



The humanist psychoanalysis and the incorporation of the complexity paradigm in the psychoanalytic formation

Salézio Plácido Pereira

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Copyright © 2007 and 2011 by Dr. Salézio Plácido Pereira, Director do Instituto de Psicanálise Humanista, Rua dos Miosótis, 225 – Patronato, Santa Maria – RS, Brasilien - CEP: 97020-800, E-Mail: saleziop[at-symbol]gmail.com

There are unused situations in relation to psychoanalysis. The first exemplification of the formation of these psychological and clinical theories stands us to begin with its history. We can understand the clinical treatment as Freud's first humanitarian gesture (1856-1939) to afford assistance to the various hysterical women patients.

All of his history is replete of preoccupation about health and welfare of his patients and only this fact proves how much the humanitarian practice is present in the analytical cure. Humanism has a much more broad and profound meaning because it is not a case to assume the ailments and sufferance, but to lift up the human dignity to a more absolute humanity.

„An deep and effective analysis should last as long as necessary. Naturally one should try methods to make it last no longer than necessary but the idea that it is worthwhile to devote that attention for hundreds and hundreds of hours to one person is in itself I would say an expression of a deep humanism of Freud.“¹

The first psychoanalyst who made a systematic, in coherent way, conceptual revision of the classical Freudian theory was Erich Fromm (1900-1980). He first put in question the orthodox and impetuous aspects of some assertions, which do not match with the truth about the nature of man and his way of living in a social environment.

¹ Fromm, Erich. *The Art of Listening*, New York 1994, p. 105.

Fromm was always against any form of theoretical fanaticism, so this was the reason of his expulsion from the International Psychoanalytical Association, just because he didn't agree with the practice of watchfulness and control of the theoretical concepts and ways to operate the scientific methodologies in relation to the psychoanalytical science. He did not like the idea of a hierarchical movement at an international level, which has the goal of to watch and punish those who dare to think in a different way.²

About the theoretical relevance, it is said that Freud „wanted to conquer the world with his rationalistic-puritan dogma and to lead man to the only--and very limited--salvation he was capable of: the conquest of passion by intellect.“³. But also it couldn't be different because the historical and social environment was impregnated with the effervescence of the enlightenment. Fromm didn't accept the mechanical idea of cure (...), which Freud „called abreacting, and the model was a very mechanical one, like getting pus out of an inflamed spot and so on, and it was supposed to be quite natural, quite automatic, that this happened.“⁴

² Fromm, Erich. *La condición humana actual*. Ed. Paidós. Barcelona. España. 1981. p. 41

³ Fromm, Erich. "Psychoanalysis--Science of Party Line?", in: *The Dogma of Christ and Other Essays*, New York 1963, p. 143.

⁴ Fromm, Erich. *The Art of Listening*, New York 1994, p. 17.



All the forms of determinism guide themselves to one result only; it doesn't open a possibility to find different alternatives. Concerning Freud's theory, the man vision comes from a closed and isolated system, which is moved by the impulse of the ego (self), it seeks its own survival, searching pleasure in order to reduce the tensions which are chemically produced inside the organism, located in erotic zones, being the most important of them the genital one.⁵

With this organic, physiological and deterministic vision, that kind of man was alone and solitaire, but he sought the relationship with persons of the same or the opposite sex in order to satisfy his sexual desires.

This model of man was based on the theory of Von Brücke, which is properly programmed and determined by psychological impulses, like a computer. This robot is similar to the science fiction robot by Issac Asimov, but with a different configuration: Do not worry with the others necessities, try to satisfy all your impulses, it doesn't matter if this attitude will be in the detriment of somebody, it's the searching of the delight for delight.

The idea of homeostasis is: There exists a law, which rules the psychic apparatus with the purpose of to reduce the tension or the excitation to a lower level in a possible way, within a principle of equilibrium. It is based on the pleasure principle reducing the excitation to a zero level and this will lead a person to make experience based on the Nirvana principle, very much as like the death instinct.⁶

This organic and physiological understanding is based on a model saying instincts are chemically produced and act according to the pleasure principles. So, in each cell there are Eros' properties, and the anxiety of death.⁷

„There are here many things which worth to be discussed and many others, which are more controversial. We cannot to accept, without restrictions all Freud's points of view including those where we notice that we have reason to doubt or criticize, although we honored the in-

⁵ Fromm, Erich. *Grandezas e limitaciones del pensamiento de Freud*. Ed. Siglo Veintiuno. Madrid. España. p. 131.

⁶ Ibidem p. 135.

