in practice, he even treats his patient "as if he existed only in [a single] dimension."[49] In this vein, reductionism becomes a necessary component of science in order for it to further its study.

If such is the case, one tends to see man not just in theory, but even in reality as "but of a caricature, an automaton of reflexes, a helpless victim of his reactions and instincts, a product of his drives, heredity, and environment."[50] This however is opposed by Frankl. Rather, he asserts a pluralism of the sciences through the dimensional study of the ontologically diverse man. He contends that an adequate analysis of man must substantially involve the study of man in his three-dimensional reality. Likewise, it must specifically include the analysis of the spiritual dimension, given that from such his essence resides. He did not entirely discredit the psychological, biological, and even sociological factors that affect man, yet he generally did not give much attention to the scientific approach of theorizing man as compared to the study of the spirit. As a field of psychiatry, Frankl's logotherapy seeks "healing through meaning" which he has based upon his theory of the rehumanization of psychotherapy."[51]

Dehumanization in Frankl's Philosophy

After having exposed the theory on dehumanization of Smith and the philosophical background of Frankl's logotherapy, the researcher then proceeds to present a juxtaposition of both studies for the

understanding of Frankl's notion of dehumanization. In this part, the researcher will show three major aspects of dehumanization shown in Frankl's ideas, namely: the spiritual dimension as dehumanized, dehumanization in the sciences, and finally, scientific reductionism leading to the Holocaust. These three respectively have been formulated as the object, cause, and effect of dehumanization in Frankl's philosophy.

As the researcher has discussed, Smith's theory views dehumanization as the mental perception of one as a subhuman animal. The process of dehumanization is rather complex; the process is twofold. The first consists of the categorical denial of the humanness of the person; the second is the attribution of a subhuman essence. Moreover, he becomes regarded as animal-like, rather than as a machine. Conversely, one of the primary objectives in the previous chapter was to expose Frankl's anthropology. In his theory, human spirituality was given emphasis, having the ability to respond freely from external and even internal forces. Thus, it is where his freedom and responsibility, and meaning and values can be found. In this regard, despite being cognizant of the importance of the psychosomatic dimension in the formation of man, Frankl's account elicits the spiritual dimension as what constitutes the very essence, or the humanness of the human being. Being neglected of this dimension however, he is subjected only to his instincts and drives, and thus reduced to animals. Likewise, there is no room for freedom and responsibility, and all the existential properties of man, including the power of self-detachment and self-transcendence. In Frankl's own words, man is regarded as merely a subhuman phenomenon. According to him, subhumanity is the reduction of the humanness of man, and regarding his phenomenon as mere epiphenomenon.[52] Being reduced to the psychosomatic dimension, man will be regarded as only products of biological, psychological, and even sociological determinants. He explains what it means to be reduced into such:

Our existence in our bio-psychological domain is more or less determined. Namely, it is subject to environmental and genetic influences, the laws of physical causality and chemical processes. For example, in the dimension of the psyche, our character is shaped by past experiences and new learning in the environment. Therefore, in terms of their possibilities, both our bodies and minds are closed systems, whose functioning can be easily interrupted by external or internal factors, such as chemical imbalance, disease, or death.[53]

Hence, being accounted for as a closed system, all human activity can be explained in terms of animal activity. Neglected of the spiritual dimension, the subhuman animal is merely an ontic structure. Conversely, Frankl notes that an animal has a biology and psychology. In explaining an organism according to the field of biology, it is said to function through "complex biochemical, neural, etc. processes." He states, "[these processes] can be more or less substantiated, touched, measured, altered, predicted, or controlled."[54] On the other hand, psychology as a science explains the behaviour of an organism as the sum of all of its "cognitive abilities, such as attention, perception, information processing, cognitive schemas, affect, which are directly influenced by the environment and learned behaviour."[55] In relating the two fields of study, this is how a human being is reduced into a subhuman animal. For him however, the possibility of being determined through the laws of biology and psychology is only applied to animals, and not humans. In such case, the reduction of man into a subhuman phenomenon is because they are determined, hence not free.

Despite being perceived as a subhuman and likened to animals, it would be unnecessary to make an inferential leap to identify the reduced human being into an animal, that is to say, belonging to the ranks of dogs, monkeys, etc. Rather, he is reduced only into a subhuman

animal for still appearing human. Smith would agree with this since he argues that the dehumanized man undeniably looks human, yet he is nonetheless removed of his spiritual dimension anyway because of the denial of the "uniquely human" essence.[56] It is thus appropriate to categorize the dehumanized as a subhuman animal. Although Frankl did not explicitly use the term "dehumanization," they both have philosophized on the concept of subhuman. Frankl means subhuman as the result of man being reduced into the dimensions of the animal, which the researcher has shown to be certainly related as to how Smith understands dehumanization.

