International
Erich Fromm Society

Forum Fromm Forum Fromm Forum



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Contents

Articles

04 Impressum

05 Editorial

07 Building on Erich Fromm's scientific contributions
Michael Maccoby

16 Bulgaria – A social psychological portrait
Plamen Minchev

21 On the origins of "machismo" and malignant aggression
Jorge Silva García

28 Reflections on the relevance of the concept of social character
Darius Leskauskas

33 Putting social theory into clinical practice:
Incorporating Fromm's theory of 'social character' into a traditional psycho-dynamic treatment
Scott Graybow

40 The role of character and sustained business success
Rainer Funk

Records of the Erich Fromm Institute

45 Psychoanalysis (1955e)
Erich Fromm

Events and News of the International Erich Fromm Society

55 First International Erich Fromm Research Conference at the Berlin International Psychoanalytic University (IPU)

58 XVIII International Forum of Psychoanalysis in Kaunas

59 Study Group Activities

60 Calendar of Events

About ourselves...

61 The International Erich Fromm Society

64 Application Form for Membership

65 New Impetus for the Reception of Erich-Fromm's Thought from the Karl Schlecht Foundation (KSG)

66 News from *Erich Fromm Online*

68 Reclaiming the Sane Society. Essays on Erich Fromm’s Thought

70 Obituary Jorge Silva

71 Addresses

72 Appeal for Donation

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Editorial

A “theoretical system (…) cannot be successful unless we recognize that, and why, every system as it is developed and presented by its author *is necessarily* erroneous. That is so because (…) the author has something new to say, something that has not been thought or said before. (…) On the other hand the thinker has to express his new thought in the spirit of his time. Different societies have different kinds of ‘common sense,’ different categories of thinking, different systems of logic; every society has its own ‘social filter’.”

When Erich Fromm wrote down these lines at the end of his life he had in mind the creative ideas of Sigmund Freud that in parts were revised by Fromm in the thirties of the last century. Fromm revised Freud’s idea that most of the psychic strivings and irrationality are the outcome of drives inherent in the biological constitution of man and hence replaced Freud’s libido theory by a theory of a psychic need to be related – to other individuals, to reality, to social groups he belongs to and to oneself.

In his “Greatness and Limitations of Freud’s Thought” (1979) from which also the first quotation was taken, Fromm states that also for the one who revises the idea of another thinker the same holds true: “The process of revision of an author, which distinguishes the essential and new from the contingent, time-conditioned elements, is in itself also the product of a certain historical period that influences the interpretation. In this creative interpretation, again creative and valid elements are mixed with time-bound and accidental ones. The revision is not simply true as the original was not simply false.”

Thirty five years after these lines were written we may ask which of Fromm’s creative ideas are groundbreaking and in which way these ideas were expressed in a time-conditioned frame of reference – that is to say, where we have new evidences and concepts of what Fromm indicated and sensed but expressed in concepts that in our days are or seem to be obsolete.

The relevance of Fromm’s creative ideas for today and the review of the Fromm reception will be topics of the forthcoming first International Erich Fromm Research Conference that will take place end of June 2014 at the International Psychoanalytic University in Berlin. The main concern consists in providing a differentiated survey of the various and widespread fields, in which Fromm’s seminal notion is being discussed and advanced by specialists from all over the world. Though the meeting is limited to some 40 registered participants there will be a public opening session on Thursday evening, June 26 with Michael Maccoby as lecturer. He entitled his lecture “Building on Erich Fromm’s scientific contributions.” We are happy to present to you this lecture as our first article in this issue of “Fromm Forum”. A detailed program is provided in the Fromm Society’s section of this issue.

Jan Dietrich, Rainer Funk, Helmut Johach
The Editors



The buildings Stromstrasse 1 (right) and 2 (left) in Berlin
houses the International Psychoanalytic University.
The first International Erich Fromm Research Conference
will take place there from June 26-28, 2014

Building on Erich Fromm's scientific contributions

Michael Maccoby

Opening Lecture presented at the First International Erich Fromm Research Conference at Berlin International Psychoanalytic University (IPU) on June 26, 2014.



We meet today in the context of extremist violence throughout the world, the undermining of democratic institutions, the unchecked spread of weapons of mass destruction, resistance to respond to climate change and the threat to the environment and long term human survival on this planet, and the lack of the visionary and ethical leadership we need. The list goes on. We urgently need to understand the causes of these problems to mobilize solutions. But our current theories are inadequate. The most influential theories in contemporary scholarship have much to teach us about micro processes of perception and emotions framed in the context of cognitive and neuroscience, but they have little to say about either the power of emotions from a depth psychological perspective or economic, political, and cultural structures and dynamics. The social sciences do address these larger structures and institutions that shape our world but do so in ways that marginalize serious analysis of emotions and what Erich Fromm termed social character.

To improve the world, we need to understand and address both the causes of social pathology and the factors that further human growth. On the one hand, we need to understand the roots of violence, the escapes from freedom, and the commercialization of culture. On the other hand, we need to leverage the models that produce collaboration and human happiness, being vs. having. To develop this understanding, there is no better place to start than with the work of Erich Fromm.

This evening, I will first describe Erich Fromm's scientific contributions, then research that has built on them, and finally the work that needs to be done so that Fromm's contributions can further improve our understanding of both human and socio-economic development.[1]

In July, 1960, having just received a doctorate from Harvard and a research and training fellowship from the National Institute of Mental Health, I drove, together with my wife, Sandylee, 2400 miles (3800 kms.) from Cambridge, Massachusetts to Ciudad Juarez, Mexico, then another 1000 (1600 kms.) miles by plane to Mexico City and finally 35 miles (60kms.) by car to Cuernavaca. The purpose of this journey was to study psychoanalysis with Erich Fromm and join him in a study of Mexican villagers. For eight years, I worked with Fromm as a student and colleague. Fromm helped me to understand myself, to develop a philosophy of life that has guided my work and relationships, and to acquire theoretical and scientific knowledge that I have employed in my own research, writing and teaching.

Fromm told me that he had four purposes for the Mexican study. They were:

- To test and establish scientific evidence for his theory of social character.
- To understand what causes the social pathologies of alcoholism and violence in Mexican villages and what leads to sustainable social and economic development.
- To understand what is needed to facilitate individual development in peasant society.
- To give something back to Mexico which had welcomed him and supported his work.

[1] I appreciate the suggestions given in response to drafts of this lecture by Mauricio Cortina, Rainer Funk, Barbara Lenkerd, Sandylee Maccoby, Neil McLaughlin, Cliff Norman and Tim Scudder.

I believe the study published in our book, *Social Character in a Mexican Village*[2] achieved Fromm's purposes.

Before describing Fromm's scientific contributions, I'd like to discuss the definition of science, particularly in relation to social science. From the time Aristotle described science as seeking the causes of phenomena, different definitions have been proposed. The Oxford English dictionary defines science as "the state or fact of knowing" and "theoretical perception of a truth as contrasted with moral conviction." This definition reflects the truth that "facts" without theory cannot be tested.

The Science Council of the UK proposes a definition that describes the way most scientists think about science:

Science is the pursuit and application of knowledge and understanding of the natural and social world following a systematic methodology based on evidence.

The Scientific Council provides the following list of scientific methodologies:

- Objective observation: Measurement and data (possibly although not necessarily using mathematics as a tool)
- Evidence
- Experiment and/or observation as benchmarks for testing hypotheses
- Induction: reasoning to establish general rules or conclusions drawn from facts or examples
- Repetition
- Critical analysis
- Verification and testing: critical exposure to scrutiny, peer review and assessment

Fromm's scientific contributions include theories that have been *tested* with evidence and measureable data and some that are *testable* but have not yet been tested. I will describe both kinds of Fromm's theories.

Tested – the Theory of Social Character

The theory of social character employed in Mexico and the principal method of studying it grew out of an earlier research project in Germany. From 1929-31, Fromm and his collaborators studied the political attitudes of German factory and office workers. In a letter to Fromm in 1974, I asked him why he undertook this study. He wrote back (11th April, 1974), "our main motive was that we wanted to know how many of the workers and employees would in fact resist the Nazis, in spite of the fact that it seemed obvious that there would to many people, who were impressed by the strength of the Social Democratic and Communist organizations… I thought that the only way to find that out was to study their character, that is to say the relationship between the anti-Nazi 'opinion' and their character structure."

Using a questionnaire that elicited responses that were interpreted psychologically, Fromm contrasted conscious political opinions with unconscious attitudes to authority. The study showed that men holding similar leftist views had different emotional attitudes to authority. Some were humanistic revolutionaries, some were authoritarian rebels, and some lacked strong convictions.[3] Fromm reasoned that only the humanistic revolutionaries would resist the National Socialists; the authoritarians would join the Nazis, and the others would fall in line.

Fromm concluded from this study that if the Nazi's came to power, the left lacked the unity and conviction to resist them. He also theorized that people holding the same political views had different social characters because their personalities were shaped in different cultural contexts.

Building on his study, Fromm began to develop the theory of social character as a way of integrating theories of Karl Marx and Sigmund Freud. In 1962, he wrote:

> "Marx postulated the interdependence between the economic basis of society and the political and legal institutions, its philosophy, art, religion, etc. The former, according to Marxist theory, determined the latter, the 'ideological superstructure.' But Marx and Engels did not show, as Engels admitted quite explicitly, *how* the economic basis is translated into the ideological superstructure. I believe that by using the tools of psychoanalysis, this gap in Marxian theory can be filled, and that economic basis structure and the superstructure are connected. One of these connections lies in what I have called the *social character."*[4]

A key element of social character is Freud's dy-

[2] Fromm, Erich and Michael Maccoby. Social Character in a Mexican Village. Englewood Cliffs: Prentice-Hall, 1970. Reprinted with an introduction by Michael Maccoby, New Brunswick, NJ: Transaction Publishers, 1996.

[3] Fromm, Erich. *The Working Class in Weimar Germany, A Psychological and Sociological Study,* Warwickshire: Berg Publishers Ltd, 1984. Originally published as *Arbeiter und Angestelte am Vorabend des Dritten Reiches*, ed. Wolfgang Bonss, Stuttgart, Deutsche Verlaganstalt, 1980.

[4] Fromm, Erich, *Beyond the Chains of Illusion*, *My Encounter with Marx and Freud*. New York: Simon & Schuster, 1962. p. 71.

namic and systemic concept of character. Fromm modified and added to Freud's descriptions of three character types:[5] These are:

- *Erotic type.* The main interest is loving and more particularly, being loved. This type is dominated by the fear of losing love and therefore especially dependent on others from whom they seek love.
- *Obsessive type.* This type has a strong superego and is dominated by the fear of conscience rather than the fear of losing love. They are inwardly rather than outwardly dependent. Freud saw this type as self-reliant and "the conservative pillar of civilization."
- *Narcissistic type.* The chief interest is directed to self-maintenance. The superego is weak. These individuals are independent and little intimidated. – In describing the normal narcissist, Freud wrote "People of this type impress others as 'personalities' and are particularly fitted to serve as support for others, to assume the role of leadership, to add new stimulus to cultural development or attack the existing order."

In contrast to Freud who theorized that these types were formed by the structuring of libidinal ties in childhood, Fromm theorized that the types were ways of relating to the world to satisfy material needs and to relate to others, to survive materially and emotionally. He wrote that these character syndromes were shaped by socialization mediated by family, schooling, work and play. He also stated that each type can be more productive – active, self-directed, responsible, loving – or unproductive – passive, dependent and driven by internal drives.

His ideal of a fully productive person combined love and creative work. Fromm termed Freud's erotic type *receptive* with the positive quality of caring for others. He termed the obsessive type *hoarding* with positive qualities of patience, practicality, and tenacity and negative qualities of stubbornness and stinginess. He termed the narcissistic type *exploitative* adding to Freud's positive qualities the negatives of arrogance, seduction, and exploitation.[6]

Fromm pointed out that the behavior of these types differed according to their social character. When Freud observed personalities in the early twentieth century, obssessives were the dominant type, the model for character development. This was because their personality type fit with the social character formed in the era of craft and bureaucratic-industrial production. However, an obsessive farmer or craftsman was likely to be more independent and hoarding than an obsessive bureaucrat. The farmer had to hoard to protect himself from damaging changes in the weather or in markets. However, the farmer controlled his time, when he worked and when he rested. The bureaucrat was ruled by bosses and clocks.

As the mode of production and its cultural frame shifted from manufacturing to service, Fromm observed that a new personality type was emerging to adapt to the market of a service economy. Fromm termed this chameleon-like type the *marketing personality*. It has become the dominant personality type of a new social character that I have called the Interactive social character.[7]

The productive marketing type combines independence with interactivity. Flexible to the point of being protean, marketing types adapt easily to changing situations. Their negative traits include lack of a center, insincerity and disloyalty. Like narcissists, marketing types lack a strong superego, because they don't identify strongly with parental figures. But unlike the narcissist who responds to the commands of an internalized ego ideal, the moral code of the marketing character is continually programmed and reprogrammed by groups they consider essential for their success. They are controlled by anxiety of rejection by the group as contrasted with the narcissist's efforts to avoid the feelings of shame, even humiliation of not living up to an ideal image.

Fromm considered these character types as the nuclei of the social character, combined with the attitudes to authority.

In the Mexican study, we defined social character as follows: The concept of social character does not refer to the complete or highly individualized, in fact, unique character structure as it exists in an individual, but to a "character matrix," a syndrome of character traits which has developed as an adaptation to the economic, social, and cultural conditions common to that group.[8]

[5] Freud, Sigmund. "Libidinal Types," *Psychoanalytic Quarterly*, 1:36 (1932), pp. 3-6

[6] Fromm, Erich. *Man for Himself*. New York: Rinehart and Company, 1947, pp. 114-5.

[7] Maccoby, Michael. *The Leaders We Need: And What Makes Us Follow*. Boston: Harvard Business School Press, 2007.

[8] Fromm, Erich and Michael Maccoby. *Social Character in a Mexican Village*. Englewood Cliffs, N.J. Prentice-Hall: 1970, reprinted with new introduction by Michael Maccoby. New Brunswick: Transaction Publishers, 1996. p. 16.

The Scientific Contributions of the Mexican Study

The most important contributions of *Social Character in a Mexican Village* to scientific knowledge concern the relationship between social character and behavior and the interaction between economic, social, cultural, historical, and psychological factors in explaining social pathologies.

At the start of the study, Fromm raised the following question: What happened to the peasant farmers (*campesinos*) after the Mexican revolution in the 1920s? Despite the fact that they were given land, many peasants failed to take advantage of their opportunities. Alcoholism increased, and there was a high incidence of violence. Why did this happen?

The study showed the importance of social character in explaining this failure of development. Those villagers brought up before the revolution in the culture of the semi-feudal hacienda lacked the self-confidence and the self-directed, hard-working character of successful peasants throughout the world. Their submissive, receptive, unproductive character that was adapted to life in the hacienda, made them vulnerable to alcoholism and exploitation after the revolution. Furthermore, the children of these villagers were apt to become like them.

In contrast, the villagers who came from free villages demonstrated adaptive productive hoarding traits. They farmed their land effectively, and they attempted to maintain conservative, patriarchal values and traditions. Those few villagers with a modern outlook and an entrepreneurial character, the productive exploitative types, proved best able to take advantage of the new opportunities, and they also took advantage of the unproductive villagers. They opened small businesses, and they rented land from the alcoholics. They took the lead in transforming the culture, getting rid of costly fiestas, while building roads and schools.

The study demonstrated that although the revolution left the villagers in a state of equality, a class system emerged because of differences in social character. One of the most significant findings of the study is the relationship between character and the actual farming behavior of the campesinos. Those who were psychologically more productively hoarding as interpreted from the questionnaires were also economically more productive. This finding was statistically significant. These productive peasants planted the major part of their land in cash crops, such as rice and vegetables that demanded much care and hard work. Some of the psychologically receptive unproductive landholders rented out their land. The others farmed it with sugar cane, producing a much lower profit but greater security. Cane required fewer days of work and less care. The difficult, dirty job of harvesting the cane was done by migrant workers who occupied the lowest class in Mexican rural society and were hired by the sugar refinery, the so-called "cooperative" that took on the paternalistic role of the old hacienda. Some landholders who tried to escape the control of the cooperative found their crops ploughed under. Some of the most astute villagers planted a small percentage of their land in sugar cane, just enough to satisfy the cooperative, gain its benefits (scholarships for their children, health care, low cost loans) and avoid trouble, while optimizing their income.

Another major finding of the study had to do with relationships between the sexes. In the most successful village marriages, husband and wife shared a hoarding productive social character and were hardworking, conservative, churchgoing, and supportive of each other. However, in those dysfunctional families where husbands and wives fought with each other, the husband and wife expressed different values. The men had unproductive receptive traits and were dependent on their mothers, but they covered it up by acting tough and independent: *macho*. The women were long-suffering and self-denying, but with stubborn hoarding traits, tougher and more independent than the men. Fed up with male posturing and the underlying weakness of their husbands, these wives became hard and unloving, sometimes ridiculing the men who responded violently to the humiliation.

The study of alcoholism described the combination of social character, relationship between the sexes, economic factors, historical factors, and cultural context, which taken together explained the prevalence of alcoholism in the village. The typical alcoholic male was a receptive unproductive landholder with a social character, formed in the hacienda, who planted cane, giving him the money and free time to drink. The fact that he was in a culture where alcohol was relatively cheap and beer and liquor flowed freely at fiestas increased the social support and impetus to drink. The alcoholics accounted for most of the village violence. Fights often broke out because of drunken insults about a person's masculinity or his mother.

Building on Fromm's Contributions

A number of studies using Fromm's theory of social character have expanded understanding of personality and motivation.

Soon after its publication, the concepts and

findings of *Social Character in a Mexican Village* were applied to a study of village women, sponsored by the American Association for the Advancement of Science. I was a member of an advisory group that included Margaret Mead.[9]

The study of village women explored why women in Kenya, Mexico, and the Philippines either have many children or limit the number of children they have. In two Mexican villages studied by Sonia Gojman, a Mexican psychoanalyst, social character, combined with economic factors, explained the findings concerning fertility. One village, called Santa Maria, was much like the village of *Social Character in a Mexican Village*, perhaps with an even more psychopathological environment. These villagers were descended from hacienda peons, with the receptive unproductive social character. Within families, men tried to dominate their wives by force and both parents treated their children as exploitable property. The men saw sons as future laborers who could either help them farm or could migrate to the United States and send money home. The women saw their children as potential allies against their husbands and as insurance to care for them in old age. Furthermore, because there was so much alcoholism and violence, women wanted many children to replace a son who might be murdered. The institutions of Santa Maria also reflected this social character. The receptive villagers were constantly looking to the government to give them money and solve their problems. Village leadership was arbitrary, corrupt, and authoritarian.

The other village, called Tierra Alta, was no richer than Santa Maria, poorer in land, but it had never been a hacienda. The villagers had a long tradition of independent landholding. The women supplemented their income by raising animals and through the cottage industry of sewing. Their economic independence allowed them to challenge the traditional patriarchy. But their economic activity could not be separated from character and values. In Santa Maria, the war between the sexes smoldered underground. The women appeared to accept male domination, but were in fact resentful, and both men and women undermined each other. In Tierra Alta, the struggle between men and women for control of the family was open and acknowledged, but it was tempered by values of human respect. Bringing women into the new economy strengthened their ability to limit their families, and the village's capacity to adapt to change. This process was supported by local leadership, both religious and secular, which was responsive and democratic.

While the social character of Tierra Alta supported economic and individual development, that of Santa Maria did not. The women of Tierra Alta said that they wanted to practice birth control in order to be free to enjoy life more or to have enough resources to provide well for their children. In contrast, the mothers of Santa Maria, because they lived in a violent distrustful society, were interested neither in birth control, nor in planning for the education of their children. The researchers found that fertility rates were significantly lower in Tierra Alta even before the introduction of modern contraceptives. These findings have held up in other studies and supported programs to strengthen the economic independence of women.

Dr. Gojman together with Dr. Salvador Millan have continued to employ the methods of social character to study issues of human development in rural and urban Mexico, and they have trained a number of students who have participated in this research.

Building on Fromm – Studies of Leadership and Social Character

When I returned with my family to the United States in 1968, I joined Fromm in opposing the Vietnam War and supporting Senator Eugene McCarthy's anti-war campaign for president. Fromm and I constructed a survey to compare life-loving (biophilic) attitudes vs. anti-life attitudes with political choices such as support for the Vietnam War. We found statistical evidence that a person's deep-rooted emotional attitudes could be more important than social class or identification with a political party in predicting political positions on issues of war and peace.[10]

After the election, during a fellowship year at the Center for Advanced in the Behavioral Sciences at Stanford, I began a series of studies of leadership, and after moving to Washington, DC I organized projects to improve the quality of working life in the US, UK, and Sweden. All of these projects made use of the concepts learned while working with Fromm.

The research questions I asked were:

- What are the values and social character of the leaders in the forefront of developing the new information technology that is changing the mode of production in the most advanced countries? Do these lead-

[9] Priscilla Reining et. al. *Village Women, Their Changing Lives and Fertility, Studies in Kenya, Mexico and the Philippines*. Washington, DC: American Association for the Advancement of Science, 1977.

[10] Maccoby, Michael, "Emotional Attitudes and Political Choices," *Politics and Society*, Winter 1972, pp. 209-39.

ers care about the impact of what they produce on people and the environment?
- Since leadership is a relationship and the best definition of a leader is someone with followers, what is the social character of followers and what motivates them at work?
- How can work be changed to further human development?

I can only briefly summarize the findings of forty years of study about leaders and followers, and I will not have time to describe the studies and projects to improve the quality of working life.[11]

Types of Leaders

I found three types of change leaders. One type has an extremely competitive marketing personality. This type leads change to beat the competition. They will shape decisions for the benefit of people and the environment only if forced to by government regulations, pressure from unions, or from customers.[12]

The second type are productive narcissists who are motivated to change the way people live and work, as Freud wrote, "to add new stimulus to cultural development or attack the existing order." Some want to improve life and care about the environment. Others care only for their wealth and power. These leaders have succeeded only when they have been able to partner with colleagues who complement their abilities, especially their tendency to ignore the views of others. An example is Steve Jobs who was fired from Apple when he first became CEO, because of his arrogance and egocentrism. When he returned, he learned to partner with Tim Cook in operations and Jony Ives in design and the result was an historic success.

In contrast, narcissistic leaders even those with humanistic ideas, such as P.G. Gyllenhammar of Volvo and Jan Carlzon of SAS, failed because they did not listen to subordinates.[13]

The third type is a more productive mixed type. Their purpose is to improve life and they have been able to develop an organization as a collaborative community. My colleagues and I have described some of these leaders and their achievements in our recent book, *Transforming Health Care Leadership, A Systems Guide to Improve Patient Care, Decrease Costs, and Improve Population Health.*[14]

Types of Followers

Fromm was prescient, observing that the shift from an industrial to a service mode of production was changing the social character. The cultural changes that shape the social character have accelerated since Fromm first wrote about the marketing character in 1947.[15] Not only has most work in advanced societies become service (84 percent in the U.S., 74 percent in Germany), but also the structure of the typical family and the experience of childhood development has changed.

In 1947, in the typical family in Western Europe and the US, the father went to work in an office or factory, and the mother stayed home to care for the children and the house. Children were raised to identify with parents and their roles. The school prepared them for bureaucratic careers, passing tests and pleasing the teacher to move up a grade.

The ideal boss at work was like a good father, a fair and caring autocrat. The few women who moved up the pyramid grew up with strong father attachments that they transferred to the boss.[16] To succeed in the bureaucratic industrial world, people needed to develop a social character with productive obsessive traits, oriented to pleasing authority.

The negative side of the *bureaucratic social character* is overcontrol, micromanagement, and as Fromm noted, authoritarian, sadomasochistic relationships at work. The negative bureaucrat has been described by novelists such as Gogol, Dickens, Melville and Kafka as well as by sociologists.

The Interactive Social Character

In the 1980s, as both workplace and family began to change, so did the social character. The new knowledge-service mode of production re-

[11] See, for example, Michael Maccoby, *The Leader.* New York: Simon & Schuster, 1981 and Charles Heckscher Heckscher, et al. *Agents of Change Crossing the Post-Industrial Divide.* Oxford: Oxford University Press, 2003.

[12] I described these leaders as *gamesmen* in M. Maccoby, *The Gamesman*, New York: Simon & Schuster, 1976. German translation: *Gewinner um jeden Preis: Der neue Führungstyp in den Großunternehmen der Zukunftstechnologie.* Rowohlt: Hamburg, 1977.

[13] Maccoby, Michael. *The Productive Narcissist, The Promise and Peril of Visionary Leadership*. New York: Broadway Books, 2003; Maccoby, Michael. *Narcissistic Leaders, Who Succeeds and Who Fails.* Boston: Harvard Business School Press, 2007.

[14] Maccoby, Michael, Clifford L. Norman, Jane Norman and Richard Margolies. San Francisco, CA: Jossey Bass, 2013.

[15] Fromm, Erich. *Man for Himself.* New York: Rinehart & Co, 1947.

[16] Henning, Margaret and Anne Jardim. *The Managerial Woman*. New York: Anchor Press/Doubleday, 1977.

quired an *interactive social character* that was naturally collaborative and open to constant change. Besides the knowledge-service mode of production, the following factors have also been instrumental in shaping the interactive social character.

1. Fewer two-parent homes with just the father working outside the home and more dual career and single-mother led households.
2. Children sent at an early age to day care centers, where they develop interactive skills and learn to depend emotionally on peers so they are less emotionally dependant on parents.
3. Early use of information/communication technology, interaction with people around the globe.
4. Schools increasingly emphasize teamwork, as well as individual achievement. Leaders of knowledge work like Bill Gates are at the forefront of changing schoolwork to prepare children for knowledge work.
5. Ready access to information on the Internet to challenge authority.
6. Less trust of companies and less lifetime employment in one company. Employees expect to be free agents, seeking the best deal and frequently moving from job to job.
7. Increased focus on continual learning to keep up with relevant new knowledge.

At best, the interactive social character is both independent and collaborative. Interactives expect continual change. But they are not loyal to companies, and do not expect companies to be loyal to them. They are adept at forming relationships, but also at dissolving them. They have learned to adapt their personalities, their self-presentation, to different situations and audiences.

Brought up in single parent families, or families where both parents work, they are used to shared leadership. They are raised with democratic values, and they have no problem questioning or contradicting authority. They become expert at negotiating with parents, playing on parental guilt at not being at home for them. They see parents less as disciplinarians than as service providers who are concerned, above all, that they do well at school and activities that will prepare them for admission to college and for successful careers.

At an early age, interactives become adept at using social and information technologies. At work, they are prepared to use these tools to innovate and solve problems. In contrast to bureaucrats who evaluate their products in terms of excellence, interactives view value in terms of customer acceptance.

Given the continual development of new knowledge, interactives may come to work knowing more about their jobs than their bosses. They want transparent and fully credible leaders who treat them as collaborators, not followers. They respect leaders who respect them, and who add value by articulating a meaningful philosophy, including purpose and values. They want to be able to continually develop their marketable skills at work, so that they remain desirable employees.