⁷ Ibidem p. 129.

ternal logic and sincerity of Freud's ideas“.⁸

All theory in its proper historical and social time tends to suffer some modifications, inclusively in relation to some concepts, what is absolutely natural for any science. The proposal is not the devaluation of Freudian theory; on the contrary it's necessary to exert a critique free of any institutional pressure, in order to advance a more authentic and topical understanding about man.

All the theory has to follow the new times and it could not be different concerning the psychoanalytical theory.

In Erich Fromm's understanding it's necessary to specify several concepts of „the humanist psychoanalysis“. To understand the concept of humanism, it's necessary to understand that all human behavior and action cannot be totally foreign, because all of this is present in every person. I can be a child, an adult, a murderer or a saint. I can also be a destroyer of lives, or somebody who promotes and saves lives. There isn't anything in the patient that the psychologist doesn't have inside himself⁹. This is the human condition: Humanism means moral, ethical and social values which promote the human being's dignity in complete capacity.

Freud showed through his clinical practice his grand humanism, releasing the effect of the truth by the means of his psychoanalytical methods. He used attention and energy in order to think a theory which helped persons to live happier and in more human way.

His humane ideals and his own ambition to become a great leader of the scientific area showed that he was interested not only in medicine, but also in philosophy, literature, history, archaeology and ethics. In 1910, Freud was interested in a political and philanthropic project, in that time he was invited to partake in the „International Brotherhood for Ethics and Culture“¹⁰.

⁸ Reik, Theodor. *Treinta Años com Freud*. Ed. Hormé. Buenos Aires. Argentina 1965.

⁹ Fromm, Erich. *El arte de escuchar*. Ed. Paidós. Barcelona. España 1991, p. 103.

¹⁰ Fromm, Erich. *La misión de Sigmund Freud. Su personalidad e influencia*. Ed. Fondo de Cultura Economica. México 1981, p. 75.



The humane is characterised by the faith that man is endowed with capacities, gifts, talents, what enables him to reach the highest level of a superior conscience, where he can make use of his tolerance, his love, intelligence, solidarity and fraternity as a condition to acquire an attitude to help and to cooperate for a fairer and brother like society.¹¹

Humane indeed is opposed to any form of wounds, destruction of values and of the human life, mainly in the fabrication of intercontinental missiles and atomic bombs. Not to forget all forms of economic production and the concentration of capital.

To Fromm, humanity is a philosophy which is multidisciplinary and describes the human subjectivity from a paradigm of complexity. It would be absolutely inhuman to try to describe and understand the symbolical manifestations of the unconscious as a unique and theoretical model.

Many theories within the psychoanalysis see a necessity to increase and to review their theoretical concepts and call themselves multidisciplinary ones, while in fact seek concepts in other theories just in order to reinforce their own dogmatism. It is said, in a good tone, that they are multidisciplinary, flexible and open to modifications. This nice rhetoric reinforces the fear to advance to a more update and complex paradigm.

The psychoanalytical science within Erich Fromm's understanding has to have a vision of the complex whole of man's personality, in order to understand it in its totality. The humanist psychoanalysis cannot copy the methods of the empirical and experimental sciences „*in vitro*“ which are applied to the observable phenomena of the animal world, because the human beings subjectivity cannot be evaluated *in vitro*.¹²

The reality is anthro-bio-psycho-social; it contains in itself all these dimensions. In fact they are different faces of same reality. All disciplines are important, for example: the neurosci-

ence, psychiatry, psychopathology, clinical hypnosis, regression to the past lives, familial therapy, at last all the science each one with its method in order to make possible the communication among themselves in a dialog of help and interaction.¹³

We walk in a direction to a multidimensional theory where the understanding is the mark of reference for all science, which study the man in all his complexity. The paradigm method of the complexity requires reflections about the concepts, discussing its own varieties, taking them as if they were words, phrases which are added within a social-historical and social-political context, in order to increase, modify and alter it.

We cannot have theoretical concepts which are closed up, it is needed to advance, to articulate and to join what is separated to understand the human unconscious in all its complexity without to forget its singularity, temporality, settlement in order not to forget the importance of this integrative vision.¹⁴

¹¹ Fromm, Erich. *El psicoanálisis humanista*. Comps. Salvador Millan y Sonia de Millán. Ed. Siglo Veintiuno. 2^{ed} México 1982, p. 122.

¹² Fromm, Erich. *El psicoanálisis humanista*. Comps. Salvador Millan y Sonia de Millán. Ed. Siglo Veintiuno. 2^{ed} México 1982, p. 20.

¹³ Morin, Edgar. *Ciência com consciência*. Ed. Bertrand. Rio de Janeiro. Brasil 2001, p. 192.

¹⁴ Morin, Edgar. *Ciência Com Consciência*. Ed. Bertrand. Rio de Janeiro. Brasil 2001, p. 192.