Moreover, Smith did not particularly understand dehumanization as the reduction of the spiritual dimension as he means it as ultimately the attribution of a subhuman essence. It is because he did not theorize an ontology. However, he did make particular use of the philosophical theory of *compatibilism* in relation to the problem of free will, which is undeniably of profound significance to the study of dehumanization (as shown in the anthropology of Frankl). The theory of compatibilism states that freedom is possible to coincide along with a determined world."[57] It is opposed to the "free will versus determinism" debate as it argues that freedom is rather compatible with determinism. To explain, some philosophers have reasoned that determinism, the idea that man's actions are caused by internal and external factors, posits that free will does not exist. Smith contrasts this by arguing that the very fact that man can choose to react or not react to his conditions. A man may choose to, say, not to eat even if he already feels hungry just he can do so.

In relation to Frankl, the theory of compatibilism certainly corresponds with his theory that man, through his spiritual freedom, is able to respond from the determinants of his psychosomatic dimension.[58] With this in mind, Frankl's phenomenological theory supplements Smith's theory primarily because it incorporates an ontological understanding of man. In doing so, Frankl's theory analyzes the particular aspect denied in the person. Considering this, it is the spiritual dimension that is denied, along with it the very human essence. In the process, man becomes regarded as a subhuman phenomenon. The apperception of man's spiritual dimension thus entails the perception of him as a subhuman animal. In other words, dehumanization is the reduction of man into his psychosomatic dimensions, which leads him to be viewed as subhuman. To synthesize Frankl's ontology with Smith's theory of dehumanization, the phenomenon of dehumanization, more specifically the process of denying the humanness of man, is the perception that he is subhuman.

After having shown the spirit of man as the object of dehumanization. One of the corollary questions in Frankl's philosophy now then is: "What/who perpetrates dehumanization?" In the lens of Frankl, it is the modern sciences. His initial criticism of Freud's psychoanalysis and Adler's individual psychology regards them as representative of science. Later on, he broadens his perspective and generalizes it to modern science as a whole.[59] Blind to the spiritual dimension of man, he argues that they become reductionist theories. In this vein, science conceives man as subhuman. It reduces human phenomena into epiphenomena – a sum total of biological, psychological, and sociological factors, namely drives, instincts, heredity, and environment.[60] It is because, as explained earlier, reductionism is necessitated in science to regard man according to the dimension of its study and the corresponding scientific laws to consequently make way for its study. For instance, psychology views man only through its perspective, which essentially focuses on the mind in ultimately understanding and explaining his behavior.

In further explicating the reductionism of the sciences, Frankl even goes particular to each of them. He refers to the term "psychologism" to refer to reductionism as applied to the psychological and psychiatric theory – the view

that man in his totality can be grasped completely through this specific science.[61] The same applies to "biologism" to the study of biology, and "sociologism" to sociology.[62] This is the progression (and perhaps regression, at the same time) that happened in modern science. Frankl notes that such is the case as the contemporary man lives in the age of the specialist; he reasons that the method of science tends to "relativize" everything according to its one-dimensionality.[63] However, the problematic issue here is the factual acceptance of this scientific idea, not just in hypothetical or theoretical terms. In this regard, science does not dehumanize *per se*, but rather it enables the possibility of dehumanization once the theoretical reduction of man has been applied in practical reality. As per Frankl, the sciences actually do accept this as fact, thus dehumanizing the human being.

With this in mind, the natural sciences are inevitably founded on philosophical presuppositions; scientific theories always have a fundamental philosophical structure. Scientists however, as also mentioned earlier in Frankl, are irreflective of this. In relation to Smith, he notes that scientists, like psychologists, are usually *incompatibilists*.[64] To explain, one kind of incompatibilism is *hard determinism*. As opposed to compatibilism, the theory of hard determinism deems freedom and determinism incompatible. As they believe that the world is deterministic, it logically follows that free will is non-existent.[65] In considering this statement, Smith agrees with Frankl that the sciences, in denying human freedom, reduce man into merely an epiphenomenon. In further analyzing Frankl's criticism of the modern sciences, it can also be said that his critique can only be applied not just to the natural sciences, like biology and philosophy, but in the human sciences (*geisteswissenschaften*) as well, including philosophy.[66] Frankl notes that whereas the corresponding science of the psychic dimension and somatic dimension are psychology and biology respectively, the object of philosophy is the spiritual dimension.

