



THE STOICS

11. Logos and Ethos





AGENDA

1. Introducing Frankl
2. Survival
3. Meaning
4. Ethos
5. Foucault's Askesis
6. From Logos to Ethos

1. INTRODUCING VIKTOR FRANKL



VIKTOR FRANKL (1905-1997)

Psychiatrist and founder of Logotherapy

Born in Vienna to a Jewish middle class family

Precocious, communicating with Freud and then Adler, before forging his own path

Clinical psychiatrist up until WW2, specialising in depression and suicide

Arrested alongside with wife and parents in September 1942, and transported to Auschwitz



Jugendberatung.

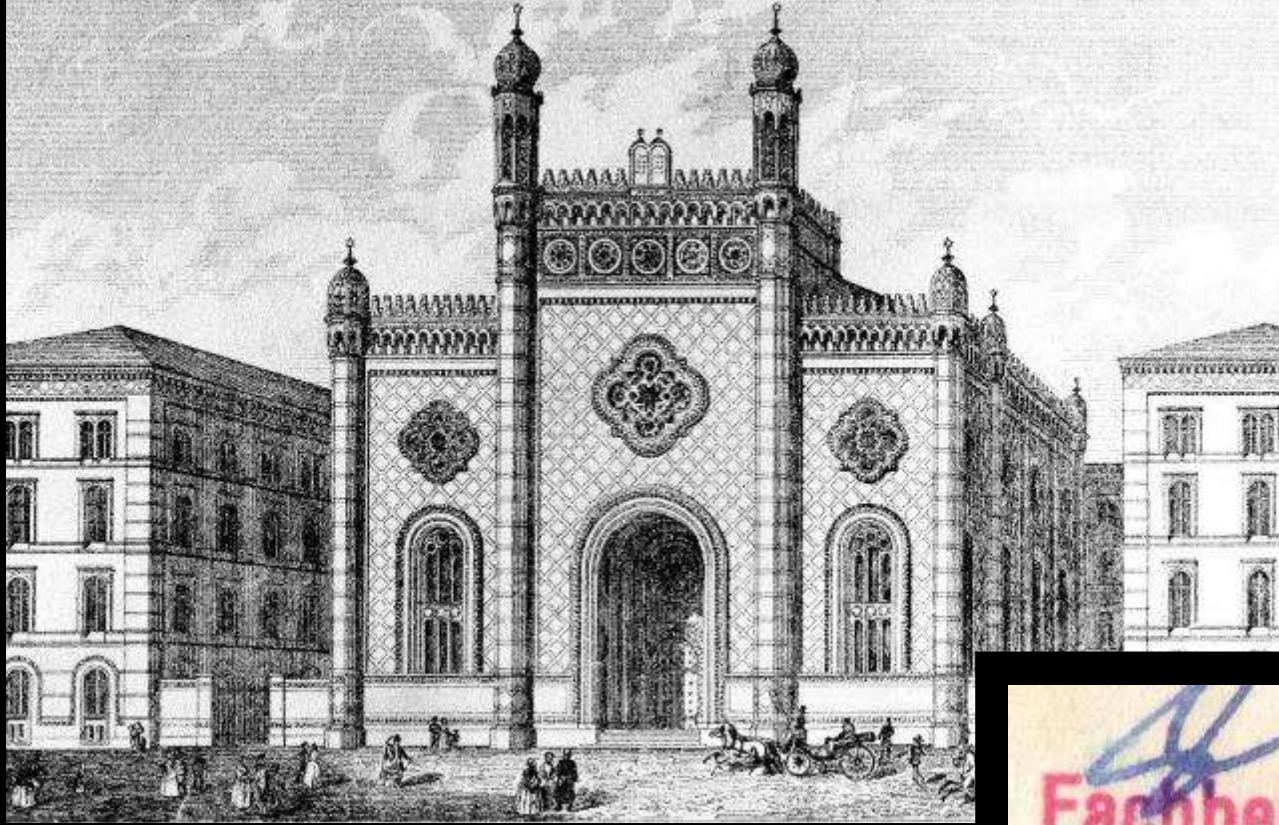
Leiter: Viktor Frankl.

In unserem Aufsatz „Was ist Jugendberatung?“ (Heft III) haben wir Auszüge aus der Tagespresse, aus ihrer täglichen Selbstmordchronik gebracht, um an ihnen die Notwendigkeit von Jugendberatungsstellen zu zeigen. Daß sie aber auch möglich sind, und vor allem: welch großen sozialen und seelisch-hygienischen Nutzen sie haben können, beweist eine Uebersicht über die bisherige Arbeit, die von unserer Jugendberatungsstelle in dem halben Jahre ihres Bestandes geleistet wurde. Wir behalten uns vor, die Statistik, bzw. Skizzen über Einzelfälle (anonym natürlich) zu publizieren. Diesmal soll wieder das Leben selbst mit seiner ganzen Grausamkeit und in seiner Eindringlichkeit, zu uns sprechen. Was es uns erzählt, erübrigt jeden pathetischen Aufruf zur Propagierung von Jugendberatungsstellen und zur Agitation für unsere bestehende — bekanntlich die erste und — hoffentlich nicht mehr lange — die einzige in Oesterreich.

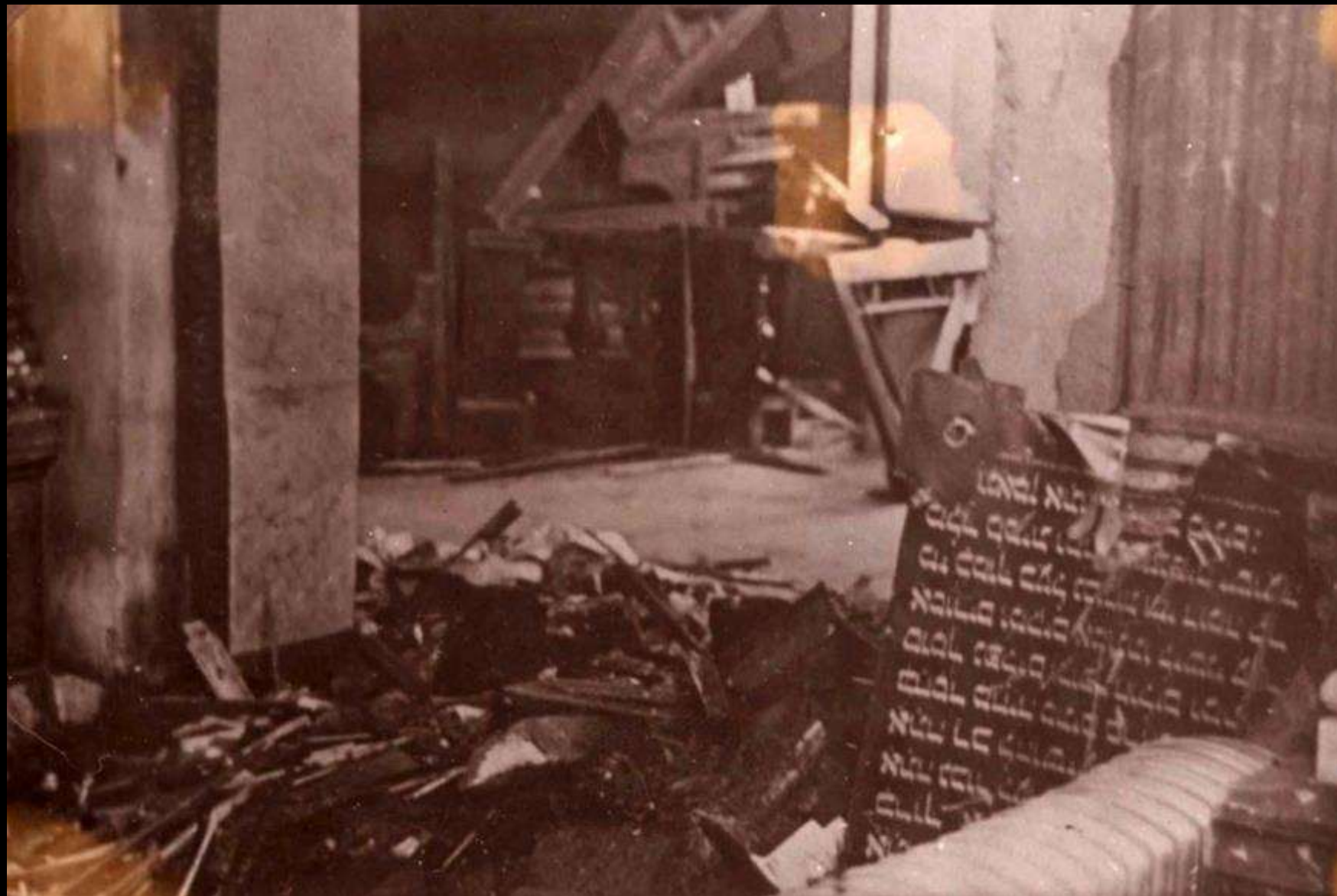








[Handwritten signature in blue ink]
Fachbehandler für Nervenkrankheiten
Dr. VIKTOR ISRAEL FRANKL
Vorstand der Nervenstation des Rothschildspital
Wien, II., Czerningasse 6/25
 Zur ärztlichen Behandlung
nur für Juden berechnigt.



VIKTOR E. FRANKL

Man's Search For Meaning



The classic tribute to hope from the Holocaust



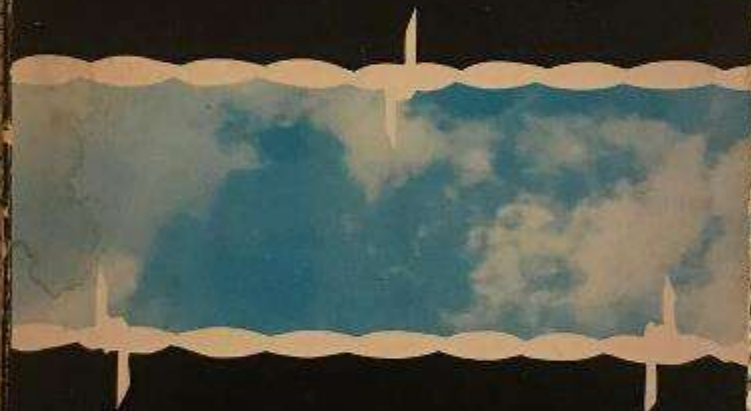
9 MILLION COPIES SOLD

Man's Search for Meaning

an introduction to logotherapy
a revised and enlarged edition of
From Death Camp to Existentialism

Viktor E. Frankl

preface by Gordon W. Allport



FROM DEATH-CAMP

TO

EXISTENTIALISM

A PSYCHIATRIST'S
PATH TO A NEW
THERAPY

BY VIKTOR E. FRANKL

Preface by Gordon W. Allport

‘I had wanted simply to convey to the reader by way of a concrete example that life holds a potential meaning under any conditions, even the most miserable ones.’

