

Man For Himself, by E. Fromm

a. People / Organizations:

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b. Quotes:

- "Psychoanalysis is the attempt to uncover the truth about oneself." - Author (pg. 35)
- "Today, equality has become equivalent to interchangeability, and is the very negation of individuality. Equality, instead of being the condition for the development of each man's peculiarity, means the extinction of individuality, the "selflessness" characteristic of the marketing orientation. Equality was conjunctive with difference, but it has become synonymous with "in-difference" and, indeed, indifference is what characterizes modern man's relationship to himself and to others." - Author (pg. 74)
- "**It is part of the tragedy of the human situation that the development of the self is never completed; even under the best conditions only part of man's potentialities is realized. Man always dies before he is fully born.**" - Author (pg. 91)
- "**Man's main task in life is to give birth to himself, to become what he potentially is.** The most important product of his effort in his own personality." - Author (pg. 237)

c. General Notes:

- Introduction (pg. vii)
 - "This book is in many respects a continuation of Escape from Freedom, in which I attempted to analyze modern man's escape from himself and from his freedom; in this book I discuss the problem of ethics, of norms and values leading to the realization of man's self and of his potentialities." (pg. viii)
 - "The value judgments we make determine our actions, and upon their validity rests our mental health and happiness. To consider evaluations only as so many rationalizations of unconscious, irrational desires - although they can be that too - narrows down and distorts our picture of the total personality. **Neurosis itself is, in the last analysis, a symptom of moral failure** (although "adjustment" is by no means a symptom of moral achievement). In many instances a neurotic symptom is the specific expression of moral conflict, and the success of the therapeutic effort depends on the understanding and solution of the person's moral problem." (pg. viii)
- Chapter 1 - The Problem (pg. 3)
 - "I have written this book with the intention of reaffirming the validity of humanistic ethics, to show that our knowledge of human nature does not lead to ethical relativism but, on the contrary, to the conviction that the sources of norms for ethical conduct are to be found in man's nature itself; that moral norms are based upon man's inherent qualities, and that their violation results in mental and emotional disintegration. I shall attempt to show that the character structure of the mature and integrated personality, the productive character, constitutes the source and the basis of "virtue" and that "vice," in the last analysis, is indifference to one's own self and self-mutilation. Not self-renunciation nor selfishness but self-love, not the negation of the individual but the affirmation of his truly human self, are the supreme values of humanistic ethics. If man is to have confidence in values, he must know himself and the capacity of his nature for goodness and productiveness." (pg. 7)
- Chapter 2 - Humanistic Ethics (pg. 8)
 - "Authoritarian ethics can be distinguished from humanistic ethics by two criteria, one formal, the other material. Formally, authoritarian ethics denies man's capacity to know what is good or bad; the norm giver is always an authority transcending the individual. Such a system is based not on reason and knowledge but on awe of the authority and on the subject's feeling of weakness and dependence; the surrender of decision making to the authority results from the latter's magic power; its decisions cannot and must not be questioned. Materially, or according to content, authoritarian ethics answers the question of what is good or bad primarily in terms of the interests of the authority, not the interests of the subject; it is exploitative, although the subject may derive considerable benefits, psychic or material, from it." (pg. 10)
 - "Humanistic ethics, in contrast to authoritarian ethics, may likewise be distinguished by formal and material criteria. Formally, it is based on the principle that only man himself can determine the criterion for virtue and sin, and not an authority transcending him. Materially, it is based on the principle that "good" is what is good for man and "evil" what is detrimental to man; the sole criterion of ethical value being man's welfare." (pg. 12-13)
 - "Humanistic ethics is anthropocentric; not, of course, in the sense that man is the center of the universe but in the sense that his value judgments, like all other judgments and even perceptions, are rooted in the peculiarities of his existence and are meaningful only with reference to it; man, indeed, is the "measure of all things." The humanistic position is that there is nothing higher and nothing more dignified than human existence. Against this position it has been argued that it is in the very nature of ethical behavior to be related to something transcending man, and hence that a system which recognizes man and his interest alone cannot be truly moral, that its object would be merely the isolated, egotistical individual." (pg. 13)
 - "Humanistic ethics is the applied science of the "art of living" based upon the theoretical "science of man."" (pg. 18)
 - "To sum up, good in humanistic ethics is the affirmation of life, the unfolding of man's powers. Virtue is responsibility toward his own existence. Evil constitutes the crippling of man's powers; vice is irresponsibility toward himself." (pg. 20)
 - "Human nature is not fixed, and culture thus is not to be explained as the result of fixed human instincts; nor is culture a fixed factor to which human nature adapts itself passively and completely." (pg. 22)
 - "Man is not a blank sheet of paper on which culture can write its text; he is an entity charged with energy and structured in specific ways, which, while adapting itself, reacts in specific and ascertainable ways to external conditions." (pg. 23)
- Chapter 3 - Human Nature and Character (pg. 38)
 - "The emergence of man can be defined as occurring at the point in the process of evolution where instinctive adaptation has reached its minimum. But he emerges with new qualities which differentiate him from the animal: his awareness of himself as a separate entity, his ability to remember the past, to visualize the future, and to denote objects and acts by symbols; his reason to conceive and understand the world; and his imagination through which he reaches far beyond the range of his senses. Man is the most helpless of all animals, but this very biological weakness is the basis for his strength, the prime cause for the development of his specifically human qualities." (pg. 39)
 - "**Self-awareness, reason, and imagination have disrupted the "harmony" which characterizes animal existence.** Their emergence has made man into an anomaly, into the freak of the universe. He is part of nature, subject to her physical laws and unable to change them, yet he transcends the rest of nature. He is set apart while being a part; he is homeless, yet chained to the home he shares with all creatures. Cast into this world at an accidental place and time, he is forced out of it, again accidentally. Being aware of himself, he realizes his powerlessness and the limitations of his existence. He visualizes his own end: death. Never is he free from the dichotomy of his existence: he cannot rid himself of his mind, even if he should want to; he cannot rid himself of his body as long as he is alive - and his body makes him want to be alive. **Reason, man's blessing, is also his curse; it forces him to cope everlasting with the task of solving an insoluble dichotomy.** Human existence is different in this respect from that of all other organisms; it is in a state of constant and unavoidable disequilibrium. Man's life cannot "be lived" by repeating the pattern of his species; he must live. Man is the only animal that can be bored, that can be discontented, that can feel evicted from paradise. Man is the only animal for whom his own existence is a problem which he has to solve and from which he cannot escape. He cannot go back to