Unfortunately however, in philosophy, man is still apparently dehumanized in some philosophical theories. As shown, Frankl combats Freud's psychoanalysis, for one, which is deeply connected with philosophy. Evident in his critique, Freud is said to be a major player in the reduction of man. More so, the existentialist phenomenological movement, pioneered by Heidegger wherein Frankl is philosophically coming from, essentially criticizes traditional metaphysics for conceptualizing a notion of man that is static.[67] Such dehumanizing theory is perhaps one of the reasons why existentialists, and generally postmodern philosophers, deviated from this kind of thinking. As a response to reductionist philosophical and scientific theories, sought to rehumanize his philosophy and psychiatry.

Conversely, incompatibilism is a philosophical position which is employed to scientific theory; Smith opposes this doctrine because he opines that there is such a thing as free will, which in turn implies that he conceives incompatibilism as a form of reductionist theory. In this vein, dehumanization, according to both Frankl and Smith, is present in the sciences, may it be natural or philosophical. They dehumanize man in their own way as he becomes reduced and totalized into his psychosomatic dimension. Viewed through the lens of Frankl, scientific reductionism is part of the source of the possibility of dehumanization. The denial of the uniquely human phenomena, particularly the meaning and values found in the spiritual dimension, enables man to be seen as a mere subhuman animal. Such an insight through the lens of Frankl is distinctive to the study of dehumanization, corresponding to the idea of Smith.

Scientific Reductionism Leading to the Holocaust

It has been argued earlier that man's reduction in science greatly contributed to his dehumanization in actual reality. After all, scholars theorize in order to know the truth. In claiming that man is

nothing but the determined response toward his biological, psychological, and sociological conditions, they have unknowingly reduced man into a subhuman animal. In this vein, Frankl relates the dehumanization of sciences to his personal experiences in the Holocaust. He argues that the Holocaust is caused by the dehumanization in science and philosophy.

> If we present a man with a concept of man which is not true, we may well corrupt him. When we present man as automaton 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 Maidanek 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.[68]

Being treated as merely a sum of instinct, heredity, and environment, Frankl contends that man becomes susceptible to nihilism.[69] This nihilism, according to him, is the view that the world and man's experiences are devoid of any objective meaning.[70] With this in mind, scientific reductionism is a contemporary form of nihilism; the refusal to perceive the spiritual dimension of the sciences meant that man is simply a "matter in motion."[71] Hence, the deterministic view of anthropology makes the probability of events of mass violence likely. In other words, dehumanization becomes the motivating factor of violence. More so, it does not just motivate, but rather becomes a form of moral and rational justification of violence. The Holocaust, being the exemplary historical event of mass violence,

was made possible by the cognitive perception of one as subhuman. Frankl, being a Holocaust prisoner-slave himself, has directly experienced dehumanization. Some of the personal narration of his experiences includes his identity being reduced into just a number, being beaten ruthlessly by the Nazi, and having little to eat despite working in harsh weather conditions all day.[72] Based on the above passage, these events were made possible due to the conception of man as merely "blood and soil."

Smith conversely argues that the categorical attribution of the subhuman essence entails moral implications. The dehumanized is viewed to have less participation in the moral domain, or even having no part at all. For Smith then, dehumanization enables one to inflict harm to another because the possibility of being likened to an animal essentially becomes the justifying ground for immorality. This, in turn, becomes the motivation behind the historical events of genocide, slavery, war, etc., as evident in the African-American slavery, Holocaust, and similar episodes of mass violence. Particularly, he cites the report of Morgan Godwyn, an Anglican clergyman and human rights activist of the 17th Century.[73] According to Morgan, the Englishmen perceive "the Negro's, though in their figure they carry some resemblances of manhood, [are] indeed no men."[74] Moreover, they are "Unman'd and Unsoul'd; accounted and even ranked with brutes."[75] Such passage, for Smith, is an account of man being reduced from his human essence. Albeit having resemblance to the Englishmen themselves, the African slaves were conceived of as a subhuman animal.

In synthesizing both philosophers, Frankl and Smith are in agreement with each other in terms of theorizing that the view that dehumanization sanctions violence towards the victim. On the one hand, Smith argues that it is the attribution of a subhuman essence that constitutes dehumanization. Frankl, on the other hand, through the imposition of his theory of dimensional ontology, states that it is the denial

of the human spirit that reduces him into a subhuman phenomenon. Moreover, he reasons that reductionism and nihilism in the sciences affects man's cognition in reality. Such a dehumanizing theory ultimately sanctioned violence against man. In this vein, the Holocaust was a consequence of dehumanization not just in theory, but in fact as well.