The negative side of the interactive social character is lack of loyalty and lack of personality integration, the negative qualities of the marketing character. Interactives may also have the tendency to overvalue themselves, to feel entitled. They are connected to many people and related to few if any. They are so used to adapting to different situations, of wearing different masks, that they are in danger of losing their center, the person behind the mask.

Sherry Turkle, in *Alone Together: Why We Expect More from Technology and Less from Each Other*[17] illustrates a negative quality of interactives, the isolation of people who use their mobile devices for self-expression rather than conversation, connecting with others but not relating with them.

Since 2008, my colleagues and I have given a questionnaire with statements that express bureaucratic vs. interactive attitudes to hundreds of participants in leadership workshops. Over time, an increasing number of participants have identified with interactive attitudes. Tim Scudder has run correlation tests that demonstrate the construct and differential validity of the questionnaire results.

Testing Fromm's Character Typology

Dr. Scudder heads Personal Strengths Publishing, a company built from Elias Porter's development of the Strengths Deployment Inventory (SDI), a method to gain self-understanding based on Fromm's character types.[18] The usefulness of both Freud's and Fromm's types had been limited by the negative terms they used. People did not want to be identified by terms such as erotic-receptive, obsessive-hoarding, and narcissistic-exploitative, terms that seemed judgmental. Porter called the types *motivational value systems* and sanitized them by emphasizing their positive qualities and renaming them with colors. He also constructed a test that indi-

[17] New York: Basic Books, 2011.

[18] Tim Scudder and Debra Lacroi, *Working with SDI, How to Build More Effective Relationships with the Strength Deployment Inventory.* Carlsbad, CA: Personal Strength Publishing, 2013.

cates how motivations change in conflict. Over two million employees from over one thousand companies, universities and government agencies in six continents have participated in SDI workshops that have helped them understand their own motivation and helped them improve relationships by understanding others. Statistical tests of construct and differential validity have supported the scientific validity of the Freud-Fromm theory of character types.[19]

Fromm's Testable Theories

Fromm did not recommend that people develop the social character of their culture. The social character is a formula for adaptation and success within a culture. It is not a recipe for happiness. To the contrary, it may cripple a person's capacity for growth.

Just as John Dewey wrote about the bureaucrat's "occupational psychosis" and Daniel Warnotte wrote about the "professional deformation," Fromm wrote about "the pathology of normalcy." However, he recognized that it takes effort and awareness to transcend the social character. He once said to me, "The question isn't why someone is insane. It is why anyone is sane, given the irrationality and absurdity of life."

Most people stay sane by conforming. Their social character keeps them sane, but at the expense of full human development and the pursuit of happiness.

Fromm sought to understand both the nature of human development and its perversion to psychopathology. His theories integrated Aristotle's emphasis on productiveness, Spinoza's understanding of internal freedom, and Judeo-Christian lessons on love and wisdom.

In *The Heart of Man*[20] Fromm presents a model of human development and psychopathology that he elaborates in that book and others. He proposes that the best solution to human existence is love, expressed in love of the stranger, and biophilia (love of life), combined with individuation, implying a humanistic conscience, a heart that listens.

This theory is not only testable; there is evidence supporting it in the conclusions of George E. Valliant in his book *Triumphs of Experience*[21]. He writes, "There are two pillars of happiness revealed by the seventy-five-year-old Grant Study (of Harvard graduates). One is love. The other is finding a way of coping with life that does not push love away."[22]

In contrast, psychopathology implies either a loss of freedom in conformity, addiction, and dependency, or a perversion of transcendence in destructiveness, the extreme being necrophilia, an attraction to what is dead, the impulse to destroy all that is spontaneous, free and alive.

Fromm did not ignore genetic and biological causes of psychopathology. But these factors do not explain the alienation and destructiveness of people in tribes and nations. Fromm theorized that a society either pull people in the direction of growth and development or in the direction of decay and pathology.

Unlike Freud, who posited a destructive death instinct, Fromm viewed love and collaboration as primary human strivings. He viewed destructiveness as a perversion, the extreme being necrophilia.[23] In an essay presented to the Washington School of Psychiatry last fall, Mauricio Cortina provided evidence from anthropology and attachment theory in support of Fromm's view.[24] Cortina cites evidence that our ape relatives demonstrated these social instincts that have been developed in the course of human evolution.

In contrast to Freud, who viewed the message of dreams in terms of irrational wishes, Fromm saw strivings for love and dignity in dreams of patients in psychoanalysis.[25]

Fromm believed that societies and organizations could shape the social character in either a positive or negative direction. His book, *The Sane Society*[26] proposed positive models. In *Social Character in a Mexican Village*, we describe *Nuestros Pequeños Hermanos* (NPH), a home for orphaned and abandoned children, founded in 1954 by Father William Wasson. Fr. Wasson's purpose was not only to provide a home for the children, but also to develop them as productive and caring citizens. To achieve

[19] Scudder, Timothy James. *Personality Types in Relationship to Awareness Theory: The Validation of Freud's Libidinal Types and Explication of Porter's Motivational Typology.* dissertation in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Fielding Graduate University.
[20] New York, Harper & Row, 1964.
[21] Cambridge, MA: Harvard University Press, 2012.
[22] *Ibid.*, p. 50.
[23] Fromm, Erich. *The Anatomy of Human Destructiveness.* New York: Harper and Row, 1970.
[24] Mauricio Cortina. *The Greatness and Limitations of Erich Fromm's Humanism*, in print.
[25] Fromm, Erich. *The Forgotten Languages: An Introduction to the Understanding of Dreams, Fairy Tales, and Myths.* New York: Holt, Rinehart and Winston, 1951.
[26] Fromm, Erich. *The Sane Society*. New York: Rinehart and Co, 1955.

this, he established a family based on love of the stranger with values of security, including education to prepare the children for the future; work so that each child would actively contribute to the community; sharing, caring for others; and responsibility, acting from a humanistic conscience, not just following rules. In 1964, my Mexican Colleagues and I interviewed orphans at NPH. Those who had just arrived were depressed and hopeless. Some were traumatized by violence that had left them orphans. But after two years, most of the children had become happy and hopeful.

Since we wrote about NPH, it has grown from its beginnings in Mexico to homes and schools in nine countries, with a pediatric hospital in Haiti that treated 96,000 patients last year. Five of the nine homes are led by people who grew up at NPH, and the executive director is a former *pequeño.* NPH and its graduates demonstrate that a community based on humanistic values can develop the kind of social character that Fromm described in terms of human growth.

To conclude, ongoing theorizing and research continues to increase our understanding of the nature of human instincts. The distinguished biologist E. O. Wilson theorizes that through natural selection, humans have two genetically determined behavioral drives that sometimes clash – one individualistic and selfish, the other collaborative and altruistic.[27] The logic of Wilson's argument, buttressed by examples of strong collaborative groups, is that our altruistic genes are fired up by threats to our identity group. He writes that humans are compulsive group-seekers; we are tribal animals that satisfy this need variously in extended families, organized religion, political groups, ethnic groups, and sports clubs. When people are threatened, their group identities are instinctively strengthened. They collaborate against an enemy. We can see this process today resulting in killings in the Middle East.

Wilson's theories can expand our understanding of social character and its genetic roots. They do not contradict Fromm's theories of social and individual factors that lead to human development. Rather, they emphasize the importance of leadership that develops the kind of collaborative community that shapes a positive social character, one in which people collaborate to create rather than to destroy.

By building on Fromm's theory of social character, social scientists could expand our understanding of how different cultures develop their social characters and what it would take to shape a more humanly developed social character. But testing Fromm's theories requires a change in the dominant paradigms of the social science that favor reductionistic or mechanistic tests of cause and effect. Fromm's theories are systemic. They integrate psychodynamic factors with society, culture, ideology, economy, and politics.

Erich Fromm gave us new truths that integrated his clinical observations and research with the theories of other humanistic thinkers and scientists. By building on the theories of Marx and Freud, Fromm built the foundation of a paradigm for the social sciences, what Thomas Kuhn termed a scientific revolution.[28] Yet, it has not been widely accepted, even though it could increase understanding of human and economic development. The Frommian paradigm requires interdisciplinary work, but the institutions of the social sciences, academic departments and scholarly journals, do not support this integration. I studied for my doctorate at Harvard's Department of Social Relations that combined psychology, sociology, and cultural anthropology. A few years after I received my doctorate, the department was disbanded into separate disciplinary departments. I taught Fromm's approach at the Washington School of Psychiatry, where Fromm was one of the founders together with Harry Stack Sullivan. Neither Fromm's work or Sullivan's emphasis on integrating psychiatry with the social sciences exists today.

But the prevailing paradigm of the social sciences that claims to be value-free or that defines progress purely in material terms, does not enable us to understand and address the problems that threaten humanity. For that we need Fromm's rational and critical approach that evaluates events in terms of biophilic ethics and productive human development.

For those of us who have appreciated Erich Fromm's value based scientific contributions, the challenge is to engage a new generation to understand and build on them. This conference is a good place to begin.

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[27] Wilson, E. O. *The Social Conquest of Earth*. New York: Liveright, 2012.

[28] Kahn, Thomas. *The Structure of Scientific Revolution.* Chicago: university of Chicago Press, 1962.

Bulgaria – A social psychological portrait

Plamen Minchev



Making a psychological portrait of a country is a difficult task, especially if that country is the country where the author of the psychological portrait was born and where he/she grew up. Why is it so difficult for someone who was born and grew up in the country which is being depicted to make such a portrait? Is not that the necessary condition so that such a portrait could be realistic? Or perhaps a foreign researcher would be more impartial to the psychological analysis of the country, as an observer who is away from the political and everyday events that happen in a certain country? I will attempt to answer those questions below. Furthermore, an analysis of a country requires that we have a certain evaluation criterion which will allow us to make the analysis objective. The criterion I chose for the analysis is the idea of "the social character", widely used by the psychoanalyst Erich Fromm.

In this respect it is impossible not to mention Karl Marx's contribution – an undeservedly rejected author and perhaps the scholar and person towards whom exists the most contradictory attitude in our country – to shaping Fromm's thinking and his idea of the social character. Marx has not been rejected by accident because the distortion of his thinking for the aims of the ideology, as well as the mandatory boring study of his ideas during communism in Bulgaria, lead to rejecting him at the dawn of the democratic changes[1]. The analysis will be limited to certain traits of the social character of the Bulgarians because describing the social character in full would require writing a book and a lot of additional research.

What is social character? Why do I refer to the character of the Bulgarians? If we look objectively at it, there is no such entity as Bulgaria, there is no such entity as state or society – those are abstractions, words behind which there is no real substance. What actually exists is a group of real people – Bulgarians, Gypsies, Turks – citizens, but after all, people. People who do different jobs, some work with forklift trucks, others are businessmen or politicians. No politician is the state itself, no institution is the state itself, either individually or together. There is no such entity as state in the real sense of the word, the state may exist as a psychological essence or image but not as being reality. Moreover, the state as a psychological essence is part of man because as a subject he creates that psychological essence in his mind. In this sense, the state does not oppose the people as one object to another, but it is a result of the relationships between real people. That is, relationships between living people who enter into a certain kind of relationships and not relationships between some abstract entities, not politician and elector but person to person relationships. Calling someone a politician is an abstraction, a label that one receives because of the job one is doing. Why is "politician" an abstraction? It is an abstraction because the word "politician" is void of content, it does not explain why a person is what he/she is or why the politician behaves in a certain way during his/her political activities. This principle is very important for understanding that the psychological portrait of a country may only refer to real human relationships, to relationships people have with each other and not to abstract definitions of what a person is or what a group of people are, for example, politicians, policemen, engineers, etc.

According to Fromm, "There is no ‚society' in

[1] Before 1989 some of Marx's ideas were taught in secondary schools in Bulgaria. When applying to university the applicant had to sit an exam not only in the desired subject but also an exam in politics. At university the students studied a cycle of ideological disciplines. Every year the students were taught one ideological discipline. They were: history of BCP (Bulgarian Communist Party), Political Economy, Dialectical Materialism, Scientific Communism. All of these subjects examined Marx's ideas; however, often they did not include studying his books but rather studying what critics had written about them.

general, but only specific social structures which operate in different and ascertainable ways"[2]. Fromm defines the social character as

> *"the nucleus of the character structure which is shared by most members of the same culture in contradistinction to the individual character in which people belonging to the same culture differ from each other."*[3] (Italics by Fromm).

According to Fromm, the most typical human trends are product of social process, that is, they appear and intensify in a certain social structure[4]. He thinks that human nature is not conditioned in advance but a result of social life that stimulates the appearance of certain trends and stops the appearance of other trends. He gives for example the Renaissance when a large number of people had a burning ambition for fame; that ambition was absent during the Middle Ages. Let us say it in Marx's words as well:

> "In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness."[5]

When Fromm defines the task of social psychology, he explains the direction and the way in which the social character exerts influence: "Its task is to show not only how passions, desires, anxieties change and develop as a result of the social process, but also how man's energies thus shaped into specific forms in their turn become *productive forces*, *moulding the social process*"[6] (Italics by Fromm). The connection between man and the economic conditions is neither one-sided nor hierarchic in nature. Man is shaped by the economic conditions and the mediator in this model is the social character which is the intermediary between man and the economic conditions.

In order to avoid wrong conclusions that lead to materialistic interpretation of the process or lead to assuming that man is a passive subject of the economic conditions, I would like to mention that the economic conditions themselves are conditioned by the development of man. The development of capitalism would not be possible if man had not developed himself intrapersonally, if his striving for an increasing understanding of nature, striving for creating and producing, was not present. The economic base of capitalism consists in the production of machines which begin to replace human labour but that economic base would never appear without man who made the machines in order to make his life easier, in order to apply productively his power. Therefore, it should not be unreservedly argued that capitalism has only negative or only positive features, irrespective of the trends that it stimulates in people. On the other hand, communism would not have disappeared in Bulgaria if the economic conditions that existed had not started to change. The process started in the early 80s with another economic crisis and finished in 1989 with an ongoing regime change. Since the economic conditions change a lot faster than the social character, the social character lags behind to a great extent. The "lag", a term used by Fromm to name that process, can also explain part of the behaviour of the Bulgarians during the anti-monopoly protests.

Some of the slogans of the so-called anti-monopoly protests ("23 years of transition are enough", etc.) showed that the social character lags behind the economic conditions of development. In fact, today a large number of people mentally still live in communism. That is a fact supported by some of the historians who study Bulgarian history: "The [communist] system collapsed politically but survived psychologically, it left deep traces in the "experience of the nation" and the study of the reasons for that is an important part of a historian's work and one of the important premises for overcoming them."[7] In fact, the transition in Bulgaria has finished economically but psychologically it has not finished because the social character of the majority of people still features the traits of the social char-

[2] Fromm, Erich, (1956), *The Sane Society*, Routledge & Kegan Paul, (second edition, 1991), p. 77.
[3] Fromm, Erich, (1956), *The Sane Society*, Routledge & Kegan Paul, (second edition, 1991), p. 76.
[4] Fromm, E., *Fear of Freedom*, London 1942, p. 10.
[5] Marx, Karl, A Contribution to the Critique of Political Economy, Progress Publishers, Moscow, 1977, with some notes by R. Rojas.
[6] Fromm, E., *The Fear of Freedom*, p. 10.
[7] Знеполски, И. (ред.), *История на Народна република България*, Институт за изследване на близкото минало, София, 2009, с. 19 (Znepolski, I. (Ed.), History of People's Republic of Bulgaria, Institute for Studies of the Recent Past, Sofia, 2009, p. 19).

acter that existed until 1989. The further we look at the people who were born earlier, the more those traits show. It could be claimed with some degree of certainty that the telephone scams that we observe in recent years which involve a phone call from a "relative" who had had a car crash or who had hit someone are successful because they are directed precisely towards that older generation which during communism was used to coping with situations by bribing. That generation knew that paying could solve a lot of problems, could save someone or under certain conditions it could put one in a more advantageous position. That certainty is so strong, unconscious and emotionally justified that it is an obstacle to realizing rationally that it is a scam, that they have to check if that had really happened before giving the last of their savings to some anonymous person[8].

The self-perception of Bulgarians consists of a number of illusions, a number of half-truths and half-lies. This way of thinking is not just irrational thinking but something that goes deeper under the "surface" because in its basis lies an emotional matrix. The emotional matrix constantly charges it with energy. The self-perception of a Bulgarian is confused. If we transfer that social thinking to the sphere of the individual thinking, we will see how distorted it is. That is, if we evaluate the social thinking as if it belongs to a client who is having a consultation, we would more clearly understand its meaning. Here we have to note that this transfer cannot exist on its own but only within the framework of some evaluation criterion. It is not possible to evaluate all group processes from the point of view of individual mental phenomena because that would be a mistake. Some individual mental processes do not occur in the same way in groups. For example, the resistance of a certain social group does not look like and is not the same as the resistance of an individual.

Let us now go back to what was said about the distorted thinking of the Bulgarians and give an example about it. In the same conversation which several people are having, you could hear the opinion that we are a nation with a slave mentality that lets politicians oppress it and at the same time someone can say that the Ottomans ruled us for 500 years, the Greeks ruled us for 200 years, then communism ruled us and they never defeated and overpowered us and that we are a tough nation. It is obvious that between those two statements there is a sharp contradiction – on one hand it is argued that the Bulgarians have a slave mentality, on the other hand that they have a strong mentality and no one could crush them. That is just one example for the presence of irrationality in some of the ways Bulgarians think.

Explaining this example with a feeling of inferiority however does not explain the presence of the feeling itself. The explanation that the Bulgarians feel inferior and overcompensate may show the mechanism of reaction but it does not explain why they behave the way they do. This nationalism (strong mentality) and nihilism (slave mentality) are not contradictory viewpoints but they are two sides of the same coin. It is obvious that they have some social function whose purpose is to maintain both of them in a relative balance. It is difficult to say what this social function is because that would require a more detailed analysis of the conditions which give rise to this type of thinking.

Among the Bulgarians exists a desire to follow the Western model of development of economy, culture and, on the whole, everything that comes from Western Europe and the USA. That could be dangerous because no one realizes that the introduction and strengthening of capitalism in the form it exists in those parts of the world would lead to certain characterological changes, that is, changes of the social character, which are negative and which, as we can tell, have already begun. Erich Fromm calls the orientation of the social character of the so-called developed Western world marketing orientation. In his book *Man for Himself* he describes the positive and negative aspects of this type of social character. The positive aspects are purposeful, forward-looking, social, open-minded, curious, efficient, experimenting, able to change, witty, generous, tolerant, etc, and the negative ones are unable to be alone, inconsistent, without principle and values, indifferent, childish, tactless, wasteful, etc.[9] The appearance of the positive aspects depends on the relative strength of the productive orientation within the overall structure of character.

[8] The telephone scam scheme consists in the following: The fraudster phones the "victim" and pretends to be a relative of his/hers (daughter, son, grandson, cousin, etc) and asks for a large sum of money to pay for a surgery, or to bribe a police officer after a car accident, because he/she had hit someone. The "victim" does not question the situation that is being described and the need to pay because he/she thinks bribing as a way to solve a problem still holds true and although the "victim" actually hears the fraudster's voice, he/she does not doubt that the voice belongs to his/her relative.

[9] Cf. Fromm, Erich, *Man for Himself: an Inquiry into the Psychology of Ethics*, Routledge and Kegan Paul Ltd, (1949), pp. 115-116.

We should know that alongside the appearance of the positive traits he describes, there will appear characterological changes towards the negative traits as well. The atomizing of the Western worker and of the employee in general is something that is not true for Bulgaria but which will appear and develop during a more intensive development of the capitalistic type of relations. We should have in mind that the marketing orientation as an orientation of character does exist to a certain degree in our country and may be the leading orientation of the big businessmen whose wealth could be estimated to be millions of lev, of the bankers, bank managers, who in one way or another are in greater contact with the developed capitalism in the way it exists in the West, therefore they experience and perceive the world in a different way, unlike the majority of the population of our country. In order to understand some of the buying and selling relationships between the people in the Western world, one needs to give up the idea that the way one thinks is characteristic of all the people around the world, that is, that one's own logic is typical for the rest of the people who are not citizens of our country but expressed with words from one's own language. The life practice of every nation is different and it gives rise to specific cultural phenomena and experiences.

Let me give an example with the TV commercials in Bulgaria to make clear how important the economic base is. No matter how many commercials that make people consume and make them turn into consumers are made, those commercials would not be effective, not because they are not effective in general, but because the influence they have depends on the underlying economic base. It is not possible to make someone consume when the economic relations he/she enters do not allow living in a way that will allow being a consumer. On the other hand, the economic conditions have not stimulated the appearance of such a trait in the character of the Bulgarians.

The conclusion we could make is that in Bulgaria capitalism does not exist in the form it exists in the Western world, because if it did exist its economic base and the relations that arise between the people would lead to the appearance of certain trends in the Bulgarians. Those trends, if we refer to the description of the positive and negative aspects of the "marketing character" that exists in the USA and Western Europe, are absent or they are barely present in our society. There is always a choice but we should know the consequences of each choice.

Both Fromm and Marx claim that one can influence the economic base, that is, the process is not one-sided. One may attempt to become aware of the psychological characteristics of the society in which one lives (social character) because one also shares them to a degree. I consider that we Bulgarians – politicians, workers, businessmen, teachers, students, pupils and university teachers – have a choice, but we have to know what the consequences of our choice would be. Following the route of world capitalism which could already be called "ultra-capitalism" would lead to a certain kind of relations that have to do with losing one's individuality, atomizing, becoming an appendage to a machinery. Everywhere in our country no matter if we look at unskilled labour jobs or skilled labour jobs one would notice that the worker or employee is not an appendage to a machine, he/she controls it and directs it, the machine needs him/her and not the other way round, the worker has the freedom to think how to improve one's work; nobody is required to unquestioningly and with pedantic accuracy comply with exact parameters so that no room for creativity could be left. Here I do not mean doing a job that requires the construction of a part that has an exact size because then it would be understandable to comply with exact parameters; I mean a job that has to be done in a fixed number of minutes or seconds and that each action has to be done in a fixed time and each delay of the action would lead to delay of the entire process of work.

It is not true that the Bulgarians have a slave mentality, although it is often said so. If that was true there will not be any protests, the protest of 10th January 1997 would not have taken place, neither the protest of the teachers, nor the anti-monopoly protests would have taken place. The comparison with developed countries, with their history which is very different from the history of Bulgaria, with the fact that some countries had colonies, with years of development during Renaissance, the Enlightenment and the Middle Ages is entirely purposeful though unconscious and its aim is to prove that we are always lagging behind, that we are not good enough. This comparison with the developed countries that we Bulgarians make tries to prove that we are underdeveloped but the development of these countries has to be followed according to the geographic and economic characteristics of our country because our country has its own traditions which should not be ignored. There would not be enough space to refute all the illusions which the Bulgarians need to support in their minds. Why they are being supported and what the psychological meaning of supporting those illusions is. needs further research.

Having in mind what social character is and that

social character is common to the members of the same society, we now can answer the question who will be more objective – the foreign researcher or the scholar who grew up and lives in that society. The answer is: neither of the two; rather the scholar who has managed to step outside of the social character, who has managed, though not fully, to become aware of certain characteristics of one's own society and critically evaluate them. An external observer would lack objectivity in the evaluation of the society because consciously or not, he/she would project one's own social character, or at least certain aspects of it, on the society that is being analyzed. On the other hand, if the researcher who lives in the society that is being analyzed does not become aware of certain aspects of social character and is not able to step outside of the own society and look at it with an outside eye, one would be too subjective in its evaluation.

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In Germany customers can use stamps designed by themselves to frank letters.

On the origins of "machismo" and malignant aggression

Jorge Silva García



The following paper was the last one Jorge Silva prepared before he died in January this year at the age of 94. He dealt with two primary themes in his last years: First, at what time destructiveness emerged in human history after neurobiology discovered the mirror neurons and by this man's primary potency for empathy and solidarity and since archeology and anthropology collected more and more proofs that the very specific human expressions of destructiveness cannot be verified before the neolithic period. The second question he was worried about was the question of overpopulation. Both topics are discussed in the following paper. He worked on the translation of this paper into English for a publication in "Fromm Forum". Having just finished it a severe heart attack let pass him away. His wife, Inés García de Silva, kindly sent us the typescript. We publish Jorge Silva's last contribution as a legacy of a great scholar of Fromm.

"It is not man's conscience that determines his social being; to the contrary, it is his social being what determines his conscience". *Karl Marx*

"The scholar must be able to renounce entirely the ideas of his time, the believes with which they have filled his spirit, and transfer himself to the midpoint of a completely different world of thought." *Johann Jakob Bachofen*

Being an unhappy witness of the constant, cruel and sadistic violence in Mexico, as in so many other parts of the world, where nothing is sacred, nothing and no one escapes the prevalent violent destructiveness, the onslaught of malignant aggression[1]. Has there always been such malignant aggression, so much destructive violence? If this is not so, when did it first appear? What event or what took place that set it off? Is there some way to curb or to altogether stop it?

The search began in our remote past, guided by the ideas of my teacher Erich Fromm and those presented by J. J. Bachofen (1815-1887) in his *Myth and Mother Right.*[2] We must take note that in Ancient, Heroic Greece, women were *not* considered citizens, an exclusive male privilege; nor could women own land. Not so long ago, women lived the very same limitations in the early twenty century England; where they also could not own, nor inherit land, which could only be owned and inherited by the male members of the family!

There are numerous cases of violent discrimination against women in our remote past, which in some national or cultural groups still hold sway: the demand for female prenuptial virginity, and on occasions the blood stained sheet must be exhibited as proof that her hymen has been broken by her Lord and Master, thus removing any suspicion on the paternity of the child to be born – although this is not necessarily so. Furthermore, women were barred from access to Universities and to suffrage. In the mid twentieth century they demanded and received these privileges thanks to their own efforts.

Why has such infamous, even grotesque discrimination been held against women; to keep them as second class citizens; belonging to some subspecies; to keep them from lifting their heads up and show that they are equal to any male, in talent, intellectual as well as in creative resources? True, their physical resources are less.

It is worthwhile to bear witness of a quite recent event: the Mexican Judiciary found it necessary

[1] Cf. E. Fromm, *The Anatomy of Human Destructiveness*. New York (Holt, Rinehart and Winston) 1973, chapter 10).

[2] J. J. Bachofen, *Myth and Mother Right.* Selected Writings of J. J. Bachofen, New Jersey (Bollingen Foundation. Princeton University Press) 1967.

to exact a Gender Quota, of 40 per cent of women in the Legislative. Thus exhibiting, albeit unwittingly, the prevailing *unconscious machismo* (quite probably existent all over the world). I must add that this Gender Quota has been barely met, and half-heartedly at that. Why? Why was the enforcement necessary? It all points to the male need of keeping them in an inferior condition; as if males fear their competition. Why not all be equals and the best win in all the possible areas of development? I am sure there is room for all. At present, the female quota in Universities is slightly larger than that of males. Why?

The demand for power, for the money that buys power and the money that comes with power, also has its origin in human evolution (as the facts seem to point out), when suddenly Man, der Mensch, il Homo, aggrandized himself.

