

# Escape From Freedom, by E. Fromm

## a. People / Organizations:

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## b. Quotes:

▪ "Religion and nationalism, as well as any custom and any belief however absurd and degrading, if it only connects the individual with others, are refuges from what man most dreads: isolation." - Author (pg. 18)

## c. General Notes:

▪ Forward (pg. ix)

○ "The basic entity of the social process is the individual, his desires and fears, his passions and reason, his propensities for good and for evil. To understand the dynamics of the social process we must understand the dynamics of the psychological processes operating within the individual, just as to understand the individual we must see him in the context of the culture which molds him. **It is the thesis of this book that modern man, freed from the bonds of pre-individualistic society, which simultaneously gave him security and limited him, has not gained freedom in the positive sense of the realization of his individual self; that is, the expression of his intellectual, emotional and sensuous potentialities.** Freedom, though it has brought him independence and rationality, has made him isolated and, thereby, anxious and powerless. This isolation is unbearable and the alternatives he is confronted with are either to escape from the burden of his freedom into new dependencies and submission, or to advance to the full realization of positive freedom which is based upon the uniqueness and individuality of man." (pg. x)

▪ Forward 2 (pg. xiii)

○ "Escape from Freedom is an analysis of the phenomenon of man's anxiety engendered by the breakdown of the Medieval World in which, in spite of many dangers, he felt himself secure and safe. After centuries of struggles, man succeeded in building an undreamed-of wealth of material goods; he built democratic societies in parts of the world, and recently was victorious in defending himself against new totalitarian schemes; yet, as the analysis in Escape from Freedom attempts to show, modern man still is anxious and tempted to surrender his freedom to dictators of all kinds, or to lose it by transforming himself into a small cog in the machine, well fed, and well clothed, yet not a free man but an automaton." (pg. xiii-xiv)

▪ "Man's brain lives in the twentieth century; the heart of most men lives still in the Stone Age. The majority of men have not yet acquired the maturity to be independent, to be rational, to be objective. They need myths and idols to endure the fact that man is all by himself, that there is no authority which gives meaning to life except man himself. Man represses the irrational passions of destructiveness, hate, envy, revenge; he worships power, money, the sovereign state, the nation; while he pays lip service to the teachings of the great spiritual leaders of the human race, those of Buddha, the prophets, Socrates, Jesus, Mohammed—he has transformed these teachings into a jungle of superstition and idol-worship." (pg. xvi)

▪ Chapter 1 - Freedom - A Psychological Problem? (pg. 1)

○ "Modern European and American history is centered around the effort to gain freedom from the political, economic, and spiritual shackles that have bound men." (pg. 1)

○ "It is the purpose of this book to analyze those dynamic factors in the character structure of modern man, which made him want to give up freedom in Fascist countries and which so widely prevail in millions of our own people." (pg. 4)

○ "Freud accepted the traditional belief in a basic dichotomy between man and society, as well as the traditional doctrine of the evilness of human nature. Man, to him, is fundamentally antisocial. Society must domesticate him, must allow some direct satisfaction of biological-and hence, ineradicable—drives; but for the most part society must refine and adroitly check man's basic impulses. In consequence of this suppression of natural impulses by society something miraculous happens: the suppressed drives turn into strivings that are culturally valuable and thus become the human basis for culture. Freud chose the word sublimation for this strange transformation from suppression into civilized behavior. If the amount of suppression is greater than the capacity for sublimation, individuals become neurotic and it is necessary to allow the lessening of suppression. Generally, however, there is a reverse relation between satisfaction of man's drives and culture: the more sup-pressure, the more culture (and the more danger of neurotic disturbances). The relation of the individual to society in Freud's theory is essentially a static one: the individual remains virtually the same and becomes changed only in so far as society exercises greater pressure on his natural drives (and thus enforces more sublimation) or allows more satisfaction (and thus sacrifices culture)." (pg. 8-9)

▪ "The most beautiful as well as the most ugly inclinations of man are not part of a fixed and biologically given human nature, but result from the social process which creates man. In other words, society has not only a suppressing function —although it has that too—but it has also a creative function. Man's nature, his passions, and anxieties are a cultural product; as a matter of fact, man himself is the most important creation and achievement of the continuous human effort, the record of which we call history." (pg. 10-11)

