

Should I have this in front? Or should I have this one in front or not in front?

Yeah, we'll talk about it. And don't worry about that.

No -- because of the picture. What do you want?

Oh no, don't-- just put them down in your lap. And don't show them now. At about 10 to 1:00, we'll talk about all those beautiful photographs and the passport, since you didn't bring the passport. What is your involvement now in psychology?

My interest in psychology started when I was 13-- 14 years old, in high school. We had a student, a mate, school mate there, Max Diamant, who was the brightest student in the whole class. And when I told him about me joining the socialist high school student organization and about Marx, he said, oh, your Marx. You should read Freud. He's also Jewish like Marx, but he's a real scientist.

You will-- Marx, that's all blah, blah, blah. And he started to explain to the other school mates, especially the girls, about Freud. And they were very thrilled.

I got curious and asked him what I should read of Freud. And he gave me the title of his explanation of dreams and daily mistakes you make in your life, what later on was called Freudian lapses. And I got interested to read it.

But I couldn't see at all what he was saying was really proven. He always said, I found, I found, I found, Freud. And I started to look around whether there are other explanations of behavior. And I got worried. I must have had at that time what I think Erikson later on called an identity crisis.

I sat often in a corner and looked to the ceiling, and was wondering when I see the other people, elder people, they all know so much and know how to behave. And when we are in company, I never could say anything. And my brother who was three years older always said, what happened to you? You are a bright boy and never open your mouth.

And I thought I understood so much already what happens in the world, but didn't understand about me. So I was sitting in a corner looking at the ceiling. And he said, you fool. You go up and read something or do something. Don't sit around there.

So I found a thin book that was called Freud and Adler and was written by Alice Gerstel-Ruhle. And that was 19-- that was already a bit later. And it spoke about individual psychology by Alfred Adler.

And in everything what Freud said, Adler said something else. And whatever Adler said made to me a lot of sense. On top of it, Adler was a social democrat. And I like that. And Alder spoke about social interest, about the responsibility to others, that every human being is born as a social being, cannot survive alone without his fellow beings, whereas Freud was speaking society is against you and oppresses you. And as a socialist, I of course hope that everybody will be in my favor, in our favor. We are all together, not seeing society as enemies.

And I started to speak up against Max Diamant wherever I could. And I started to gain points against him. Especially I said, Adler, was -- he's for full equality between girls and men, whereas Freud has clearly a male chauvinist outlook against women.

And that's what it start-- I think the interest started already, as I said, before when I was on the streets as a little child. But from then on, I read more and more books by Adler and started to go to the university already to his lectures. He had the Individual Psychology Association, like Freud had his Psychoanalytic Association.

Every Tuesday were lectures at the university, and afterwards more discussions in the coffee shop. Everything in Vienna happens in coffee shops. And you learned more and more, I became fully convinced that, with those two things, with Marxism and individual psychology, I have all the answers that one needs.

Then when we emigrated, in Sweden I met another individual psychologist, Paul [? Sender, ?] Dr. Paul [? Sender, ?] a Hungarian refugee who would come to Germany, from Germany to Sweden. And then we went from Mexico. He gave us the address and recommendation to a friend of his. And that turned out to be Alice Gerstel-Ruhle, the same of whom I had read the books first.

So in Mexico, we had, again, deep discussions about psychology. And my wife was already even more trained individual psychologist than I. And by that time, Alice Ruhle had developed doubts about that individual psychology of Adler had all the answers and started to speak of other people who were former Freudians, but who had started to switch away from him, like Karen Horney, and Erikson, and others. And it's hard to call them neo-Adlerian or former Freudians, which again awoke more interest in me to study, to read them, study more about psychology. I never became a psychologist, but my interest grew.

Then in Australia, when we were in Australia, there was not much that I was involved with psychology directly, except I joined an association somehow like adult education association. It was called the Worker's Education Association. It was run by the people themselves, not by the government.