To give a historical evidence of the development of this nihilism leading to dehumanization in the sciences, it commenced during the modern period wherein scholars have criticized medieval philosophy for having an anthropocentric view of reality, i.e., that humans are *imago Dei*, or made in the image of God.[76] Moreover, many scholars in Europe have embraced Auguste Comte's theory of positivism which basically puts forward the idea that truth is only found in the empirical sciences. According to positivistic philosophy, knowledge that is beyond empirical evidence is nothing but false truth. In this vein, he rejected metaphysics claiming that it cannot be verified by the sciences.[77] Alongside this, he became a pioneer of sociology in seeking for a scientific study of the society.[78] Another intellectual movement which is hugely related with the theory of positivism is materialism. As a reaction to idealism, materialism claims that all reality is nothing but matter, man included. Materialists agree with positivists inasmuch as knowledge must be empirically verified. These theories have led to a deterministic approach of man in asserting a scientific study of man. In relation to this, Francis Galton, a cousin of Charles Darwin, started the debate between "nature versus nurture" as the theoretical framework of analyzing man, and thus losing sight of human freedom. In linking these historical intellectual events to the study of dehumanization, these theories have reduced man into his "biological make-up."[79] This analysis affirms that scientific reductionism is one of the precursors of historical events of violence. In the lens of Frankl, the reductionist and deterministic approach led to a nihilist view and approach towards man. In effect, man's desanctification made him subject to violence; scientific reductionism was an opportunity for violence to be sanctioned.

Conclusion

There is a vital need in the contemporary scholarship to study the phenomena that motivates mass violence. David Livingstone Smith argues that the study must have some form of philosophical intervention in order to have a better grasp of such a complicated phenomenon. In this regard, he utilized the philosophical underpinnings of two contemporary psychological theories, namely psychological essentialism and moral psychology. Through these, he was able to advance the idea that dehumanization is ultimately the attribution of a subhuman essence to the person. According to him, the perpetrators of dehumanization, in perceiving the victim, deny them of having the human essence in its fullness, despite appearing and behaving the same as them. This perception of subhumanity makes possible the moral and rational justification of mass violence, with the events of the Holocaust and the African-American slavery as the suitable example for a concrete historical evidence.

In the first part, the researcher has basically discussed the anthropological, existential, and philosophical foundations of Frankl's Logotherapy. According to his theory of dimensional ontology, man is composed of three dimensions, namely the psychological dimension, the somatic dimension, and the spiritual dimension. The possibility of the oneness of man however arises from the very fact that he has a diverse nature. Despite his multi-dimensionality, Frankl asserts that the spiritual dimension constitutes the "humanness", or the human essence of a person. The psychosomatic dimension, on the other hand, is merely a contingent part of man. Moreover, in the human spirit, Frankl theorizes the three phenomenological assumptions, namely the freedom of the will, will to meaning, and meaning in life. In the first, he notes that man has the

ability to freely respond *from* psychological, somatic, and sociological determinants. Second, man also has the power to respond *to* an objective purpose, or meaning. For Frankl, this meaning is the primary motivation of man in living, not pleasure nor power. And third, in relation to the second assumption, he argues that there is an objective meaning in life. This meaning is unique in every particular context and situation, and thus man must realize such meaning in order to discover the best possibilities of his being.

In the second part, the researcher exposes the nature of man in relation to sciences. Through the use of geometric concepts and principles, he was able to formulate the laws of dimensional ontology. It basically advances the idea that the sciences, in principle, must methodologically disregard the multi-dimensionality of man and view him only through a single dimension that is with accord with its scientific laws for the purpose of developing itself. Consequently, this led Frankl to criticize scientific reductionism for asserting that man is determined by his conditions and is merely a product of instincts, drives, heredity, and environment. In doing so, one becomes negligent to actual human phenomena, which is found in the spiritual dimension. The denial of the spiritual dimension for Frankl reduces man into merely a subhuman phenomenon. With this in mind, he specifically criticizes the psychological theories of his predecessors Sigmund Freud and Alfred Adler for being guilty of such reductionist and deterministic approach.