the prehuman state of harmony with nature; he must proceed to develop his reason until he becomes the master of nature, and of himself. The emergence of reason has created a dichotomy within man which forces him to strive everlasting for new solutions. The dynamism of his history is intrinsic to the existence of reason which causes him to develop and, through it, to create a world of his own in which he can feel at home with himself and his fellow men. Every stage he reaches leaves him discontented and perplexed, and this very perplexity urges him to move toward new solutions. There is no innate "drive for progress" in man; it is the contradiction in his existence that makes him proceed on the way he set out. Having lost paradise, the unity with nature, he has become the eternal wanderer (Odysseus, Oedipus, Abraham, Faust); he is impelled to go forward and with everlasting effort to make the unknown known by fling in with answers the blank spaces of his knowledge. He must give account to himself of himself, and of the meaning of his existence. He is driven to overcome this inner split, tormented by a craving for "absoluteness," for another kind of harmony which can lift the curse by which he was separated from nature, from his fellow men, and from himself. This split in man's nature leads to dichotomies which I call existential because they are rooted in the very existence of man; they are contradictions which man cannot annul but to which he can react in various ways, relative to his character and his culture. The most fundamental existential dichotomy is that between life and death." (pg. 401-41)

- "That man is mortal results in another dichotomy: while every human being is the bearer of all human potentialities, the short span of his life does not permit their full realization under even the most favorable circumstances. Only if the life span of the individual were identical with that of mankind could he participate in the human development which occurs in the historical process. Man's life, beginning and ending at one accidental point in the evolutionary process of the race, conflicts tragically with the individual's claim for the realization of all of his potentialities. Of this contradiction between what he could realize and what he actually does realize he has, at least, a dim perception. Here, too, ideologies tend to reconcile or deny the contradiction by assuming that the fulfillment of life takes place after death, or that one's own historical period is the final and crowning achievement of mankind. Still another maintains that the meaning of life is not to be found in its fullest unfolding but in social service and social duties; that the development, freedom, and happiness of the individual is subordinate to or even irrelevant in comparison with the welfare of the state, the community, or whatever else may symbolize eternal power, transcending the individual. Man is alone and he is related at the same time. He is alone inasmuch as he is a unique entity, not identical with anyone else, and aware of his self as a separate entity. He must be alone when he has to judge or to make decisions solely by the power of his reason. And yet he cannot bear to be alone, to be unrelated to his fellow men. His happiness depends on the solidarity he feels with his fellow men, with past and future generations." (pg. 42-43)
- "It is one of the peculiar qualities of the human mind that, when confronted with a contradiction, it cannot remain passive. It is set in motion with the aim of resolving the contradiction. All human progress is due to this fact. If man is to be prevented from reacting to his awareness of contradictions by action, the very existence of these contradictions must be denied. To harmonize, and thus negate, contradictions is the function of rationalizations in individual life and of ideologies (socially patterned rationalizations) in social life. However, if man's mind could be satisfied only by rational answers, by the truth, these ideologies would remain ineffective. But it is also one of his peculiarities to accept as truth the thoughts shared by most of the members of his culture or postulated by powerful authorities. If the harmonizing ideologies are supported by consensus or authority, man's mind is appeased although he himself is not entirely set at rest." (pg. 44)