Part I

To read Bachofen's *Myth and Mother Right* (op. cit.) after studying with Erich Fromm enriches our experience with images and ideas that fortify our understanding that biologically, psychologically and sociologically, both women and men are indispensable equal partners to procreate and for the harmonic development of humanity. Fromm points to that with which we are in full agreement as when he states: "The matriarchal principal is that of life, unity and peace."[3] "The idea of the universal brotherhood of man is rooted in the principal of motherhood (…) the principal of universal freedom and equality, of peace and tender humaneness."[4] Further on he adds what points to the indispensable future synthesis between the feminine and the masculine: "When the patriarchal and matriarchal principals form a synthesis, however, each of the two principals is colored by the other: motherly love by justice and rationality, and fatherly love by mercy and equality."[5] The goal is to find a union with the world, through the full development of love and reason, both specific human qualities.

Having said this, we must emphasize that a goal of this paper is to insist on the full equality of women *and* men insofar as we are human beings. Obviously she or he may distinguish themselves in their field of endeavor, without this fact implying any superiority over the other as it happened during the thousands of years of the matrilineal culture, when women were exalted, venerated, deified, because they were able, seemingly to procreate spontaneously. What could have been done so that the males should not feel inferior or envious? This is the type of problem to be solved by psychotherapy with a social perspective; so that in every psychotherapeutic process today, we must be aware of the need to be impartial to the needs of both in all the fields where they interact, particularly as couples. We must never forget that they will learn to love themselves and learn to love the other.

Part II

It is best to continue this paper with a succinct description of the probable development of humanity from its earliest beginning. Internet gives an estimate of 7-8 million years as the time needed for our evolution. During all these millions of years, the same as other mammals and birds, those protohominids lived in harmony with nature, and at peace with their likes; and during all those same millions of years, until the appearance of patriarchy on the scene, a bare 4-5 thousand years b.c.e, they were unaware of malignant aggression[6]: the intra-species aggression that knows no limits to its sadistic cruelty nor to destroy life for destructions sake. We must recall that benign aggression, present in all animals is in the service of life: when they fight, it is to defend what is meaningful to them: to defend their life, family, food, and home, as has been stated, malignant aggression came to be with patriarchy. This has been confirmed by the archeological finding of Marija Gimbutas and her associates.[7]

If malignant aggression had made its appearance on the scene earlier in our evolution, our ancestors would never have left Africa. What am I saying? They would never have abandoned their place of origin. I will repeat to avoid misunderstandings: they never killed, neither purposefully nor willingly, one of their kind. They neither committed murder nor tortured another being of their species.

During those 7-8 millions of years, our ancestors developed in a matrilineal culture; during those same years the male, due to their greater physical strength and their greater capacity to defend and protect, and with their talent, they

[3] E. Fromm, "*The Significance of the Theory of Mother Right for Today,"* in: E. Fromm, *The Crisis of Psychoanalysis*, New York (Holt, Rinehart and Winston), 1970, pp. 79-83, p. 79.
[4] *Loc. cit.*, p. 80.
[5] *Loc. cit.*, p. 82.

[6] Cf. E. Fromm, *The Anatomy of Human Destructiveness*, op. cit., p. 197.
[7] M. Gimbutas, *The Kurgan Culture and the Indo-Europeanization of Europe*, Washington (Publisher Institute for the Study of Man) 1997, p. 360.

were always there to help, accompany, assist or protect. All accept women's guidance for she is the "miraculous being" that gives birth to their brethren and thus she is an indispensable member of the group. During those same millions of years, the male was ignorant of his necessary participation in procreation, but the penis was always a source of pleasure.

The evolutionary process towards our progressive humanization, has of necessity been slow, and neither gradual nor uniform. Diverse findings imply a development by fits and starts, trial and error. Who knows how many intermediate species have just disappeared. To these ends it was most important to acquire our upright (bipedal) position that required essential anatomic and physiological changes to allow us to abandon the jungle or forest. Bipedalism increased our visual horizon to perceive danger, and improved our capacity to search for water and food. We also needed thumb opposition, necessary pliers to grasp, to hold fast, which quickly and thereafter, proved its worth.

Tim D. White, paleoanthropologist of the University of California, Berkeley, Chief of the Team of Investigators, and C. Owen Lovejoy, anthropologist found the skeleton that was classified as *Ardipithecus ramidus* at Aramis, in the valley of the river Middle Awash in northeast Ethiopia (northeast of present Addis Abeba) which dates 4.4 million years b.c.e.[8] Because of its characteristics it precedes the *Australopithecus*.

Another evolutionary leap are the findings of Lee Berger,[9] Paleontologist at the University of Witwatersrand, Johannesburg, South Africa. He "found recently a veritable trove of fossils that he and his team consider, will revolutionize our understanding of the roots of Homo."[10] At Malapa at the site of the excavation they recovered 220 bones of what was classified as *Australopitecus sediba*. Using the approach of the geologist Gladysvale, they were able to date their finding to 1,977 million years b.c.e., give or take 2000 years. The fact that the findings consist of such a variety of bones, offers us the single perspective of showing with great clarity that the finding of one bone is not sufficient to classify it with any certitude, nor to tell what the rest of the skeleton is like: in this case, relying on the important bones we will mention, it could be stated that the cranium of the young male showed, although small, a frontal lobe that had expanded, showing an advance in the development of grey matter. But long bones of the arms of the female, resembled more those of her anthropoid ancestors; notwithstanding, the oval canal in her pelvis brings her closer to the humans.

We venture to think that the *Australopithecus* described, found at Malapa, so far south of Ethiopia (site of their probable origin), leads us to consider, seriously, that they are so advanced in their evolution, that before entering the savannah, and daring to live and to travel there, an essential step had to be taken: to learn how to make a fire and to keep it going. Fire, so feared by all animals and therefore *indispensable against predators*. To lose the fear of the fire and to use it, *is emblematic*: it is an exclusive characteristic of human beings by which our remote ancestors crossed a frontier and never again would be *just animals*: from thence forth, it will lack the instincts that allow animals to adapt to the milieu where they were born. The Bible presents this important step forward with a fortunate allegory: Two cherubim's with flaming swords guard the gate to Paradise Lost, so that no one can return.

It is quite true that baboons and similar species dare to venture into the savannah during the day, always in large groups, surrounded by adult males armed with large and sharp canines that keep predators at bay, but no sooner does the sun began to set, they immediately return to the safety of the trees.

Evolutionary progress and the development of the central nervous system, is accompanied by a commensurate growth of the cranium (which continues to grow a little more in the neonate) is accompanied by a slow maturational process in their offspring, who are born defenseless for several years, that imposes prolonged maternal care. But if the child is to survive with its mother or as an orphan, it must have the support of the members of the group. It must be stated that this fact shows that we not only descend from anthropoids, despite the fact that our genome has a marked coincidence with that of the *Bonomo* (dwarf chimpance: *pan paniscus*). Dr. Sarah Blaffer Hrdy in chapter 3 of her wonderful book, shows that the mothers of anthropoids (Orangutan, Gorila, and Chimpance) are jealous with their offspring and will not hand them over to other females of their own family.[11] To

[8] Cf. M. Lennox and A. Dorfman, "A Long Lost Relative," in: *Time Magazine* (Oct 12, 2009), pp 36-39.
[9] K. Wong, "First of our Kind, sensational Fossils from South Africa spark debate on how we came to be human," in: *Scientific American*, Vol. 6 (No. 4, April 2012), pp. 21-29).
[10] *Loc. cit*., p. 24.

[11] S. Blaffer Hrdy, *Mothers and Others. The evolutionary origins of of mutual understanding,* Cambridge (The Belknap Press of Harvard University Press) 2009.

allow the assistance of other females, or males of the group (she calls them *allomothers*: from the greek *allo* = other) or "cooperative nursing", is a must in our evolution; without cooperative nursing we would not exist, for life expectancy was rather precarious, with luck some 40 years as an average, for they depended on hunting, fishing, and the gathering of nuts and berries, diverse fruits, and roots. Add the daily uncertainty of the needed water, plus natural catastrophes and unexpected climate changes. At the same time, the necessary collaboration made for good communications, also with other groups or bands with whom they shared experiences, sites of water, stands of fruit trees, bushes etc., all that would help to confront multiple natural needs and dangers.

Another failed example was the findings of the Georgian anthropologist David Lordkipanidze at the Tbilise Museum of the State of Georgia[12] who in 1990 found fossils and elementary stone tools that date 1.75 million years b.c.e., "under the ruins of the Medieval town of Dmanisi, on a peninsula between the Caspian and the Black Seas, on a promontory that overlooked the ancient Silk Road. The remains belong to a *Homo Habilis* whose cranium is about two third of that of the *Homo Erectus*, with short legs and long arms, but he arrived from Africa.

Homo Neanderthalensis appeared circa 250,000 b.c.e. and disappeared around 40,000-50,000 b.c.e.[13] It is speculated hat his brain did not favor speech. So they, of necessity, communicated by signs and sounds during the incidents of the hunt of the large animals of their time, as well as during their social life. Steven Mithen holds that the speech inability was due to what he called "domain specific intelligence" for they lacked "the neuronal circuits that should connect their capacity to make tools, to socialize and to interact with the natural world around them.[14] Mithen speculates that the Neanderthal expressed complex emotions and information of the natural world through iconic gestures, as well as in dances and songs". Bone flutes have been found. "Although their communication system was of relatively fixed expressions that perpetuated a conservative way of thinking and a static culture (…) that nevertheless lasted some 200,000 years" The archeologist Thomas Wynn and the psychologist Frederick L. Coolidge, suggested "that the missing circuits were related to a labor memory that would have allowed them to retain, simultaneously, several types of information."[15]

More evolved than earlier species, the Neanderthal, women and men, also worked flint, granite, obsidian and onyx to make the much needed tools and weapons to cut, scrape, axe heads, stones used to strike or pound, lance heads, all rudimentary but efficient; they fulfilled their purpose as demonstrated by present day academics who have personally made them, using primitive means.

Women and men, always together in their bands or groups: few, more evolved than the others, paired off, whereas the rest were equal partners in their common chores, and as sexual partners. Some females procreated, others not, and those that did, required assistance as of their 5th month, because their voluminous abdomen makes getting about difficult. It is true that they should rest 3-4 weeks after delivery, to recuperate but, more often-than-not, they had to make-do showing physical strength and stamina. Obviously the neonate requires maternal or maternal-like care if it is to survive, be it from another female or male, the allomothers that will satisfy his need for nourishment, warmth, and tender, loving care.

Part III

It is believed that our ancestors appeared in Africa. According to Peiffer[16] in the area of Olduvai Gorge in Tanzania, and in Ethiopia in the Valley of Middle Awash, and then step by step some ventured to the South, others to Northeast Africa to cross the Sinai to Southwest Asia, and to Europe and the Mediterranean, and still others to Asia, the Islands of Indonesia and Australia, and some 15,000 b.c.e., to the Americas.

Perhaps since the Protohominids or the Hominids, those who began to present traits of humanization, had to learn to survive in their present milieu that could present abrupt, sudden climatic or geological changes. During the time of the Neanderthals, the extremely violent eruption of Mount Toba, in Sumatra, some 75,000 b.c.e. took place; it has been carefully studied. This eruption produced a prolonged "geologic winter", and its toxic ashes covered the atmosphere for 6-7 years[17], destroying tropical and subtropical life in South and Southeast Asia, and parts of East Africa. They also survived the

[12] Cf. R. Gore and G. Tsibakhasheidi, "The First Pioneer," in: *National Geographic*. Vol. 2002, No. 2.
[13] Cf. B. M. Fagan, Cro-Magnon: How the Ice Age Gave Birth to the First Modern Humans, New York (Bloomsbury Press) 2010, chapter 2 and 3 (pp. 22-62).
[14] B. M. Fagan, *loc. cit.*, pp. 80ff.
[15] *Loc. cit.*
[16] J. E. Pfeiffer, *The Emergence of Man.* New York (Harper & Row) 1969.
[17] Cf. B. M. Fagan, *loc. cit.*, pp. 93-97.

eruption of the Campanian Volcano, in the Gulf of Naples some 39,000 b.c.e., a much bigger eruption than that of the Vesuvius; it took in the Mediterranean Basin and parts of Southern Europe. Those that survived all these incredible obstacles, also survived glaciation.

Always careful of Mother Nature on whose bounty they depended, they took from her only what they needed. One must keep in mind that nomadic hunter-gatherers had to travel light, without impedimenta, carrying only essentials. Thus they lived all those millions, thousands of years, careful of what they took from their surroundings – until the arrival of the patriarchate.

Part IV

Around 40,000 b.c.e., the Cro-Magnon appeared in Europe. Asia and Africa, lively humans, able to speak and, of course to communicate; creative, with artistic capacity and able to improve their stone tools and weapons, With time, they invented a light lance they could throw, and the needed accessory with which to throw it, accessory both beautiful and useful as we can see in a model.[18] Their creativity became even more apparent with time, in the coloring and composition of their cave paintings: They also chose the surface on which to paint, that would enhance them. One must take notice of the beauty of some of their sculptures, such as the "Lion Man" and the "Venus of Brassenouy" exquisitely carved on a piece of ivory.[19] Some 20,000 b.c.e. they invented the needle, that enabled them to improve their clothing, now made to order[20], the bow and arrow some 19,500 b.c.e.[21] and the dugout canoe, about 10,500 b.c.e. Some time later they invented crockery, so now they could cook their food.

Circa 14,000 b.c.e.[22], there began an initial phase of warming. In Europe winters continued cold but brief with hot and prolonged summers. Animals and plants, all living creatures are affected by climate changes: the tundra diminished in size and location and the woods grew and covered much of the land. The migration of massive herds of large animals – reindeer, bison, and uro (Boss Primigenium) – cease migrating from south to north in the spring and north to south in the autumn; so the gathering of large groups of hunters ceased to gather to provide for meat and the fat required to sustain them in those glacial temperatures. They now became solitary hunters of smaller game: redtail deer, boar, horse, etc.

Circa 5,000 b.c.e. there were peasants in the center of Europe, as proved by archeological findings, and groups of nomads with their large herds of reindeers in the north. Their intelligence, their creative capacity and imagination, and a large brain, are proof of their greater humanization. It seems they learned, in Asia, to domesticate the dog[23], and then, most certainly at Eliseevichi, a Valley of the Dnieper (13-17,000 b.c.e.), where a great number of their bones have been found.

Before continuing, I must point to something important: those who have classified Johann Jakob Bachofen (1815-1887) as a Philosopher of History, are quite right: He brought to our attention the fact that human beings began their development as a matrilineal culture (not matriarchal as he designated it, for there was never a women's government); what did exist was a matrilineal culture, where the children were known by who their mother was, for the participation of the male in procreation was then unknown). He also pointed out, that within the nomadic bands of hunter-gatherers, what prevailed was what he designated as *hetaerism.* The prevailing nomadism of the bands of 30-40 were not favorable for pairing, though necessary for survival.

We do not know in what order the events developed, but archeological findings indicate that around 12,000 b.c.e., at the time when an improvement of the climate in Europe took place, it became warmer. Women and men took a big step forward when they learned to domesticate fowls: chickens, ducks and geese, and other animals like pigs, sheep, goats and cattle (that descended from the Boss Primigenium, a native of Europe). They also learned to cultivate wheat, oats, barley, rye. They planted vegetable gardens and orchards. Now they fed themselves with the product of their labor. Their life as nomadic hunter-gatherers is left behind. They have turned farmers, with stable communities, with food that they slowly learn to store and preserve. They saw to it that water was always at hand.

James Mellaart tells us: "They constructed their communities with their houses next to each other, that are certain to be the same in all Eurasia and Anatolia, between the Himalayas and the Mediterranean."[24] In his fascinating

[18] Cf. B. M. Fagan. *loc. cit.*, Fig 10. central pages.
[19] *Loc. cit.*, p. 195.
[20] *Loc. cit.* pp. 159-161.
[21] *Loc. cit.*, p. 230f.
[22] *Loc. cit.*, p. 220.
[23] Cf. *loc.* cit., p. 188.
[24] J. Mellaart, *Catal Hüyük. A Neolithic town in Anatolia*, New York (McGraw Hill Book Company) 1967, p. 25.

book he tells us how these people build a commercial network. They exported articles of obsidian and axes of a green stone (iron and potassium silicates that gave them that green color). Mellaart also describes the murals that decorated the interior of their houses (paintings and bas-relieves in plaster), and adds that they practiced ex-carnation: exposing their dead to the elements, carnivorous animals, birds, and insects, who left the bones bare; these they adorned with beads of lead and/or copper (they had begun to develop metallurgy). They also spread red powder around them. There is one fact that we must underscore: Amongst the hundreds of skeletal remains, *there is no evidence of malignant aggression*, which is consistent with our thesis that malignant aggression did not appear during the matrilineal culture.

With time, they learned to grind grain and built furnaces to bake bread within their temples; later in their more developed communities, they built temples two stories high; they learned to comb, spin and weave wool and plant fibers[25]. They lived in peace: their benign aggression was only for defense of their lives, and their livelihood.

Available data shows a different development of the Cro-Magnon in the steppes of Eurasia where they lead a nomadic pastoral life with their herds of sheep that feed them. After domesticating the dog, they herded sheep and goats whose milk they drank and learned to make cheese; later evidence shows that they also ate fish from the rivers.

Marija Gimbutas states: "Although the horse became extinct in Europe, a smaller species survived: *Equus ferus Boddert* survived in the wilds of South Russia, and Central Asia steppes. It existed as two subspecies: tarpan and taki (better known as the Prezwalski horse). When humans domesticated the horse, it was the tarpan they domesticated.

Exactly when domestication occurred is uncertain. By 5,000 b.c.e. or perhaps earlier, large scale herding of horses had occurred. The archeological evidence suggests the Volga region north of the Caspian Sea, and the area between the middle Volga and the Urals, where the steppe and the forest region mix. At present times, the earliest horse bones are known from this region, at the Ivanovo and S'ezzhee site (district of Samarra) and at the Mullino and the Davilkanovo people of the steppe kept horses as a source of both meat and milk".[26]

Pita Kelekna tells us that during the Stredni Stog Culture (4,200-3,500 b.c.e.) maybe between the river Ingul to the West and the Middle Volga to the Wast, was where the horse was domesticated.[27] It is quite probable that the domestication of the horse was an important factor in the next step, a very important one, rather transcendental, when becoming conscious of a fact long ignored, changed the whole process of humanization, a peaceful one till then within the norms of *benign aggression*, in defense of their life. Suddenly the male learns, becomes cognizant of the fact that he is also a participant in procreation, that he is also indispensable in this significant event – and at that, mounted on a horse that he has trained.

The whole social structure of the Eurasian Nomads takes a drastic change. Their women were changed from what Gimbutas described as being "Venerated" to admired "Venus".[28] It was a violent change when all the repressed envy of thousands of years of admiration for the Miraculous Mother of them all, for Mother Nature, Mother Earth, she who provides and nourishes, and receives us in her bosom when we die, surges forth.

As has been stated, until this time what was apparent was the tendency to create, to construct, and all manifestations of *benign aggression* thus aggression in the service of the survival of the individual and his species. Matrilineal culture frowned on intraspecific violence, just as Bachofen pointed it out, as well as Erich Fromm: such violence was disapproved, and sanctioned with disapproval, margination and in serious instances with rejection, repudiation and maybe also banishment.[29]

It seems evident that women, during the matrilineal period of our evolution, did not find a loving way, a mutually understanding, humane way of Yan and Ying to develop our human qualities of love and reason, as Fromm suggested so that everyone would feel equal; as a result, we are again on a failed path: Patriarchy favors the males by far, in detriment of a camaraderie between equals: the Yin and the Yang, of Lao Tse.[30] True, males and females may be

[25] Cf. M. Gimbutas, *loc. cit.*
[26] *Loc. cit.*, p. 356.
[27] P. Kelekna, *The Horse in Human History*, Cambridge (Cambridge University Press) 2009, p. 32.
[28] M. Gimbutas, loc. cit., p. xviii.
[29] J. J. Bachofen, *Myth and Mother Right.* Selected Writings of J. J. Bachofen, New Jersey (Bollingen Foundation. Princeton University Press) 1967. – E. Fromm, *The Anatomy of Human Destructiveness*. New York (Holt, Rinehart and Winston) 1973, chapter 10).
[30] E. Fromm, "*The Significance of the Theory of Mother Right for Today,"* in: E. Fromm, *The Crisis of Psychoanalysis*, New York (Holt, Rinehart and Winston), 1970, pp. 79-83, p. 83.

mistreated by the other, but since the onset of Patriarchy the violence against women, both overt and covert is rather prevalent in most "macho" cultures.

Another dire consequence: the possession of the children born of women, who are now his by law, was only the first step to the *having mode*, that was followed by the *having of power and money*. Pita Kelekna[31] describes the wealth of the Kurgan Maikop in gold, silver, semiprecious stones like carnelian, lapiz lazuli etc., accumulated in his tomb. The *having orientation* is producing a very grave present day problem – that of *overpopulation*, stimulated by authoritarian, misogynous, patriarchal religions with their blind mandate to "grow and multiply" directed primarily to the males. This mandate does not only not set limits to population growth, it stimulates it and besides stimulates anthropocentric ethics[32]. Lynn White Jr. also points to the fact that other animal and plant species are of no significance save to kill them, eat them without limits or measure; or worse still, kill as a sport or for money. We have destroyed and continue to destroy ecosystems while contaminating earth, water and air, essential for our planet. Thus, by not caring for the well-being of other forms of life, thoughtless of an ample, realistic *bioethics*, we are attacking ourselves and destroying our future.

Many are the voices that warn against the overpopulation threat, even from our remote past as that of Aristotle (384-322 b.c.e.) in his *Nicomachean Ethics*: "A great state is not the same as one with a numerous population; a great state is such, that everyone knows everyone else (…) it is, perhaps impossible for a state with a numerous population, to attain to a good legal government. (…) A decision taken by chance, by lot, is as unfair to the elected as for he who elects, and this is what most certainly prevails in a very large community" (1326a).

If we choose to disown that voice, as that of so many others who warn us of the grave consequences of overpopulation, by following the command, that is not divine, of *grow and multiply*, directed to males at first, and much later, to both males and females: they all want *to have* more and more, neglecting the life of the rest of Nature, which we blithely destroy without concern for her nor for humanity at large.

[31] P. Kelekna, *loc. cit.*, p. 80.
[32] Cf. L. White Jr., "Raíces Históricas de nuestra Crisis Ecológica," in: *Ambiente y Desarrollo*, Santiago de Chile 1967, pp 78-86.

Epilogue

We have set forth the psychodynamic origins of "machismo" both the conscious and the unconscious types that prevail, due to the unconscious and the conscious fear and envy of women. We signaled to the rage that made its appearance on becoming aware of the male participation in procreation, no longer an exclusive gift of women. It becomes evident that they had been unable to share with their comrades the miracle of procreation; they in turn felt excluded from the miracle, and envious. But when their turn came, they lacked the nobility, humility and the spiritual greatness to share with them their new awareness; neither did they understand the possibility of their equal status in procreating the future generations. We have already pointed to their excessive display of superiority, and their response of rage and envy led them to expropriate the children born of women and make them out to be of their *exclusive property*. To *have* has made its appearance in the world, and it has become a priority goal for mankind: they were ignorant of the destructiveness of the *having mode*, so well displayed in the myth of King Midas who turns his beloved daughter into a thing of gold, as well as all living things that surround him. A great victory for the males! – which we now pay with overpopulation, hyper-exploitation and dehumanization.

We still have one option: If we are given the time to educate and to hold face to face dialogues, and thus convince of the urgent need to arrive at population control, to become ever less and less, until we reach the ideal of population density, within the confines of a *real bioethics*, that embraces all that lives. Thus we will learn, being the only form of life conscious of itself, to establish a just equilibrium of all those living beings that can foster the welfare of our Earth.

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Reflections on the Relevance of the concept of social character

Darius Leskauskas

Erich Fromm's philosophy and thought was first introduced to the Kaunas Society for the Studies of Psychoanalysis and Psychotherapy thanks to the support of the Seminario de Sociopsycoanálisis A.C. (SEMSOAC) from Mexico, especially Sonia Gojman de Millán. We are thankful for her assistance in the acceptance of our society into the IFPS.

In August 2007, a Mexican delegation visited Kaunas and led a seminar on Fromm's clinical thinking, and his research on social character. An important part of the seminar was our experiential exercise with the Interpretative Questionnaire. Members of our society had practiced both interviewing and answering it. The completed questionnaires were discussed and interpreted in the meeting. The concept of social character seemed very relevant to us, living and practicing in a country which is still in the process of adaptation to recent extreme political, economic and cultural changes. It provided an important perspective towards the social processes in Lithuania after reestablishment of independence. And it revealed the new social processes at work amongst a younger generation, that has grown up in a new social and economic reality.

After regaining its independence in 1991, Lithuania has gone through dramatic and far reaching social, cultural and economic changes. As always, the changes are not just positive. For more than three decades Lithuania has had one of the highest incidence of suicide (exceeding 40 per 100,000 inhabitants) which reflects the high prevalence of depression in the population. Before the Soviet occupation, the rate of suicide didn't exceed the European average of 10/10,000. The number of suicide had dramatically decreased again in the period of progressive Gorbachev reforms, and the liberation of Lithuania from Soviet Union. But soon after the change of socio-economic system and beginning of a short but harsh period of wild capitalism and invasion of marketing culture it had overtaken previous records. This is probably one of the most poignant illustrations of the influence of changes in socio-economic conditions and cultural foundations on individual psychic health. One of the explanations for this could be found in the description of social character and its interaction with socio-economic



factors, individual personality and psychopathology, developed by Erich Fromm and Michael Maccoby.

Social character could also be called internalized culture, interacting with the individual character of the person. In that sense social character constitutes the social foundations of the individual personality. Culture provides moral values, ideals and meanings to the social behavior shared by the group. Social character develops under the influence of social and economic relationships, mode of production, geographic, historical and other complex conditions. It influences individual development during the whole life, facilitating or impeding person's adaptation to the changes in socio-economic environment and culture. Social character changes slower than the culture or even more dynamic than socio-economic systems, but its transformations are facilitated by the pressure of these faster changes. A significant mismatch between the person's social character and the new socio-economic requirements or cultural values can cause feeling of disconnectedness from the environment, anxiety and depression during the periods of intensive social changes. Especially to the persons with certain individual character traits, like low productivity.

Michael Maccoby, partially in conjunction with Erich Fromm had done explorations of social character in rural and urban areas of Mexico, United States, United Kingdom and Sweden. Despite significant variations in social character some similar tendencies were found that were summarized in his article "The Two Voices of Erich Fromm: The Prophetic and the Analytic:" "Overall, the greater the extent to which people leave village life and adapt to industrial society, the more abstract their language becomes and the more detached they are from direct emotion, authentic relationships, and, to some degree, dreams and the inner life. … Bureaucratic middle managers and professionals are the ones most forced to market themselves, and their over-adaptation can cause symptoms of depression and self-disgust."[1]

Lithuania is a small country in the middle-eastern Europe at the Baltic Sea shore with a population of 3 millions, 80 percent being native Lithuanians. It was the last group of Europeans to be converted to Christianity, at the end of the fourteenth century. This political change demanded the change of economic mode – raids on neighboring Catholic countries were no longer politically acceptable. But remaining high rates of violent crimes and suicide force us to consider that aggressiveness was not successfully sublimated in our social characters. In Middle Ages even the Vikings had exercised caution towards Lithuanian Kursiu tribes, even today Lithuanians are depicted in Scandinavian mass media as most dangerous criminals.