‘there seem to be clear solutions to all problems, which belies the complexity of actual life. It seems that if the patient cannot find his goal, Frankl supplies him with one. This would seem to take over the patients’ responsibility and ... diminish the patient as a person.’

– Rollo May, *Existential Psychology*



2. SURVIVAL

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The aims of the Enlightenment became 'stuck in the mud' of Auschwitz (Theodor Adorno)



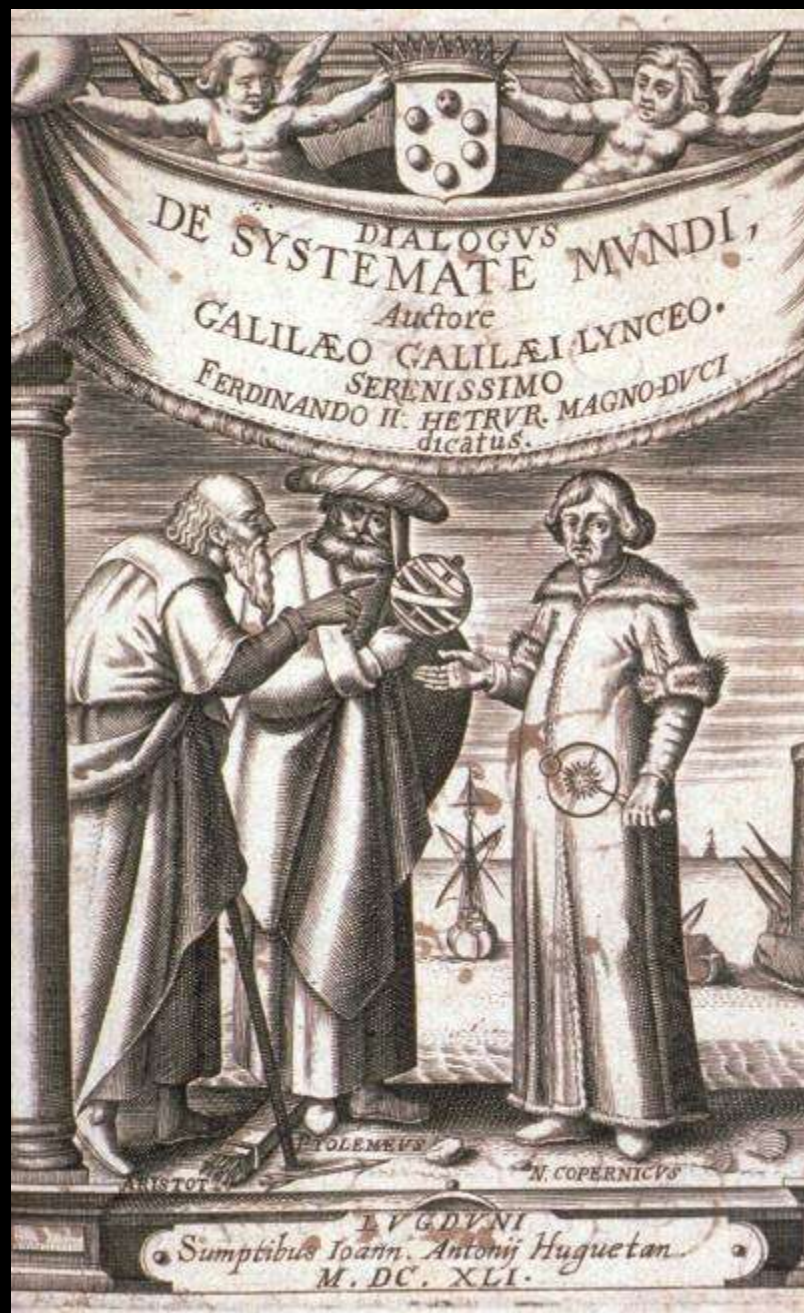
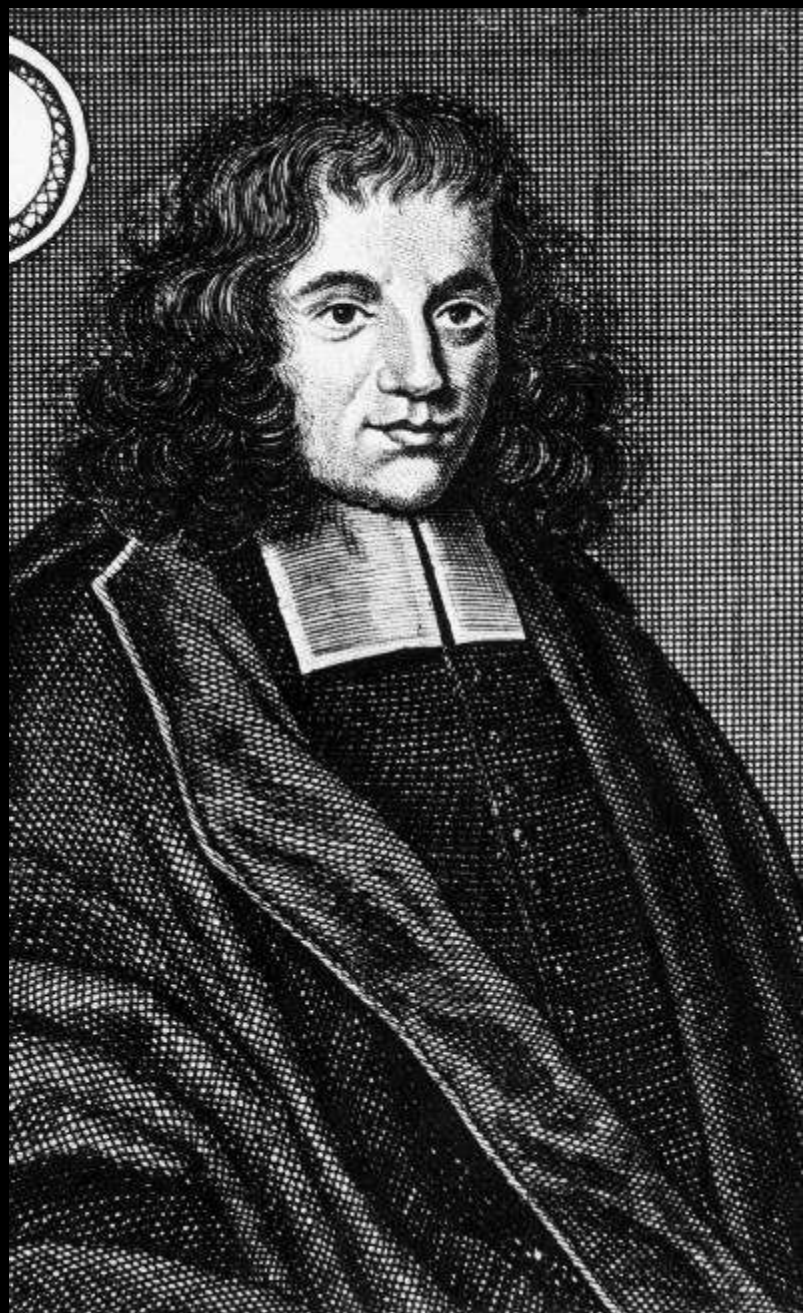
‘Today in France and in Europe, there is a generation who thinks that anyone who places his hope in the human condition is mad, but that anyone who despairs of events is a coward.

... This generation does not believe the achievement of universal happiness and satisfaction is possible, but it does believe in diminishing human sorrow.

It is because the world, in its essence, unhappy, that we need to create some joy.

Because the world is unjust we need to work towards justice. And because the world is absurd, we must provide it with all its meaning.’