 - "Man can react to historical contradictions by annulling them through his own action; but he cannot annul existential dichotomies, although he can react to them in different ways. He can appease his mind by soothing and harmonizing ideologies. He can try to escape from his inner restlessness by ceaseless activity in pleasure or business. He can try to abrogate his freedom and to turn himself into an instrument of powers outside himself, submerging his self in them. But he remains dissatisfied, anxious, and restless. There is only one solution to his problem: to face the truth, to acknowledge his fundamental aloneness and solitude in a universe indifferent to his fate, to recognize that there is no power transcending him which can solve his problem for him. Man must accept the responsibility for himself and the fact that only by using his own powers can he give meaning to his life. But meaning does not imply certainty; indeed, the quest for certainty blocks the search for meaning. Uncertainty is the very condition to impel man to unfold his powers. If he faces the truth without panic he will recognize that there is no meaning to life except the meaning man gives his life by the unfolding of his powers, by living productively; and that only constant vigilance, activity, and effort can keep us from failing in the one task that matters - the full development of our powers within the limitations set by the laws of our existence. Man will never cease to be perplexed, to wonder, and to raise new questions. Only if he recognizes the human situation, the dichotomies inherent in his existence and his capacity to unfold his powers, will he be able to succeed in his task: to be himself and for himself and to achieve happiness by the full realization of those faculties which are peculiarly his - of reason, love, and productive work." (pg. 44-45)
- "The disharmony of man's existence generates needs which far transcend those of his animal origin. These needs result in an imperative drive to restore a unity and equilibrium between himself and the rest of nature. He makes the attempt to restore this unity and equilibrium in the first place in thought by constructing an all-inclusive mental picture of the world which serves as a frame of reference from which he can derive an answer to the question of where he stands and what he ought to do." (pg. 46-47)
 - "The conclusion to which we are led with regard to the general problem of human motivation is that while the need for a system of orientation and devotion is common to all men, the particular contents of the systems which satisfy this need differ. These differences are differences in value; the mature, productive, rational person will choose a system which permits him to be mature, productive and rational. The person who has been blocked in his development must revert to primitive and irrational systems which in turn prolong and increase his dependence and irrationality. He will remain on the level which mankind in its best representatives has already overcome thousands of years ago. Because the need for a system of orientation and devotion is an intrinsic part of human existence we can understand the intensity of this need. Indeed, there is no other more powerful source of energy in man. Man is not free to choose between having or not having "ideals," but he is free to choose between different kinds of ideals, between being devoted to the worship of power and destruction and being devoted to reason and love." (pg. 49)
 - "Men are alike, for they share the human situation and its inherent existential dichotomies; they are unique in the specific way they solve their human problem." (pg. 50)
- "In the process of living, man relates himself to the world (1) by acquiring and assimilating things, and (2) by relating himself to people (and himself). The former I shall call the process of assimilation; the latter, that of socialization. Both forms of relatedness are "open" and not, as with the animal, instinctively determined. Man can acquire things by receiving or taking them from an outside source or by producing them through his own effort. But he must acquire and assimilate them in some fashion in order to satisfy his needs. Also, man cannot live alone and unrelated to others. He has to associate with others for defense, for work, for sexual satisfaction, for play, for the upbringing of the young, for the transmission of knowledge and material possessions. But beyond that, it is necessary for him to be related to others, one with them, part of a group. Complete isolation is unbearable and incompatible with sanity. Again man can relate himself to others in various ways: he can love or hate, he can compete or cooperate; he can build a social system based on equality or authority, liberty or oppression; but he must be related in some fashion and the particular form of relatedness is expressive of his character." (pg. 58)
 - "These orientations, by which the individual relates himself to the world, constitute the core of his character; character can be defined as the (relatively permanent) form in which human energy is canalized in the process of assimilation and socialization." (pg. 59)