In the third part, the researcher has put into parallel the two previous chapters in order to understand Frankl's notion of dehumanization. This led him to formulate three implications of dehumanization in Frankl's theory, namely the spiritual dimension as dehumanized, dehumanization in the sciences, and scientific reductionism leading to the Holocaust. Regarding the first, man is dehumanized when he is denied of his spiritual dimension, reducing him into his psychosomatic dimension. In this vein, the

spiritual dimension is the *object* of dehumanization in man. Second, the sciences, may it be natural science or human science, are a *cause* to the dehumanization of man; science itself has dehumanized man in the theoretical world. However, this dehumanization of man in theory ultimately led to the dehumanization of man in fact. In relation to the previous, the third speaks of the dehumanization of man entailing moral implications. The dehumanized man became prone to be a victim of violent and oppressive behavior. The Holocaust then, for Frankl, ultimately commenced "at the desks and in the lecture halls of nihilistic scientists and philosophers," or, put simply, the *effect* of dehumanization.

These implications of dehumanization in Frankl's theory presented us a profound and distinctive insight and perspective in understanding such phenomenon. As was said earlier, there is a need to have an intellectual and theoretical discussion regarding the events of mass violence. However, as it turns out, the theoretical world itself has actually contributed to the very possibility of these events in recent history by way of theorizing that prompted the desanctification of man. In this vein, the researcher concludes that scientific reductionism has led to the dehumanization of man, ultimately giving a form of rational and moral justification to discrimination, oppression, and violence. There is therefore a deep interconnected relationship between the academe and social reality as the former apparently comes to affect the latter. With this in mind, this relationship must not be neglected by scholars in praxis.

The imposition of Frankl's ontology has definitely given us a better grasp of the human person, which, in turn, is beneficial to the theoretical analysis of dehumanization. Frankl's theory supplements yet again Smith's theory in terms of theorizing on the concept of the subhuman. For Smith, dehumanization as subhumanization is merely the denial of the uniquely human essence and subsequently the

attribution of subhuman essence. However, Frankl's theory adds that the subhuman essence is constituted of being reduced into a determined, unfree being. In other words, the denial of the uniquely human ability to respond *from* his conditions (freedom) and *to* a meaning and value (responsibility) is the perception that he is subhuman.

---

[1] Alexander Batthyany, *What is Logotherapy and Existential Analysis?,* http://www.viktorfrankl.org/e/logotherapy.html.

[2] *Ibid.*

[3] Batthyany, *What is Logotherapy and Existential Analysis?.*

[4] Viktor Frankl, *Man's Search for Meaning: An Introduction to Logotherapy* (New York: Washington Square Press, 1963).

[5] David Livingstone Smith, "Dehumanization, Essentialism, and Moral Psychology," *Philosophy Compass* 9, no. 11 (2014): 817.

[6] These social psychologists are specifically Herbert Kelman, Jacques-Phillip Leyens, Nick Haslam etc. *Ibid.*

[7] *Ibid.*

[8] David Livingstone Smith finished his post-doctorate in Philosophy in the University of London. Currently, Smith teaches at the University of New England. Moreover, he is one of the founders and directors of The Human Nature Project as his specializations and interests are generally in philosophy of science and philosophy of psychology. More specifically, he has worked on topics such as self-deception, dehumanization, the psychology of war, and Freudian theory. Sussex Publishers, *David Livingstone Smith Ph.D.*, accessed March 20, 2017, https://www.psychologytoday.com/experts/david-livingstone-smith-phd.

[9] Smith, "Dehumanization, Essentialism, and Moral Psychology," 814.

[10] *Ibid.*

[11] William Brennan, *Dehumanizing the Vulnerable: When Word Games Take Lives* (Chicago: Loyola University Press, 1995), 5-8.

[12] Edwin Hodge, "Review of *Less Than Human: Why We Demean, Enslave, and Exterminate Others*," *Journal of Genocide Research* 13, no. 4 (2011): 532-534.

[13] David Berreby, "A Philosophy of Genocide's Roots," *The New York Times*, March 4, 2011, BR19.

[14] *Ibid.*

[15] Smith, "Dehumanization, Essentialism, and Moral Psychology," 814.

[16] Hodge, "Review of *Less Than Human: Why We Demean, Enslave, and Exterminate Others*,"532.

[17] *Ibid.*, 815.

[18] *Ibid.*, 816.

[19] *Ibid.*

[20] David Livingstone Smith, "Paradoxes of Dehumanization," *Social Theory and Practice* 42, no. 2 (2016): 420.