□ "But man is not only made by history - history is made by man" (pg. 11-12)

◆ "The solution of this seeming contradiction constitutes the field of social psychology. 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, molding the social process." (pg. 12)

◆ "Though there is no fixed human nature, we cannot regard human nature as being infinitely malleable and able to adapt itself to any kind of conditions without developing a psychological dynamism of its own. Human nature, though being the product of historical evolution, has certain inherent mechanisms and laws, to discover which is the task of psychology." (pg. 13)

○ "Every neurosis is an example of this dynamic adaptation; it is essentially an adaptation to such external conditions (particularly those of early childhood) as are in themselves irrational and, generally speaking, unfavorable to the growth and development of the child. Similarly, such socio-psychological phenomena as are comparable to neurotic phenomena (why they should not be called neurotic will be discussed later), like the presence of strong destructive or sadistic impulses in social groups, offer an example of dynamic adaptation to social conditions that are irrational and harmful to the development of men." (pg. 14)

○ "The possibility of being left alone is necessarily the most serious threat to the child's whole existence." (pg. 19)

○ "Human nature is neither a biologically fixed and innate sum total of drives nor is it a lifeless shadow of cultural patterns to which it adapts itself smoothly; it is the product of human evolution, but it also has certain inherent mechanisms and laws. There are certain factors in man's nature which are fixed and unchangeable: the necessity to satisfy the physiologically conditioned drives and the necessity to avoid isolation and moral aloneness. We have seen that the individual has to accept the mode of life rooted in the system of production and distribution peculiar for any given society. In the process of dynamic adaptation to culture, a number of powerful drives develop which motivate the actions and feelings of the individual. The individual may or may not be conscious of these drives, but in any case they are powerful and demand satisfaction once they have developed. They become powerful forces which in their turn become effective in molding the social process." (pg. 20)

▪ "...the main theme of this book: that man, the more he gains freedom in the sense of emerging from the original oneness with man and nature and the more he becomes an "individual," has no choice but to unite himself with the world in the spontaneity of love and productive work or

else to seek a kind of security by such ties with the world as destroy his freedom and the integrity of his individual self." (pg. 21)

▪ Chapter 2 - The Emergence of the Individual and the Ambiguity of Freedom (pg. 23)

- "It is, however, a premise necessary for the understanding of the analysis of freedom in modern society. I mean the concept that freedom characterizes human existence as such, and furthermore that its meaning changes according to the degree of man's awareness and conception of himself as an independent and separate being. The social history of man started with his emerging from a state of oneness with the natural world to an awareness of himself as an entity separate from surrounding nature and men. Yet this awareness remained very dim over long periods of history. The individual continued to be closely tied to the natural and social world from which he emerged; while being partly aware of himself as a separate entity, he felt also part of the world around him. The growing process of the emergence of the individual from his original ties, a process which we may call "individuation," seems to have reached its peak in modern history in the centuries between the Reformation and the present. In the life history of an individual we find the same process. **A child is born when it is no longer one with its mother** and becomes a biological entity separate from her. Yet, while this biological separation is the beginning of individual human existence, the child remains functionally one with its mother for a considerable period." (pg. 23-24)
- "The problem of submission and of spontaneous activity as two possible results of growing individuation will be discussed later on in great detail; here I only wish to point to the general principle, **the dialectic process** which results from growing individuation and from growing freedom of the individual. The child becomes more free to develop and express its own individual self unhampered by those ties which were limiting it. But the child also becomes more free from a world which gave it security and reassurance. **The process of individuation is one of growing strength and integration of its individual personality, but it is at the same time a process in which the original identity with others is lost and in which the child becomes more separate from them.** This growing separation may result in an isolation that has the quality of desolation and creates intense anxiety and insecurity; it may result in a new kind of closeness and a solidarity with others if the child has been able to develop the inner strength and productivity which are the premise of this new kind of relatedness to the world. If every step in the direction of separation and individuation were matched by corresponding growth of the self, **the development of the child would be harmonious.** This does not occur, however. **While the process of individuation takes place automatically,** the growth of the self is hampered for a number of individual and social reasons. The lag between these two trends results in an unbearable feeling of isolation and powerlessness, and this in its turn leads to psychic mechanisms, which later on are described as mechanisms of escape." (pg. 30)