- **Types of Character: The Nonproductive** (pg. 62)

- **The Receptive Orientation** (pg. 62)

- "In the receptive orientation a person feels "the source of all good" to be outside, and he believes that the only way to get what he wants - be it something material, be it affection, love, knowledge, pleasure - is to receive it from that outside source. In this orientation the problem of love is almost exclusively that of "being loved" and not that of loving. Such people tend to be indiscriminate in the choice of their love objects, because being loved by anybody is such an overwhelming experience for them that they "fall for" anybody who gives them love or what looks like love. They are exceedingly sensitive to any withdrawal or rebuff they experience on the part of the loved person. Their orientation is the same in the sphere of thinking: if intelligent, they make the best listeners, since their orientation is one of receiving, not of producing, ideas; left to themselves, they feel paralyzed. It is characteristic of these people that their first thought is to find somebody else to give them needed information rather than to make even the smallest effort of their own. If religious, these persons have a concept of God in which they expect everything from God and nothing from their own activity. If not religious, their relationship to persons or institutions is very much the same; they are always in search of a "magic helper" They show a particular kind of loyalty, at the bottom of which is the gratitude for the hand that feeds them and the fear of ever losing it. Since they need many hands to feel secure, they have to be loyal to numerous people. It is difficult for them to say "no," and they are easily caught between conflicting loyalties and promises. Since they cannot say "no," they love to say "yes" to everything and everybody, and the resulting paralysis of their critical abilities makes them increasingly dependent on others. They are dependent not only on authorities for knowledge and help but on people in general for any kind of support. They feel lost when alone because they feel that they cannot do anything without help. This helplessness is especially important with regard to those acts which by their very nature can only be done alone - making decisions and taking responsibility. In personal relationships, for instance, they ask advice from the very person with regard to whom they have to make a decision...By and large, the outlook of people of this receptive orientation is optimistic and friendly; they have a certain confidence in life and its gifts, but they become anxious and distraught when their "source of supply" is threatened. They often have a genuine warmth and a wish to help others, but doing things for others also assumes the function of securing their favor." (pg. 62-63)