[21] Those ideas, Smith states, are the "Platonic *principle of plentitude* (the notion that, necessarily, everything that possibly exists actually exists) and the Aristotelian *law of continuity* (the claim that properties vary continuously rather than discretely)." *Ibid.*, 10.

[22] *Ibid.*, 11.

[23] Smith, "Dehumanization, Essentialism, and Moral Psychology," 821.

[24] *Ibid.*, 814.

[25] *Ibid.*, 19.

[26] *Ibid.*, 821.

[27] Jeremias Marseille, "The Spiritual Dimension in Logotherapy: Viktor Frankl's Contribution to Transpersonal Psychology," *The Journal of Transpersonal Psychology* 29, no. 1 (1997): 5.

[28] *Ibid.*

[29] Marshall H. Lewis, "Defiant Power: An Overview of Viktor Frankl's Logotherapy and Existential Analysis," 1, www.defiantpower.com.

[30] Palma, "Viktor E. Frankl: Multilevel Analyses and Complementarity," 18.

[31] Viktor Frankl, *The Will to Meaning: Foundations and Applications of Logotherapy* (New York: World Publishing Co., 1969), 22.

[32] Lewis, "Defiant Power: An Overview of Viktor Frankl's Logotherapy and Existential Analysis," 1.

[33] *Ibid.*, 3.

---

[34] Viktor Frankl, "Der Pluralismus der Wissenschaften und die Einheit des Menschen," in *Der Mensch vor der Frage nach dem Sinn* (München: Piper, 2005). [Translated as *The Pluralism of the Sciences and the Unity of the Person,* trans. by David A. Hallowell, unpublished, 2008].

[35] *Ibid.*, 10.

[36] Frankl, *The Pluralism of the Sciences and the Unity of the Person*, 6.

[37] David Hallowell "Personhood in an Anti-Reductionist's Universe: Frankl's Dimensional Ontology and Logernan's Notion of the Thing," *The International Forum for Logotherapy* 29, no. 1 (2009): 92.

[38] *Ibid.*

[39] Here is Frankl's graphic illustration of the first law of dimensional ontology. Frankl, "The Pluralism of the Sciences and the Unity of the Person," 6.

[40] *Ibid.,* 7.

[41] David Hallowell, "Personhood in an Anti-Reductionist's Universe: Frankl's Dimensional Ontology and Logernan's Notion of the Thing," *The International Forum for Logotherapy* 29, no. 1 (2009): 92.

[42] *Ibid.*

[43] *Ibid.*, 319.

[44] *Ibid.*

[45] *Ibid.,* 320.

[46] Viktor Frankl, "The Unconditioned Human," *Journal of Judaism and Civilization* 9, no. 5773 (2012): 91.

[47] Frankl, *The Will to Meaning: Foundations and Applications of Logotherapy*, 6-7.

[48] Viktor Frankl, "Existential Analysis and Dimensional Ontology," Psychotherapy and Existentialism (New York: Washington Square Press, 1959), 137.

[49] Viktor Frankl, "On Logotherapy and Existential Analysis," *The American Journal of Psychoanalysis* 18, no. 1 (1958): 29.

[50] Joseph B. Fabry, *The Pursuit of Meaning: Logotherapy Applied to Life* (Cork: Mercier, 1975), 34.

[51] Yoshihiro Hayashi, "Reconstructing the Meaning of Being Human," in *The Roar of Awakening. A Whiteheadian Dialogue Between Western Psychotherapies and Eastern Worldviews*, ed. by Michel Weber, Zhihe Wang and George Edward Derfer (Frankfurt: Ontos Verlag, 2009), 169.

[52] To explain further, here is Pope John Paul II's notion of epiphenomenon: "Consequently, theories of evolution which, in accordance with the philosophies inspiring them, consider the spirit as emerging from the forces of living matter or as a mere epiphenomenon of this matter, are incompatible with the truth about man. Nor are they able to ground the dignity of the person." Pope John Paul II, "Truth Cannot Contradict Truth," *Address of Pope John Paul II to the Pontifical Academy of Sciences,* October 22, 1996, accessed March 3, 2017, http://www.newadvent.org/library/docs_jp02tc.htm.

[53] Viktor Frankl, "Paradoxical Intention and Dereflection," *Psychotherapy: Theory, Research & Practice* 12, no. 3 (1975): 230-231.

[54] *Ibid.*

[55] *Ibid.*

[56] Smith, "Dehumanization, Essentialism, and Moral Psychology," 821.