- "Human existence begins when the lack of fixation of action by instincts exceeds a certain point; when the adaptation to nature loses its coercive character; when the way to act is no longer fixed by hereditarily given mechanisms. In other words, human existence and freedom are from the beginning inseparable. Freedom is here used not in its positive sense of "freedom to" but in its negative sense of "freedom from," namely freedom from instinctual determination of his actions." (pg. 31)

- "We see that the process of growing human freedom has the same dialectic character that we have noticed in the process of individual growth. On the one hand it is a process of growing strength and integration, mastery of nature, growing power of human reason, and growing solidarity with other human beings. But on the other hand this growing individuation means growing isolation, insecurity, and thereby growing doubt concerning one's own role in the universe, the meaning of one's life, and with all that a growing feeling of one's own powerlessness and insignificance as an individual. If the process of the development of mankind had been harmonious, if it had followed a certain plan, then both sides of the development—the growing strength and the growing individuation—would have been exactly balanced. As it is, the history of mankind is one of conflict and strife. Each step in the direction of growing individuation threatened people with new insecurities. Primary bonds once severed cannot be mended; once paradise is lost, man cannot return to it. There is only one possible, productive solution for the relationship of individualized man with the world: his active solidarity with all men and his spontaneous activity, love and work, which unite him again with the world, not by primary ties but as a free and independent individual." (pg. 34-35)

▪ Chapter 3 - Freedom in the Age of Reformation (pg. 39)

- "What characterizes medieval in contrast to modern society is its lack of individual freedom. Everybody in the earlier period was chained to his role in the social order. A man had little chance to move socially from one class to another, he was hardly able to move even geographically from one town or from one country to another." (pg. 40)
  - "Medieval society did not deprive the individual of his freedom, because the "individual" did not yet exist; man was still related to the world by primary ties. He did not yet conceive of himself as an individual except through the medium of his social (which then was also his natural) role. He did not conceive of any other persons as "individuals" either." (pg. 42)
- "If we try now to sum up our discussion of the impact of the social and economic changes on the individual in the fifteenth and sixteenth centuries we arrive at the following picture: We find the same ambiguity of freedom which we have discussed before. The individual is freed from the bondage of economic and political ties. He also gains in positive freedom by the active and independent role which he has to play in the new system. But simultaneously he is freed from those ties which used to give him security and a feeling of belonging. Life has ceased to be lived in a closed world the center of which was man; the world has become limitless and at the same time threatening. By losing his fixed place in a closed world man loses the answer to the meaning of his life; the result is that doubt has befallen him concerning himself and the aim of life. He is threatened by powerful suprapersonal forces, capital and the market. His relationship to his fellow men, with everyone a potential competitor, has become hostile and estranged; he is free—that is, he is alone, isolated, threatened from all sides. Not having the wealth or the power which the Renaissance capitalist had, and also having lost the sense of unity with men and the universe, he is overwhelmed with a sense of his individual nothingness and helplessness. Paradise is lost for good, the individual stands alone and faces the world—a stranger thrown into a limitless and threatening world. The new freedom is bound to create a deep feeling of insecurity, powerlessness, doubt, aloneness, and anxiety. These feelings must be alleviated if the individual is to function successfully." (pg. 62-63)

▪ Chapter 4 - The Two Aspects of Freedom for Modern Man (pg. 103)