- **The Exploitative Orientation** (pg. 64)

- "The exploitative orientation, like the receptive, has as its basic premise the feeling that the source of all good is outside, that whatever one wants to get must be sought there, and that one cannot produce anything oneself. The difference between the two, however, is that the exploitative type does not expect to receive things from others as gifts, but to take them away from others by force or cunning. This orientation extends to all spheres of activity. In the realm of love and affection these people tend to grab and steal. They feel attracted only to people whom they can take away from somebody else. Attractiveness to them is conditioned by a person's attachment to somebody else; they tend not to fall in love with an unattached person. We find the same attitude with regard to thinking and intellectual pursuits. Such people will tend not to produce ideas but to steal them. This may be done directly in the form of plagiarism or more subtly by repeating in different phraseology the ideas voiced by others and insisting they are new and their own. It is a striking fact that frequently people with great intelligence proceed in this way, although if they relied on their own gifts they might well be able to have ideas of their own. The lack of original ideas or independent production in otherwise gifted people often has its explanation in this character orientation, rather than in any innate lack of originality. The same statement holds true with regard to their orientation to material things. Things which they can take away from others always seem better to them than anything they can produce themselves. They use and exploit anybody and anything from whom or from which they can squeeze something. Their motto is: "Stolen fruits are sweetest." Because they want to use and exploit people, they "love" those who, explicitly or implicitly, are promising objects of exploitation, and get "fed up" with persons whom they have squeezed out. An extreme example is the kleptomaniac who enjoys things only if he can steal them, although he has the money to buy them. This orientation seems to be symbolized by the biting mouth which is often a prominent feature in such people. It is not a play upon words to point out that they often make "biting" remarks about others. Their attitude is colored by a mixture of hostility and manipulation. Everyone is an object of exploitation and is judged according to his usefulness. Instead of the confidence and optimism which characterizes the receptive type, one finds here suspicion and cynicism, envy and jealousy. Since they are satisfied only with things they can take away from others, they tend to overrate what others have and underrate what is theirs." (pg. 64-65)

- **The Hoarding Orientation** (pg. 65)

- "While the receptive and exploitative types are similar inasmuch as both expect to get things from the outside world, the hoarding orientation is essentially different. This orientation makes people have little faith in anything new they might get from the outside world; their security is based upon hoarding and saving, while spending is felt to be a threat. They have surrounded themselves, as it were, by a protective wall, and their main aim is to bring as much as possible into this fortified position and to let as little as possible out of it. Their miserliness refers to money and material things as well as to feelings and thoughts. Love is essentially a possession; they do not give love but try to get it by possessing the "beloved." The hoarding person often shows a particular kind of faithfulness toward people and even toward memories. Their sentimentality makes the past appear as golden; they hold on to it and indulge in the memories of bygone feelings and experiences. They know everything but are sterile and incapable of productive thinking. One can recognize these people too by facial expressions and gestures. Theirs is the tight-lipped mouth; their gestures are characteristic of their withdrawn attitude. While those of the receptive type are inviting and round, as it were, and the gestures of the exploitative type are aggressive and pointed, those of the hoarding type are angular, as if they wanted to emphasize the frontiers between themselves and the outside world. Another characteristic element in this attitude is pedantic orderliness. The hoarder will be orderly with things, thoughts, or feelings, but again, as with memory, his orderliness is sterile and rigid. He cannot endure things out of place and will automatically rearrange them. To him the outside world threatens to break into his fortified position; orderliness signifies mastering the world outside by putting it, and keeping it, in its proper place in order to avoid the danger of intrusion. His compulsive cleanliness is another expression of his need to undo contact with the outside world. Things beyond his own frontiers are felt to be dangerous and "unclean"; he annuls the menacing contact by compulsive washing, similar to a religious washing ritual prescribed after contact with unclean things or people. Things have to be put not only in their proper place but also into their proper time; obsessive punctuality is characteristic of the hoarding type; it is another form of mastering the outside world. If the outside world is experienced as a threat to one's fortified position, obstinacy is a logical reaction. A constant "no" is the almost automatic defense against intrusion; sitting tight, the answer to the danger of being pushed. These people tend to feel that they possess only a fixed quantity of strength, energy, or mental capacity, and that this stock is diminished or exhausted by use and can never be replenished. They cannot understand the self-replenishing function of all living substance and that activity and the use of one's powers increase strength while stagnation paralyzes; to them, death and destruction have more reality than life and growth. The act of creation is a miracle of which they hear but in which they do not believe. Their highest values are order and security; their motto: "There is nothing new under the sun." In their relationship to others intimacy is a threat; either remoteness or possession of a person means security. The hoarder tends to be suspicious and to have a particular sense of justice which in effect says: "Mine is mine and yours is yours." (pg. 65-67)