Because of Lithuania's broad plains with fertile soil and lack of other natural resources, Lithuania had become a traditionally agricultural country. In 1953, 62 percent of the population was living and working in rural areas what was changed during the years of Soviet occupation and process of industrialization to just 33 percent in year 1989. Before gaining independence from Russian empire in 1918 just 10 percent of urban population in Lithuania was Lithuanians. Lithuanian culture and intelligentsia was nurtured in the landlords' estates. Even now intelligentsia is sometimes called "second generation from the plough" reflecting deep roots in country culture.

In many regards, social character of Lithuanian villagers was similar to the one described by Fromm in Mexico. Hard-working, hoarding, often alexythimic, and distrustful. The rather cold climate allows just one harvest in the year, requiring the development of food preservation technologies and hoarding character features. Rather unpredictable weather conditions and prevalence of small independent farms before soviet occupation facilitated creativity and development of productive-hoarding character features.

Due to its geographic position Lithuania was often occupied by invaders from the West and East often trying to change its cultural foundations – whether its religion, language, or socio-economic system. It had formed such national traits as resistance, conservatism and isolation which allowed the survival of cultural foundations in the villages.

The most violent attacks on its social and cultural foundations were started during the Soviet occupation in 1940. Deprivation from the possession of the land and of the means of production suppressed productivity, exchanging it for the promise of security guaranteed by strong authoritarian rulers. The forced removal of people from the land they were cultivating to collective settlements, the imported Russian tradition of consuming strong alcohol promoted detachment from the authentic relationships and development of fatalistic helplessness directly related to increase of suicidal rates. The authoritarian Soviet system had also facilitated the development of traits characteristic for receptive and bureaucratic social characters – passivity, vulnerability to dependency, striving for intimate relationships, acceptance of hierarchy, organizational loyalty, morality, identification with parental authority and role. Cruel suppression of the eight year long armed resistance after the Second Soviet occupation in 1944-1952, killed or exiled 200.000 people, or roughly ten-percent of the total population, mostly productive and socially active persons. The persecution of dissidents, prohibition of religion, ideologization and censorship of cultural activities were intended to increase the submissiveness. But the effect was opposite – strengthening of national pride and creativity in non-violent silent resistance against the occupants. Specifically, innuendos were used to hide political themes in films and books.

It had changed paradoxically after liberation of the country. The collapse of iron curtain and exposure to the prospering market economy and consumer culture of the West after 50 years of isolation had made most people feel hopelessly small and poor. The least productive and adaptive persons experienced independence as a loss of security and caring authorities with the increase of anxiety and longing for the old system or looking for its substitute in Euro-

[1] M. Maccoby, "The Two Voices of Erich Fromm: The Prophetic and the Analytic," in: M. Cortina and M. Maccoby (Eds.), *A Prophetic Analyst. Erich Fromm's Contribution to Psychoanalysis*, Northvale (Jason Aronson) 1996, pp. 61-92, p. 71.

pean Union or NATO. More productive persons accepted new economic opportunities for development and taking advantage from their exploitative or hoarding character traits to improve their satisfaction with their lives.

In the last decade of the century suicide rates remained the highest among middle-aged males living in the rural areas reaching 100 per 100.000. One of the reasons was that villagers with receptive character traits experienced helpless incapacity to deal with the regained land and painful incompetence in the changed independent socio-economic system.

After the collapse of the Soviet Union, emigration had become one the biggest social problems in Lithuania. One third of the population emigrated abroad. Are they receptive characters striving to be fed by the omnipotent capitalistic mother and searching for symbiosis? Or are they productive-hording and narcissistic-entrepreneur characters looking for better opportunities of self-realization? Discussion on this question continues in mass media for some years already.

These processes in Lithuania coincided with the emergence of new modes of production and the rise of the so-called "Information Economy." At the same time, a new, interactive type of social character developed. This new character is based on the ideals of independence, free agency, tolerance, with the appreciation of self-development and self-marketing, innovativeness, proneness to experiment and consumerism. Demands of new global market economy for such character traits were most easily accepted by young educated persons with least experience in authoritarian-bureaucratic soviet system. But it brought together new anxieties about uncertain employment, acceptance by the group and social isolation. These fears are rooted not only in the specific features of a family dynamic but also in the social environment of interactive generation. In a rapidly and asymmetrically changing socio-economic environment and culture as in post-soviet Lithuania, persons with new social character traits can experience real misunderstanding and rejection from persons with prevailing bureaucratic traits of social character. When experienced from parental figures, it can lead to significant inner and interpersonal conflicts with increased insecurity, a lack of self-trust, loss of productiveness and depression.

The following clinical case-study illustrates this: A 25 year old patient requested analysis because he was feeling depressed and dissatisfied with himself. He said that he had lost trust in himself, didn't want to see anyone while feeling down and ashamed, and felt unable to go to job interviews. He thought he was suffering from depression and he was looking specifically for psychoanalytic treatment because he had read about psychoanalysis in internet and believed it was the best treatment for him. This is untypical in Lithuania, as psychoanalysis is not widely recognized, having been banned for 50 years. This period of depression had started after he had left his bachelor studies in economics at the end of the last semester. There was no obvious serious reason for that. Some months before he had broken up with his girlfriend after a short reunion, but he didn't consider that as something important. It was at least his second episode of depression. The first one had started 3 years ago after his first separation with his girlfriend because of her infidelity. They had been together for 2 years. During that period he had left his studies at the Technical University in engineering but had successfully developed his own business running a computer gaming cafe. He had abandoned it when he was depressed. Similarly this time he had developed a business plan with internet trading of artworks but had abandoned it at the last moment when depression began. One of the reasons for not finishing it was that he didn't manage to go to the potential investor for the project.

He was a second child in a typically patriarchal family. His father had grown up without the parents who died in exile after the Second World War. The patient described him as very cold man, authoritarian and always dissatisfied with his son. His mother was empathetic and caring but often missing at work, leaving him with unsatisfied striving for secure maternal attachment.

Therapy began with the realization that psychoanalytic setting was unaffordable because of financial grounds. So agreement for psychoanalytically oriented psychotherapy had been made. Quite unexpected was to realize in the first sessions that the patient had limited capacities for introspection despite declared active interest in psychoanalysis. First probative transference interpretations were hastily rejected. And the sessions were shortened by patient's constant tardiness. This caused some disappointment in analyst and led to just partially recognized counter transference reaction beginning to apply more cognitive and supporting techniques, encouraging or pushing the patient to pull up, to finish education and business project. Depression and social withdrawal worsened, and the patient was signaled regression and a lack of mutual understanding, while demanding for antidepressants. At that mo-

ment, the self-analysis of counter transference helped the analyst to find himself enacting projective counter-identification with the projected by the patient aspects of bad object of the demanding and devaluating father. Patient was looking for a good object of parental figure who would be supportive in his attempts to build an independent living while he was at the same time feeling fear of punishment and devaluation for not succeeding at that. His longing for an unconditionally loving mother who would accept him with all his failures and losses was too unacceptable in the context of therapeutic relationship with a 15 year older man and was concealed by reaction formation. The patient's attempts to look competent and potent denying the regressive longings were so effective that the analyst once had even experienced fantasies that the patient was just pretending he had social phobias and depression. It could be another reason for the analyst's identification with a castrating father.

Even very cautious interpretation of oedipal situation in a transference-counter-transference relationship sounded very frightening to the patient. He reacted, saying that he doesn't question the authority of the therapist and that he always realized how righteous the demands of the father were.

More acceptable for the patient and fruitful in the development of the interpersonal understanding was the analyst's calling into question eagerness of the father and other parenting figures to understand his needs and support his attempts to realize his capabilities. After some time the patient started learning a programming language and creating basic programs for internet pages as a freelance programmer. He again was constantly late for the sessions complaining on the lack of time or urgent jobs. After winning a contract to make a web page for a psychotherapist from the UK, he began to discuss possible application of CBT for himself and even tried to learn some methods of overcoming social phobias from the manual. It brought back to the sessions discussion about oedipal rivalry which was again denied by the patient. Soon new period of depressed mood occurred at the beginning of the school year and coinciding with analyst's questioning about the plans to continue and finish the studies of economics. This coincidence stimulated to scrutinize the counter-transference reactions and possibility of enacted revenge to the oedipal rivalry of the patient.

At that moment the self-analysis of the therapist and the further development of the therapeutic process were very much helped by the recall of an article "Towards a Science of Social Character" published by Michael Maccoby in International Forum of Psychoanalysis in 2002. In this article, based on his presentation in XI International Forum of IFPS, Michael Maccoby describes main differences between the bureaucratic and newly occurring interactive social character. Rereading the article the analyst was able to recognize those features of bureaucratic social character which he shared with the father of the patient with whom he also shared childhood and education in the autocratic Soviet system. Satisfying security needs by working in a big governmental institution instead of concentrating on the development of his private activities, giving preference to the formal education instead of acquisition of effective and practicable skills. For the therapist it was keeping his position in the big medical university hospital despite constant frustrating conflict with the prevailing bio-pharmacological attitudes and rather successful private practice. Five years of psychoanalytic education after eleven years of medical studies was implicitly communicating to the patient the value given to formal education by the therapist. For the father of the patient it was keeping his low-paid position in a big governmental enterprise instead of developing his rather successful private business. He was explicitly insisting that his son would finish university, practice for some years as an employee in some reliable enterprise and only then could begin his own business. Worth mentioning is also the best friend of the patient who was doing successful career in the bureaucratic machine of a municipality.

These explicit or implicit requirements from authoritative figures were in conflict with the requirements of the new interactive society and with interactive social character traits of the patient. His abilities for experimentation, for being innovative, for self-development and self-marketing in the global market of World Wide Web were rather adaptive in the new socio-economic reality. But at the same time they made him feel resigning traditional values and losing social bonds disappointing his father or being different and maybe worse than his peers what was confirmed by rejection of his girlfriend (what was a repetition of mother's rejection in the first year of living).

The implicit but sensible attitudes of the therapist were not just another confirmation for these anxieties and self-disappointments. They also brought a feeling of misunderstanding and resentment into the interpersonal field of therapy and prompted resistance. Proposed interpretations and discussion about the differences of social characters as the reason for misunderstandings in therapeutic and other relationships

was more acceptable to the patient than the classical interpretations of the oedipal complex. It was the moment of "meeting of minds". It was followed by unanticipated changes in social relationships – the patient got involved with a new girlfriend. It didn't last for long as she had unfinished relationship with her ex-boyfriend. But, in this case, it did not case a depressive self devaluation and social withdrawal for the patient.

Rapid socio-economic changes demand the development of new social character traits to be successful in the process of social selection. But these traits come into conflict with still prevailing cultural values or individual super-ego ideals. It can cause the feelings of a disconnect from the cultural basis and loosing bonds with social environment leading to depression and social anxieties. Michael Maccoby discovered that in newly occurring interactive social character types, social anxiety about group acceptance is typical to it as children in interactive families are less dependent emotionally on parents. But alternative theory could be that it is a typical feature of a transitional period and clash of different social characters. This clash can happen also in the interpersonal encounter of analytic treatment and would be taken into account analyzing intersubjective experiences especially in its difficult moments and times of intensive socio-economic changes. I think that the concept of social character hadn't lost its relevance in the globalizing world and gives an important perspective on the analytic encounter especially when we are working with patients with significantly different social and cultural backgrounds.

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Putting social theory into clinical practice: Incorporating Fromm's theory of 'social character' into a traditional psychodynamic treatment

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Abstract: This paper explores the possibility that consideration of Fromm's social character is relevant not only to an improved understanding of the collective unconscious of an entire community, but also to the clinical practice of psychodynamic psychotherapy with individuals. In doing so it attempts to extend Fromm's ideas about the intersectionality of psychoanalysis and sociology beyond the realm of social theory. The paper centers around the description of the psychodynamic treatment of an adult female whose psychological problems are thought to be partly the result of her social character, which was internalized during her formative years but whose impact remains apparent in light of her choice of ego defenses and general way of relating to and understanding the world.



Erich Fromm (1900-1980) was a psychoanalyst and democratic socialist. Like other neo-Freudians, Fromm sought to apply psychoanalytic theory to social and cultural topics. Fromm was particularly successful at articulating a new and radical understanding of the role of economic conditions in the formation of the psychical structure of communities. Fromm's idea was grounded in his deeply held notion that psychoanalytic theory and social change theory share a common belief in the deterministic role of the unconscious and advocate for solutions that promote personal insight and self-awareness. At the nexus of Fromm's proposed relationship between psychoanalytic theory and social change theory is the notion of 'social character,' which he defines as the historically conditioned emotional responses that create the worldview groups use to understand and respond to social dilemmas. Social character is commonly understood to refer to the characteristics of entire communities. For example, were Fromm alive today he might be interested in exploring why, during the 2012 elections in the United States, an overwhelming number of poor communities whose members are dependent on government food subsidies in order to meet their nutritional needs voted for political candidates who advocated for repeal of those very same subsidies. But what does social character look like at the level of the individual? What impact does it have on the intrapsychic functioning of one person, and what role does it play in determining how that person relates to the world?

This paper explores the possibility that consideration of social character is relevant not only to an improved understanding of the collective unconscious of an entire community, but also to the clinical practice of psychodynamic psychotherapy with individuals. It illustrates ways psychodynamic therapy might be more effective if it included clinical techniques that seek to help patients become conscious of the relationship between their economic class and the psychological symptoms, problematic behaviors and other troubling factors that cause them to seek treatment. To achieve this end, the paper relates key outtakes from the author's work with an adult client in long-term psychodynamic treatment whose presenting problems, relationship with the therapist, and treatment progress are described using a Frommian perspective in which discussion of traditional psychodynamic concepts and economic class issues are given equal importance. Through this case study, the paper details how a patient's social character prevented her from becoming conscious of her status as a member of an economically oppressed class and the impact of that lack of self-awareness upon her life.

The case analysis upholds Fromm's claim that psychoanalytic and social change theories indeed go hand in hand and offers clinical examples of how Fromm's ideas might be incorporated into a traditional psychodynamic treatment.

Theory

Three pieces of writing penned over the course of nearly two decades provide a clear and concise introduction to Fromm's thesis regarding the interconnection of psychological theory and social change theory. His argument that the two schools of thought share the same worldview was radical in its day and remains highly relevant to our times in light of the economic conditions that have taken hold since the Great Recession of 2008. The first article, written in 1942, is entitled, "Character and Social Process." In it Fromm lays out his theory that it is not only internal drives and conflicts that induce psychological responses, but also a historical process of social conditioning in response to the unique challenges faced by one's economic class. At the intersection of psychological and sociological forces is 'social character,' which Fromm states "is formed by the dynamic adaptation of human needs to the particular mode of existence of a given society… it determines the thinking, feeling and acting of individuals" (Fromm, 1942, pp. 1). Thus, Fromm posits our economic, political and other sociological behaviors, both as individuals and collectively as a society, have emotional roots. The function of social character, then, is to motivate man to behave in a way that maintains the status quo while deriving psychological satisfaction from doing so. Put another way, social character is the internalization of external necessities that harness Man's creative power and puts it to use maintaining the current social order regardless of the legitimacy or effectiveness of that order, "the social forces uphold the social structure when behavior is at once emotionally satisfying and practical from the standpoint of maintaining the status quo" (Fromm, 1942, pp.1). Fromm points out that the family plays a critical role in transmitting social character from one generation to another. Parents unconsciously indicate to their children which qualities need to be satisfied to realize individual potential and in so doing maintain the social order that creates the environment that makes achievement of these goals a realistic possibility. Fromm concludes that promoting social character promotes maintenance of the current social order.

Fromm's next pieces – "Human Nature and Social Theory" (1969), "Individual and Social Origins of Neurosis" (1944) – provide an example of social character as it existed among the American working class of his day and explore the connection between social and individual neuroses. These works provide an example of Fromm's earlier idea that social problems illicit behaviors that seek to satisfy collective psychological needs that develop in light of unsatisfactory economic conditions. These behaviors are often counter-productive to the needs of the people but are nevertheless reinforced through social conditioning at the familial level using rationalizations that vary according to historical context. Fromm states that each economic class has specific psychological desires that come about "as a response to particular social circumstances and necessities which exist for that particular class" (Fromm, 1969, p.1). His discussion of the American worker maintains that the members of the American working class are faced with specific stressors – some real, some irrational – to which they have distinct reactions that are rooted in deep seated emotional conclusions about how the world should be.

Unfortunately, as a result of the historical context in which their social character develops, Fromm believes the American working class fails to truly promote its own interests. One example might be the impact of racism and the historical memory of slavery. Although slavery was no more by the time Fromm was writing these articles, the idea that whites were superior to blacks continued to dominate in many areas of the United States and influenced the feelings and behaviors of white workers. Particularly in the American south, the racist aspects of the social character of the white working class became apparent when members of this class rejected the labor movement because, although unionization would raise their incomes and promote safer work environments, solidarity meant that black and white workers would be treated equally under union contracts. Acting upon a desire to maintain the racist norms implicit in their social character, the white working class of the American south rejected the labor movement, thereby unconsciously helping to "further the development of economic forces [that] contradict the economic interests of that class" (Fromm, 1969, pp.1) In summary, Fromm says the social character of the American worker is such that, in response to real and perceived threats to his economic and social status, the worker is not well-placed to espouse such progressive ideas as group solidarity. Instead, he is psychologically conditioned to ignore the historical context that gave rise to his misplaced emotional reactions and gravitates towards a worldview that promotes such counter-productive goals and ideals as racism,

unregulated competition, neurotic individualism and over-consumption of unnecessary consumer goods.

The client

Ms. G is a middle-aged female who was born and raised in a rural area of the American West. She has been in treatment for one year to address what she describes as "relationship issues" that are impeding her performance at work. Also of concern to the client are her feelings of depression and anxiety. Ms. G grew up on her family's small farm. Her father was emotionally and physically abusive. The family was very poor and subsisted mainly on the modest profit they made from selling the produce of the farm. Ms. G describes her childhood as one filled with poverty. She remembers there were seasons when the family worried about not having enough food to eat because the harvest was not bountiful. She also remembers growing up in a highly segregated society in which even the poorest white farmer was considered to be superior to members of the black community. Religious attitudes and experiences had the most profound impact on Ms. G during her developing years, though. She and her family attended an evangelical Christian church each Sunday. She recalls that every week the sermon focused on the same lesson: giving into temptation leads to sinful behavior that will cause you to go to Hell. Ms. G says the sinful behaviors that were most commonly discussed during Sunday sermons were alcoholism, gambling and homosexuality.

Despite the pain and injustice that defined Ms. G's childhood, she does not recall any efforts on the part of her family or community to address the poverty that oppressed them, nor did they express dissatisfaction with segregation. No one questioned the social order, let alone attempted to alter it. According to Ms. G, the societal expectation was that individuals should ignore the injustices of the physical world and focus on making sure they did what is necessary to ensure they will go to Heaven upon death. In practical terms, this meant accepting a life of poverty and segregation and justified a communal disregard for things like secular education, social activism and solidarity. At the individual level, Ms. G recalls that the norm was to disregard long-term planning and to focus on meeting needs – both material and emotional – as they arose. This certainly was the script for Ms. G's adult life. Ms. G recalls that she never questioned the role of religion despite the fear and self-loathing it instilled in her, nor did she find herself particularly upset about poverty or racism. She does not recall ever considering things like what sort of a career she wanted or what practical steps she might take to provide herself with an adulthood more stable and satisfying than that of her parents. Instead, she found herself deeply attracted to religion and wanting to find a religious experience that was more positive than the one she had growing up. As a teenager she converted to Buddhism because she appreciated its emphasis on the relationship between the body and the mind, and its focus on Man's place within nature. During her early 20s Ms. G became so involved with Buddhist studies that she lived for a time in a Buddhist community and was selected to teach other converts. During this period, Ms. G found the mixture of spirituality and study of religious scripture to be a pleasant departure from the fear-based sermons she had listened to on Sundays as a child.

After 12-years, of practicing Buddhism and living rent free at her parent's farm in the American West, Ms. G relocated to a major Northeastern city due to a wish to find a more challenging and faster paced lifestyle. For the first time in her life, Ms. G was responsible for meeting her needs and had to manage finding employment, paying rent, shopping for food, and making relationship choices. During this time she remained religiously active, but moved on from Buddhism and found herself drawn to a form of communal spirituality known as Secular Humanism. Besides her new religious identity, though, Ms. G remained socially isolated and finds herself "not living life, I'm just getting by." Five years ago she obtained full-time employment as an executive assistant. The job pays her just enough to cover her rent and provides health insurance, but she is unable to pay off her credit card debt or accumulate any cash savings. She finds the work unfulfilling.

At present, Ms. G is highly unsatisfied with many areas of her life. She becomes frustrated when she is unable to establish relationships that extend beyond surface level discussions of religious topics or professional duties. She yearns for a life that continues to focus around faith in God, but she seems more interested in personal spirituality than returning to membership in a formal religious community. As Ms. G becomes more interested in living life as an autonomous adult free from the rigidity of an organized religious community, she has been forced to confront her inability to meet her newfound practical needs. Ms. G struggles to pay her rent and credit card bills on time and never has enough money left over to start a savings account. Emotionally, Ms. G feels embarrassed and angry about the fact that she is now middle aged but has "nothing to show for it." She is in-

creasingly anxious about how she will support herself during old age. Despite this discontent, Ms. G is consistently unable to formulate concrete plans that might enable her to achieve the more stable life she desires. She expresses a general feeling of powerlessness and hopelessness in regard to being able to care for herself. She yearns for the security of living back home on the farm where she "didn't have to worry about my meals or having a roof over my head." Ms. G is conflicted, though, because she wishes to be individuated from her parents and she has many goals for herself including maintaining a long-term relationship that could lead to marriage, returning to graduate school to complete her studies, finding meaningful employment, and moving to a more spacious and comfortable apartment.

Treatment

During the treatment, Ms. G was discovered to have a pattern of reverting to fantasy in lieu of tackling her practical needs. This pattern originated in the social character of Ms. G's community, particularly its religious and socioeconomic identity, and was deeply linked to her emotional problems, lack of self-agency, and pursuit of an inauthentic Idealized Image. During sessions, Ms. G frequently spoke at length about wishing she had a job that was more fulfilling, challenging and that exposed her to a supportive group of colleagues who could appreciate her. As we discussed the theme of meaningful employment further, I learned that a more immediate concern Ms. G had about her current job was that her salary simply did not allow her to lead the sort of stable, predictable life that is necessary for good emotional and physical health. Ms. G was initially embarrassed about discussing her financial dilemma, but I encouraged her to do so by being nonjudgmental and suggesting that the need to care for herself emotionally goes hand in hand with taking better care of herself physically and materially.

As she became more comfortable in the therapy relationship, Ms. G was able to verbalize how she knew she needed to earn more money but found herself struggling to develop practical ideas about how to achieve this end. She would often speak about attending elite private art schools to further her painting skills so that she could open a profitable art studio. When asked how she would fund this educational effort, she said she would take out student loans or perhaps additional credit card debt. I questioned the practical limitations of this plan. I inquired if she had looked into how much people earn when they graduate from these schools or how long she thought it would take to pay off the student loans. Ms. G was genuinely startled; these questions had never occurred to her and were not part of her decision making process. I saw in this response an opportunity to engage the client in a way that would allow us to relate to each other more authentically and would promote individual autonomy and class-consciousness on the part of the client. I encouraged Ms. G to wonder why these questions had never occurred to her. She was able to identify that discussion of long-term plans, assessment of available resources, and generally preparing for the future had not been part of her childhood, there simply was not enough money, food and other resources to do so. She felt sad about this and eager to explore further. She was able to see the connection between this history and her current behavior.

I offered to serve a guide to Ms. G. I believed that as her therapist part of providing her with a reparative therapeutic experience meant creating a clinical space where she could gain the experiences and knowledge she lacked growing up, including knowledge about the existence of alternative worldviews and more concrete things such as basic financial skills/knowledge. We agreed to work on budgeting. The client had never made a budget. Ms. G was very fearful that making a budget would be useless because "I just won't be able to stick with it." In my mind I took this statement to be the result of the client having internalized and personalized the societal assumption that poor people are poor because they lack the ability to restrain the desire for immediate gratification. My clinical response to the client was to empathize with her anxiety and suggest to her that even if she cannot stick with the budget permanently I would not reject or abandon her. I suggested the reason that she might not be able to stick to a budget is not because of shortcomings on her part, but because her current employment does not provide her with the resources necessary to maintain a budget that realistically meets her needs. We used therapy sessions to create a list of the client's expenses and income and quickly learned that the majority of her money was going towards paying credit card debt. This led to fruitful discussions in which I learned, and the client became consciously aware of, how misuse of easy credit allowed her to maintain a fantastical image of herself as someone who was financially better off, and therefore less oppressed and marginalized, than she really was.

Soon, the client was able to verbalize that, "I see now how money touches every aspect of my life, and I need to try to take control of that." She became conscious of the fact she was liv-

ing paycheck to paycheck and we talked about her feelings of shame, embarrassment and fear that came with this new awareness of the precariousness of her financial situation. This was a significant change in the way Ms. G interacted with me given that earlier in our relationship she presented as highly rigid and fearful of expressing feelings that might be perceived as impolite or reason for her to be rejected.

Integration of theory, client and treatment

Poverty, injustice and depravation were constant during the client's early years and played a formative role in her development. Today, the impact of these factors remains apparent in the client's self-doubt, lack of self-agency and chronically low self-esteem. The social forces that surrounded Ms. G during childhood influence the manner in which she makes sense of the world and are closely related to the methods she chooses to employ as she attempts to create the life she wishes to lead. Beginning in childhood and continuing until today, Ms. G strives to obtain an idealized image of herself that is consistent with the psychological and sociological expectations put upon her in childhood. Psychologically, Ms. G has an unconscious fear of her own aggression that causes her to remain superficial and, through reaction formation, is acted upon by constantly seeking to submit to and please authority figures, usually in undemocratic religious hierarchies. Sociologically, Ms. G continues to repeat the past by not allowing herself to question the injustices that impact her. Ms. G is aware her limited finances mean she is barely able to provide herself with food and shelter, and her non-union job means she can be fired at any moment, but she does not question the validity of this system. Just like her family when they directed their attention towards the hell of the bible rather than the poverty and racism that surrounded them, Ms. G employs fantasy, denial and rationalization to make sense of her place in the world; the social character of her childhood world remains firmly introjected into her unconscious. Consequently, her ego employs many of the same defenses used during childhood and her psychic energy is cathected away from more productive pursuits in order to minimize and distract attention from the anxiety caused by the harsh realities associated with being a working-class woman living paycheck to paycheck.

The client's religious and career choices can be viewed as a physical manifestation of her unconscious pattern of repeating the past and are therefore a representation of the continuing impact of her social character, which causes her to see herself within the social order as subservient, voiceless, powerless, and always needing to be on guard. In many ways the client's decision to join the Buddhist religious community might be understood to be her attempt to replace her dysfunctional and unsatisfying family of origin with a more helpful, alternative parental holding environment. The undemocratic, hierarchical structure of this religious community caused the client to remain in a subservient position similar to that of her childhood, however, and seemed to rob her of the chance for individual autonomy or the benefits of group solidarity that she may have unconsciously hoped this place would offer.