- Camus, “The Human Crisis”, 1946





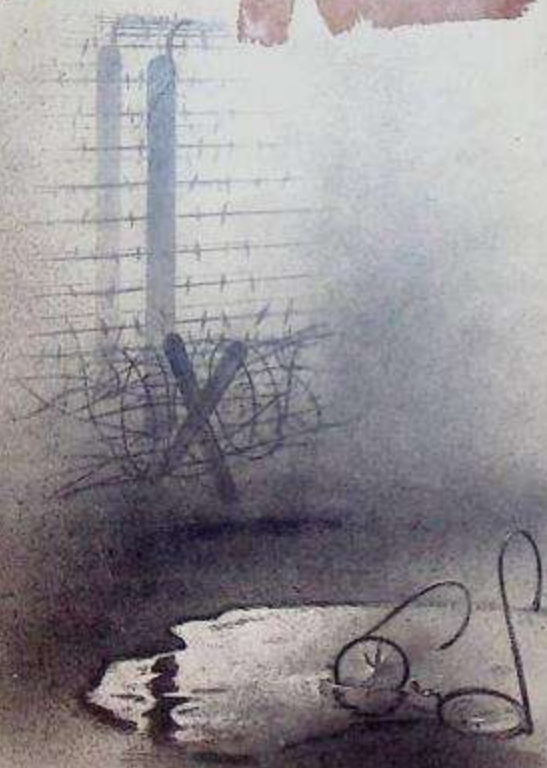


IF THIS
IS A
MAN
THE
TRUCE
PRIMO
LEVI

'One of the
century's truly
necessary
books'
PHILLIP ROTH

ABACUS

Ein Psycholog
erlebt das KZ



PHASES OF MENTAL REACTION

1. Shock, suicide
2. Relative Apathy
3. Disillusionment





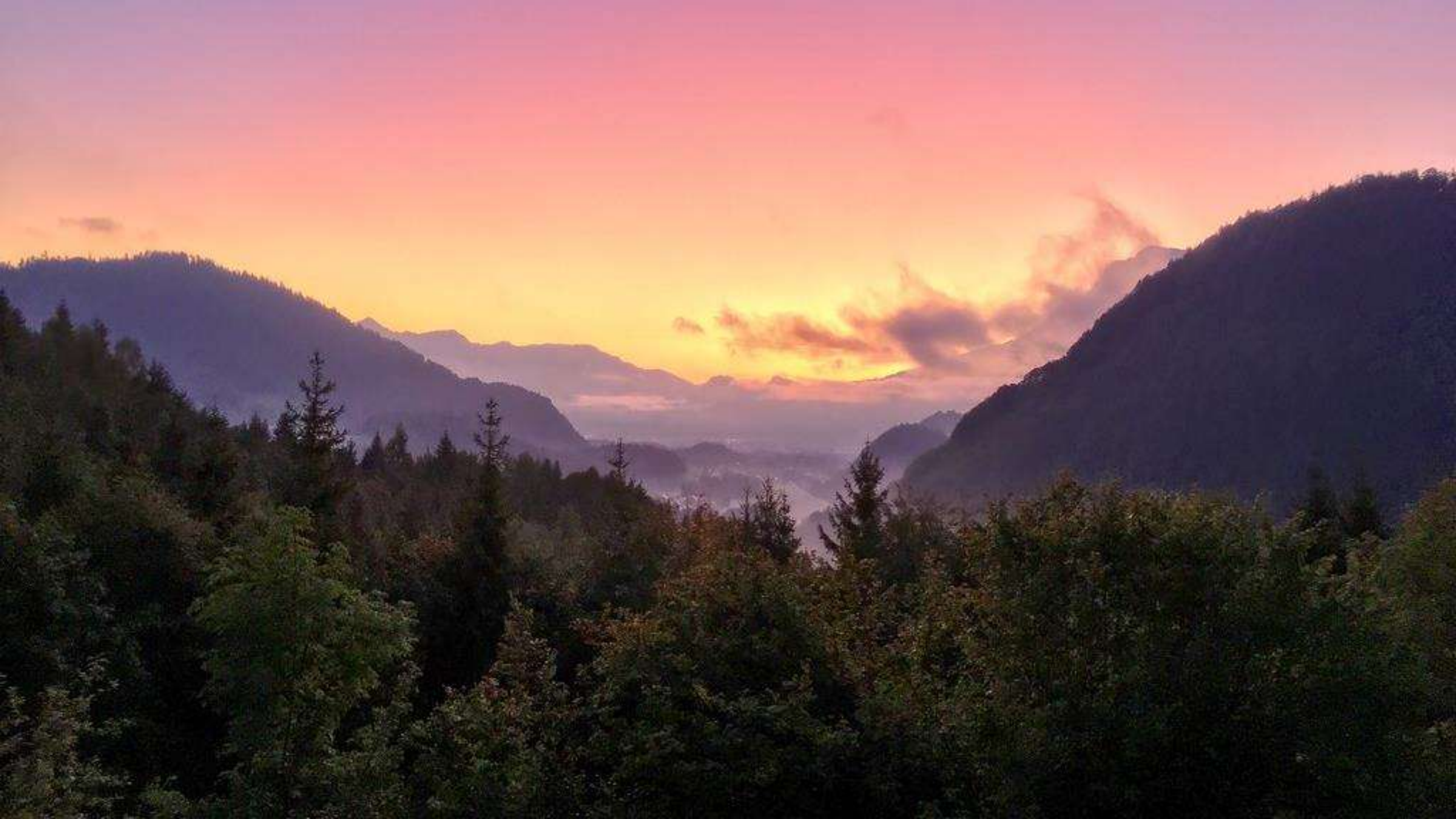


LOVE

‘Hardly a word was spoken; the icy wind did not encourage talk. Hiding his mouth behind his upturned collar, the man marching next to me whispered suddenly: “If our wives could see us now! I do hope they are better off in their camps and don’t know what is happening to us.”

... A thought transfixed me: for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth—that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: *The salvation of man is through love and in love.*’







3. MEANING

Frankl discourages blame

Suffering is relative, like a gas

Camp life encourages fatalism

A key moment comes when Frankl decides to 'take fate into my own hands for once'

... Deciding not to abandon a countryman who is sick when offered the opportunity to escape

FATE

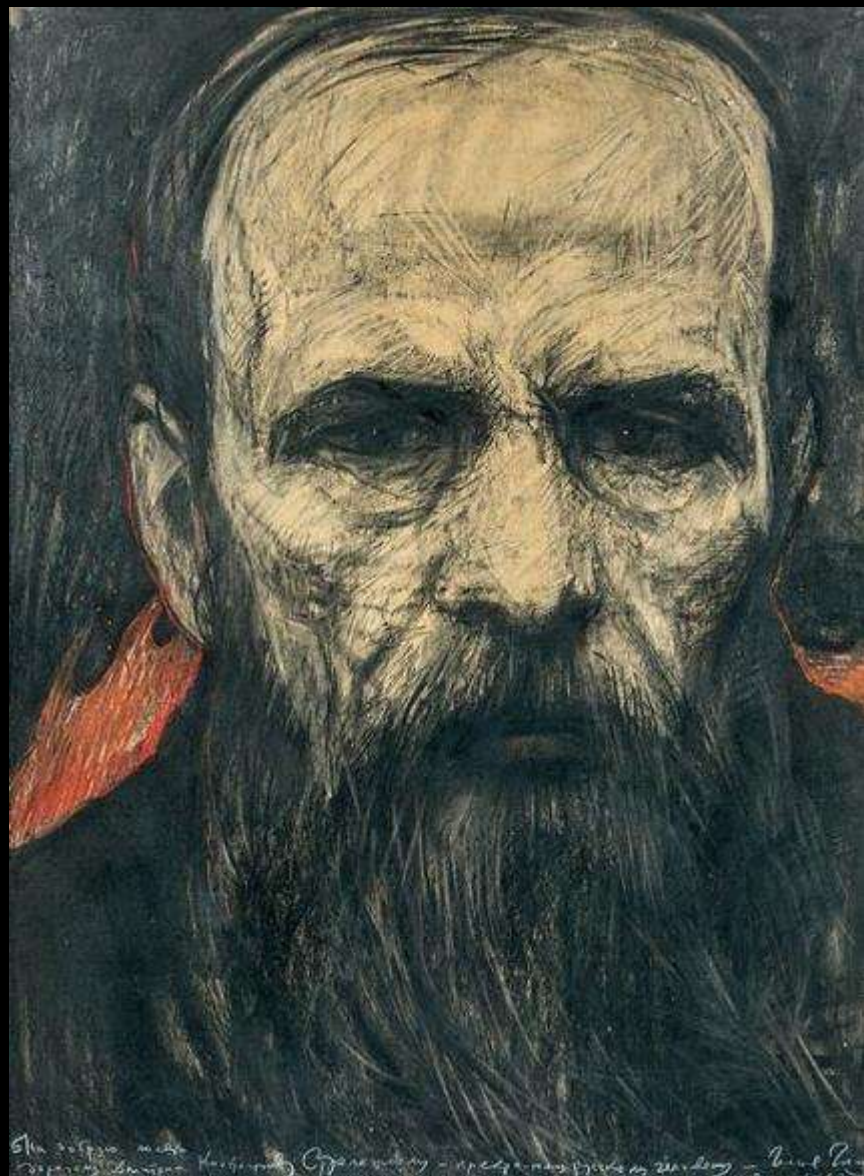




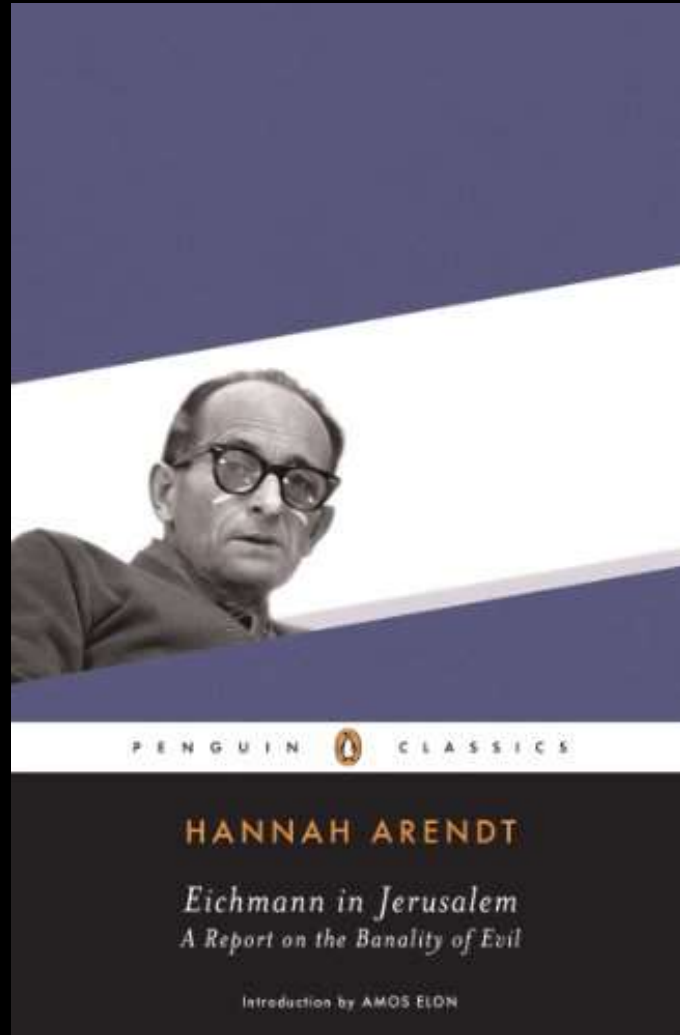
‘Man *can* preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress.