They choose their organization, what courses to do. And the university supplied the professors, but it was not government run. It was a self [? worker ?] [INAUDIBLE]. And they had courses about modern trends in psychology, which I took and followed up what happened since then.

When I came to Berkeley, 1960, 60-- no, 1962, '63, '64, I met a man here, Joe Fabry, quite a well-known person in Berkeley. He was an editor at California Press, University Press. And he became interested in psychology. And I started to explain to him the differences between those schools.

Then his daughter gave him a book by Viktor Frankl called Search for Meaning. It was published at the time and became very popular, had sold a few million copies. He read it and gave it to me and said, this is the answer to all the questions he had. And he then met Frankl a few times, translated his books, and started an Institute of Logotherapy-- that is what Frankl called his school of psychology-- in Berkeley.

My wife at that time-- my wife is a former sister-in-law of Joe Fabry. Her first husband was the brother of Joe Fabry's sister, the one who died 1950-- her husband died in 1953 here in Berkeley. So she became acquainted with the main ideas of Frankl and thought she could use it very well in education. She had found out that, in education, especially of handicapped, special education, students, their main problem was not lack of intelligence, but lack of motivation, that they sat there not knowing why they sit in the class, just sitting for hours, and did not get involved in learning.

And by reading Frankl and studying, she thought if she could make the children interested in what they do, and perhaps by around the way -- way, not by teaching them reading, but letting them do other activities, letting them start to make decisions for themselves for which they have to take responsibility, little by little to get them involved in what happens. And she started to have quite some remarkable success there.

So she decided to resign from school. She had already taught 20 years there, mainly the last years in the Richmond School district with poor and Black children, and went to university to get a PhD in education, and as her dissertation, did a program, developed a program how to develop decision making and purpose in high schools, and found a high school work to evaluate practically, and got her PhD degree, and was elected to be into the board of that Institute of Logotherapy as a secretary of the board and later as the training director. I went first there as a guest mainly to give them some practical advice. They had only intellectual people, academics, not any man trained in business and money matters, and to help them somehow in that way.

But I also had quite some knowledge in psychology. And I became a member of the board. And during the last few years, I was the Vice President of the institute, never practicing it.

But I wrote quite a few articles for their-- they have a magazine called International Forum of Logotherapy. They have chapters in the United States, quite a few. And they had organized international world congresses, the first one in San

Diego where Viktor Frankl was teaching for a year at the university, and then in Connecticut, and in Canada, and in Argentina. I attended all of them, one in Regensburg in Germany.

Frankl developed, had many followers in Austria and Germany. Institutes were formed there, and in Argentina, one since 1956. And it's very active there, that institute there.

It has a hard time-- it became first popular in the United States mainly through the book and through the lectures of Frankl. And from the United, States it got back to Austria and Germany. And they started to interview him on radio.

That book Search for Meaning that sold three or four million copies here was first published in Austria under the title, A Psychologist Survives a Concentration Camp. After the concentration camp, Auschwitz-- no, Buchenwald was the last one, the liberation, he went back to Austria, and stayed in Austria, and started to teach again there and published his first books. This was the first that was published.

And then another one was published very soon thereafter, The Doctor and the Soul. In German, it was called Doctor Soul Help, or something complicated, a German name. In English, it was published in the name Doctor and the Soul.

But that first book Search for Meaning under the title of A Psychologist Survives the Concentration Camp sold only 5,000 copies. After it was published here in English, it had probably 20 editions in Austria and in Germany selling 100,000. That's equally to all his other books which he wrote later and were translated 20 or more languages. He got honorary doctor degrees all over the world, more than any other living person, more than Lawrence or any other person.

When I last visited in 1990 in Vienna, he invited us. We were on quite good terms. He has a very good sense of humor, and he appreciates mine. Often, the discussion is not so much about logotherapy than about telling Jewish jokes one or the other, which he tells very well.