[57] David Livingstone Smith, *Freedom in a Deterministic World: Free Will 101, Compatibilism,* October 7, 2012, accessed March 25, 2017, https://www.psychologytoday.com/blog/philosophy-dispatches/201210/freedom-in-deterministic-world.

[58] In the same vein, Frankl particularly criticizes the theory of determinism, calling it as "pan-determinism," which essentially argues that the "acts of the will, natural events, or social changes are determined by preceding events or natural causes." He however notes that "between stimulus and response, there is a space – response." Marshall, *Prism of Meaning,* 10.

[59] Frankl, "Existential Analysis and Dimensional Ontology," 137.

[60] Frankl, "The Unconditioned Human," 91.

[61] Marshall, *Prism of Meaning,* 10.

[62] Frankl, *The Pluralism of the Sciences*, 3.

[63] "Thus," according to Franklian scholar Hayashi, "reductionism is typically a "totalizing" mode of thinking." See: Hayashi, *The Roar of Awakening*, 169.

[64] Smith, *Freedom in a Deterministic World.*

[65] *Ibid.*

[66] Frankl, *The Pluralism of the Sciences*, 3.

[67] Donald Palmer, *Looking at Philosophy: The Unbearable Heaviness of Philosophy Made Lighter,* 6th (New York: Mcgraw-Hill, 2009), 306.

[68] Viktor Frankl, *The Doctor and the Soul: From Psychotherapy to Logotherapy* (New York: Vintage Books, 1986), xxvii.

---

[69] Viktor Frankl, *The Feeling of Meaninglessness: A Challenge to Psychotherapy,* ed. by Alexander Batthyány (Milwaukee: Marquette University Press, 2010), 220.

[70] Richard Weikart, "The Dehumanizing Impact of Modern Thought: Darwin, Marx, Nietzsche, and their Followers." *Discovery*, 2008, 1.

[71] Hayashi, *The Roar of Awakening*, 170.

[72] Frankl, *Man's Search for Meaning*, 15-100.

[73] Smith, "Dehumanization, Essentialism, and Moral Psychology," 816.

[74] Morgan Godwyn, *Negro's and Indians Advocate Suing for their Admission into the Church or a Persuasive to the Instructing and Baptizing of the Negro's and Indians in Our Plantations* (Whitefish: Kessinger Publishing, 1680), 3.

[75] *Ibid.*, 24.

[76] Weikart, "The Dehumanizing Impact of Modern Thought: Darwin, Marx, Nietzsche, and their Followers," 1.

[77] *Ibid.*

[78] *Ibid.*, 3.

[79] *Ibid.*, 5.

Bibliography

Primary Sources

Books

Frankl, Viktor. *Der Mensch vor der Frage nach dem Sinn.* München: Piper, 2005. [Translated as *The Pluralism of the Sciences and the Unity of the Person.* Trans. by David A. Hallowell. Unpublished, 2008].

_____. *The Doctor and the Soul: From Psychotherapy to Logotherapy.* New York: Vintage Books, 1986.

_____. *The Feeling of Meaninglessness: A Challenge to Psychotherapy.* Ed. by Alexander Batthyány. Milwaukee: Marquette University Press, 2010.

_____. *Man's Search for Meaning: An Introduction to Logotherapy.* New York: Washington Square Press, 1963.

_____. *Psychotherapy and Existentialism.* New York: Washington Square Press, 1959.

_____. *Psychotherapy and Existentialism: Selected Papers on Logotherapy.* New York: Simon & Schuster, 1967.

_____.*Recollections: An Autobiography.* London: Plenum Publishing House, 1996.

_____. *The Unheard Cry For Meaning: Psychotherapy and Humanism.* New York: Washington Square Press, 1985.

Journal Articles

Frankl, Viktor. "The Concept of Man in Psychotherapy." *Proceedings of the Royal Society of Medicine* 47, no. 11 (1954).

_____."Logotherapy and Existentialism." *Psychotherapy: Theory, Research, and Practice* 4, no. 3 (1967).

_____. "On Logotherapy and Existential Analysis." *The American Journal of Psychoanalysis* 18, no.   1 (1958).

_____."Paradoxical Intention and Dereflection." *Psychotherapy: Theory, Research & Practice* 12, no. 3 (1975).

_____. "Reply to Rollo May." *Journal of Humanistic Psychology* 19 no. 4 (1979).

_____. "On the Shoulders of Giants." *The Educational Forum* 54, no. 3 (1990).

_____."The Unconditioned Human." *Journal of Judaism and Civilization* 9, no. 5773 (2012).

Secondary Sources

Books

Brennan, William. *Dehumanizing the Vulnerable: When Word Games Take Lives.* Chicago: Loyola University Press, 1995.