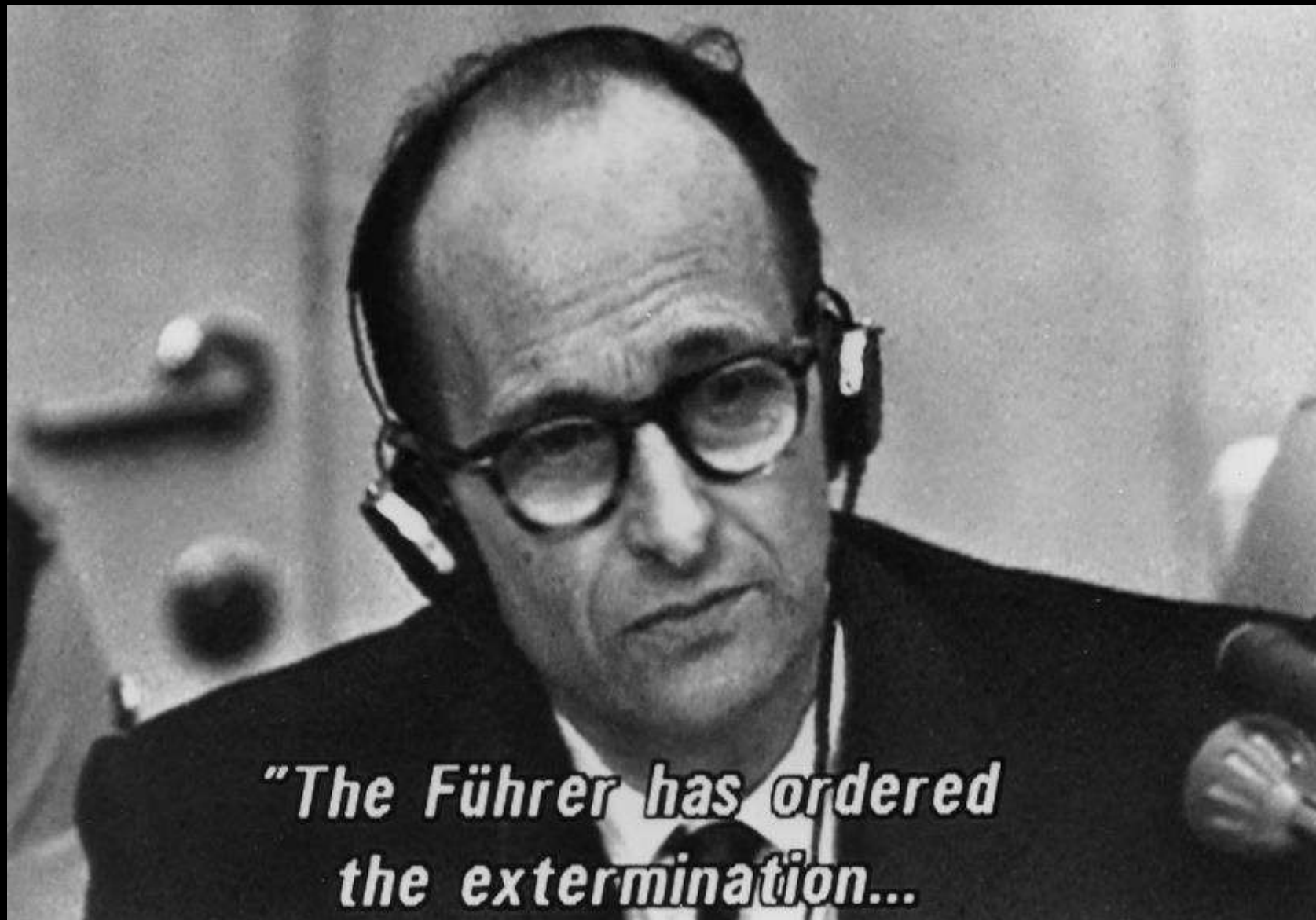
We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread.

They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.’











4. ETHOS



‘It is a peculiarity of man that he can only live by looking to the future – *sub specie aeternitatis*.’

Frankl imagines himself giving a packed-out lecture, and later, when sick with typhus, keeps himself awake by reconstructing his lost ms...

It also involves a Copernican shift in perspective

‘we had to teach the despairing men, that *it did not really matter what we expected from life, but rather what life expected from us*. We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life’

Finding meanings to life

FUTURE
FOCUSED

'Man Needs Tension'

New Psychiatric Approach Told

By S. C. BEINHORN

A foremost European psychiatrist said last night that he believes that a new age is dawning in psychiatry in which the emphasis on techniques and mechanics will give way in favor of greater appreciation of the patient.

Dr. Victor E. Frankl, president of the Austrian Medical Society for Psychotherapy, said that his own credo as a psychiatrist is that the psychotic, even while losing his usefulness to the world, retains his dignity as a human being.

Frankl addressed Connecticut State Hospital psychiatrists, staff members and their guests for nearly two hours in the muggy, hot auditorium at Merri Hall.

The doctor's subject was existential analysis or logotherapy, a school of psychotherapy he founded in the thirties and began writing about in 1938.

Frankl said that practitioners of logotherapy speak to patients in the context of a will to meaning rather than will to pleasure and will to power. He said that pleasure and power are not ends in them-



DR. VICTOR E. FRANKL, foremost Austrian psychiatrist, right, discusses one of his books with Dr. Harry S. Whiting, Connecticut Valley Hospital superintendent during his two days here. (Eastman Photo)

selves but a by-product and a means to an end.

The Viennese psychiatrist indicated that logotherapy is eminently suited for the treatment of the many who come to psychiatrists' offices showing loss of interest in life or who find no meaning in life.

Big Percentage

Polling his own students he found that 40 per cent of the German speaking reported this condition of lost interest and lost meaning, which he calls the "existential vacuum." It is also called boredom. Students of American origin, he said, reported the condition to 81 per cent of their numbers.

Frankl said that boredom, attributable to industrialized and the elimination of traditional guides and instinctual security, would probably grow more critical with increasing automation.

Meaning through suffering, experience and creation will have to complement the leisure life if man is to not succumb to boredom in wider numbers, he made clear.

The job of the psychiatrist, he declared, will be to "deepen our patients self understanding

(Continued on Page 16.)



The San Quentin News

DEDICATED TO PROGRESS THROUGH EDUCATION

Vol. XXVI, No. 10

SAN QUENTIN, CALIFORNIA

Thursday, May 12, 1966

Existentialist Philosopher Lectures at San Quentin

By JON CAREY

Professor Viktor Frankl, Austrian psychiatrist, author and philosopher, lectured at San Quentin's Garden Chapel May 7.

Frankl, head of the Department of Neurology at Poliklinik Hospital in Vienna and founder of an existentialistic method of psychoanalysis called logotherapy, spoke for an hour about "The Meaningful Existence" and spent another hour answering questions from the audience.

"The meaningful life does not necessarily depend upon its length," said Frankl. The bulk of his lecture emphasized this point as he read from the transcription of a taped interview between himself and a woman with an incurable disease.

What is done in your life is irrevocable. The physical events

or happenings in your life cannot be changed. However, your attitude toward these events or happenings can constantly change.

The prisoner (like the convict) can regard his life as useless or meaningless because he has not attained a high level of material success, wealth, position. But the perspective can be changed. You have loved, or been loved . . . you have given, you have received and you can adopt an attitude toward these non-material happenings which can make your life meaningful.

Frankl was careful to point out that a life can be made meaningful within the final minute of its existence. A man can adopt an attitude toward his being, toward the events of his life, that suddenly make it meaningful. Perhaps no other soul will re-



—S. G. Davis Photo

**Dr. Viktor Frankl . . .
... Lecture at "Q"**

cognize this meaning, this usefulness, but in the end it is our attitude toward ourselves that is important.

The professor also touched upon despair and its meaning. The necessity of despair was again an issue (as it was during Frankl's last visit to the prison in 1964) and again he emphasized that despair is not necessary. What is necessary, however, is the shouldering of despair when it is upon us. We should make every attempt to avoid despair but, when conditions, events, make this impossible and we do despair, we must bravely shoulder it and see it through.

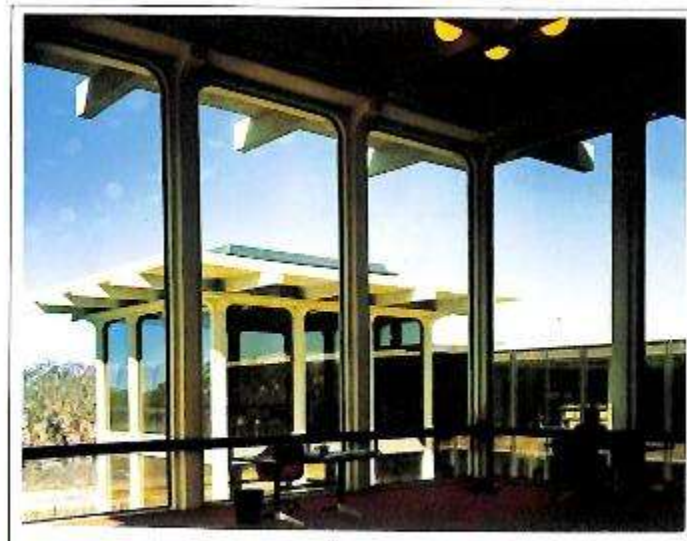
The transitoriness of our being, the constant change that prevails over our existence, can be used to advantage here. Just as success and wealth and health

are not irrevocably and undeniably a part of the affluent existence, so are poverty and despair not an irrevocable and unchangeable position.

As long as we are able, as long as we may, we must try to change our position, we must try to better ourselves. We must call upon every resource at hand and attempt to change our lot. Whenever we reach a point where we are no longer able to better ourselves, it is our duty to shoulder the situation and see it through, remembering, at all costs, that it will pass. Perhaps it will get worse, it might get better . . . but either way it will pass. As it appeared in *The San Quentin News* several years ago . . . "At that moment when things seemed worse, intolerable, I just closed my eyes and look there, that moment passed so quietly."