He invited us in his home. The wall is covered with his doctoral degree, honorary doctorate degrees, his paintings that he received from people who had painted in the concentration camps, and smuggled it out, and later sent it back to him. And he has, in my opinion, very much to offer the world in psychological insight, because he speaks to the problems of people today, whereas Freud spoke about problems of 100 years, 80 years back, mainly sexual oppression. And Adler spoke mainly about the impact of economic hardship and what that does to a family, whereas Frankl speaks to the problem that young people especially are lost in our world, can't find any meaning, join other peer groups, or cults, or gangs, or music groups, don't develop own values and own views.

And that is extremely dangerous for society, but also for themselves, because they find nothing for what to stand for or how to judge, how to make decisions. To make decisions, you have to have your own values. You listen to others, and choose yours, and live by those values. And if you do that, then you can make responsible decisions, accept responsibility for your actions and the results of your actions. Or if you avoid those actions, when you should take actions, you have to accept responsibility for not having acted when you should have acted.

That is how he blames the German Nation, that they did not act when they should have acted. He declares that the German-- there is no common guilt of the German people. There is only individual guilt. But there is a common responsibility of the Germans, a common accountability of them, because it was done by the German State.

And if the Germans are proud and take Goethe and Schiller as one of their own, they also have to accept Hitler, and Goring, and Goebbels as their own. And what was done was done in the -- So they have to-- they cannot simply declare as they haven't known, or haven't seen it, or have not acted.

Sure, guilt is only the individual. And you can only ask yourself to be a hero. You can't ask other people to be heroes. And none of us is sure whether he would have been a hero under this threat. But many were guilty.

That was taken badly by many Jewish people against him. And they thought he's trying to justify Nazis in Austria. The Jewish people in Austria are not great friends of his.

But there are many rabbis in the world that are his followers. For example, Rabbi Bulka in Canada has written many books about Frankl, other rabbis in Los Angeles and so on. Many non-Jewish clergy people like his writings. And many Catholic organization honor him, honored in Vienna and in Germany, in Italy, everywhere.

He got all the medals that one could get, quite an achievement for a Jewish person. And hundreds and hundreds of doctors are being trained now in Austria and in Germany by-- in those thoughts of Frankl and logotherapy. In the United States, it's extremely difficult to find followers amongst doctors.

The reason, it's a very simple economic reason. There is a surplus of doctors in Austria and in Germany. And the young doctors try to learn, are interested in anything new. It may help them to go forward.

In the United States, once you have your doctor degree, you start out with earnings of \$80,000 or \$100,000. And you are not keen anymore to learn anything new. You think you have all what you need. And it's that way.

And then they say very simply, we-- or psychologists, like, most of the teaching psychologists are still Freudians, taking Freud in schools as being scientific, based on cause and effect, whereas Frankl's teaching and already with Adler, they said they are not scientific because they allow you free will and free choice. And they tell you, you can do tomorrow differently than what you did yesterday. You are master of your life. They don't like it, because they have no handle on what to tell people by when they have a patient or client.

With Freud, it's very simple that. They analyze you for a year and point out this, and this, and that. And that is the cause. And if it doesn't work with you, then they say you are just resisting them.

And you have to find another psychiatrist. They will never accept that their theories are only assumptions and theories, not proven by any tests, as Freud himself openly admitted. They are not tested yet.

But this is an existential psychology, existential philosophy of Frankl that says, we are not only body and have not only drives like animals, we have a spiritual component in ourselves. We have a conscience. Nobody can tell us what to do with the conscience.

We can individually use this conscience for decision making, discover former mistakes, and change them, change our values. It's not easy, because we are all frightened to take on new values, unknown. We'd rather stick with our problems that we know already then to go out into the open, into a strange open void not knowing what will be there.

But with the help of some understanding persons that may not need necessarily to be psychiatrists, you may gather enough courage to try new ways. Though your decisions are not based by cause and effect or by self-persevere, as he has seen in camps where people gave their life to save another one. We all saw it in the concentration camps. In normal life, how often do you sacrifice yourself for somebody else or don't defend yourself? It's not true that you will always put yourself ahead.