At Ms. G's current job as an executive assistant, the client's boss is yet another alternative father who treats her harshly and to whom Ms. G responds according to the expectations of her internalized social character. Although this boss considers himself to be "liberal and progressive," Ms. G's job there is an at-will position from which she can be fired at any moment. Ms. G is constantly fearful that something she says or does will displease the boss and cause her to be fired. Analysis of her interpersonal relationships at work revealed the client was continuing to engage in the same pattern of forcing herself to submit to undemocratic authority by disavowing her own practical needs and repressing her feelings. Rather than allow her mind to wander to ideas about how she felt about this dilemma or might resolve it, she succumbed to a rich fantasy life wherein she daydreamed about the meanings behind the tone of her supervisor's voice, ignored the fact that she cannot stretch her paycheck far enough, and fantasized she would magically change her life by attending an elite private school that would whip her into a famous artist in no time.

In Ms. G's relationship with me, she experienced me as a potential threat, ever fearful that expressing her own needs would be reason for me to despise and reject her. As a result, our relationship threatened to remain superficial and clinically ineffective. As Ms. G's therapist, I understood this to be a function of a striving to replace her True Self with an Idealized Image that conformed to the harsh expectations of the introjected Father. I also included in my assessment of Ms. G an appreciation of the impact of the key parts of her social character, specifically the class dynamics and sociological conditions that were present during her childhood, and worked to ensure these issues were discussed as much as things like the client's early object relations. Approaching my work with Ms. G in this manner was not without risks. Looking at the description above, it strikes me

that offering the client basic financial skills could be seen as a way of empowering her, of compensating for deficits in the client's social character that were identified by the client herself, but doing so could also easily be interpreted as an effort on my part to provide her with the knowledge to become a more effective consumer. If correct, the latter interpretation would suggest I was unconsciously re-enforcing the power dynamics of our neo-liberal society within the therapeutic relationship, perhaps because of shortcomings in my own class-consciousness. This points to the powerful role of the therapist's own class-consciousness (or lack thereof) can have on the treatment relationship, and underscores the power inequalities that potentially arise in the patient/therapist relationship of a traditional psychodynamic treatment.

I concluded that my decision to work on budgeting with the client was a logical and acceptable extension of a well-known part of the patient-therapist relationship; establishing the fee and ensuring timely payment of the fee. I reasoned that if discussion between the patient and therapist about the price of therapy is appropriate and indeed clinically helpful, surely broader discussion of economic issues and concrete methods to improve economic well-being are relevant to work within the therapeutic relationship. This is perhaps especially true in today's economic climate, where pensions have been replaced by 401Ks, temporary workers have replaced unionized employees, and many workers have no choice but to be entrepreneurs at some point in their careers. This raises a final potential ethical issue, namely whether my decision to expose the client to alternative, or some might say radical, ideas during the course of our discussions was clinically appropriate, or simply an act of imposing my political views upon the client.

In this area I have no concerns about having committing an ethical error. The manner in which I introduced ideas to Ms. G was merely that, an introduction, an exposure to looking at the world through a lens that was not available to her, her family or community, during her formative years. Of course, the content I introduced, and did not introduce, was limited by my own strengths and weaknesses, and I made the client aware of that. I also made Ms. G aware that my role as her therapist was not to give her answers, or to tell her what to do, but to establish an environment wherein she had the intellectual resources and felt safe enough to come to her own conclusions about who she is, what the problems are in her life, and how her life ought to be. This ensured that not only was I not enforcing my personal agenda onto the client but I was also offering her an emotional space that was the total opposite of those parental holding environments he had previously known: her home, her childhood church, and her current place of employment.

In the treatment with Ms. G, I sensed that offering assistance with budgeting while simultaneously using sessions to talk about economic and class issues as they related to Ms. G's personal life experiences helped put the concrete financial skills I was sharing in their proper context and allowed room for the client to obtain a greater awareness of her class, its oppression, and the client's previously unknown feelings and beliefs about how things might be made better. This can be viewed as a clinical example that supports Fromm's argument that psychoanalysis and social change theories share the same worldview and goals, namely the attainment of fundamental changes via an improved awareness of the hidden forces that impact and shape our lives.

Conclusion

The description of the therapeutic work with Ms. G offers a window into a traditional psychodynamic treatment in which an attempt was made to incorporate the principles of Fromm's notion of social character into the analytic work. In Ms. G's case, her unconscious desire to submit undemocratic authority and tendency to employ denial, rationalization and fantasy was determined to be an unconscious repetition of the world in which she grew up. Rather than process and attempt to resolve the poverty and racism around them, the client's family and their community accepted a fantastical solution that encouraged and supported a worldview in which problems were ignored and critical thinking was discouraged. Implicit in this worldview was the assumption that the client, her family and the members of their community were powerless vis a vis the sociological forces impacting them, which led them to the conclusion that they could not and should not attempt to change things. Neither personal autonomy nor communal solidarity could flourish under this ideology, and individual and group pathologies took root.

These findings are consistent with Fromm's thesis that historical conditioning contributes to a social character that is often counterproductive to the needs of oppressed and marginalized groups. Such social character takes on a unique psychological perspective when we observe that promoting social character is rooted in a collective effort to satisfy emotional needs. At the level of the individual, the introjected social character can lead to distinct emotional and

social dilemmas because it might promote the use of maladaptive ego defenses or cause a person to engage in behaviors that seem to satisfy an emotional need and be socially condoned, but are ultimately detrimental to both individual mastery and group solidarity.

Incorporating Fromm's notion of social character into the clinical work of a traditional psychodynamic treatment does not require the use of fancy theoretical terms and does not pose insurmountable ethical or practical dilemmas. Through verbalization and exploration of the feelings surrounding such things as a newfound awareness that her life has been negatively impacted by her economic class, the patient described in this article simultaneously worked towards achieving the basic analytic goal of improved self-awareness while becoming better positioned to behaviorally respond to the social conditions that were the catalyst for the development of the social character she internalized during her formative years.

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The role of character and sustained business success

Rainer Funk

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To speak of character and its role for sustained business success opens the view to the question of the *subjects* involved in business processes and their thinking, feeling, willing, acting and decision making. The role of my presentation therefore is to focus on the very subjective factors that traditionally are a topic of psychology.



Technical vs. human solutions

Let me first speak of a temptation we should *not* succumb to: Today, we are used to find a “technical” solution for all sorts of problems – not only for technical problems but also for “human” problems. By “human” problems I mean problems of motivation, responsibility, integrity, but also problems of incapacity, greediness, laziness, of being without any commitment, of cognitive distortions caused by narcissism and so on. There is a great seduction to cope with problems originated by the subjects also exclusively technically.

Doubtless we can learn to communicate in a another way; we can invest in our performance and we can be trained to deal with difficult questions in a way that others don’t feel humiliated or devaluated; we can use assessment tests and apply technical solutions to avoid wastefulness or pollution. That’s all ok. Nevertheless it is one of our present time illusions that the subject-bound “human” problems mentioned before could be solved technically. Though it may cause discomfort we will have to rise and discuss the question for alterations that are the outcome of personal efforts and of a character based change and transformation.

Wishfulness vs. realism

Let me add another common illusion of today we should get aware of: By overcoming authoritarian ways of being related to others and to oneself we have learned that any confrontation with weaknesses and all sorts of criticism and being self-critical can have discouraging and demotivating effects. But now just the opposite takes place: We no longer are allowed to confront somebody with his or her limits, faults, deficiencies; the same holds true in regard to oneself – any self-critical attitude is obsolete; and more and more this also holds true in regard to economic, societal, social and political problems.

From a psychological point of view we in the first line have to cope with reality and not to minister somebody’s vulnerability. To put it differently: We should not foster wishfulness but the capability for being related in a realistic way. We have to re-learn to look at reality in its ambiguity of good *and* bad, right *and* wrong. Such a realistic view we also need by analyzing the individual and the economic and societal expectations that are reflected in the strivings of each individual.

“Economic relations and business activities can either foster or obstruct human life and well-being” – this sentence is a quotation from “The Humanist Management Network’s” program. It reflects the ambiguous impact economy and work situation has on the individual’s psychic structure. The same is also valid concerning the fostering or obstructing effects character has on

business activities and their success or failure. To make this interrelationship plausible I will have to introduce you in some ideas of the social psychoanalyst Erich Fromm who in his book "Man for Himself" nearly seventy years ago developed a distinct understanding of character.

What is character?

Traditionally we use the term "character" to characterize a person (or a group, an animal or an organization) that behave in a typical and consistent way. In addition, we speak of "character" when we observe that a person likes to behave in such a way. These qualifications indicate an affinity to the term "personality" and they suggest the idea that the behavior is determined by inner emotional forces that make a person striving for and behaving in a consistent way. Independently of what the stimulus or the situation is, a character based behavior that is determined for instance by a strong caring character trait shows a passionate striving for caring. This caring trait characterizes this person and shows a consistency in all dimensions of behavior – in the way he or she is thinking, feeling, communicating, decision making, or acting.

This understanding of character is close to the psychoanalytic concept of character as it is used by Erich Fromm – and very different to two popular understandings of character in our days. Especially if one admires and is longing for people with *character strength* one usually means by character a specific orientation, namely an authoritarian character trait. By "character strength" one imagines a person who knows what he or she wants and is able to come out on top, that is to say has dominating qualities. Actually the strength is nothing but the known sadistic trait of the authoritarian character orientation. This more or less veiled authoritarian concept of character one often finds in religious contexts and in fundamentalist's circles where a reactionary solution is given preference.

But this still does not explain why the concept of character is so up to date again, in fact not only in academic and ethical discussions. One likes to speak of character and at the same time one is only interested in behavioral techniques and not at all in a character based behavior or in a distinctive character formation.[1] In my opinion the renaissance of the term "character" has to do with deep going changes in our life made possible by the digital revolution, by networking and by electronic media. They enable to abolish limitations and restriction but also traditions and security giving institutions and structures. A striving for delimitation and unboundedness characterizes many people and has its effects in globalization, flexibilization, the subjectivization of labor and a constructivist understanding of values and ethics (cf. Funk 2011; 2013). Zygmunt Bauman speaks of a "liquid modernity" and Richard Sennet of the "corrosion of character".

Sennet's "corrosion of character" expresses this new craving for "character" in speaking of a "corrosion." From a psychological point of view the flexibilization of behavior and values is not a corrosion of character. It is at the most an unconventional formation of character with a passionate striving for an arbitrary self determination and a new understanding of freedom and autonomy. Those who experience the flexibilization only as a loss of orientation and security and who need boundaries, firm values and unshakeable regulations and institutions seek their salvation in a new estimation of character.

The concept of character we here are dealing with is a completely different one. Hence it would be a great misunderstanding if the mentioned longing for character would be seen as a recipe for business success. After these clarifications I want to go on in discussing the psychoanalytic understanding of character.

The formation of character and its determinants

If our behavior by and large is determined by our character traits and strivings, we have to ask for the determinants of character formation. What makes a person motivated to strive for competition, to be active or to prefer to wait for orders, to be enthusiastic for regulations and controlling or for being creative and unconventional?

Unlike Freud, Fromm saw character not as a result of instinctual drives but as the outcome of man's psychic needs being played out in a given historical situation. What we seek in our passionate character strivings is the result of a process of identification with economic and social values plus the requirements of a particular historical situation. Those requirements of living in all its dimensions – personal, interactional, societal, political, cultural and economic – are to

[1] For many years the term "character" was replaced by "personality" in the humanities. Fromm introduced in his "Escape from Freedom" the concept of authoritarian character and only 10 years later Adorno spoke of the authoritarian personality. Thus the term "character" for decades was only used in psychoanalysis.

be internalized and identified with, not because of our innate instinctual equipment but because of our existential need to be related to reality, to others and to ourselves. It is this necessity to be related from which the energy stems that makes us striving for.

What is so to speak given "by nature" is the need to be related and to form a psychic structure that replaces the instinctual organization by a character organization, while the manner of being related and the respective character formation is dependent on the requirements of living at a particular historical situation.

To express the same in another frame of reference: Fromm's idea is a permanent interrelationship between the subject – the individual – and the environment. The environment acts upon the individual by forming his character and the individual acts upon the environment by his character based behavior. Although any change in character formation takes time and causes resistances and conflicts within persons affected, any change on the one side has an effect on the other side.

Principally and as history teaches us, there are no limitations concerning the malleability of character: All ways of being related by character based behavior are possible regardless of the fostering or obstructive effects character has on the individual, on the stability of society, and on a successful or inefficient economy. Before discussing the question of fostering or obstructive character effects I have to mention one more terrific idea Erich Fromm developed. It refers to the relationship between the individual and society we are used to look at as facing one another.

Individual and social character

From the very beginning of his scientific work Fromm wanted to find out why *many* people are thinking, feeling and acting in similar ways. Concerning the individual the concept of character did explain, why particular life circumstances of an individual – for instance an insecure mother relationship, or the divorce of the parents, or the death of a sibling – led to a compulsive or anxious or overprotective character formation and a corresponding character based behavior.

Fromm's idea now was that the collective ways of life with their economic relationships and societal demands are also reflected in a character formation and lead to a second character formation in each individual. He called it "social character" which actually is a societal character – a character formation that let many people think, feel, and act in a similar way and thus is stabilizing the social, cultural and economic system.

The decisive point is the following: If two character formations take place in each individual and bring about an individual and a social character, then also economic requirements and societal demands are internalized in each individual and persuade this individual – and many others – to strive for what an economy and a society needs in order to stabilize its system. Hence, there are two fundamental realizations in Fromm's concept of social character: First, social character makes people "want to do what they have to do" (Fromm 1994, p. 82). And second, "Society and the individual are not 'opposite' to each other." (Fromm 2010, p. 58)

This very new look at the relationship between the individual and society aggravates the problem of whether the individual and social character formations have fostering or obstructive effects on the individual as well as on the many individuals and their striving for success. And it suggests the assumption that the fostering or obstructive effects may differ in regard to the individual character versus social character. There may be in an individual a conflict between the fostering effects of individual character and the obstructive effects of social character and vice versa. In that case a conflict arises in the individual that absorbs a lot of energy and results in a decreased motivation and efficiency. Basically, however, this new look at the relationship of individual and society allows the general statement: If both, the individual and the social character, have fostering effects, character based behavior leads to sustained economic success.

Discussing the role of character for economic success or failure amounts to the decisive question: What do we mean by fostering or obstructive effects of character based behavior? Again, Erich Fromm can assist to solve this problem from a psychological point of view by his distinction between a productive and a non-productive quality of character. At this the fostering effects correspond to the productive, the obstructive to the non-productive character orientation.

Productive and non-productive effects of character based behavior

By productivity Fromm in the first line thinks of a psychic quality – a character orientation that has fostering effects on all dimensions of life – also in regard to our living together and to economic success. To ask for the role character plays for sustained economic success means to ask for the psychic productivity of those being

involved in and are contributing to economic success. Hence we ask: What are the features of productivity and of a productive character orientation in psychological terms?

All psychological approaches lead to the same, very basic findings that *human growth and potency* are concomitant features of productivity. Hence productivity is associated with

(1) a successful development of *inner cognitive and emotional structures* – traditionally called "psychic" structure – that allows the individual to act as a subject. This psychic structure makes possible primarily two abilities

the ability to clearly *differentiate*

- between what is me and what is not me
- between my imagination and reality
- between what is virtual and what is real
- between my wishes and whims and what is realistic
- between what is good and bad and right and wrong with me and with others
- between what can be changed and what is part of a non-historical condition of life

and

the ability to *perceive and endure ambiguous cognitions and ambivalent feelings* within oneself as well as in others. Especially this ability today dwindles more and more away, since all has to be great and successful while any critical cognitions and burdensome feelings must be suppressed or denied.

There is another very basic finding in psychology that particularly was underlined by Fromm:

(2) Productivity is a concomitant feature by *practicing one's own powers*. This holds true in regard to our bodily and intellectual-spiritual powers, yet particularly in regard to our *psychic* (or as we today prefer to say: *mental) powers*. If we do not use our muscles our physical power will diminish. If we do not practice our memory we loose the capacity to remember. (Actually, the more we write down instead of memorizing it, the more we become oblivious.)

The same basically holds true for our *mental powers*:

- If we do not practice our ability to imagine, we will become more and more fanciless.
- If we prefer to adopt what others have thought, we weaken our own power to think.
- If we would like nothing better than to sympathize with the emotions media offer to us, we will loose the contact to our own feelings.
- If we cannot sense any interest unless anything interesting is offered to us, we actually are bored and have lost our own powers of curiosity and interest.
- If we want and wish to *get* inspired, we in fact admit that we lost our ability to *be* inspiring.
- If we unlearn our ability to make own decision, we get more and more dependent on consultants, counselors and advisors.

There are a good deal more of own psychic powers – to be empathic, loving, creative, trustful, affirmative, honest, reasonable, self-assertive and so on – that like our *own* thinking, *own* feeling, *own* decision making, our *own* being imaginative, interested and inspiring can have fostering effects only if they are our *own* powers we are practicing.

Abilities and techniques that have not their origins in ourselves, that is to say are acquired, adopted, used, or consumed, can be very helpful and effective, but will lead to a non-productive character orientation presupposed our own psychic powers are *replaced* by them and therefore are not practiced any more.[2]

(3) The practice of one's own powers finally is reflected by Fromm in the central feature of any productive character based behavior: It results from an inner activity and can be recognized by its activating and energizing effect. By practicing one's own powers one experiences an "activeness," where – I am quoting Fromm – "I and my activity and the result of my activity are one. I call this non-alienated activity 'productive activity'," while all "alienated activity, in the sense of mere busyness, is actually ‚passivity'" (Fromm 1976, pp. 91f) and has a "passivating" and exhausting – in the final analysis, an obstructive effect.

Since "integrity" at this conference is discussed as a key to enduring business success I want to close my presentation with some reflections on "integrity as a feature of human productivity".

Integrity as a feature of human productivity

Though the term "integrity" has many facets and the English "integrity" seems to be more distinct than the German "Integrität," the psy-

[2] One can check this question quite easily by asking oneself: Who am I, if I have no access to my ipad or tablet? Who am I, if there is no electricity and also no battery powered electricity? Who am I without access to the Internet? If then I am still able to get involved with myself and if others still mean something to me, I am still able to live out of my own psychic powers.

chological dimension of the term is quite close to a productive character orientation by practicing one's own powers. The development of inner cognitive and emotional structures and the practice of one's own powers are not only conducive to sense one's own identity independently from being part of others or from using others to be oneself. „To the extent to which an individual is potent, that is, able to realize his potentialities on the basis of freedom and integrity of his self, he does not need to dominate and is lacking the lust for power." (Fromm 1941, p. 162.)

By sensing one's own self one feels free and independent and powerful by integrating and expressing one's own powers, including one's own emotional, bodily and sensuous powers. „We believe that the realization of the self is accomplished (…) by the realization of man's total personality, by the active expression of his emotional and intellectual potentialities. These potentialities are present in everybody; they become real only to the extent to which they are expressed. In other words, positive *freedom consists in the spontaneous activity of the total, integrated personality*." (Fromm 1941, p. 258.)

This autonomous sensing of one's own integrated self brings along a distinct sensing of integrity concerning the relationship to others and to oneself. In regard to others "integrity simply means a willingness not to violate one's identity" (Fromm 1968, p. 84). To violate others by using and exploiting them or by forcing and humiliating them and making them dependent indicates that the integrity of another human being is not respected. It will have effects of desintegration and hence obstructive effects on economic success.

Yet our present problem of integrity is aggravated by the subjectivization of labor, where all responsibility is attributed to the employee while any employment protection is abolished. This leads to a self-exploitation which affects all parties involved in economic processes. Self-exploitation brings about not only burnout leaders but abolishes any sense of integrity in regard to others and particularly in regard to oneself. The boundless striving for an *economic* success regardless of its obstructive effects on *human* success – that is to say on a productive character orientation – is in fact the opponent of all efforts done by any humanistic management.

Yes, integrity is the key to enduring business success. But from a psychological point of view, integrity is also the most threatened aspect of personality and character and hence a real challenge.

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Psychoanalysis

Erich Fromm
(1955e)

Fromm's contribution "Psychoanalysis" was first published in the volume *What Is Science? Twelve Eminent Scientists and Philosophers explain Their Various Fields to the Layman*, edited by J. R. Newman (New York: Simon and Schuster, 1955, pp. 362-3809. The importance of this article arises not only from the fact that Fromm was given the opportunity to present his understanding of psychoanalysis to a broader audience. In this article, Fromm for the first time defines also his own position in the history of psychoanalysis. In addition, the original typescript of this article, included in Fromm's literary estate at the Erich Fromm Institute in Tuebingen, shows that on the one side he cut some passages to shorten the publication and enlarged the publication on the other side. These replaced paragraphs—printed in *italics*—are published here for the first time.



At around 3.000 B.C., in Egypt, man first became concerned with the problem of good and evil, conscience and moral responsibility. This development was continued and enriched around the middle of the first millennium by the ideas of the Jewish prophets and of the Greek philosophers in Europe, as in Asia by Buddha, Lao-tze and Confucius. In the following 1000 years, roughly from 500 B.C. to 500 A.D., a culture developed around the Mediterranean which represents one of the greatest advances ever made by man in his social and cultural life. At first in Greece and Asia Minor, then within the political and social frame-work of the Roman Empire, the ideas of human solidarity, conscience and reason developed and found expression in religious, philosophical, scientific and artistic forms. However, around the middle of the first millennium of the modern era, the social structure of the Roman empire froze into a feudal structure which was to last for about another thousand years in Europe. In these thousand years, the Christian church (helped by the Arabs and Jews) colonized Europe culturally, transported the thoughts and ideas of the previous epoch into the soil of a primitive European world. Around the middle of the second millennium, this process had reached its peak. Europe was saturated, as it were, with the ideas of the Graeco-Judaic and Roman tradition. It is as if Western history had stood still, for a thousand years, to wait for this moment in order to advance where it had stopped when the classic cultured of Greece and Rome had begun its thousand years' sleep.

Medieval culture was a system based on traditional beliefs, in which the world seemed closed and hence certain and secure. The earth, and man on her, were the center of the universe. Everything was ordered by the laws of God, which had been revealed to man. There seemed to be nothing new to discover, no blank space to fill in. But about 1500 this secure and closed world burst wide open. Man was thrown out of his central place from which the whole universe seemed well ordered and known. Eve-

rything around him, and he himself, became a problem, a question, something to be discovered. The first crack in the shell of serenity was Copernicus' discovery that the sun is the center of our planetary system. This has led to a knowledge of the skies in which the sun is only one amongst billions of suns, in a galaxy which is but one amongst billions of galaxies. Copernicus began a train of insights which culminated 500 years later in the theories of Einstein and others as to the nature of space, energy and matter. Not only do our senses deceive us about the relative position of sun and earth, they deceive us even more thoroughly—so contemporary physicists teach us-about the physical environment which surrounds and supports us.

The new discoveries about nature began earlier, and went further, than those about man, but the latter followed the same principle of trying to arrive at the *forces behind observable phenomena* in the fields of man's biological, social and psychological development.

In essence, this new principle was that not sensory experience nor common sense nor tradition is a guarantee of the truth; that to grasp reality-outside of man and within him-we must know the nature and direction of forces which are not directly visible, but which can be inferred from the visible phenomena they produce. Darwin hurt man's vanity by showing how he had developed, under a law of natural selection, from distant animal origins. Marx showed that man's social systems, and even his thought and culture, are determined by social forces which operate behind his back, as it were. Freud completed the process by showing that the conscious thoughts man has about himself and others are only a small part of what goes on within him. What is more important, he showed that most of the acknowledged thoughts are products of fears and desires which are not acknowledged. Freud taught man to be objective and to be humble; to be skeptical toward his conscious thoughts; to probe for the truth hidden in his unconscious, rather than to be satisfied with what he consciously believes to be true. Freud's discoveries are part and parcel of the progress made toward objective thought in the last 500 years, toward seeing the world, nature, our fellow men and ourselves as they are, not as we want them to be.

Psychoanalysis is a *psychological theory,* as well as a *method* of *therapy,* for mental disturbances (psychoneuroses). Although the theory and the therapy are closely related, they must be dealt with separately, because, if for no other reason, the theory is important to any student of human nature, while the therapy is of great concern only to those who train themselves to cure mental sickness or to those who suffer from it.

Nineteenth-century psychology was mainly occupied with describing and classifying various processes in the conscious mind (perception, memory, etc.). Freud broke from this pattern by setting himself the goal of answering questions which until then had been dealt with mainly by philosophers and novelists: what makes man act, think and feel as he does? What are the forces underlying and determining his behavior? What law can be observed in the operation of the human mind?

1. Psychoanalytic Theory

The fundamental discovery of Freud-a discovery which will probably influence thought about man as Copernicus' discovery continues to influence man's thought about the universe-is his concept of the unconscious. Although Spinoza, almost 300 years earlier, had stated that we know our desires, but do not know the reasons for our desires (and hence live under the illusion of choosing freely), Freud succeeded in showing more widely and more concretely what the statement implied. He demonstrated that none of us is aware of more than a small sector of our mental personality (the conscious) while the bulk of what goes on within us evades our awareness, is unconscious, repressed.

Two simple examples may help to clarify the point. A man who is constantly bragging, boasting, belittling others is perhaps aware of himself as a masterful, superior person. What he is not aware of is that in reality all these feelings of power and superiority are only compensations for the very opposite. Deep down he feels weak, helpless, childish, and at the very moment when he tells us „look here what a great guy I am," he is really praying „do not let them find out that I feel like a helpless child." If we were to investigate further, we might find that this man feels like a helpless child because he has never overcome a deep fixation to his mother, a passive attachment which, normal for the child, is weakening for the man and should long since have been severed. His aim is probably still to be nursed, cared for, protected, admired by mother, and just because of his attachment, he feels like a child and hence weak and inferior. He may, in a more extreme case, have acquired the habit of compulsive drinking; only when under the influence of liquor can he overcome the feeling of powerlessness and at the same time the drinking is a substitute for his wish to be nursed and indulged by mother. The deeper one searches into the unconscious, the more links one uncovers in the chain of behav-

ior.

In the other example of unconscious motivation a young student, brilliant, intelligent, conscientious, gets so frightened before an examination that he is almost paralyzed and jeopardizes his whole career. He is particularly frightened when the examiner is a teacher whom he does not like. Otherwise, the young man shows no signs of fear, has no feeling of inferiority, and is always poised and sure of himself in his relationship to older people or contemporaries. If one seeks the reasons of his examination fear, one finds at first an in tense rage against the examiners, and especially the ones whom he does not like. Behind that rage is a feeling that it is an unbearable humiliation that he should be forced to submit to authorities who can decide about his career. Without going into the history of this intense rebelliousness against authority, it may be said that his anxiety, of which he was conscious, replaced and covered up what he was not aware of a deadly rage which he had to repress because to show and express it would have made his position untenable. Here, as in the first example, a person is aware of his feeling, but not aware of what causes it. Freud compares the relationship between the conscious and the unconscious to an iceberg: the small part of it which is visible is the conscious; the bulk of it, which is submerged beneath the water, is the unconscious. He proved empirically the truth and significance of an earlier statement by Nietzsche: „'I did that,' says my memory. 'I could not have done that,' says my pride, and remains inexorable. Eventually—the memory yields." (F. Nietzsche, *Beyond Good and Evil*, Chapter 4.)