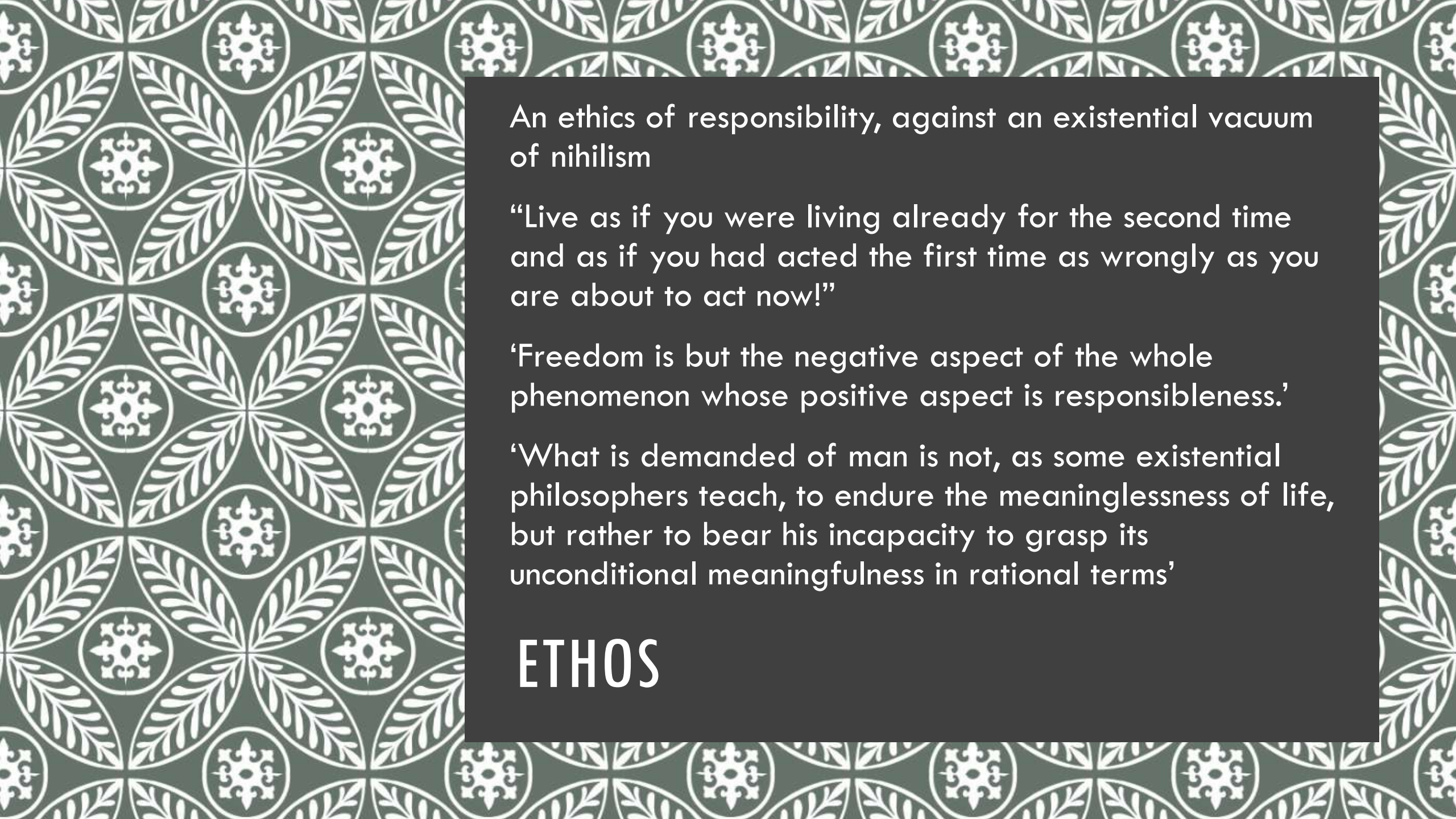
UNITED STATES
INTERNATIONAL UNIVERSITY
announces the founding of
**THE INSTITUTE
OF
LOGOTHERAPY**
on the Elliott Campus
8655 Pomerado Road, San Diego, California



Library, Elliott Campus







An ethics of responsibility, against an existential vacuum of nihilism

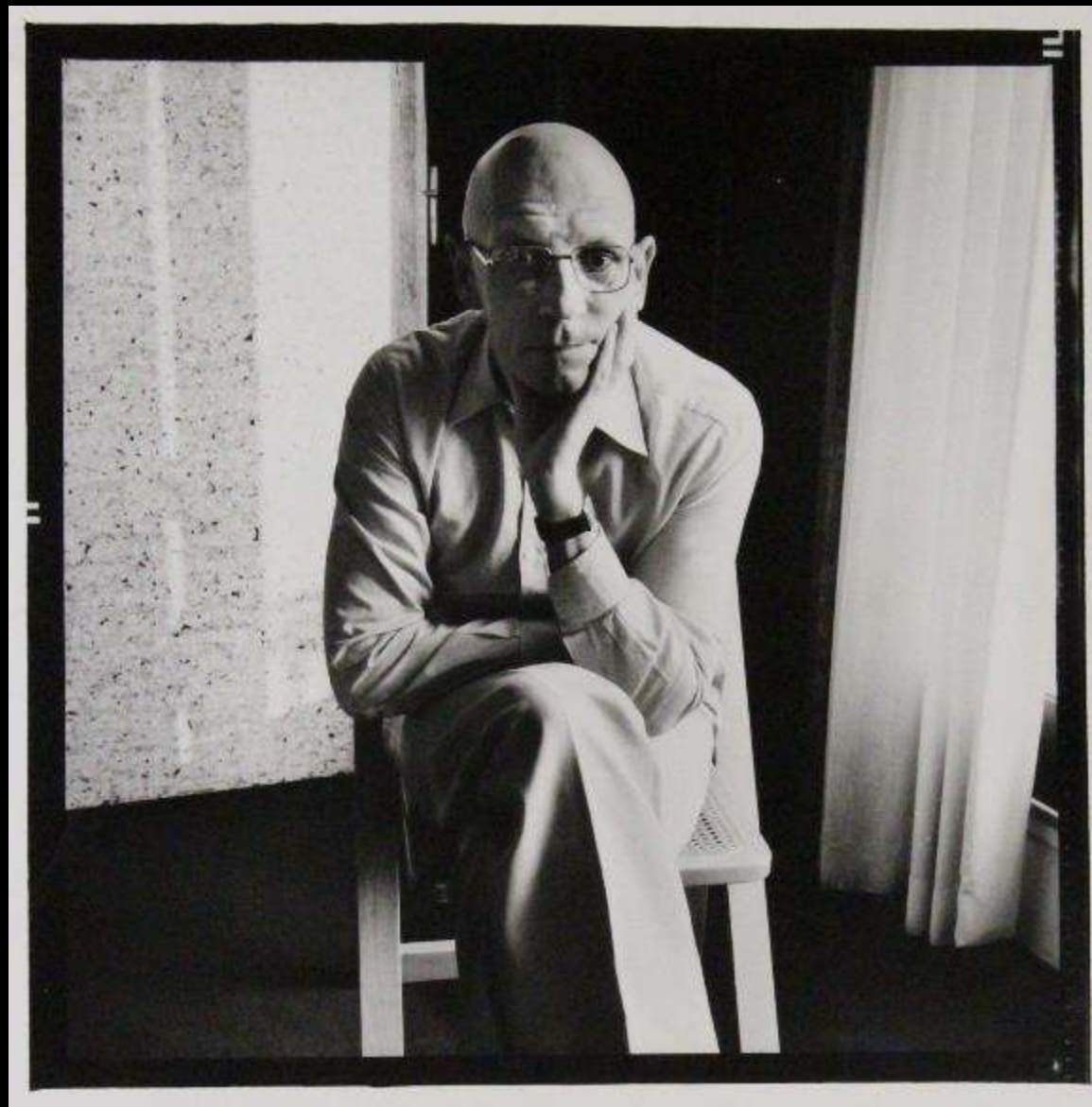
“Live as if you were living already for the second time and as if you had acted the first time as wrongly as you are about to act now!”

‘Freedom is but the negative aspect of the whole phenomenon whose positive aspect is responsibility.’

‘What is demanded of man is not, as some existential philosophers teach, to endure the meaninglessness of life, but rather to bear his incapacity to grasp its unconditional meaningfulness in rational terms’

ETHOS

5. FOUCAULT'S ASKESIS



CARE OF THE SELF

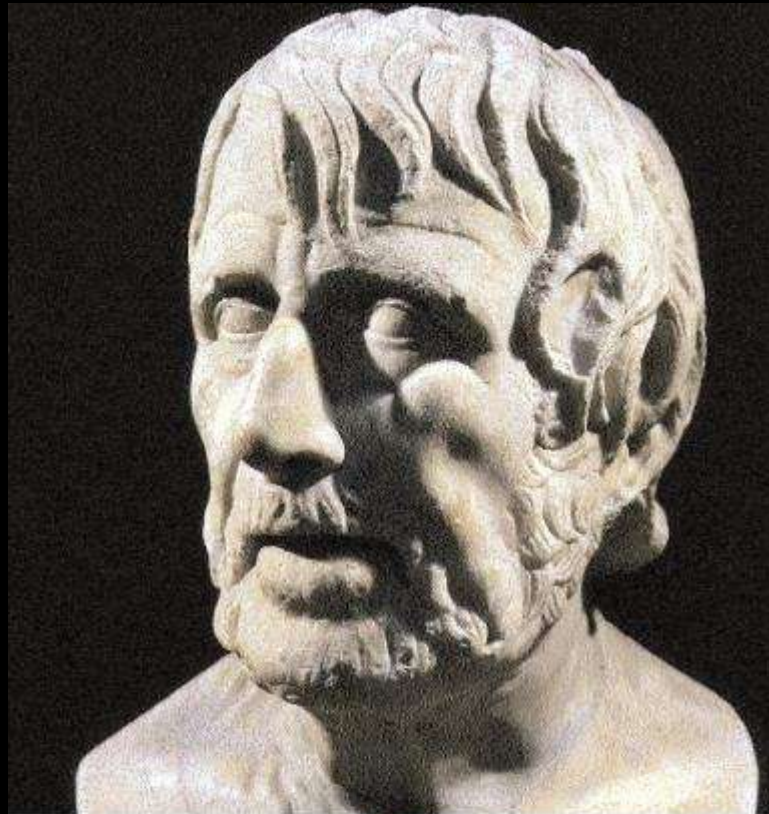
From around 1982, Foucault turns from sexuality to a vital philosophical concern overlooked since the onset of Christianity

Not just to know oneself, but to care for one self

“Self Writing” and “Technologies of the Self”

Three Stoic technologies of the self – correspondence, self-examination, askesis

The art of living involves training: ‘abstinences, memorizations, self-examinations, meditations, silence, and listening to others’ – pre-meditating, examining one’s day