It's a moral psychology, contrary to others. Others think psychologists or psychiatrists should be free of any value judgments. He openly put -- builds them into it and makes you the judge of your actions. Tough. So that's my connection with psychology.

Can we take this time to-- would you like to see a photograph with me and my wife We are with Frankl in his home? The bottom one is at the World Congress-- the bottom one is at his home. The top on this at the World Congress in Regensburg. It was the first one in Germany. It was a great success, about 800 or 900 professional people attending it.

And the lady here is-- one is his wife. And the other here on the side is Elisabeth Lukas, Dr. Elisabeth Lukas, who has founded an institute in Munich and started in Germany to propagate Victor Frankl's teaching, and has written herself 12 or more books which are all bestsellers in Germany, having greater acceptance.

And there are below is Victor Frankl and my wife there and I. And around him are memorabilias from the concentration camps, and from his honoring doctoral degrees and medals, and all that he has received.

Tell us about the --

On the same time when I visited him there, I also visited the Jewish cemetery in Vienna, and the grave of my father, and put some stones on his grave there. He died before Hitler came to power in 1937. I was already in Sweden.

On top of it is a ceremonial hold in that Jewish cemetery which was rebuilt after the war by my father-in-law, the father of Vera, 1946 or '47. Would you like to see my passport with Israel in it? Memorabilias-- this is small. Shall I bring it closer?

You see the name Samuel? Next to it is the name Stefan. Due to the anti-Semitism that was already in Austria before Hitler, during the time when I was composing crossword puzzles and later on when I was writing articles about economic things when I was studying methods then I was studying economics at the university, I knew I couldn't sell them under the name of Samuel Kalmar, so I chose to publish them under the name of Stefan Kalmar.

And in the past, but I had already Stefan. And in Sweden, they added to it Israel and the "J" for Jude, for Jewish, a red big stamp of the "J." And that Stefan in Mexico became Esteban. And in Australia, it became Stephen.

So I have a long range of first names. But little by little, I am going back to use my original Samuel or Sam. And friends who know me since the last few years just call under Sam. My wife calls me Saminko, which I was called as a child in Slovakia when I was two or three years old. That's the Slavic kind way of calling somebody by the name of Samuel.

And can you show us some of your artwork?

Artwork?

OK. The same way as I'm not a psychologist, I'm not really a painter. But I studied painting already at high school. We had it three times a week, drawing and painting with watercolors, in which I was never good. Drawing, I was quite acceptable.

When I lived in Mexico and saw the beautiful paintings and artwork there, I got more and more interested in art and paintings. And in one place in Mexico, there was a small art school in Ajijic on the lake of Lake Chapala in the State of Jalisco. And a German painter taught painting there. And he had American painters around-- people around him, mainly women who had come to Mexico and painted there.

And when I saw what they were painting, I at once was tempted and asked whether they would lend me a paint brush and two or three paint tubes. And I started to paint the surroundings there which were very colorful, subtropical, mountainous, very beautiful. And not knowing how to paint with oil, I took it easy for me and painted just dot by dot, always a dot over the other. And when it was finished, they looked at it and said, oh, what a wonderful painting, a new impressionist pointillist painter. And I laughed.

But when I got to Australia, in that Worker's Education Association, they also had painting classes. And I joined the class, a few classes during the years I was there. And they had a very good method of teaching. They never told you what you were doing was not very good or you could improve this or that.

The painter went around and told each one, oh, that is an interesting composition or that is an interesting color scheme you have, never a bad word. And I thought, how foolish? How can one learn anything if everything one does is good?

But afterwards-- it was in the evenings always-- he put up those 10 or 12 things that we had done. And to my surprise, to the same theme that he had given us to paint, they-- one thing was industry. Or one thing was a water hole at the ocean, what you see at a little-- plus some other scene.