Fabry, Joseph B. *The Pursuit of Meaning: Logotherapy Applied to Life*. Cork: Mercier, 1975.

Godwyn, Morgan. *Negro's and Indians Advocate Suing for their Admission into the Church or a Persuasive to the Instructing and Baptizing of the Negro's and Indians in Our Plantations.* Whitefish: Kessinger Publishing, 1680.

Palmer, Donald. *Looking at Philosophy: The Unbearable Heaviness of Philosophy Made Lighter.*   6th. New York: Mcgraw-Hill, 2009.

Pattakos, Alex. *Prisoners of Our Thoughts.* 2nd. San Francisco: Berrett-Koehler Publishers Inc.,   2010.

Smith, David Livingstone. *Less than Human: Why We Demean, Enslave, and Exterminate Others.* New York: St. Martin's Press, 2011.

Yoshihiro Hayashi. *The Roar of Awakening. A   Whiteheadian Dialogue Between Western Psychotherapies and Eastern Worldviews*. Ed. by Michel Weber, Zhihe Wang and George Edward Derfer. Frankfurt: Ontos Verlag, 2009.

Journal Articles

Berreby, David. "A Philosophy of Genocide's Roots." *The New York Times*, March 4, 2011.

Costello, Stephen J. "The Spirit of Logotherapy." *Religions* 7, no. 3 (2016).

Hallowell, David. "Personhood in an Anti-Reductionist's Universe: Frankl's Dimensional Ontology and Logernan's Notion of the Thing." *The International Forum for Logotherapy* 29, no. 1 (2009).

Längle, Alfried. "From Viktor Frankl's Logotherapy to Existential Analytic Psychotherapy." *European Psychotherapy* 9, no. 1 (2015).

Marseille, Jeremias. "The Spiritual Dimension in Logotherapy: Viktor Frankl's Contribution to Transpersonal Psychology." *The Journal of Transpersonal Psychology* 29, no. 1 (1997).

Marshall, Maria. *Prism of Meaning: Guide to the Fundamental Principles of Viktor E. Frankl's Logotherapy.* Unpublished, 2011.

Olga V. Lehmann and Sven Hroar Klempe. "Psychology and the Notion of the Spirit: Implications of Max Scheler's Anthropological Philosophy in Theory of Psychology." *Integrative Psychological and Behavioral Science* 49, no. 1 (2015).

Palma, Robert J. "Viktor E. Frankl: Multilevel Analyses and Complementarity." *Journal of Religion and Health* 15, no. 1 (1976).

Ponsaran, Agnes G. "The Philosophical Foundations of Viktor Frankl's Logotherapy." *Philippinana Sacra* 42, no. 125 (2007).

Pytell, Timothy. "Viktor Frankl and the Genesis of the Third Viennese School of Psychotherapy." *Psychoanalytic Review* 88, no. 2 (2001).

Reitinger, Claudia. "Viktor Frankl's Logotherapy From a Philosophical Point of View." *Existential Analysis: Journal of the Society for Existential Analysis* 26, no. 2 (2015).

Smith, David Livingstone. "Dehumanization, Essentialism, and Moral Psychology." *Philosophy Compass* 9, no. 11 (2014).

Online Sources

Batthyany, Alexander. *What is Logotherapy and Existential Analysis?.* http://www.viktorfrankl.org/e/logotherapy.html.

Pope John Paul II. "Truth Cannot Contradict Truth." *Address of Pope John Paul II to the Pontifical Academy of Sciences.* October 22, 1996. Accessed March 3, 2017. http://www.newadvent.org/library/docs_jp02tc.htm.

Lewis, Marshall H. "Defiant Power: An Overview of Viktor Frankl's Logotherapy and Existential Analysis." 2011. www.defiantpower.com.

Smith, David Livingstone. *Freedom in a Deterministic World: Free Will 101, Compatibilism,* October 7, 2012. Accessed March 25, 2017. https://www.psychologytoday.com/blog/philosophy-   dispatches/201210/freedom-in-   deterministic-world.

_____. "Paradoxes of Dehumanization." *Social Theory and Practice* 42, no. 2 (2016). Accessed March 20, 2017. https://www.psychologytoday.com/experts/david-livingstone-smith-phd.

Weikart, Richard. "The Dehumanizing Impact of Modern Thought: Darwin, Marx, Nietzsche, and their Followers." *Discovery* (2008). https://www.discovery.org/a/6301.