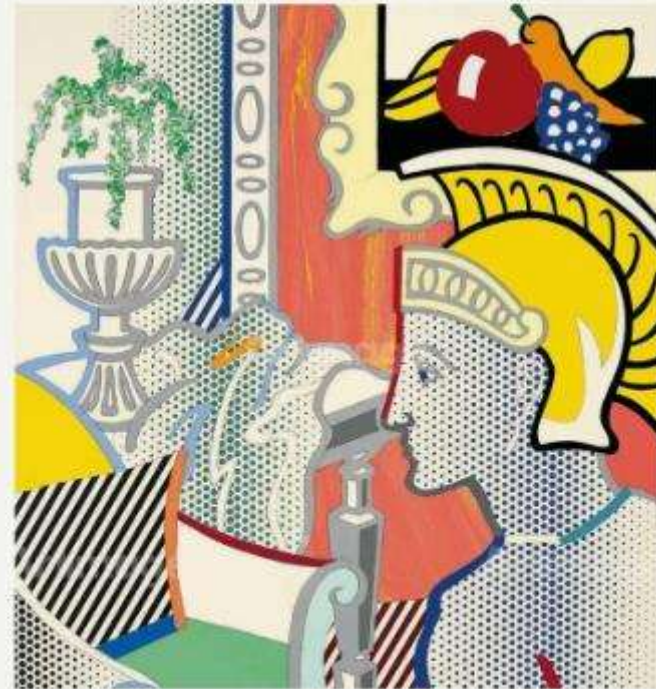
PENGUIN CLASSICS

SENECA

Letters from a Stoic



Michel
Foucault
**The History
of Sexuality**
Volume 3
The Care of the Self



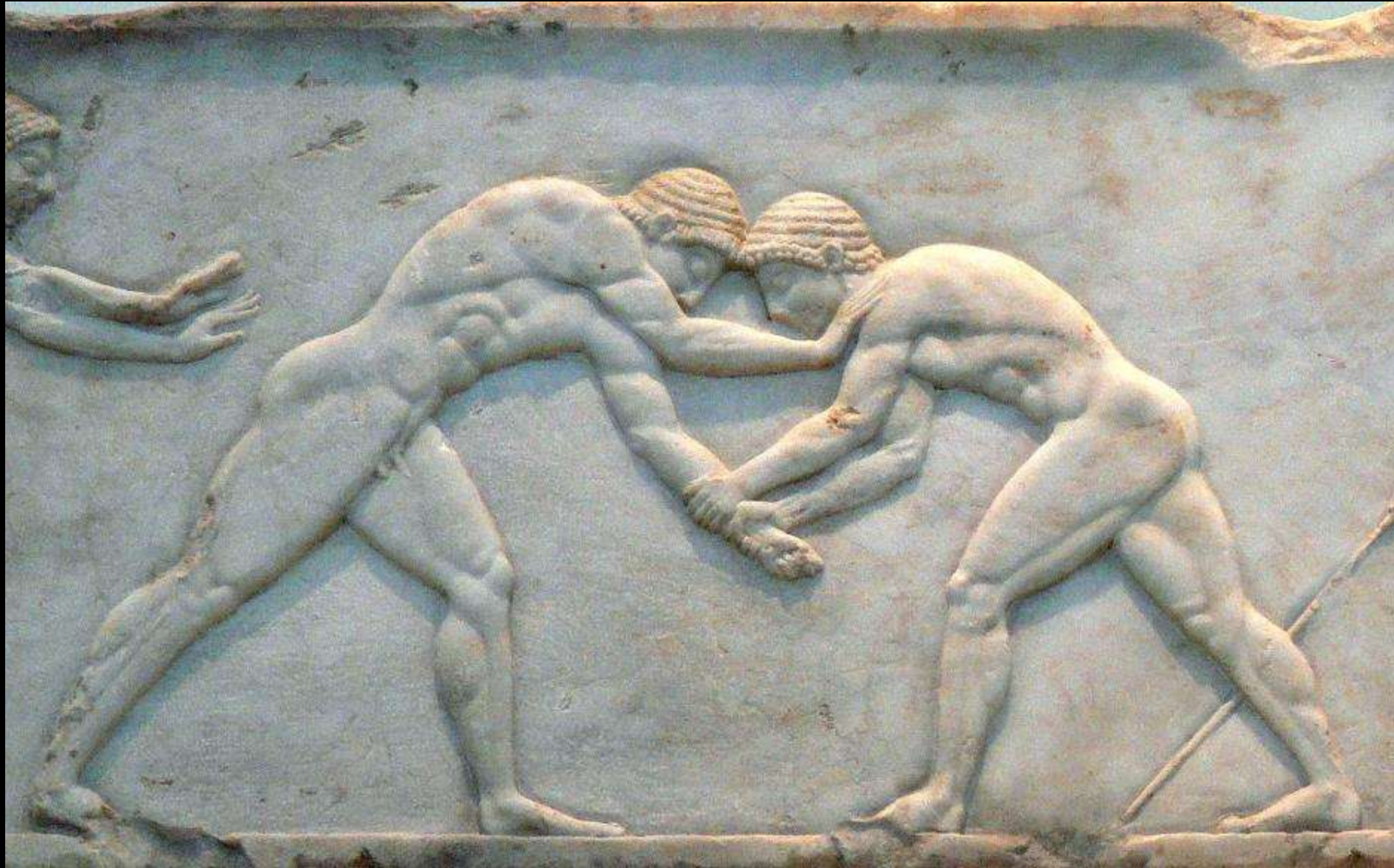
ASKESIS

Self-training is concerned with 'the transformation of truth into ethos'

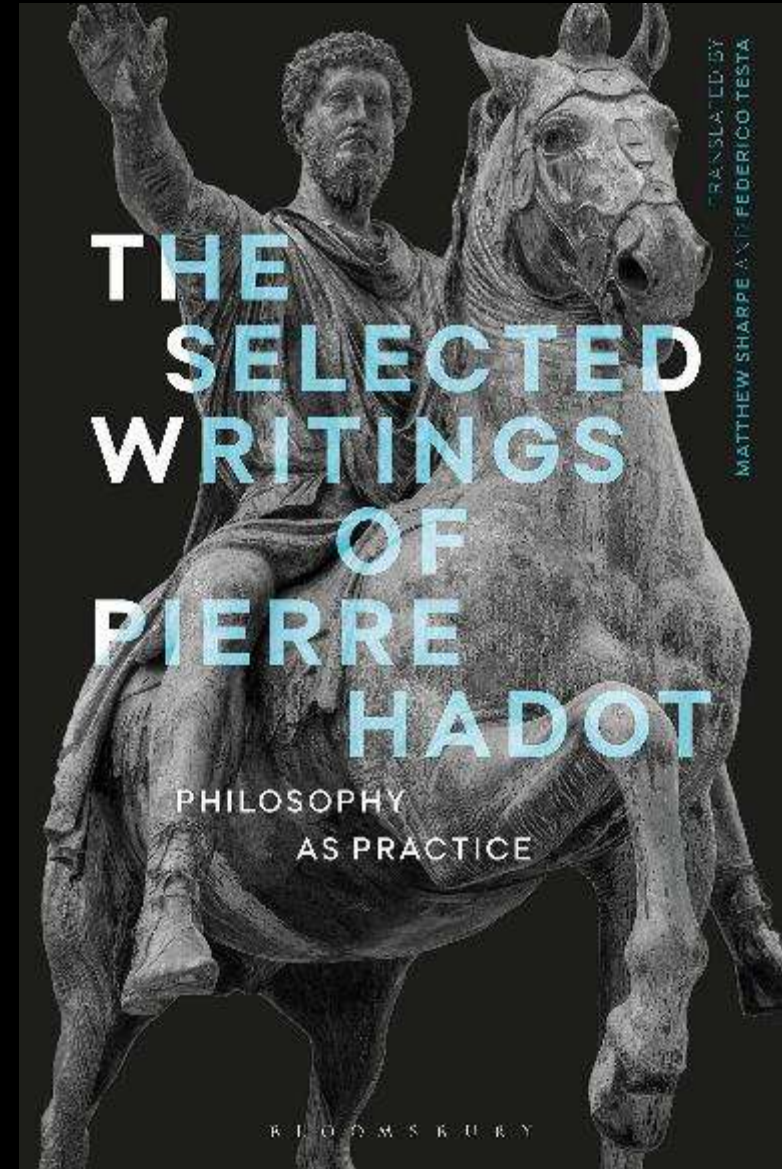
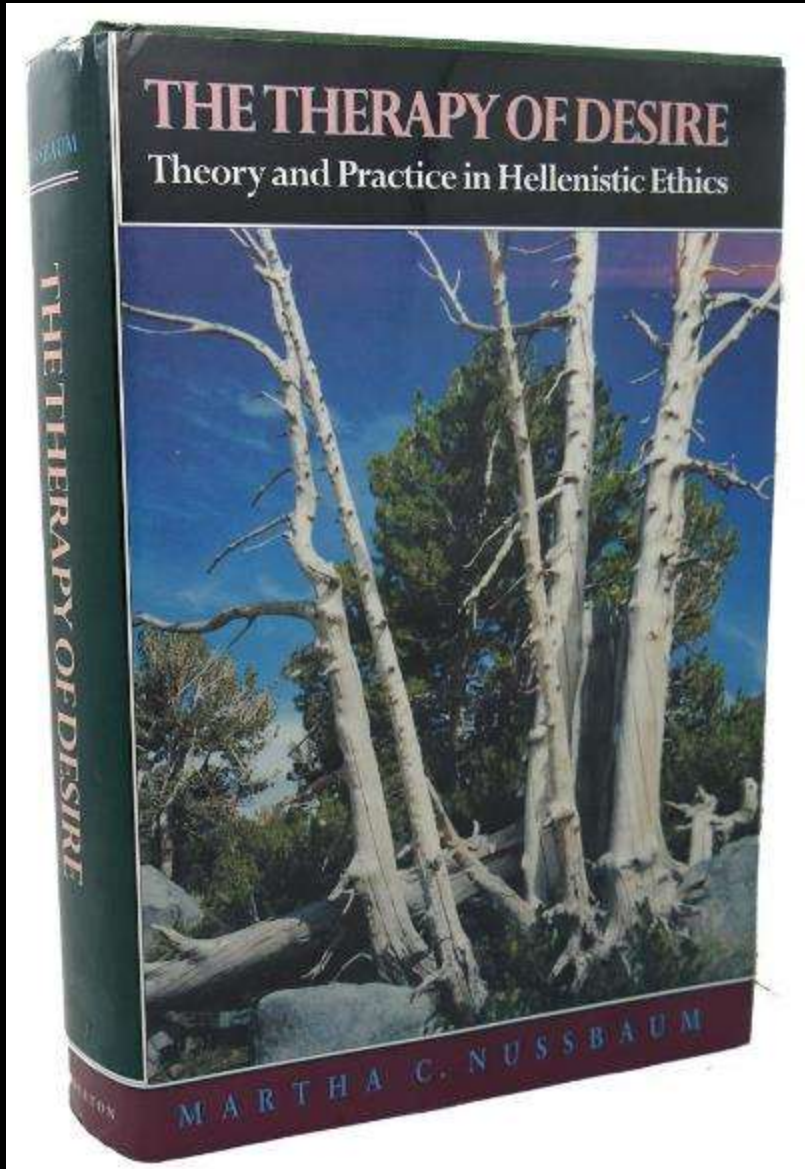
In "Self Writing", he focuses on memory aids (*hupomnemata*) and correspondence