[INAUDIBLE].

I, to my surprise, could see that, truly, every one of us had done a complete-- had a complete different idea of what to paint about those things. And then he started to compare those things and said, what's good in this one is this and what's good in this one is that. And it opened your eyes how many ways you could really use your paint and do things. It may have helped me.

I made a few paintings there. In 1965 when we went on our-- after we had married, Vera and I, Vera had studied in Vienna art at the same art institute where Hitler tried to be accepted, but was rejected as not being good enough. Vera was accepted. And for two years, she studied painting and art there.

I said in my book, what a pity. If it had been the other way around, if Hitler had been accepted, perhaps the world would have been saved. We would have had a crazy painter, but not a crazy murderer.

Anyhow, she studied in France, in Paris for three months. At that time, she was teaching French also at a school here. And I was painting. And I painted perhaps 10 or 15 paintings there and got better in painting. I tried out various styles.

And it always gives me great satisfaction, because when you paint, especially with oil, you also observe-- absorb--

Observe?

In it.

Absorb.

Absorb-- but you forget everything. And you can't correct or change whatever you have done. You feel very creative. And I myself always liked what I did. To my surprise, other people say it's always good. But I know mostly, they are surprised that I paint at all and don't take it so seriously.

In the last few years, I haven't painted much. One eyesight is bad after a cataract operation and degeneration of the center of the retina in my eye. The other eye was never good.

But I'm still drawing. And in my book that I just now published, there are some examples of what I'm doing and was doing. It may interest you, for what it's worth.

This was one of my first paintings in Australia. It's in Sydney. It's done from the Harbor Bridge that is spanning the bay there, like the Berkeley-Oakland Bridge here, very famous Harbor Bridge. And from there, you can see where the boats are. And that was done on a Saturday afternoon.

I never used more than, at the most, two or three hours on any of my paintings except one in Paris. We had a little room rented on the sixth floor on the Madame Curie Street in the Quartier Latin. And we were looking down at the institute there.

And there were some trees. And they were in flower. And every day, they looked differently. And I couldn't get it ever right. But usually, I paint very quickly.

Then next to it is a painting in Salzburg where I attended an art class for two weeks by on the mountain-- on the castle there. And again, the teacher didn't teach much. He was a pretty conservative teacher.

But the landscapes were beautiful. And I had time. And so I tried out various styles. This was done in the geometric style, very difficult. It's much easier to copy what you see in front of you than to invent something that you think might be there or not.

Below is a look down into the Valley of Salzburg on a rainy day. Next to it is a dream that I had in Paris, a bit of a fantasy work, surrealistically. That might be a memory of my first wife Edith, if you see that lady there floating in the air and the scene beneath.

These are some later things. This was done three years ago at the World Congress in Kansas City of logotherapy. On the 24th floor of that hotel was a room, a lounge room or coffee shop looking down into the street on this black pen.

And below it is a view out of-- done a few months ago in the living room of Vera's little, Vera's daughter Michelle, and their granddaughter, and Bob, and me looking out of the window into their backyard with trees, quite a difficult task. But again, I like it.

And here you have a picture of Michelle marrying Bob Levine. And here a few months ago, Bob Levine and Michelle, Vera and I, and their little baby. This is Alice, my daughter. This is her daughter. This is Tom. He just married this lady in January this year.

Tom, when he came to Berkeley, he had been on a trip three months, trip in Europe. He's very musical, collected folk songs from all the nations and started here in Berkeley singing in the [INAUDIBLE] restaurants every week songs from many countries. And that went on for quite some time. And here is a picture of him, of his-- oh here, when he was 19 years old singing at the Berkeley University, songs from many countries. So the whole family is now made immortal in these photographs.

[INAUDIBLE] thank you for [INAUDIBLE]. And is there anything you'd like to add?

It's finished?

It's finished.

Thank you very much for being so kind to finish it. I've never spoken so much in my life.