Closely related to the concept of the unconscious is the concept *of resistance.* We do not want to know that which we have repressed, because it conflicts too much with our own ideals and standards, with the picture which we have, or which we want others to have, of ourselves. We do everything to make sure that what is repressed does not come to light. We deny it, we get angry with someone who touches upon it, we get tired and sleepy when mention is made of it, or we hide it by rationalizations.

The concept of *rationalization is* one of the most important discoveries in Freud's theoretical system. All of us rationalize when we attempt to justify an action, thought or feeling as motivated by reason, conscience, practical necessity, instead of admitting that it is motivated by irrational desires. The process of rationalization is well known to anyone who ever tried to quit smoking. In order to explain to himself why lie wants to smoke just that one cigarette, lie discovers that it is because he feels so good, or because he feels so bad, or because everyone else is smoking, or that he is not so weak as to have to give up smoking, or that there are so few pleasures in life otherwise, or ... or... There is hardly an end to the number of rationalizations in this, as in so many other similar situations in life. To give one more illustration, it is the rationalization of a destructive or sadistic person that he beats his children, or tells people painful and hurtful things, in plain response to duty. He sees himself obedient to noble impulses, when in reality he is driven by the desire to hurt or to destroy.

The unconscious, operating thus in the dark, is not immediately accessible to conscious investigation. We have to infer it from accumulated data, as the theoretical physicist often infers forces which in themselves cannot be observed directly. However, in certain situations unconscious forces can be observed directly. These situations are all alike in that they are states of dissociation, ones in which the conscious mind is not active, or not properly functioning. The only normal state in which this dissociation occurs is *sleep.* Sleeping, we shed our consciousness and withdraw our watchful attention from the outside world. In this condition, we think and feel things which are quite contrary to our conscious, daytime thoughts. Somebody, for instance, may have hurt our feelings during the daytime, but we may not have been aware of feeling hurt, much less of feeling angry The following night, however, we may dream that the person who had hurt us committed a crime, was caught by the police, and has been executed.

In most cultures dreams have been taken seriously as meaningful expressions of our mind. But by the time of Freud, this attitude had generally changed in Europe, and dreams were believed to be silly and meaningless phenomena. One of Freud's greatest achievements was to show that dreams express feelings and ideas which we dare not be aware of in waking life, sometimes with utter frankness, but most of the time hidden and distorted even in the privacy of our sleep life. Freud assumed that dreams are always the fulfillment of unconscious wishes which we do not dare to recognize in waking life. (This author, like some others, believes that dreams are not always or necessarily expressions of inadmissible desires; that often we are more wise, more human, more decent when we are alone with ourselves in the state of sleep than we appear to be in the market place of daily living.)

Another state of dissociation in which the unconscious can be observed directly is *hypnosis.*

In a state of deep trance, a grown-up person may feel and act like a child of ten, five or two, provided the appropriate suggestion is given to him. This experiment of „age regression" shows that all previous stages of our life are still alive within us; that in the specific condition of hypnotic trance they again take hold of our feelings, only to be completely forgotten when we re turn to daylight thinking. Many other experiments with hypnosis give a striking proof that the unconscious is pursuing its hidden course „behind the back" of consciousness. Thus, for example, Dr. Mitchell Gold (Research Supervisor of the Scientific Personality Research Corp., New York) in his studies on hypnosis showed how emotional responses are elicited by specific factors or constellations in the environment. The subject, under hypnosis, is told that she is accused of something and that she feels anxious and guilty; at the same time, the hypnotist shows her his raised finger. At the mention of being accused, the subject shows all signs of terror and anxiety, which leave her when she is assured that the accusation was false. After three or four repetitions of this little drama, she reacts with the same signs of terror when only the finger is raised, no mention being made of an accusation. In other words, a conditioned reflex has been established and the raised finger, which was at first neutral, became a conditioned stimulus. After she has emerged from the hypnotic trance, and is aware of nothing that has taken place, she refuses to look at the hypnotist's raised finger, and turns her head away until the finger is lowered. In her unconscious she is still afraid of the accusation, symbolized by the finger, and yet, consciously, all she feels is an inexplicable aversion to the finger.

In cases of *insanity,* ideas and feelings which are repressed in a normal person are accepted as real. The paranoid person may be convinced that people are plotting against him, or he may be convinced that he is a Roman emperor. Similar suspicions or grandiose ideas would be repressed by the non-psychotic individual and he might be aware of no more than a magniloquent daydream or a nagging anxiety that people do not like him. His thinking is controlled by an awareness of reality, and the irrational fantasies can never appear to him as if they were real. To the psychotic person reality appears as it appears to all of us when we are asleep. We give up most of our reality awareness in sleep and do not doubt the reality of our dream experience. But when we wake, the unreality of the dream strikes us so forcefully that we often cannot even remember its content. Dreams are transitory states of insanity, or insanity may be said to be dreaming while being awake.

Another situation in which unconscious feelings are expressed directly is the state of mind caused by various *drugs,* the most frequent being intoxication by alcohol. The drunken person has suspended most of his critical judgment, and when he transforms himself into a boastful megalomaniac, or into an aggressive attacker, he gives himself over to forces so repressed in his sober state that he may have no hint of their existence.

The theoretical as well as the practical problem which confronted Freud was to find a way in which a person who is neither psychotic, drunk nor asleep could discover what was *in* him, yet *outside his awareness.* To become conscious of what is unconscious seems a paradox; it was part of Freud's genius that he solved the riddle. He began by using hypnotic methods, but gave these up after a while in favor of the study of dreams—-the „royal road to the unconscious"—and of a method he called *free association.* On the face of it, this latter process is simple. A person is told to say just what comes to his mind, disregarding all conventional rules of what is proper, intelligent, polite, etc. The psychologically trained listener can discover in these random associations connections of which the subject is not aware. He may thus detect thoughts and feelings which are unconscious. A simple example will illustrate the point: thought (a) deals with a friend toward whom the patient feels consciously very friendly, although in fact he felt jealous on hearing the night before of his friend's promotion; association (b), apparently without connection, deals with an incident the patient read about in the morning's paper: a man was killed by a rival; association (c) recalls the patient's life in school, when he felt very unhappy at having been demoted from first to second place. Though the patient is not consciously aware of a connection among these three associations, it is not difficult for an objective observer to find the thread. As in the dream, the repressed material of free association is often censored and distorted. At the point when the free association might bring out significant repressed material, the patient may begin to talk about trivial things, feel sleepy, get discouraged, angry or what not. He does not realize that all these reactions are so many attempts to get away from the re pressed material.

In addition to dream interpretation and free association, Freud discovered a third method for getting a glimpse of unconscious strivings; this was the study of *transference.* Freud noticed that his patients often developed ideas about him and reactions to him which were not founded at all on reality. One patient might see

him as an all-powerful or all-wise man; another as a weak and timid man; a third as a sinister ogre. As in the states of dissociation mentioned above, these feelings were experienced as being quite real, and it was difficult for the patient to convince himself that they were not. Further study showed that these particular feelings were not accidental; I that the patient had had similar experiences with a significant person of his early childhood-father, mother, brother, etc.; that unconsciously lie was still experiencing other people in terms of these early feelings, seeing them, not objectively, but as if they were those same important childhood figures. He *transferred* his experience, as it were, from the past to the present.

This concept of transference cannot be understood without reference to another of Freud's discoveries: the *importance of the first years of childhood,* especially the relationships with parents and siblings, on the character development of the child. While Freud never thought that the newborn child is like a blank sheet of paper on which the environment simply writes its text, and while he was convinced that each child is born with certain constitutionally given qualities, he nevertheless could show the tremendous influence of early childhood experiences on all later development. The phenomenon of transference demonstrated that the adult retains the experiences of early childhood, often to such an extent that he is not able to see the world objectively.

So far I have given a brief summary of the most important of Freud's findings which are accepted by all psychoanalytic theories based on Freud's discoveries. However, there is a great deal of controversy about the content of what is so strongly repressed and so influential in man's life. Freud himself believed that the most powerful and most repressed strivings are sexual (the energy of the sexual drive he called „libido"). He assumed that from birth on the individual is endowed with sexual strivings, but that the nature of the strivings undergoes a definite development from birth until puberty. At birth the libido is mainly centered around the mouth, and its aim is to be nursed. Later, the passive wish to be nursed is transformed into the more active drive to bite, and to possess with the mouth. The stage after this „oral libido" is the „anal libido," connected with the functions of elimination and resulting in various psychic tendencies like parsimony, over-cleanliness, over-orderliness (or their opposites). After this, the libido for the first time centers upon the genitals, and pleasure is connected with genital excitement. Following this stage, which occurs around the age of five or six, Freud assumed the existence of a so-called „latency period," which lasts until puberty, and during which no further change occurs in sexual development. With puberty the libido gains its full development and seeks its satisfaction normally in the sexual union with a member of the other sex.

This development, according to Freud, is not as simple and easy as it may sound. The main complication is that, when the phallic level has been reached, the little boy becomes closely attached to his mother, but at the same time finds himself confronted by his father, an invincible rival who forces him to resign, and eventually to suppress, his sexual wishes. (Little girls experience a parallel development.) Under the name of the „Oedipus complex," Freud described the development in which the little boy hates his father, but then becomes afraid of him and, instead of hating him, identifies himself with the father. Freud believed that in a normal development the incestuous attachment to the mother is overcome, while in all cases of mental sickness the unsolved Oedipus complex is the center of the pathological picture.

Freud attempted to explain character trends in terms of his libido theory. To him, the forces which we find underlying a person's character are in the last analysis sublimations of, or reaction formations against, the libidinous strivings, especially the pregenital ones. Thus, Freud assumed that a dependent, receptive person was stalled, as it were, on the oral-receptive level of libido development; an aggressive, exploitative person, on the oral-sadistic level; a stingy, over-orderly, pedantic person, on the anal level of libido development.

Completing this brief sketch of Freud's views on the motivations underlying man's behaviour, it must be added that in the later years of his life (after 1914) Freud changed his concept of the basic psychic forces to some extent. Instead of the original assumption of the sexual drives as being opposed to the drives serving self-preservation, Freud made the assumption that man's life was determined by the polarity between the drive for life (eros) and the drive for death (death instinct). The life instinct seeks to unite living matter, while the aim of the death instinct is to return to the original state of inorganic matter, that is death. While these new concepts never found the same application to clinical data as the earlier ones, they are nevertheless very interesting because they constitute an attempt by Freud to develop psychoanalytic theory more in connection with general biological and philosophical concepts. [The foregoing paragraph was replaced by the following paragraph.]

In spite of a certain dogmatism, Freud was never a man to be easily satisfied by his own theories, nor one to shut himself off from new observations of facts. Perhaps the First World War brought to a climax Freud's awareness that he had not paid sufficient attention to the role of destructiveness and hostility among the motivations within man. Until then he had thought that hostility was a secondary factor, a reaction to sexual jealousy and rivalry; now he i began to believe that it bad a much deeper source. The development of his idea led him eventually to assume that there was in man an innate drive for destruction which was just as powerful as eros. Eventually lie saw in the sexual instinct one manifestation of a drive for life, the aim of which is to unite living matter, while he saw in destructiveness and hostility one manifestation of the drive for death, the aim of which is to return to the original state of inorganic matter. Thus sexual desire and hostility became only the two most visible expressions of the two forces battling within man, one directed toward life, the other toward death. In this theory Freud attempted to connect psychoanalysis with general biological and philosophical concepts, and thus laid the foundation for the more philosophical treatment of psychoanalytic data.

Freud applied his theoretical concepts not only to the individual, but also to the study of society and culture. He believed that primitive man lived out his instinctual desires without too much frustration by society, but that because of this there was a great deal of mutual hostility, and thus a great deal of insecurity, in life. Progress in civilization was essentially an increasing repression of man's instinctual desires. These repressions resulted in sublimation, that is, the transformation of the libido into culturally valuable aims which have no direct connection with the original instinctual aims. Culture, according to Freud, is thus an effect of sublimation. But many people lack the capacity for sublimation which is required by the rigid rules and taboos of many societies; the conflict between their instinctual forces and the social requirements for repression produces neuroses. Freud's theory on the development of culture is accordingly rather pessimistic. The more man develops culturally, the more he must frustrate his instinctual desires, and as his civilization increases, so does his proneness to mental sickness.

According to his libido theory, Freud assumes that religion, art, philosophy, political systems and so on, are all outcomes in one way or another of libidinal forces, and unsolved libidinal conflicts. He thus becomes a critic of religion, in which he sees mainly the expression of the child's dependence on an all-powerful father. Nevertheless, it would be quite wrong to assume that ethical ideals play only a minor role in Freud's concepts; like the philosophical leaders of the eighteenth century enlightenment period, he believes in truth and freedom as the aims toward which man must strive for a satisfactory solution to life.

Implied in what I have been saying already, is the fact Freud was a social critic. He believed that contemporary society was in contrast to the demands of human nature, tended to cripple it, and to produce mental sickness; furthermore, he saw clearly to what extent society, its rules and taboos, cripple the free development of man, and hinder the critical use of his reason, thus preventing him from emerging from the state of childhood to that of maturity. [The foregoing passage was replaced by the next three paragraphs]

In fact, the whole therapy is the application of the biblical sentence: "The truth makes you free". It was based, on the idea that if one is sincere with oneself—not only in the two-dimensional sense of one's conscious thoughts but in the new third dimension of one's unconscious—one will be cured of the various neurotic symptoms which are-produced by unconscious conflicts.

It was almost unavoidable that Freud's theories would make him into a social critic (or perhaps only a social critic could have arrived at such theories). While he was convinced that a certain amount of sexual repression was necessary for the development of culture, he protested against the degree of repression which was characteristic of the nineteenth century. He believed that the strictness of the moral code of the Victorian age went beyond its legitimate cultural function and created more neurosis and mental suffering than was warranted. He also saw that the degree of sexual repression customary in his culture tended to cripple the free development of man, and to hobble his reason, thus preventing him from emerging from the state of childhood to that of maturity.

But in spite of the fact that Freud was a social critic, and in many ways a spiritual companion of the enlightenment philosophers of the eighteenth century, he was very different from them in his pessimism about the future of man. Since he did not see the destructiveness of man as a trait produced by the cultural and social conditions of his age, but as an innate trait, he assumed that no social or spiritual change could eradicate it: thus, wars and civil wars, suicide and murder, are inevitable. Man to him was competitive and hostile by nature, and resem-

bled the being characterized by Hobbes in the words: *Homo homini lupus.* The position was not too different from that of the classical economists who saw competitiveness-aggressiveness as elements of human nature, rather than as traits produced by the social order in which they lived.

2. Psychoanalytic Therapy

Psychoanalysis as a therapy is an application of its theory to the problems of mental sickness. It must not be thought from this, however, that Freud first developed his theory, and then applied it. The theory itself developed from his treatment of mentally sick patients, and theory and practice constantly complemented each other. In the first years of psychoanalytic therapy, the patients who came to Freud or other psychoanalysts, mostly suffered from definite *neurotic symptoms*, such as inordinate anxiety, morbid fears, psychosomatic reactions to certain purely psychic stimuli, or obsessive and compulsive thoughts and rituals. Freud assumed that the symptoms resulted from i „the injuring of the instinctual impulses through repression," that they were an indication of, and substitution for, an unachieved instinctual gratification. In order to cure a symptom, the patient must become aware of the unconscious instinctual wishes. Being aware of them, he can then find a more mature and effective solution to the conflict between instinct and the organized and conscious part of the self—or the id and the ego as he called these two—than the one found in the formation of the symptom.

In the course of the years, the type of patients who came for psychoanalytic help changed considerably. More and more frequently, these people displayed, not any of the circumscribed symptoms mentioned above, but what is often called a *neurotic character.* Such people find it difficult to work, to have satisfactory relationships with other human beings, especially in their marriage; they arc overanxious, overambitious, or on the other hand suffer from lack of self-confidence and from feelings of inferiority. It became increasingly clear to Freud that these characterological defects were also produced by forces unconscious to the person, and that character itself could be changed if the patient gained insight into the unconscious forces which had assumed control of his life. In fact, lie came to see what while specific symptoms are the more dramatic and, in an obvious sense, the more painful expressions of unconscious conflicts, the neurotic character is what really matters; and these symptoms will be only superficially eliminated unless the whole character in which they are rooted is changed.

So far we have spoken only of the form of mental disturbance commonly called neurosis. A much more severe type of mental illness is known as psychosis. The neurotic person has retained a grasp of reality at least to the extent that he can function in society. He may bend reality, but he does not rend it. The psychotic person has so completely withdrawn from the outer world that the only reality he knows is that within himself. He hardly responds to events or people and thus Freud thought him incapable of the kind of relatedness to the analyst which was necessary for the analytic cure. However, a number of pioneering psychoanalysts have begun to break through this barrier. The psychoanalytic treatment of schizophrenia was first inaugurated by Harry Stack Sullivan at the Sheppard and Enoch Pratt Hospital, then by Bullard and Frieda Fromm-Reichmann at Chestnut Lodge, and by the Menningers at their clinic. In more recent years psychotherapy of psychoses has been taught and practiced at the Henry Phipps Clinic at Johns Hopkins, at the psychiatric departments of Yale and Harvard Universities, at the Austen Riggs Center and other medical schools and private hospitals, and by a number of individual analysts, both in the United States and abroad. The method of psychoanalytic cure is implied in what has been said about psychoanalytic theory. It is based upon the analysis of free associations, dreams, transference, and resistance. Its aim is to arrive at an insight into the desires and ideas which motivate the patient but of which be is not conscious. The essence of psychoanalytic therapy is to help the patient to recognize his own inner reality, to remove the veils of rationalization, to gain strength by developing his reason and objectivity. The method which Freud discovered is indeed an application of the ancient precept „know thyself" to the cure of mental illness. It must be emphasized particularly that psychoanalysis has nothing to do with persuasion and giving advice to the patient; it is the exact opposite of such methods. It rests upon the belief that the patient must make his decisions for himself, and that the function of the analyst is only that of helping and stimulating him to gain increased insight into the forces which motivate his behavior.

These general principles are common to all schools of psychoanalysis, but ideas about the particular contents of the unconscious depend on the various theoretical expectations held by the different psychoanalytic schools.

As to some practical aspects of psychoanalytic treatment, it must be said that it is rather lengthy, lasting from one year, to two, three or four, or in exceptional cases even longer. In this

respect it hardly differs from the length of treatment in any number of chronic illnesses. However, in recent years increasing efforts have been made to shorten the length of the treatment. Unfortunately, psychoanalysis i; is also expensive, as are all other treatments which require considerable medical assistance. The fees for analysis are normally somewhat lower than those a specialist in other fields would charge for an equivalent amount of time, yet they are high enough to make analytical treatment exceedingly difficult for people below the middle-class income level. Analysis has been extended—as yet to only a small extent—by various psychoanalytic institutes which have set up low-cost clinics. Of course, the demand always exceeds the time available for patients in these clinics.

The therapeutic success of psychoanalysis cannot easily be reduced to statistics. Success depends partly on the severity of the mental disturbance, and very often people come to the analyst only after all other treatment has failed. It depends also on the skill and experience of the individual analyst. And, perhaps even more than other medical statistics, „cure," „improvement," and „negative outcome" are some what subjective criteria. The most that can be said today is that psychoanalysis is the only method of cure which promises any help in many cases of mental sickness. Secondly, that a large number of even severe cases of mental sickness are cured by analysis, while many others are not. Thirdly, that unless the analyst makes serious professional mistakes, treatment rarely harms the patient, even if it does not help.

Analysts go through a rigid course of training, which lasts four years or more, and the center of which is their own analysis, and the supervision of their own analytic work by a teacher. By undergoing psychoanalysis, the analyst learns the method of free association and dream interpretation from the inside. Furthermore, he convinces himself of the presence of unconscious strivings by the discoveries lie makes about himself in his own analysis. This also alerts him to his own blind spots and to irrational strivings which would diminish his ability to help his patients.

Originally, the psychoanalysts in each country were organized in societies which were part of an international organization under the leadership of Freud. These societies were responsible for the institutes which gave the above-mentioned training to candidates. In recent years, psychoanalytic associations and training institutes have been founded on premises which differ more or less from Freud's teachings. Also, some universities have instituted psychoanalytic training as part of the university curriculum (for instance, Columbia University, the National University of Mexico, and others). Freud himself thought that the practice of psychoanalysis should not be restricted to physicians, but should be exercised by students in other fields of the science of man. His view was accepted in all psychoanalytic institutes except those of the United States, but in the last few years a change has taken place in the United States too. Universities have trained psychologists in the handling of psychic difficulties, and some psychoanalytic institutes have admitted clinical psychologists to psychoanalytic training.

3. Further Developments in Psychoanalysis

Freud laid new foundations for our knowledge of man; but although a genius, Freud was naturally a son of his time, and as with all other scientific discoveries it is to be expected that the generations standing on Freud's shoulders will modify his theory in many details.

Even during Freud's lifetime some of his closest disciples suggested new theories which, like most later developments, had in common a questioning of Freud's assumption of the primary role of sexual strivings. Unfortunately, most of these theoretical deviations led to personal antagonisms, and to the foundation of mutually hostile schools.

The most important deviation from Freud's theory was developed by Carl J. Jung in Switzerland. Jung changed the concept of libido from that of *sexual* energy *to general* psychic energy; he saw in mythology and religion expressions of profound human wisdom, rather than of infantile fantasies; he studied the connection between the great myths of various cultures, and the dreams and neurotic manifestations of individuals, and made many brilliant contributions to the understanding of the unconscious as well as to that of religion and mythology.

Alfred Adler, another of Freud's early disciples, also split from the original thought because he did not share Freud's belief in the supremacy of the sexual instinct. But being less philosophical and more practical-minded than Jung, he put most of his attention on what a might be called the tactics and strategy of life. He discovered the psychological significance of organic defects, and explained many character traits as compensations for such early organic inferiorities. He believed the main source of human striving to be the striving for power, by which he meant essentially social recognition and prestige.

The last of Freud's disciples to leave his school was Otto Rank. Less systematic than Jung, yet

like him interested in problems of culture, art and philosophy, he developed a number of brilliant theories. At one time he thought he had found a basic cause for neurotic development in the anxiety occurring during birth (birth trauma). Later, he developed interesting ideas about the connection between artistic creation and neurotic-symptom formation. The neurotic person refuses the pretense of role playing, which in Rank's view is characteristic of the average man, but at the same time he is unable to be creative like the artist.

Another, and one of the oldest and closest of the disciples of Freud, Sándor Ferenczi, never broke with him and the official school, although he developed toward the end of his life ideas which differed from Freud's, and which were never accepted by the latter. In contrast to Freud's idea that the analyst should be an objective ob server, quite detached from the patient emotionally, Ferenczi insisted that love is not only the necessary leaven in all living, but that it is especially necessary in the healing work of the therapist.



In the last twenty years, certain changes have been taking place both within and without the Freudian school. Within, developments are mainly centered upon greater study of the ego development (Hartman, Kris, Waelder and others); the application of psychoanalysis to anthropology (Geza Rohheim and Abram Kardiner); psychosomatic diseases, and brief psychotherapy (Franz Alexander and his associates), and the psychoanalytic study of psychoses already mentioned. A tendency which differs markedly from that of most Freudian psychoanalysts is to be found in the Southern German and Swiss school of psychoanalysis (Gustav Bally and others). Common to the thinking of this group is an emphasis on the philosophical and anthropological problems of human existence, and on a conviction that the full analytic understanding of man must deal with these problems. In Japan a group of psychoanalysts (Dr. Kenji Ohtsuki) which fundamentally accepts Freud's theory tries to adapt it by introducing specifically Asiatic philosophic concepts.

In the United States, psychoanalysis has become very, and perhaps dangerously, popular in recent years, and the number of psychoanalysts and of psychoanalytic training institutes has been increasing considerably. Aside from strictly Freudian institutes like that of the Menninger Foundation (K. and W. Menninger), and the Austen Riggs Center under R. Knight, there have to be mentioned the somewhat less orthodox psychoanalytic institutes such as the Columbia University (S. Rado, N. Ackerman, D. Levy, A. Kardiner and others) and the research group of analysts at Chestnut Lodge, Rockeville, Md. (D. Bullard, F. Fromm-Reichman, E. Weigart, M. Cohn, D. Rioch, and others). Furthermore, there is to be mentioned the Washington School of Psychiatry with which the members of this group are connected, and the William Alanson White School of Psychoanalysis, Psychiatry and Psychology in New York (C. Thompson, J. Rioch, E. Tauber, E. Fromm and others), the Institute of Psychoanalysis founded by Th. Reik in New York.

Somewhat more deviant from Freud's theory are those often called neo-Freudian (Harry Stack Sullivan, Karen Homey and Erich Fromm). Although they have certain features in common (emphasis on social and cultural factors and a critical attitude to the theory of the primacy of the sexual instinct) they nevertheless differ considerably among themselves. Homey's theories are more remote from Freud's than the two others; in some respects they constitute a fruitful and constructive continuation of Adler's thinking.

Without ignoring the significance of childhood experience Homey judges it less important, both for understanding and for therapy, than the events of the present. She places much emphasis on the conflict between various „neurotic trends," and on the role of anxiety in keeping these trends going. In trying to adjust himself to his environment, the child, and later the adult, can move towards people, against them, or away from them, and Homey gives a brilliant description of what happens when these three forms of approach to the world are intermingled, and if none of them is brought to its full fruition. To move „towards people," in the sense of becoming unduly dependent on them, leads to helplessness, „against people" to hostility, „away from people" to isolation—withdrawal.

Sullivan, who started his research with a profound new insight into the nature of schizophrenia, proposed later that, not the fulfillment of

sexual desires, but a need for security and the avoidance of intense anxiety and the feeling of aloneness, were the central cravings of man. He considered the need for security, for intimacy and the satisfaction of lustful striving (sexuality) the motivating powers in man's psychic structure. Thus Sullivan does not put emphasis on sexual libido alone, but on the total organism as a psychobiological unit, and on the various forms of relatedness to the outside world which this organism can choose. It is characteristic of his viewpoint that he defined psychiatry and psychoanalysis as the study of „interpersonal relations."

Sullivan's work is characterized by extraordinary respect for the mentally sick person, especially those suffering from schizophrenia. To have transmitted this respect to his many students is not of the minor achievements of this brilliantly gifted man. Like Freud, he saw in the earlier years of the child the root of his later development. He made one of the most minute and imaginative studies of the experiences of early childhood, and particularly the relationships between the child and significant persons around him. It must be noted that Sullivan had a keen interest in the application of psychoanalytic knowledge to problems of anthropology, sociology and politics. Although he did not write any larger study on these subjects, his influence on students in the social sciences was fruitful and extensive.