Writing and re-reading (not endlessly) are necessary to develop understanding

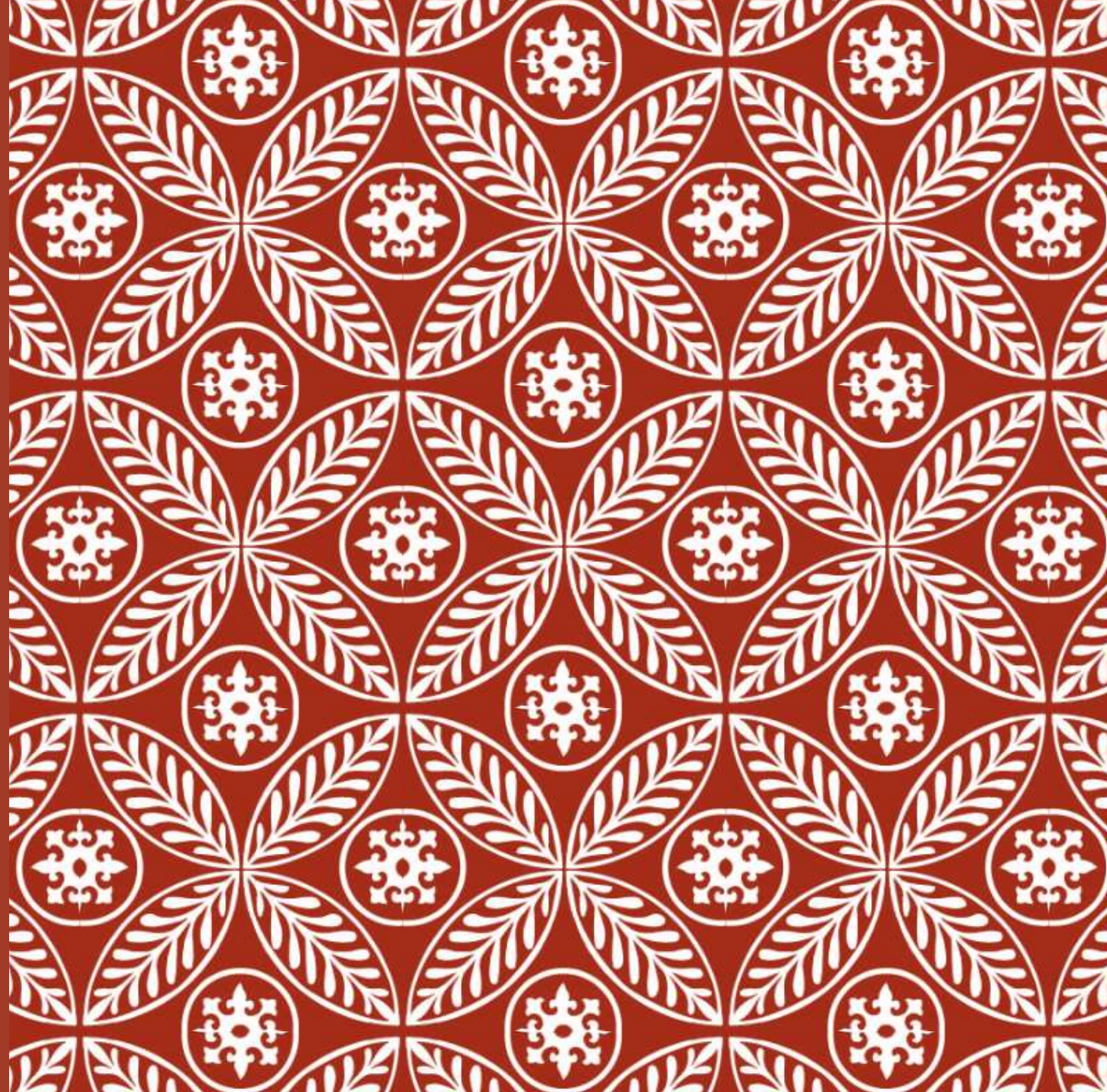
'askēsis means not renunciation but the progressive consideration of self, or mastery over oneself, obtained not through the renunciation of reality but through the acquisition and assimilation of truth. It has as its final aim not preparation for another reality but access to the reality of this world.'