- "The previous chapter has been devoted to an analysis of the psychological meaning of the main doctrines of Protestantism. It showed that the new religious doctrines were an answer to psychic needs which in themselves were brought about by the collapse of the medieval social system and by the beginnings of capitalism. The analysis centered about the problem of freedom in its twofold meaning; it showed that freedom from the traditional bonds of medieval society, though giving the individual a new feeling of independence, at the same time made him feel alone and isolated, filled him with doubt and anxiety, and drove him into new submission and into a compulsive and irrational activity." (pg. 103)
  - "By the doctrines of Protestantism, man was psychologically prepared for the role he was to play under the modern industrial system. This system, its practice, and the spirit which grew out of it, reaching every aspect of life, molded the whole personality of man and accentuated the contradictions which we have discussed in the previous chapter: it developed the individual - and made him more helpless; it increased freedom - and created dependencies of a new kind. We do not attempt to describe the effect of capitalism on the whole character structure of man, since we are focused only on one aspect of this general problem: the dialectic character of the process of growing freedom. Our aim will be to show that the **structure of modern society affects man in two ways simultaneously: he becomes more independent, self-reliant, and critical, and he becomes more isolated, alone, and afraid.** The understanding of the whole problem of freedom depends on the very ability to see both sides of the process and not to lose track of one side while following the other." (pg. 104)
  - "As we have seen in the previous chapter, one main point in Luther's teachings was his emphasis on the evilness of human nature, the

uselessness of his will and of his efforts. Calvin placed the same emphasis on the wickedness of man and put in the center of his whole system the idea that man must humiliate his self-pride to the utmost; and furthermore, that the purpose of man's life is exclusively God's glory and nothing of his own. Thus Luther and Calvin psychologically prepared man for the role which he had to assume in modern society: of feeling his own self to be insignificant and of being ready to subordinate his life exclusively for purposes which were not his own. Once man was ready to become nothing but the means for the glory of a God who represented neither justice nor love, he was sufficiently prepared to accept the role of a servant to the economic machine—and eventually a "Führer." (pg. 110-111)

- "[M]odern man is in a position where much of what "he" thinks and says are the things that everybody else thinks and says; that he has not acquired the ability to think originally—that is, for himself—which alone gives meaning to his claim that nobody can interfere with the expression of his thoughts. Again, we are proud that in his conduct of life man has become free from external authorities, which tell him what to do and what not to do. We neglect the role of the anonymous authorities like public opinion and "common sense," which are so powerful because of our profound readiness to conform to the expectations everybody has about ourselves and our equally profound fear of being different. In other words, we are fascinated by the growth of freedom from powers outside of ourselves and are blinded to the fact of inner restraints, compulsions, and fears, which tend to undermine the meaning of the victories freedom has won against its traditional enemies." (pg. 105)
  - "We forget that...the problem of freedom is not only a quantitative one, but a qualitative one..." (pg. 106)
- "Selfishness is not identical with self-love but with its very opposite. Selfishness is one kind of greediness. Like all greediness, it contains an insatiability, as a consequence of which there is never any real satisfaction. Greed is a bottomless pit which exhausts the person in an endless effort to satisfy the need without ever reaching satisfaction. Close observation shows that while the selfish person is always anxiously concerned with himself, he is never satisfied, is always restless, always driven by the fear of not getting enough, of missing something, of being deprived of something. He is filled with burning envy of anyone who might have more." (pg. 115)
  - "Selfishness is rooted in this very lack of fondness for oneself. The person who is not fond of himself, who does not approve of himself, is in constant anxiety concerning his own self. He has not the inner security which can exist only on the basis of genuine fondness and affirmation. He must be concerned about himself, greedy to get everything for himself, since basically he lacks security and satisfaction. The same holds true with the so-called narcissistic person, who is not so much concerned with getting things for himself as with admiring himself. While on the surface it seems that these persons are very much in love with themselves, they actually are not fond of themselves, and their narcissism-like selfishness—is an overcompensation for the basic lack of self-love." (pg. 116)
- "Modern man's feeling of isolation and powerlessness is increased still further by the character which all his human relationships have assumed. The concrete relationship of one individual to another has lost its direct and human character and has assumed a spirit of manipulation and instrumentality. In all social and personal relations the laws of the market are the rule. It is obvious that the relationship between competitors has to be based on mutual human indifference. Otherwise any one of them would be paralyzed in the fulfillment of his economic tasks—to fight each other and not to refrain from the actual economic destruction of each other if necessary." (pg. 118)
- "The principal social avenues of escape in our time are the submission to a leader, as has happened in Fascist countries, and the compulsive conforming as is prevalent in our own democracy." (pg. 133)