Fromm's theories are in some ways related to those of the German-Swiss schools, inasmuch as he believes that ethical and philosophical problems cannot be separated from the study of man. More specifically, he has arrived at the conclusion that the basic inner forces which determine man's life are not his instinctual needs (although they are important too) but those which stem from the very nature and condition of human existence and its inherent contradictions. He believes that these fundamental needs include the necessity for relatedness, rootedness, transcendence (creativity and destruction), sense of identity and frame of orientation and devotion.

Fromm believes that while man's physiological needs become imperative motivations of action if not satisfied, they are not the basic inner forces which determine man's actions, feelings and thoughts. Only by considering the specific conditions of human existence, and its inherent contradictions, can we understand the basic forces and passions in man. Man is a „freak of nature"; lacking the instinctive equipment which regulates the life of all animals, but gifted in stead with reason, imagination, and self-awareness, life becomes for him a problem which must be solved. He has to relate himself to others, to find a new rootedness to replace those roots in nature which other animals have; he must acquire a sense of identity (self) and a system of orientation and an object of devotion. Mental health is identical with the development of a *productive orientation,* the ability to grasp the world in the realm of feeling by *love,* in the realm of thought by critical and imaginative *reason,* and in the realm of action by *creative work* and *art.* The norms taught by all great humanist, religious and philosophical teachers are at the same time the goals which man must strive to attain in order to be sane.

Fromm has emphasized the role of the socio-economic structure on the character development of the individual. According to him, each society creates a personality type which „strives to *want* to do what it *has* to do, and thus to transform the general psychic energy into energy useful for the particular purposes of a given society". But these social needs can be, and often are, in conflict with needs stemming from the nature of man, and its inherent need for love, human solidarity and the development of reason. Insofar as a given society does not satisfy these human needs, it will produce a „socially patterned defect" common to all its members.

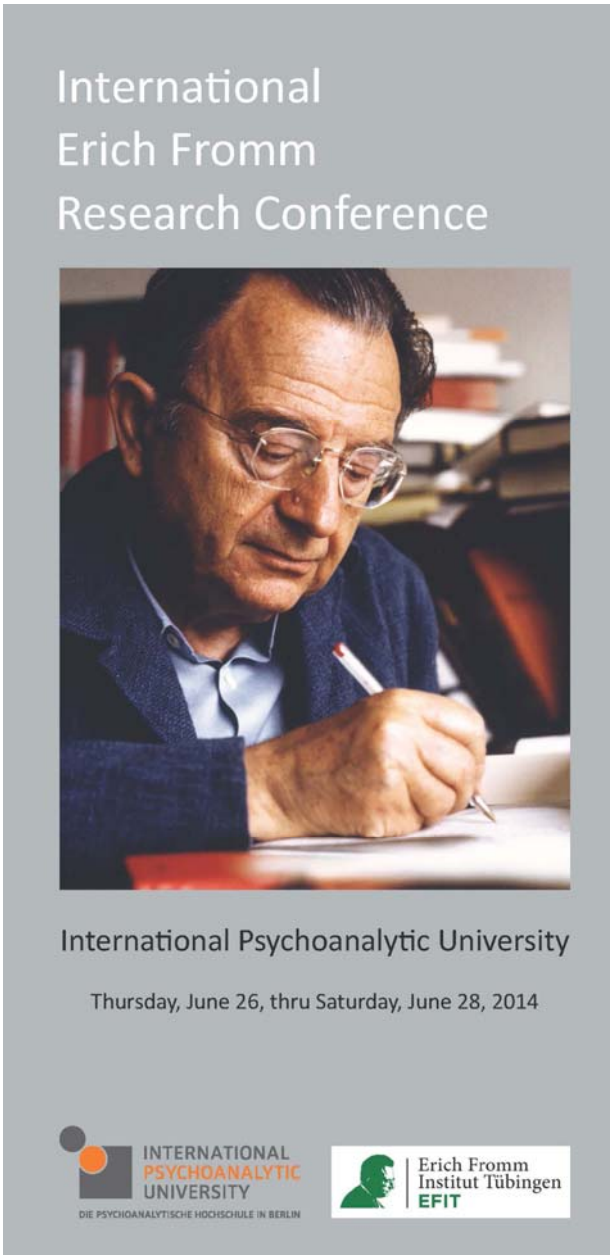
Fromm has tried to show that the ideals of the great humanist teachers of the Western and Eastern cultures are the same at which one arrives on the basis of the study of Man's nature and his needs. Mental health, to him, lies not in the proper satisfaction of instinctual drives, but in the achievement of a "productive orientation," that is, the ability to love, to think critically, and to work actively.

Among the group of neo-Freudians, Fromm has put most emphasis on the criticism of society and its effect of stultifying and paralyzing man, not because contemporary society forces him to repress his sexual desires, but because it inhibits his faculty for critical thought, and tends to transform him into an automaton, into a marketing personality who loses the capacity for genuine and profound feeling and thought, and whose sense of identity depends on conformity.

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Berlin International Psychoanalytic University
Thursday, June 26, thru Saturday, June 28, 2014



More than 34 years after Erich Fromm's death and in view of a long and fruitful history of Fromm-reception we are happy to inform about the first International Erich Fromm Research Conference.

The main concern of this conference consists in providing a differentiated survey of the various and widespread fields, in which Fromm's seminal notion is being discussed and advanced by specialists from all over the world.

The topics in focus will deal with questions concerning the general reception of Frommian ideas as well as specific areas of academic research in the realm of Fromm's conceptual work.

Special attention will be paid on further enhancements, actual shortcomings and desiderata in current research.

The conference language will be English. The meetings on Friday and Saturday, June 27 and 28, are limited to registered participants and will be held on the conference floor of Stromstr. 1, D-10555 Berlin (4th floor). A few seats for "observers" are still available. For registration please contact Rainer Funk (frommfunk@gmail.com).

The conference will be opened with a (loginless) public lecture by Dr. Michael Maccoby (Washington DC) entitled *Building on Erich Fromm's scientific contributions* and takes place in Stromstr. 2, 3rd floor.

Program

Thursday, June 26, 2014

08:15 p.m.: Public Opening Session (Stromstrasse 2, 3rd floor)

Welcome
Prof. Dr. Martin Teising (President of the International Psychoanalytic University)
Dr. Rainer Funk (Erich Fromm's Literary Executor)
Prof. Dipl.Ing. Karl Schlecht (Karl Schlecht Foundation)

Opening Lecture: Building on Erich Fromm's scientific contributions
Dr. Michael Maccoby, Washington D.C. (Former collaborator of Erich Fromm) – a written translation into German is available

Welcome reception

Friday, June 27, 2014

First Section
Erich Fromm – his background, reception and legacy

Chair: Prof. Dr. Lilli Gast (IPU Berlin)

09:00 a.m.: **The reception of Erich Fromm's writings and ideas and Fromm's legacy**
Dr. Rainer Funk, Tuebingen (Fromm's literary executor and head of the Erich Fromm Institute)

09:50 a.m.: **Facts and fictions about the life and work of Erich Fromm**
Prof. Dr. Juergen Hardeck, Mainz (Art director of "Kultursommer Rheinland-Pfalz")

10:20 a.m.: **Erich Fromm in Hebrew bible research**
Prof. Dr. Jan Dietrich, Aarhus (Professor at Aarhus University, Denmark, and co-editor of "Fromm Forum")

11:15 a.m.: **Panel 1:** (the speakers of this section and Dr. Michael Maccoby)
The scientific and the spiritual Fromm – Are there two voices in Fromm?

Second Section
Fromm's notion of psychoanalysis and its impact on psychotherapeutic treatment, empirical research, and education

Chair: Dr. Luis Jimenez (University of East London)

02:15 p.m.: **Applying Fromm's thinking to treatment and training: A perspective from the USA**
Dr. Sandra Buechler, New York (Training and Supervising Analyst at William Alanson White Institute)

02:45 p.m.: **Erich Fromm's impact on Humanistic Psychology**
Dr. Helmut Johach, Nuremberg (Co-editor of "Fromm Forum")

03:15 p.m.: **Understanding social motivation for encouraging children's development. Social character studies in Mexico**
Dr. Sonia Gojman de Millán, Mexico City (Seminario de Sociopsicoanálisis –and former secretary general of IFPS)

03:45 a.m.: **Fromm's critique of consumerism and its impact for education**
Prof. Dr. Burkhard Bierhoff, Cottbus (Brandenburg University Cottbus, Department of Social Work)

04:45 p.m.: **Panel 2:**
Social character formation and its effects on psychotherapeutic treatment

06:15 p.m.: **End of the second section**
07:30 p.m.: **Speaker's dinner** (and accompanying persons)

Saturday, June 28, 2014

Third Section
Fromm's humanistic concept of man and its relevance for social theory

Chair: Prof. Dr. Joan Braune (Mount Mary University, Milwaukee, USA)

09:00 p.m.: **Fromm's view of the human condition in light of new evolutionary and developmental science**
Dr. Mauricio Cortina (Attachment and Human Development Center, Washington School of Psychiatry, Washington, D.C.)

09:30 a.m.: **Fromm, Marx, and humanism**
Prof. Dr. Kevin Anderson, Santa Barbara (University of California, Dept. of Sociology; holder of the Fromm prize 2000)

10:00 a.m.: **Erich Fromm and Critical Theory in post-war Japanese social theory: Its past, present, and future** *Prof. Dr. Takeshi Deguchi. Tokyo (The University of Tokyo. Department of Sociology)*

10:30 a.m.: **Man as contradiction. Fromm's contribution to philosophy and its reception by philosophers**
Prof. Dr. Nikolay Omelchenko, Krasnoyarsk (Siberian Federal University, Department of Philosophy)

11:30 a.m.: **Panel 3:**
Is there a reasonable chance that man "is able to set himself in the saddle"
(The Sane Society)

Forth Section
Social character and its significance for the art of living

Chair: Dr. Rainer Otte (Bad Sachsa)

02:30 p.m.: **Social character and social unconscious: Erich Fromm's discovery and the problems of today**
Prof. Dr. Tatjana Panfilova, Moscow (Moscow State University, Institute of International Relations)

03:00 p.m.: **Erich Fromm: „To be" Instead of „to have" as a model for the justice of distribution**
Prof. Dr. Dietmar Mieth, Tuebingen (University of Tuebingen, Department of Social Ethics)

04:00 p.m.: **Panel 4:**
Individual and socio-economic requirements of productivity – Factors leading to change

05:30 p.m.: **Reflections on the conference**
by observing students

06:00 p.m.: **Closing Remarks**
Prof. Dr. Lilli Gast and Dr. Rainer Funk

Registered Participants

"Speakers"

1. Anderson, Prof. Dr. Kevin, Santa Barbara, CA 93106-9430, USA
2. Bierhoff, Prof. Dr. Burkhard, 03025 Cottbus, Germany
3. Buechler, Dr. Sandra, New York, N.Y. 10023, USA
4. Cortina, Dr. Mauricio, Silver Spring, MD 20910, USA
5. Deguchi, Prof. Dr. Takeshi, Bunkyo-Ku, Tokyo, 113-0033, Japan
6. Dietrich, Prof. Dr. Jan, 8270 Højbjerg, Danmark
7. Funk, Dr. Rainer, 72076 Tübingen, Germany
8. Gojman de Millán, Dr. Sonia, Villa Coyoacan, Mexico 21, D.F. 04000, Mexico
9. Hardeck, Prof. Dr. Jürgen, 55128 Mainz, Germany
10. Johach, Dr. Helmut, 91126 Rednitzhembach, Germany
11. Maccoby, Dr. Michael, Washington, D.C.20008-2124 , USA
12. Mieth, Prof. Dr. Dietmar, 72149 Neustetten, Germany
13. Panfilova, Prof. Dr. Tajana, 109439 Moskau, Russia
14. Teising, Prof. Dr. Martina, 10555 Berlin, Germany
15. Schlecht, Prof. Dr. Karl, 72631 Aichtal, Germany

"Chairs"

1. Braune, Dr. Joan, Lexington, KY 40508, USA
2. Gast, Prof. Dr. Lilli, 10555 Berlin, Germany
3. Jimenez, Dr. Luis, London N4 2YD, United Kingdom
4. Otte, Dr. Rainer, 37441 Bad Sachsa, Germany

„Observers"

1. Akrap, Dr. Domagoj, 1190 Wien, Austria
2. Allert, Prof. Dr. Tilman, 60323 Frankfurt, Germany
3. Aramoni Serrano, Dr. Rebeca, Coyoacán, D.F. 04010, Mexico
4. Becker, Dr. Martina, 56272 Mayen, Germany
5. Durkin, Dr. Kieran, Glasgow G42 7RT, United Kingdom
6. Gallistl, Adrian, 54296 Trier, Germany
7. Hietalahti, Jarno, 40740 Jyväskylä, Finland
8. Koall, Heike, 03130 Felixsee, Germany
9. Lenkerd, Dr. Barbara, Silver Spring, MD 20910, USA
10. Maccoby, Sandylee, Washington, D.C.20008-2124 , USA
11. Mieth, Irene, 72149 Neustetten, Germany
12. Millán, Dr. Salvador, Villa Coyoacan, Mexico 21, D.F. 04000, Mexico
13. Müller-Hermann, Anna, 12051 Neukölln, Germany
14. Oetker-Funk, Renate, 72076 Tübingen, Germany
15. Runge, Martin, 10437 Berlin, Germany
16. Runge, Richard Friedrich, 12049 Berlin, Germany
17. Sanchez, Guadalupe, Coyoacán, México 21, D.F. 04000, Mexico
18. Schindler, Bernhard, 81377 München, Germany
19. Scudder, Dr. Tim, Carlsbad, CA 92008, USA
20. Schuder, Sabrina, IPU Berlin

Psychoanalysis, Trauma and Severe Mental Disorders

XVIII International Forum of Psychoanalysis 2014
17-19 September, 2014 – Kaunas, Lithuania

The International Federation of Psychoanalytic Societies (IFPS) invites to its 18th Forum to Kaunas in Lithuania. The hosting societies (Kaunas Society for the Study of Psychoanalysis and Psychotherapy – Lithuania, Therapeia Society – Finland and Institutt for Psykoterapi – Norway) prepared a program focused on the "Trauma and Severe Mental Disorders".

For details cf.: http://www.ifps-online.com/forum-2014.html

In present days a rising part of the patients met in clinical practice display problems going deeper than the neurotic level and consequently there has been increasing need for the development of new methods and theoretical conceptualizations to deal with them. The XVIII Forum is aimed at presenting new developments in the psychoanalytic understanding of trauma and severe mental disorders. While highly regarding theoretical discussions and the findings of research, we also want to put a special emphasis on and stimulate the clinical exchange between analysts from different parts of the world. Psychoanalysis was born in the consulting room and in its development it has always been contingent on the continuous exchange between theoretical reflection and clinical practice. At the XVIII Forum, we want to put the clinic in a central position. In keeping with the best traditions of the IFPS, we aim to stimulate discussion between different strands of psychoanalytic thought and believe this can best be achieved through an emphasis and focus on the clinical exchange.



Through the different presentations we aim to elucidate recent developments in the treatment and psychoanalytic understanding of psychosis and other severe mental disorders. As a concept, trauma offers a fruitful vantage point in trying to understand the etiology and development of severe mental disorders. Looking at the particular developmental problems ending in a psychotic breakdown or personality structures insufficient to deal with the exigencies of life, accumulated traumatic development, frequently cutting through generations and sometimes reaching from the societal level deep down into the individual psyche, can often be found. Severe non-treated trauma can result in the impairment of the individual's capacities to deal with internal conflicts and disrupt the regulation of affects.

Keeping in mind the clinical focus of the Forum we have invited papers about the treatment of schizophrenia, the implementation of transference focused psychotherapy in the treatment of severe personality disorders, the traumatic background of forensic patients and the treatment of trauma as well as papers on the early interaction and attachment theory. Through symposia and workshops we want to highlight the work of pioneers, who have made significant contributions to the understanding of severe mental disorders and psychotic breakdown, but also focus on treatment-issues to be found in the psychotherapies of severe mental disorders. The evolving views on the patient-therapist-relationship and the study of transference and counter-transference-phenomena are also points of interest for the conference. In order to make for a deeper understanding of the requirements of the treatment of severe mental disorders, we also want to put forward and discuss recent developments within the field of psychotherapy-research.

Study Group Activities

Privately organized study groups offer the opportunity, within the German language area, converse with other interested parties about Erich Fromm's thought, work and impact.

Normally, these study groups are open to any interested party, including non-members. It is always advisable to reach out to coordinators of the groups if interested.

Study Group: "Ways out of alienation"

This study group offers mostly deeper discussion of the Erich Fromm Society conference themes. The last meeting took place in December 2013 in Tübingen and discussed the question of utopian thinking in present times. The next meeting is planned early in 2015.

Coordinator: Prof. Dr. Otto Lüdemann, Sportzenkoppel 21, D-22359 Hamburg, Phone +49-(0)40-6482464; E-Mail: otto.luedemann@googlemail.com.

Rhineland Study Group

On the occasion of its last meeting in February 2014 in Moenchengladbach, the Rhineland Group reviewed the book “Futurzwei…” on “thinking by one’s own abilities” by Harald Welzer and Erich Fromm’s “To Have Or to Be?”. The next meeting will be on July 5, 2014, in Bad Neuenahr.

Coordinator: Gisela Gnau, Fröbelstr. 16, D-40764 Langenfeld; E-Mail: Koord03_RhAK@t-online.de.

Rhein-Main Study Group

This new study group is particularly aimed at people living in the region of Frankfurt am Main and are interested in Fromm ideas to establish a “sane” society and to overcome the present day ways of alienation.

Coordinators are: Elke Ebeling, D-65187 Wiesbaden; E-Mail: elke.ebeling2@freenet.de; Phone +49 (0) 611-86162; and Wolfgang Schäfer, Adam-Karrillon-Straße 42, D-55118 Mainz, Phone +49 (0) 6131-2157829 ; E-Mail: wolfgang.schaefer.54@gmx.de

Study Group: "Growing Old and Being Old"

The last meeting took place on March, 31st, thru April, 2nd, 2014 in Muenster and was focused on the relevance of Fromm’s alternative “having or being” for today. – The next meeting takes place September 15-17, 2014 again in Muenster. On the agenda is the question of authenticity according to Erich Fromm.

Coordinators: Martha Pelster, Schellingstr. 1, D-59063 Hamm, Phone: +49-(0)2381-51919, Dr. Dietmar Seifert, Eilenburger Str. 13, D-04509 Delitzsch, Phone: +49-(0)34202-54175; E-Mail: Dr.med.Dietmar.Seifert@web.de.

Berlin Study Group

The Berlin group "Erich Fromm and Everyday Life" meets on the first Saturday of the month for 3-4 hours in Blankenfelde, a southern suburb of Berlin.

Coordinator: Richard Friedrich Runge, D-12049 Berlin, E-Mail: frommrundeberlin@yahoo.de.

The Swiss Study Group

Specifically for Swiss members, this study groups meets sporadically to discuss and deepen topics Erich Fromm and his pupils has written about.

Coordinator: Oskar Jäggi. Brandenbergstr. 9, CH-8304 Wallisellen, Switzerland, Phone +41-44-8831613; E-Mail: ojrj@wwg.ch.

Study Group "Laacher See Kreis"

This study group has meetings three times per year and tries to combine exercises of meditating and discussing Frommian topics, for instance on creativity or authenticity. The next meeting will be June 21-22, 2014 in Laacher See Haus.

Coordinator: Guenter Pohl, Phone: +49-(0) 2241-1653560. E-Mail: g.h.pohl@web.de.

Munich Study Group

The last meetings were focused on Fromm's book "To Have and to Be?" The last meeting referred to Fromm's distinction between "joy" and "pleasure". A last meeting before the vacation interruption will take place on July 15, 2014 at Seidlvilla in Munich is devoted to do some planning for the meetings in fall and winter.

Coordinator: Bernhard Schindler, Max Lebsche Platz 39, D-81377 München; E-Mail: fromm-muenchen@gmx.de.

Calendar of Events

The meetings of the "Berlin Study Group" usually are at the first Saturday of the month between 12 a.m. and 3 p.m. in Berlin-Blankenfelde

June 21-22, 2014: Meeting of the Study Group "Laacher See Kreis" at "Waldhaus am Laacher See" near Nickenich (conference language: German)

June 26, 2014: Public Opening Session in Berlin with a lecture by Michael Maccoby (in English)

June 27-28, 2014: First International Erich Fromm Research Conference at the International Psychoanalytic University in Berlin (registration needed; conference language: English)

July 5, 2014: Meeting of the "Rhineland Study Group" in Bad Neuenahr (conference language: German)

July 15, 2014: Meeting of the Munich study group on July 15, 2014 at Seidlvilla

August 30, 2014: Meeting of the Rhein-Main Study Group in Wiesbaden (conference language: German)

September 15-17, 2014: Meeting of the Study Group "Growing Old and Being Old" in Muenster (conference language: German)

September 17-19, 2014: IFPS: XVIII International Forum of Psychoanalysis on "Psychoanalysis, Trauma and Severe Mental Disorders" at Hotel Park Inn by Radisson Kaunas in Kaunas, Lithuania (conference languages English and Spanish)

October 18-19, 2014: Meeting of the Study Group "Laacher See Kreis" at "Waldhaus am Laacher See" near Nickenich (conference language: German)

October 25, 2014: Fall Conference (in cooperation with the Marx-Engels Society) in Wuppertal on FrommÄs critique of capitalism (conference language: German)

November 28-29, 2014: Workshop for students and younger people on a "sane society" at University of Education in Heidelberg (conference language: German)

April 24-26, 2015: Annual Conference of the International Erich Fromm Society on "Albert Schweitzer and Erich Fromm" in Schmitten near Frankfurt (conference language: German)

September 11-13, 2014: Fall Conference in Bad Honnef on "Viktor Frankl and Erich Fromm" (conference language: German)

For other meetings please visit www. fromm-gesellschaft.de or www.fromm-society.com.

The International Erich Fromm Society

With regard to the aims and objectives of the International Erich Fromm Society, Paragraph 2 of the Constitution states:

> **"SEC. 1: The International Erich Fromm Society ... is being founded to maintain, to research, to develop further and to pass on the scholarly findings and ideas of Erich Fromm as the fitting continuation of his international work and in recognition of his worldwide significance."**

1. The Society shall establish, expand and maintain the ERICH FROMM ARCHIVES.
2. The International Erich Fromm Society advances INTERNATIONAL scholarly RESEARCH into Erich Fromm's thought in the fields of social sciences, psychoanalysis, philosophy and religion, including the relevance it may have to other scholarly disciplines or to issues concerning its economic, social, political, intellectual, and cultural interpretation or application.
3. It promotes the INTERNATIONAL EXCHANGE of discoveries and research findings, providing support for international PROJECTS set up to further Erich Fromm's scholarly thinking."

FOUNDATION IN 1985

The edition of the German ten-volume Collected Works of Erich Fromm in 1980/1981 stimulated scholarly interest in Fromm's ideas, especially in Germany. Thus a group of some 15 members in Europe, who were working on a dissertation on Erich Fromm held regular meetings in Tübingen, where Rainer Funk, Erich Fromm's literary executor, established the Erich Fromm Archives to accommodate Erich Fromm's library, his unpublished writings and other scientific and personal documents. Here the idea came to establish the International Erich Fromm Society. Friends and acquaintances of Erich Fromm, as well as personalities from scientific and public life who were concerned with Fromm's thought and the spreading and promoting of his work, were asked to become patrons to support the foundation of the International Erich Fromm Society. In autumn 1985 the Society was founded in Schloss Haigerloch near Tübingen in Germany.