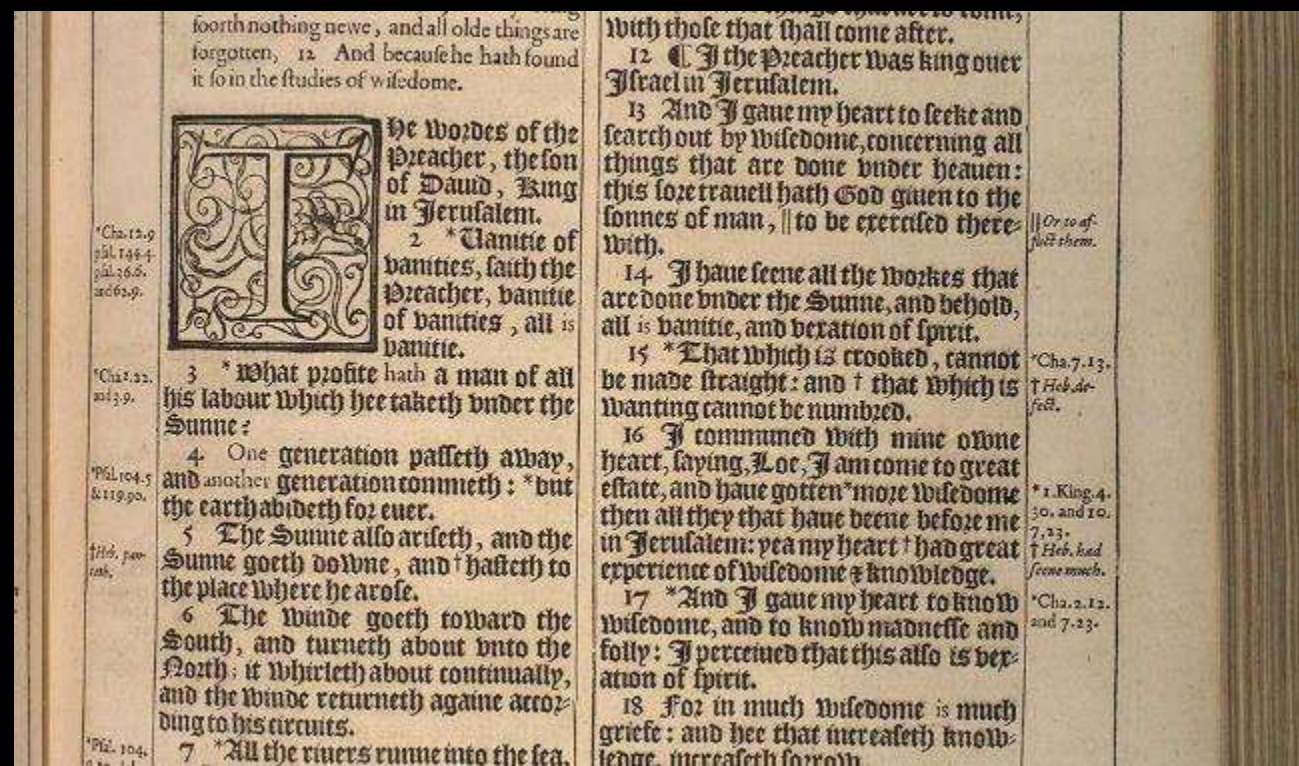


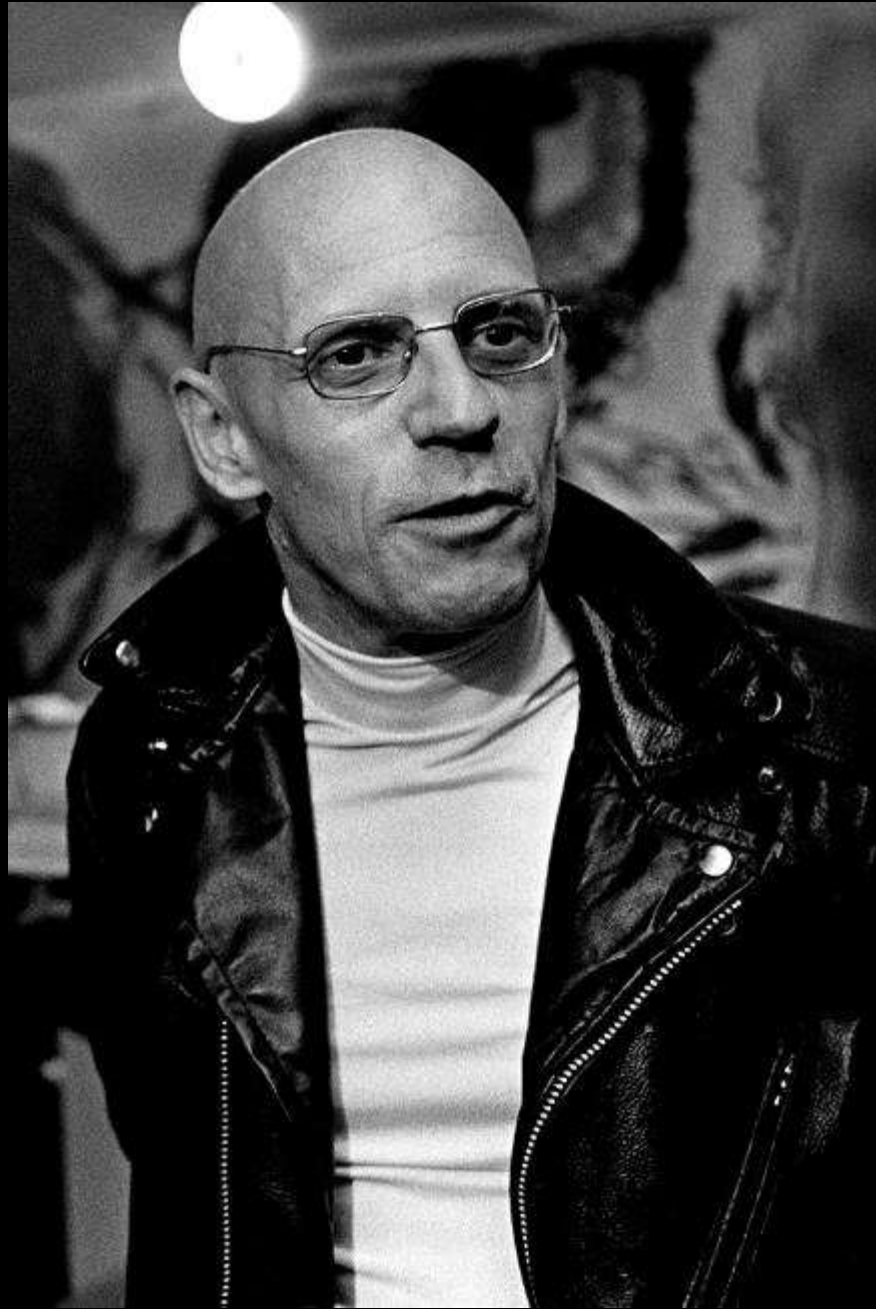




6. FROM LOGOS TO ETHOS

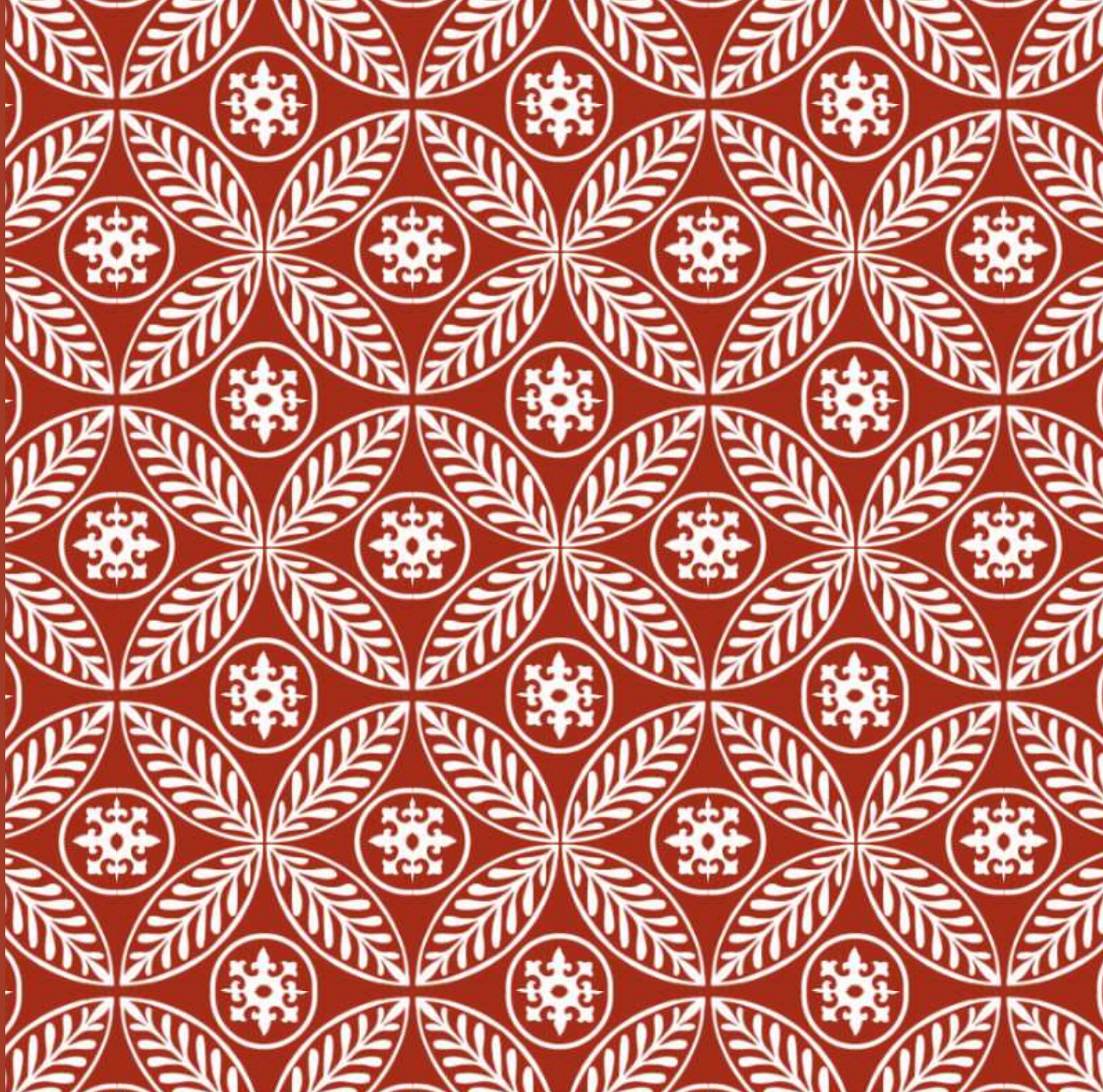






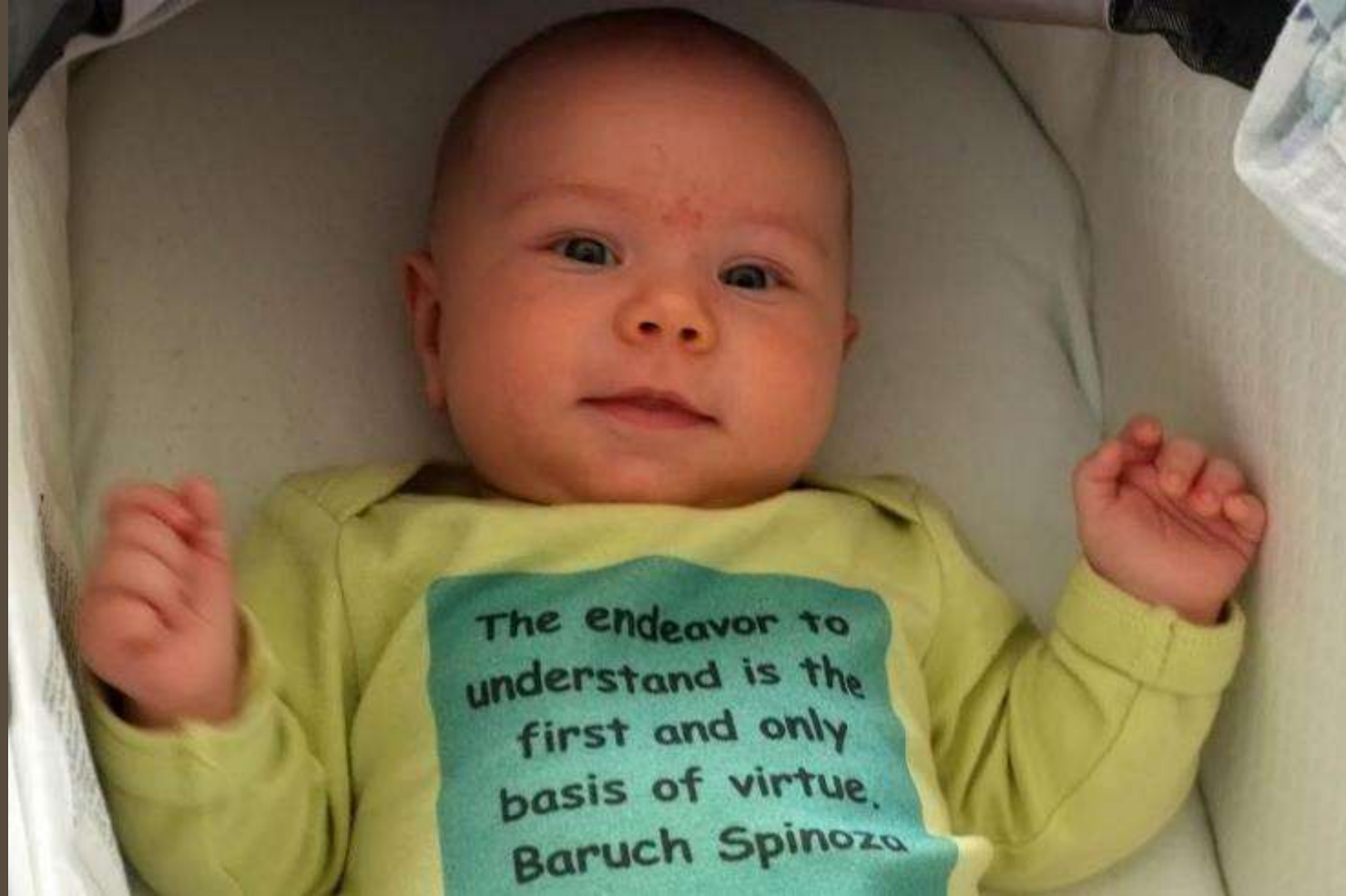
STOIC

Self-Examination
Compassion
Living with Nature
Transience
Disposition
Fate
Ethos









‘the endeavour to understand is the first and only basis of virtue’ – Spinoza

(A simplified translation of *Ethics* Part IV, Proposition 26, Demonstration)

FOR DISCUSSION ON MONDAY

1. What kind of text is *Man's Search for Meaning*?
2. Why do human beings *need* meaning?
3. Reflecting on the course, what is the lasting contribution of the Stoics to your own art of living?

Discussion: 1pm-3pm. You can use the same Zoom link from last week. It's also up on Moodle. The room will open at 12.45

THANK YOU

This has been a wonderful class for me – thank you for sharing in the journey

We've covered not just the Stoics, but the thinkers and writers who have been most important to me across my life

For many of you – this is the last session of a four year programme of study, covering Kant, Hegel, Arendt, Nussbaum and more

I will not be teaching philosophy again like this for a while, but I hope for some we will keep in touch

– dantaylor.blog, jdt@riseup.net