▪ Chapter 5 - Mechanisms of Escape (pg. 135)

- "The first mechanism of escape from freedom I am going to deal with is the tendency to give up the independence of one's own individual self and to fuse one's self with somebody or something outside of oneself in order to acquire the strength which the individual self is lacking. Or, to put it in different words, to seek for new, "secondary bonds" as a substitute for the primary bonds which have been lost. The more distinct forms of this mechanism are to be found in the striving for submission and domination, or, as we would rather put it, in the masochistic and sadistic strivings as they exist in varying degrees in normal and neurotic persons respectively." (pg. 140-141)
  - "I suggest calling the aim which is at the basis of both sadism and masochism: symbiosis. Symbiosis, in this psychological sense, means the union of one individual self with another self (or any other power outside of the own self) in such a way as to make each lose the integrity of its own self and to make them completely dependent on each other. The sadistic person needs his object just as much as the masochistic needs his. Only instead of seeking security by being swallowed, he gains it by swallowing somebody else. In both cases the integrity of the individual self is lost. In one case I dissolve myself in an outside power; I lose myself. In the other case I enlarge myself by making another being part of myself and thereby I gain the strength I lack as an independent self. It is always the inability to stand the aloneness of one's individual self that leads to the drive to enter into a symbiotic relationship with someone else. It is evident from this why masochistic and sadistic trends are always blended with each other. Although on the surface they seem contradictions, they are essentially rooted in the same basic need. People are not sadistic or masochistic, but there is a constant oscillation between the active and the passive side of the symbiotic complex, so that it is often difficult to determine which side of it is operating at a given moment. In both cases individuality and freedom are lost." (pg. 156-157)
- "We have already mentioned that the sado-masochistic strivings have to be differentiated from destructiveness, although they are mostly blended with each other. Destructiveness is different since it aims not at active or passive symbiosis but at elimination of its object. But it, too, is rooted in the unbearableness of individual powerlessness and isolation. I can escape the feeling of my own powerlessness in comparison with the world outside of myself by destroying it. To be sure, if I succeed in removing it, I remain alone and isolated, but mine is a splendid isolation in which I cannot be crushed by the overwhelming power of the objects outside of myself. The destruction of the world is the last, almost desperate attempt to save myself from being crushed by it. Sadism aims at incorporation of the object; destructiveness at its removal. Sadism tends to strengthen the atomized individual by the domination over others; destructiveness by the absence of any threat from the outside." (pg. 177-178)
  - "Life has an inner dynamism of its own; it tends to grow, to be expressed, to be lived. It seems that if this tendency is thwarted the energy directed toward life undergoes a process of decomposition and changes into energies directed toward destruction. In other words: the drive for life and the drive for destruction are not mutually independent factors but are in a reversed interdependence. The more the drive toward life is thwarted, the stronger is the drive toward destruction; the more life is realized, the less is the strength of destructiveness. Destructiveness is the outcome of unlivable life. Those individual and social conditions that make for suppression of life produce the passion for destruction that forms, so to speak, the reservoir from which the particular hostile tendencies - either against others or against oneself - are nourished." (pg. 182)

▪ Chapter 6 - Psychology of Nazism (pg. 205)

- "Nazism is a psychological problem..." (pg. 206)
- "The answer to the question why the Nazi ideology was so appealing to the lower middle class has to be sought for in the social character of the lower middle class. Their social character was markedly different from that of the working class, of the higher strata of the middle class, and of the nobility and the upper classes. As a matter of fact, certain features were characteristic for this part of the middle class throughout its history: their love of the strong, hatred of the weak, their pettiness, hostility, thriftiness with feelings as well as with money, and essentially their asceticism. Their outlook on life was narrow, they suspected and hated the stranger, and they were curious and envious of their acquaintances, rationalizing their envy as moral indignation; their whole life was based on the principle of scarcity—economically as well as psychologically." (pg. 210)
- "The essence of the authoritarian character has been described as the simultaneous presence of sadistic and masochistic drives. Sadism was understood as aiming at unrestricted power over another person more or less mixed with destructiveness; masochism as aiming at dissolving oneself in an overwhelmingly strong power and participating in its strength and glory. Both the sadistic and the masochistic trends are caused by the inability

of the isolated individual to stand alone and his need for a symbiotic relationship that overcomes this aloneness." (pg. 220)