ACTIVITIES AND EVENTS

National and International Conferences
There are some study groups where members are working on special topics. We also organize conferences on a national and international level. The conferences were or are focused on the following themes:

- Technology and Necrophilia (Tübingen 1987)
- Life and Work of Erich Fromm (Locarno 1988)
- Fromm's Contribution to Education (Böblingen 1989)
- Karl Marx and Erich Fromm (Bologna 1989)
- Humanism and Society (Heidelberg 1990)
- Character Structure and Society (Pécs, Hungary 1990)
- Erich Fromm 10th Anniversary Conf. (San Antonio, 1990)
- Erich Fromm and the Frankfort School (Stuttgart 1991)
- Fromm as Therapist (Verbania, Italy 1991)
- Work and Character (Magdeburg 1992)
- Psychoanalytic Social Character Research (México City 1992)
- Hatred of Foreigners (Tübingen 1992)
- Man Is Not a Thing (Neumünster 1993)
- The Art of Loving in Our Society (Kassel 1993)
- Dealing With the Alien (Verona 1993)
- Gender and Religion (Tübingen 1994)
- Erich Fromm International Symposium (Washington 1994)
- Social Character Field Research (Tübingen 1994)
- Dealing With Anxiety (Plaue, Thüringen 1994)
- Social Changes and Erich Fromm's Humanism (Prague 1995)
- Psychoanalysis in 20th Century Cultural Life (Reichenau 1995)
- Humanism and the Problems of Our Time (Bratislava 1996)
- The Art of Being Environmentally Friendly (Osnabrück 1996)
- Erich Fromm—Psychoanalyst and Supervisor (Ascona 1997)
- The Art of Learning in a Biophilic Way (Hamburg 1997)
- New Fishers of Souls—Religion Between Dependence and Self-Determination" (Ber-

lin 1998)
- Civil Courage in Everday Life (Freudenstadt 1998)
- Service at Man Checked up by Minutes? About the Economization of the Social (Hamburg 1999)
- "Productivity"—Economy vs. Human Ideal (Wiesbaden 2000)
- Love in an Unsocial Society. Marketing and the Alteration of Values (Moritzburg near Dresden 2000)
- Where Do We Search for our Salvation? Erich Fromm and Religious Experience Today (Kassel 2001)
- Violence, Destruction, Necrophilia (Lilienthal near Bremen 2002)
- Authentic Living: The Post-modern and Erich Fromm's Conception of Humanity (Bad Boll near Stuttgart, 2003
- Quo vadis iuvenis?, Erich Fromm and beyond: lifestyles, values and 'character' of European Youth. (Bologna, 2003)
- Coping with Perceived Powerlessness (Gummersbach near Cologne, 2004)
- Religion and policy marked by war and reconsiliation (Bad Marienberg, 2005)
- Productive Orientation and Mental Health (Magliaso near Lugano, 2005)
- What can, what shall we do? Ethics and Biology (Hofgeismar near Kassel, 2006)
- Mysticism and Social Responsibility (Niels-Stensen Haus near Bremen, 2006)
- Erich Fromm and the Dialogue of Cultures (Fes, Morocco, 2007)
- Karl Marx and Erich Fromm (Trier, 2007)
- Let Man Prevail! Alternatives to Neoliberalism (Friedensau near Magdeburg, 2007)
- Erich Fromm and the Dialogue of Cultures (Kassel, 2008)
- Martin Buber and Erich Fromm (Heppenheim, 2008)
- Albert Schweitzer and Erich Fromm—Their Concepts of Man and Education (Koenigsfeld, 2008)
- Boredom and Addiction (Schwarzach 2009)
- Work—Laziness—Guaranteed Income (Kassel 2009)
- Counseling Practice and Its Alienating Effects (Bad Boll 2010)
- Death and the Love for Life in Psychoanalysis (Ravenna 2010)
- How re react to the climate change? (Hofgeismar 2010)
- Power and Media (Mainz 2011)
- Is industrial animal production responsible? (Loewenstein 2011)
- On Human Dignity (Kassel 2011)
- War as a means for politics? (Trier 2012)
- The Relevance of Fromm's "To Have Or to Be?" for Today (Hofgeismar 2012)
- Freedom and Liberties – Possibilities and Dangers (Riga, Latvia, 2013)
- Fromm's Relevance for Psychotherapy (Kaunas, Lithuania, 2013)
- Enemy stereotypes and projections between Christians, Muslims and Jews (Bonn 2013)
- Fortress Europe? Dealing with Refugess (Heppenheim 2014)
- Fromm's Critique on Capitalism (Wuppertal 2014)

STUDY GROUPS

The following study groups hold regular meetings (in German):

- Munich Study Group
- Rhineland Study Group
- Rhein-Main Study Group
- Berlin Study Group
- Study Group: "Growing Old and Being Old"
- Study Group: "Ways out of alienation"
- Swiss Study Group Erich Fromm
- Study Group "Laacher See Kreis"

PSYCHOANALYTIC INSTITUTES

The following Psychoanalytical Institutes are especially interested in Fromm's understanding of psychoanalysis:

- Florence: Istituto Sullivan (= "Istituto di Psicoterapia Analitica di Firence" e "Associazione Fiorentina di Psicoanalisi Interpersonale"), Via G. B. Amici n° 17, 50131 Firenze, Italy, Tel/fax +39-055-574213. E-Mail: info@ipasullivan.it; www.ipasullivan.it.
- Florence: Associazione Erich Fromm, Dr. Paolo Cardoso, Viale Cialdini,19, I-50137 Firenze C.F., Italy, Tel. +39-941778504-87;E-Mail: info@erichfrommfirenze.org
- Helsinki: Therapeian Psychoanalysts, Ehrensvärdintie 1 A 4, 00150 Helsinki Finland Tel. + 358 400441499 Correo Electrónico: malla.lindqvist@kolumbus.fi ó kari.alankoja@auriamail.fi
- Kaunas Society for the Studies of Psychoanalysis and Psychotherapy, c/o Dr. Darius Leskauskas, Gaiziunu 50-3, Kaunas 50111, Lithuania; Tel: +37068-568388; Homepage: www.psichoanalizes-studijos.lt; E-Mail: dleskauskas@yahoo.com
- Barcelona: Instituto Erich Fromm de Psicologia Humanista, c/o Ramón Rosal, Madrazo 113, enlo 2a, E-08021 Barcelona, Spain; Phone: +34-3-2011016.
- Madrid: Centro de Estudios y Aplicación del Psicoanálisis, Attn. Dr Javier Naranjo. Jose Ortega y Gasset 11,2D, E-28006 Madrid,

España. Tel. and Fax: +34-1-4355889; www.centroceap.info; Correo Electrónico: ceaplista@eresmas.com o jnaranjo58@yahoo.es
- Zürich: Institut für Psychoanalyse, Hardturmstr. 344, CH-8052 Zürich; Contact: Dr. Klaus Hoffmann, Sonneblumenweg 5, D-78479 Reichenau; Fax: +49-7531-977579; E-Mail: K.Hoffmann@ZFP-Reichenau.de
- New York: The William Alanson White Institute of Psychiatry, Psychoanalysis and Psychology, 20 West 74th Street, New York, N.Y. 10023, USA; Phone: (212) 8730725; Fax: (212) 3626967. Contact: Dr. Carola Mann; E-Mail: c.mann@ psychoanalysis.net.
- Mexico-City: Instituto Mexicano de Psicoanálisis, C. de Odontologia 9, Delegación Coyoacán, 04360-México D.F. Phone: +52-55-56589822; Contact: Rebeca Aramoni, E-Mail: rasgas@yahoo.com.mx.
- Seminario socio-psicoanalitico A.C. For more information contact Dra. Sonia Gojman de Millán, Callejón del Horno #6, 04000 Villa Coyoacan, México, D.F.; Phone: +52-55-5546383; Fax: +52-55-5540925; E-Mail: sgojman@yahoo.com.
- Instituto de Psicanálise Humanista, c/o Dr. Salézio Plácido Pereira, Rua dos Miosótis, 225—Patronato, Santa Maria—RS, Brasilien—CEP: 97020-800; E-Mail: saleziop@gmail.com
- Erich Fromm was one of the founders of the International Federation of Psychoanalytic Societies (IFPS). For more information about the IFPS contact the Secretary General, Juan Flores, Santiago de Chile, E-Mail: jflores555@gmail.com.

THE EXECUTIVE BOARD

Three executive directors represent the Society intramurally and extramurally.

- Monika Niel, Marienstätterweg 23, D-53498 Bad Breisig, Tel.: +49-(0)2633-473730, E-Mail: monika-niel@t-online.de
- Dr. Rainer Funk, Ursrainer Ring 24, D-72076 Tübingen, Phone: +49-(0)7071-600004; Fax: +49-(0)7071-600049, E-Mail: frommfunk@googlemail.com.
- Marc Leesch, Seestr. 5, D-15377 Waldsieversdorf, Tel. +49 (0)33433-57617, E-Mail: marcleesch@tomole2.de.

THE ADVISORY DIRECTORS

There are four advisory directors, who are responsible for the Society's academic status and are able to assist the executive directors in an advisory capacity. The members are:
- Dr. Martina Becker, D-56272 Mayen; E-Mail: info@martina-becker.com
- Prof. Dr. Jürgen Hardeck, Alfred Mumbächer Str. 34A, D-55128 Mainz, Tel. +49-(0)6131-362238, E-Mail: juergen.hardeck @bertas.de.
- Dr. Helmut Johach, Walpersdorfer Str. 13, D-91126 Rednitzhembach, Phone/ Fax: +49-(0)9122-72311, E-Mail: helmut.johach@web.de.
- Prof. Dr. Joachim Walter, Waldstr. 34, D-79288 Gottenheim, E-Mail: jorewa@t-online.de

MEMBERS

In June 2014, the International Erich Fromm Society had about 750 members worldwide. The largest group, with some 500 members, are living in German speaking countries; some 35 each in USA and Mexico; some 40 in Italy. The addresses of all the members cannot be published here for reasons of data protection.

APPLICATION FOR MEMBERSHIP

"Members can be individuals or official organizations of any nationality as long as they are prepared to further the goals of the Society." (Paragraph 3). Members can join the Society by applying to do so. The attached application form should be used for this purpose. Membership is confirmed by the decision of the executive board.

MEMBERSHIP FEES

The organization of the International Erich Fromm Society and the financing of its activities rely on the membership fees and contributions of the members.

The annual membership fee is normally US-$ 80 or sFr 100 or Euro 50 for advanced industrialized countries (reduced to US-$ 40 or sFr 50 or Euro 25) for unemployed and family members); for Eastern European countries as well as the developing world, the fee has been set at US-$ 40 or Euro 25 (again sometimes reducible to US-$ 20 or Euro 12,50).

As a rule, the fee can be waived if payment demands seem unreasonable due to differences in the exchange rate. For incorporated groups, membership is set at US-$ 160 or Euro 100 or sFr 200 per annum.

Students are freed from payment while they are studying at a High School or University.

Receipts will be sent for all payments and donations in January of the following year latest.

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For members living in other European countries the best is to pay by bank transfer in Euros using the following codes:

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BIC: SOLADES1TUB

Internationale Erich-Fromm-Gesellschaft, Account No. 254 313 Kreissparkasse Tuebingen.

For overseas payment please send checks only if they are drawn on a German or American bank (including the applicable bank fees) or pay by Paypal as instructed on our website www.fromm-society.com.



Application Form

Application for Membership

I herewith apply for active membership in the International Erich Fromm Society

Name First Name

Profession Academic degrees

Date of birth Nationality

Address

Phone / Fax / E-Mail Annual fee

Place, date Signatur

Int. Erich Fromm Society
c/o Klaus Widerström

Die Kleine Beune 12

D-64319 PFUNGSTADT
GERMANY

New Impetus for the Reception of Erich-Fromm's Thought from the Karl Schlecht Foundation (KSG)

The engineer and inventor Karl Schlecht, who pioneered the technology for concrete pumps, has not only built up a global company but is also at the same time a major force in promoting the thought of Erich Fromm. It is to him and to the Karl Schlecht Non-Profit Foundation (KSG), which he founded, that the International Erich Fromm Society owes thanks for their many acts of generosity, with which we wish to make you acquainted here:

- Since 2012 the KSG has financed a **project for digitalizing** the contents and inventory lists of the Erich Fromm Archive. This project continued in 2013 and is still going on at the present time. It is expected that the project will be concluded in the year 2014. This digitalization will ensure online availability of the Erich Fromm Archive as a basis for future research on Erich Fromm's ideas.



- Since the summer of 2013, the KSG has promoted the **reception of Erich Fromm's ideas at the International Psychoanalytic University (IPU) in Berlin**. Thanks to funds provided by the foundation, Rainer Funk has been able to take over two lectureships, thus firmly ensuring the position of Erich Fromm's thought in the University's Bachelor's and Master's Degree programmes. Starting in 2015, the KSG will also take over the **financing of an Erich Fromm endowed professorship** at the IPU's Department of "Work and Organisational Psychology" for five years, thus ensuring in the training modules the mediation of Erich Fromm's contributions to social psychology and ethics on the free market and in organizations.
- A first **International Erich Fromm Research Conference**, with funding from the Karl Schlecht Foundation, will take place from 26-28 June 2014 at the IPU in Berlin. 16 speakers and 24 observers from all over the world have agreed to come to this conference, which will be held in the English language. The Conference will open on 26 June with an address by Michael Maccoby, who worked with Erich Fromm for many years; the address will be open to the public.
- Regarding the future of the Erich Fromm Archive, which has been owned by Rainer Funk and stored in his own home up to now, Rainer Funk and Karl Schlecht have found a solution which will make it possible to access and use the library of Erich Fromm, along with other resources from his estate, on a long-term basis. As the two have announced, the Erich Fromm Archive will move in mid-2014 to the **Erich Fromm Institute of Tübingen** (EFIT) at Hintere Grabenstr. 26, on the periphery of Tübingen's Old City. This Fromm Institute, with a floor space of about 100 square meters, will be open to the public and will be available to all interested persons and researchers as

a worldwide, one-of-a-kind Fromm research centre.

- In order to ensure this long-term accessibility, the Fromm Institute will include a part-time position, funded by a **Fromm research stipendium**, for a person who will be present during opening hours. The Erich Fromm Institute of Tübingen contains not only the library, research materials from the Erich Fromm Estate, and secondary literature, but also the documents of the International Erich Fromm Society, including its publications. In addition to work stations with WLAN and internet access, a large seminar room for the Fromm Society's work group meetings has also been provided (up to approx. 20 persons).
- In order to ensure a financial basis for the Erich Fromm Institute of Tübingen and its activities, Karl Schlecht (i.e. the non-profit Karl Schlecht Foundation, KSG) and Rainer Funk have joined forces to establish an **Erich Fromm Foundation** (EFS). The KSG will make the rooms of the Erich Fromm Institute available for use at no cost, while Rainer Funk will make the contents of the Erich Fromm Archive available for use at no cost. The KSG has also contributed the lion's share of the Foundation's endowment capital, totalling 100,000 Euros, to the Foundation and has agreed in writing – over and above providing the above-mentioned research stipendium – to provide an annual subsidy for the maintenance costs of the Institute and its activities.
- Additional grants from the Fromm Society or its members are also possible as a means of increasing the endowment capital. In view of current low interest earnings on capital, however, donations for the projects of the Erich Fromm Institute of Tübingen are preferred. Donation certificates are available for both forms of contribution.

(Translation: Thomas Rice)

News from

Erich Fromm online

http://www.erich-fromm.de

The first project supported by Karl Schlecht – digitization of important works from Erich Fromm's scientific legacy as well as of literature about Erich Fromm – has borne fruits in the meantime. The digital **Fromm Document Center** (available on http://www.erich-fromm.de or directly on http://opus4.kobv.de/opus4-Fromm/home), run by Rainer Funk and Fromm Estate, was enlarged by 3.500 new data records. They were added to 22.000 that had been already uploaded and they inform about volumes of future *Erich Fromm Institute Tübingen* (EFIT), namely about:

- all recorded handwritten and printed works of Erich Fromm,
- the works of Erich Fromm's scientific legacy
- the Erich Fromm's Library in the Fromm Archive,
- the secondary literature about Erich Fromm and
- all the publications of the International Erich Fromm Society.

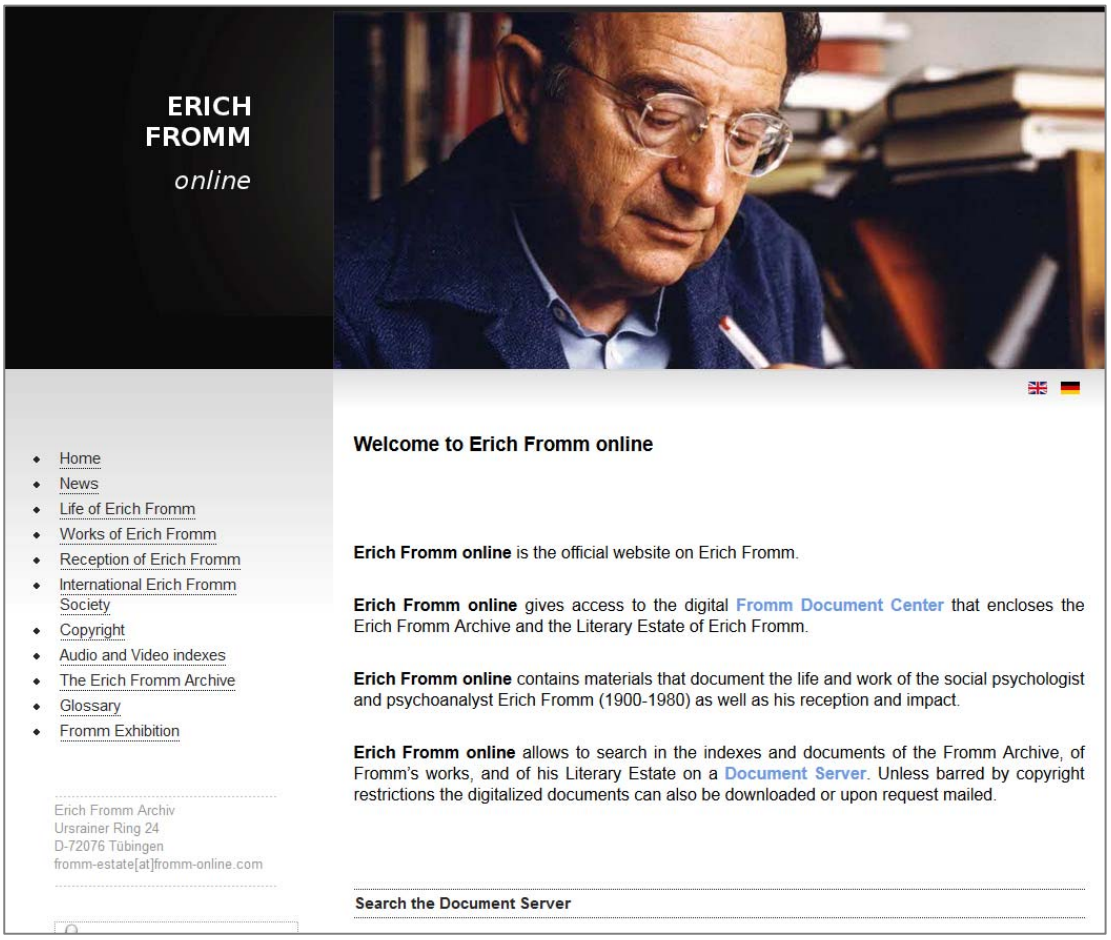
What should be specially emphasized, is the fact that since 28th of January 2014 “in principle” there have been 2500 new full texts available as PDFs, next to 6000 already present. “In principle” means that the PDFs can be either directly seen and downloaded or sent “upon request” in form of an e-mail attachment. The delivery per e-mail concerns certain works about Fromm (the so-called “secondary literature”), but primarily manuscripts from Erich Fromm's scientific legacy, which are in large part scanned and available as PDFs. In detail, it concerns

- handwritten and typewritten drafts of later publications by Fromm (so-called **“Drafts”**)

- typewritten manuscripts of Fromm's publications (so-called **"Typescripts"**)
- galley proofs and page proofs of Fromm's book publications (so-called **"Proofs"**)
- reading notes and excerpts that were prepared by Fromm himself or by his assistants in the run-up to publications (so-called **"Excerpts"**)

How can these documents be found?

The easiest way is via >http://www.erich-fromm.de< or >http://www.erich-fromm.com< – the official Erich Fromm website. With a click on >Document Server< or via entering suitable characters in the search mask below, the digital >Fromm Document Center<, situated by Zuse Institute in Berlin, opens. General hints concerning optimal methods of searching are available in the FAQs of the homepage.

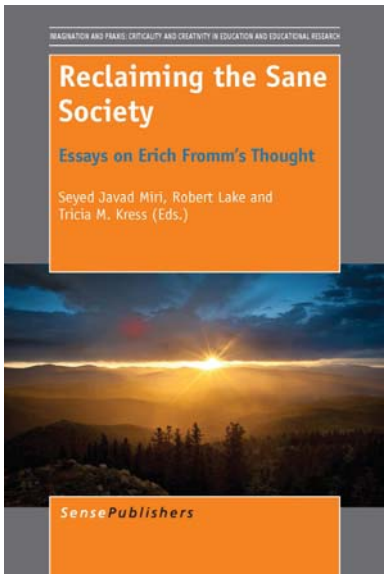


The best way to find the above mentioned documents is via >Browse<. By clicking >Writings **by** Erich Fromm by kind of publication<, a list of different kinds of publications will be produced. The numbers in brackets inform each time how many drafts or excerpts etc. are recorded. When calling up about 777 excerpts and clicking on a title, the appropriate PDF will be displayed at the top of the right.
Not only large parts of Erich Fromm's scientific legacy but also large parts of literature about Erich Fromm are available as PDFs. So are many write-ups directly to read in the >Browse< collection, >Writings **about** Erich Fromm (Secondary Literature)< among Reviews (Rezensionen). Otherwise – in the >Browse< collection, >International Erich Fromm Society's Journals< (almost) all the articles that were published in the *Fromm Forum* are to download as PDFs.

The digitization project is ongoing and is concentrating primarily on the completion of secondary literature. If anybody comes across his or her own publication that should not have been made available, please send an appropriate e-mail message to Rainer Funk (fromm-estate@fromm-online.com).

(Translation: Pawel Kluczek)

Reclaiming the Sane Society
Essays on Erich Fromm's Thought



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Contents

Preface, pp. vii-ix. – *Robert Lake and Tricia M. Kress*
Foreword: Fromm's Social Psychological Approach and Its Relevance for Today, pp. xi-xxiv. – *Rainer Funk*

PART I: THE SOCIAL PSYCHOLOGY OF ERICH FROMM

1. On the Psychology and Libertarian Socialism of Erich Fromm: Towards an Empirically Based Psychological Retrofit, pp. 3-15. – *Rodolfo Leyva*
2. Fromm's Dialectic of Freedom and the Praxis of Being, pp. 17-30. – *Vicki Dagostino and Robert Lake*
3. Humanism and Sociological Imagination in a Frommesque Style, pp. 31-35. – *Seyed Javad Miri*
4. Normative Humanism as Redemptive Critique: Knowledge and Judgment in Fromm's Social Theory, pp. 37-58. – *Michael J. Thompson*
5. Erich Fromm's Socialist Program and Prophetic Messianism, In Two Parts, pp. 59-91. – *Nick Braune and Joan Braune*

PART II: FROMM AND RELIGION

6. On Marx and Religion, pp. 95-99. – *Erich Fromm*
7. What is Spirituality? Insights from Religious Studies and Humanistic Psychology, pp. 101-115. – *Richard Curtis*
8. Erich Fromm's Social Psychological Theory of Religion: Toward the X-perience and the City of Being, pp. 117-136. – *Rudolf Siebert*
9. Erich Fromm and Thomas Merton: Biophilia, Necrophilia, and Messianism, pp. 137-146. – *Joan Braune*
10. Fromm's Notion of the Prophet and the Priest: Ancient Antagonisms, Modern Manifestations, pp. 147-160. – *Dustin J. Byrd*

PART III: APPLYING AND EXTENDING FROMM'S THEORY

11. The Relevance of Fromm's Concept of the Distorted Personality, pp. 163-185. – *Gregory M. Smulewicz-Zucker*
12. Neoliberalism as Social Necrophilia: Erich Fromm and the Politics of Hopelessness in Greece, pp. 187-201. – *Panayota Gounari*
13. Hope—Faith—Fortitude. Praxis: Retheorizing U.S. Schools with Erich Fromm, pp. 203-214. – *Tricia M. Kress and Patricia M. Patrissy*
14. Revisiting *Beyond the Chains of Illusion: My Encounter with Marx and Freud*: Reflections on Fromm's Theory and Practice within the Psychotherapeutic Encounter, pp. 215-219. – *Irene Rosenburg Javors*

Notes on Contributors, pp. 221-224.

PREFACE

Robert Lake and Tricia M. Kress

Erich Fromm (1900-1980) was born in Frankfurt Germany and in his formative years, studied traditional Jewish ethics and the newly formed disciplines of sociology and psychoanalysis. After completing his Ph.D. in sociology in 1922 he studied further to become a psychoanalyst. In 1930 he was invited to become a faculty member at the *Institute for Social Research* at the Goethe University in Frankfurt, Germany, also know as *The Frankfurt School*, and the institution that is now widely held as the birthplace of critical theory. With the rise of Hitler, Fromm was forced to immigrate to America in 1934. The institute itself sought refuge in New York and was housed at Columbia University in 1935. By 1937, Fromm's humanistic readings of Marx and his rejection of Freud's biologically deterministic drive theories alienated him from the core of scholars at the institute. More specifically, Fromm emphasized the role of social processes in personality formation and eschewed a hardline, depersonalized view of class struggle that cut across prevailing Marxist dogma. These views would eventually result in public disenfranchisement and denunciation from former colleagues such as Theodore Adorno and Herbert Marcuse who went on to become immensely popular with the New Left in Western thought. Yet Fromm's books went on to sell by the millions. One book alone, *The Art of Loving* (1956), has sold over 25,000,000 copies. Because he wrote about human relationships in a popular style that was more accessible to a wide range of readers, his work has been mistakenly stereotyped as "self-help" or "pop-psychology," but as the essays in this book attest, this is simply not the case. In fact, Fromm's work is particularly relevant in light of present, increasingly complex and often insane prevailing global conditions caused by greed, religious and political dogma, dehumanization and standardization.

In many ways Fromm's work is at least fifty years ahead of his time and brings to mind a metaphor that comes from the largest and oldest trees on the planet, the sequoia. These trees produce seeds in a cone that do not proliferate at the moment of maturity but are retained until the most advantageous environment for germination arises. This occurs after a fire when all the competing growth on the forest floor has been consumed in the heat. At that moment, the heat opens and releases the seeds of the sequoia. At the present time, economic and social geopolitical conditions are indeed "heating up" considerably, but this heat can also create the environment for the dissemination of the sane perspective that Fromm's work represents. For example if you read Fromm's (1968) work the *Revolution of Hope*, he clearly warned us of the peril of the misuse of technology when he wrote that if it "is permitted to follow its own logic, it will become a cancer-like growth, eventually threatening the structured system of individual and social life (p. 15). Fromm offered the first expanded definition of biophilia (beyond early 20th century medical glossaries) in his (1964) work, *The Heart of Man: Its Genius for Good and Evil*, which included a passionate desire to preserve and nurture all living things. His use of the word has been appropriated by leading voices in ecology such as E.O. Wilson and David Orr who wrote in 1994 of "the coming biophilia revolution." Conversely, Fromm's use of necrophilia to describe man's perverse desire to possess, control and/or destroy is an apt description of the many-headed monster of corporate greed, neoliberalism, nihilism, extreme fundamentalist beliefs and increasing standardization. Issues like these are now written about continually by the leading scholars of critical theory and public intellectuals such as Henry Giroux, Naomi Klein and bell hooks just to name a few.

Though several Frankfurt School theorists' works appear to influence critical conversations about education, references to the works of Fromm are conspicuously absent, despite the fact that his work strongly influenced Paulo Freire's *Pedagogy of the Oppressed,* the volume which few would argue is foundational to what has come to be known as "critical pedagogy." Like Freire, Fromm saw love, hope and respect for life as fundamental to the growth of a healthy society and healthy individuals. The relevance of Fromm's work to education can be understood through the key concepts his thought expresses in the contemporary moment. The terms mentioned above along with his crucial distinction of "having" and "being" (Fromm, 1976) are vitally important when applied to education. Indeed, it is hard to separate his notion of the vast difference between consuming and possessing information, "*having*", and personal experience with the text, "*being*", from Freire's concept of the banking model of education. These two men spent time together on several occasions, and like all healthy dia-

logical relationships, it is clear that they both influenced each other on education and in their focus on an actively engaged praxis of hope. Additionally, Fromm's (1960) vision of learner centered, curiosity borne, inwardly free, democratic education is a concise yet potent description of the kind of schools we could only hope for in the current nightmare of painting by numbers curriculum. While Fromm's work makes a relatively small appearance in the education literature, his ideas were nonetheless influential and offer an additional lens through which to reimagine education as critical praxis that is hopeful and actively engaged toward recreating education and humanity to be more humane.

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Jorge Silva García died



On January 8, 2014 our honorary member Jorge Silva died in Tlalpan, Mexico, at the age of 94, after he suffered a heart attack. The Mexican Psychoanalytic Institute owes him a lot. In 1963 he was the most engaged person to build up an own psychoanalytic institute close to the National Autonomous University of Mexico (UNAM).

When Fromm in 1951 started his first psychoanalytic training course in Mexico, Jorge Silva participated. After his graduation, he served for many years as a lecturer, training analyst and supervisor at this institute. But even after leaving the institute, he continued his work along similar lines.

Speaking fluent English, he became a pioneer to introduce psychoanalytic groups particularly in Europe in Fromm's "centre-to-centre psychoanalysis." Hence he continued his training program in Spain, Scandinavia and particularly in Italy. Jorge Silva's work enabled Romano Biancoli to establish the Erich Fromm institute in Bologna.

For many years he was a member of the Executive Committee of the International Federation of Psychoanalytic Societies (IFPS) representing Fromm's Mexican psychoanalytic institute. He also served as an active member in the International Erich Fromm Society from 1985 on. Whenever he could participate in our international conferences he presented papers and gave seminars introducing interested members in Fromm's understanding of dreams.

In spite of his advanced age, he maintained both clarity of spirit and of mind. He continued writing (cf. his last paper included in this issue) and could look back on a long list of publications (most of them are available at the Erich Fromm Document Center, through our website. His greatest support was his deeply loving wife, Inés, and the support he received from his friends and students. To the end, he maintained an inner dialogue with Erich Fromm, with his ideas, and his biophilic ways of living.

Please join us in mourning a great friend, a patron of Erich Fromm's ideas and legacy, and of our society.