- The Marketing Orientation (pg. 67)
 - "The modern market is no longer a meeting place but a mechanism characterized by abstract and impersonal demand." (pg. 68)
 - ◆ "The character orientation which is rooted in the experience of oneself as a commodity and of one's value as exchange value I call the marketing orientation." (pg. 68)
 - "Since modern man experiences himself both as the seller and as the commodity to be sold on the market, his self-esteem depends on conditions beyond his control. If he is "successful," he is valuable; if he is not, he is worthless. The degree of insecurity which results from this orientation can hardly be overestimated. If one feels that one's own value is not constituted primarily by the human qualities one possesses, but by one's success on a competitive market with ever-changing conditions, one's self-esteem is bound to be shaky and in constant need of confirmation by others. Hence one is driven to strive relentlessly for success, and any setback is a severe threat to one's self-esteem; helplessness, insecurity, and inferiority feelings are the result. If the vicissitudes of the market are the judges of one's value, the sense of dignity and pride is destroyed. But the problem is not only that of self-evaluation and self-esteem but of one's experience of oneself as an independent entity, of one's identity with oneself. As we shall see later, the mature and productive individual derives his feeling of identity from the experience of himself as the agent who is one with his powers; this feeling of self can be briefly expressed as meaning "I am what I do." In the marketing orientation man encounters his own powers as commodities alienated from him. He is not one with them but they are masked from him because what matters is not his self-realization in the process of using them but his success in the process of selling them. Both his powers and what they create become estranged, something different from himself, something for others to judge and to use; thus his feeling of identity becomes as shaky as his self-esteem; it is constituted by the sum total of roles one can play: "I am as you desire me." (pg. 72-73)
 - "When the individual self is neglected, the relationships between people must of necessity become superficial, because not they themselves but interchangeable commodities are related. People are not able and cannot afford to be concerned with that which is unique and "peculiar" in each other. However, the market creates a kind of comradeship of its own. Everybody is involved in the same battle of competition, shares the same striving for success; all meet under the same conditions of the market (or at least believe they do). Everyone knows how the others feel because each is in the same boat: alone, afraid to fail, eager to please; no quarter is given or expected in this battle. The superficial character of human relationships leads many to hope that they can find depth and intensity of feeling in individual love. But love for one person and love for one's neighbor are indivisible; in any given culture, love relationships are only a more intense expression of the relatedness to man prevalent in that culture. Hence it is an illusion to expect that the loneliness of man rooted in the marketing orientation can be cured by individual love." (pg. 74-75)
 - ◆ "Thinking as well as feeling is determined by the marketing orientation. Thinking assumes the function of grasping things quickly so as to be able to manipulate them successfully. Furthered by widespread and efficient education, this leads to a high degree of intelligence, but not of reason. For manipulative purposes, all that is necessary to know is the surface features of things, the superficial. The truth, to be uncovered by penetrating to the essence of phenomena, becomes an obsolete concept - truth not only in the prescientific sense of "absolute" truth, dogmatically maintained without reference to empirical data, but also in the sense of truth attained by man's reason applied to his observations and open to revisions." (pg. 75)
 - ◆ "Knowledge itself becomes a commodity. Here, too, man is alienated from his own power; thinking and knowing are experienced as a tool to produce results." (pg. 76)