▪ Chapter 7 - Freedom and Democracy (pg. 239)

- "We believe that the realization of the self is accomplished not only by an act of thinking but also 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." (pg. 257)
  - "If the individual realizes his self by spontaneous activity and thus relates himself to the world, he ceases to be an isolated atom; he and the world become part of one structuralized whole; he has his rightful place, and thereby his doubt concerning himself and the meaning of life disappears. This doubt sprang from his separateness and from the thwarting of life; when he can live, neither compulsively nor automatically but spontaneously, the doubt disappears. He is aware of himself as an active and creative individual and recognizes that there is only one meaning of life: the act of living itself." (pg. 261)
- "It has been the thesis of this book that freedom has a twofold meaning for modern man: that he has been freed from traditional authorities and has become an "individual," but that at the same time he has become isolated, powerless, and an instrument of purposes outside of himself, alienated from himself and others; furthermore, that this state undermines his self, weakens and frightens him, and makes him ready for submission to new kinds of bondage. Positive freedom on the other hand is identical with the full realization of the individual's potentialities, together with his ability to live actively and spontaneously. Freedom has reached a critical point where, driven by the logic of its own dynamism, it threatens to change into its opposite. The future of democracy depends on the realization of the individualism that has been the ideological aim of modern thought since the Renaissance. The cultural and political crisis of our day is not due to the fact that there is too much individualism but that what we believe to be individualism has become an empty shell. The victory of freedom is possible only if democracy develops into a society in which the individual, his growth and happiness, is the aim and purpose of culture, in which life does not need any justification in success or anything else, and in which the individual is not subordinated to or manipulated by any power outside of himself, be it the State or the economic machine; finally, a society in which his conscience and ideals are not the internalization of external demands, but are really his and express the aims that result from the peculiarity of his self. These aims could not be fully realized in any previous period of modern history; they had to remain largely ideological aims, because the material basis for the development of genuine individualism was lacking. Capitalism has created this premise. The problem of production is solved—in principle at least—and we can visualize a future of abundance, in which the fight for economic privileges is no longer necessitated by economic scarcity. The problem we are confronted with today is that of the organization of social and economic forces, so that man—as a member of organized society—may become the master of these forces and cease to be their slave. I have stressed the psychological side of freedom, but I have also tried to show that the psychological problem cannot be separated from the material basis of human existence, from the economic, social, and political structure of society." (pg. 268-269)
- "There is one way to define the real meaning of the difference between democracy and Fascism. Democracy is a system that creates the economic, political, and cultural conditions for the full development of the individual. Fascism is a system that, regardless under which name, makes the individual subordinate to extraneous purposes and weakens the development of genuine individuality." (pg. 272)
  - "Only if man masters society and subordinates the economic machine to the purposes of human happiness and only if he actively participates in the social process, can he overcome what now drives him into despair - his aloneness and his feeling of powerlessness. Man does not suffer so much from poverty today as he suffers from the fact that he has become a cog in a large machine, an automaton, that his life has become empty and lost its meaning. The victory over all kinds of authoritarian systems will be possible only if democracy does not retreat but takes the offensive and proceeds to realize what has been its aim in the minds of those who fought for freedom throughout the last centuries. It will triumph over the forces of nihilism only if it can imbue people with a faith that is the strongest the human mind is capable of, the faith in life and in truth, and in freedom as the active and spontaneous realization of the individual self." (pg. 274)

▪ Appendix - Character and the Social Process (pg. 275)

- "The social character comprises only a selection of traits, the essential nucleus of the character structure of most members of a group which has developed as the result of the basic experiences and mode of life common to that group." (pg. 276)

d. Further Readings:

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