 - "Although I have presented the marketing orientation as one of the nonproductive orientations, it is in many ways so different that it belongs in a category of its own. The receptive, exploitative, and hoarding orientations have one thing in common: each is one form of human relatedness which, if dominant in a person, is specific of him and characterizes him. (Later on it will be shown that these four orientations do not necessarily have the negative qualities which have been described so far) The marketing orientation, however, does not develop something which is potentially in the person (unless we make the absurd assertion that "nothing" is also part of the human equipment); its very nature is that no specific and permanent kind of relatedness is developed, but that the very changeability of attitudes is the only permanent quality of such orientation." (pg. 76-77)
- Productive Orientations (pg. 82)
 - "The "productive orientation" of personality refers to a fundamental attitude, a mode of relatedness in all realms of human experience. It covers mental, emotional, and sensory responses to others, to oneself, and to things. Productiveness is man's ability to use his powers and to realize the potentialities inherent in him. If we say he must use his powers we imply that he must be free and not dependent on someone who controls his powers. We imply, furthermore, that he is guided by reason, since he can make use of his powers only if he knows what they are, how to use them, and what to use them for. Productiveness means that he experiences himself as the embodiment of his powers and as the "actor"; that he feels himself one with his powers and at the same time that they are not masked and alienated from him." (pg. 84)
 - "Productiveness is man's realization of the potentialities characteristic of him, the use of his powers." (pg. 87)
 - "...the person who has lost the capacity to perceive actuality is insane. The psychotic person builds up an inner world of reality in which he seems to have full confidence; he lives in his own world, and the common factors of reality as perceived by all men are unreal to him. When a person sees objects which do not exist in reality but are entirely the product of his imagination, he has hallucinations; he interprets events in terms of his own feelings, without reference to, or at least without proper acknowledgment of, what goes on in reality. A paranoid person may believe that he is being persecuted, and a chance remark may indicate a plan to humiliate and ruin him. He is convinced that the lack of any more obvious and explicit manifestation of such intention does not prove anything; that, although the remark may appear harmless on the surface, its real meaning becomes clear if one looks "deeper." For the psychotic person actual reality is wiped out and an inner reality has taken its place. The "realist" sees only the surface features of things; he sees the manifest world, he can reproduce it photographically in his mind, and he can act by manipulating things and people as they appear in this picture. The insane person is incapable of seeing reality as it is; he perceives reality only as a symbol and a reflection of his inner world. Both are sick. The sickness of the psychotic who has lost contact with reality is such that he cannot function socially. The sickness of the "realist" impoverishes him as a human being. While he is not incapacitated in his social functioning, his view of reality is so distorted because of its lack of depth and perspective that he is apt to err when more than manipulation of immediately given data and short-range aims are involved. "Realism" seems to be the very opposite of insanity and yet it is only its complement." (pg. 89-90)
 - "The true opposite of both "realism" and insanity is productiveness. The normal human being is capable of relating himself to the world simultaneously by perceiving it as it is and by conceiving it enlivened and enriched by his own powers. If one of the two capacities is atrophied, man is sick; but the normal person has both capacities even though their respective weights differ. The presence of both reproductive and generative capacities is a precondition for productiveness; they are opposite poles whose interaction is the dynamic source of productiveness. With the last statement I want to emphasize that productiveness is not the sum or combination of both capacities but that it is some thing new which springs from this interaction." (pg. 90)
 - "**Human existence is characterized by the fact that man is alone and separated from the world; not being able to stand the separation, he is impelled to seek for relatedness and oneness.** There are many ways in which he can realize this need, but only one in which he, as a unique

entity, remains intact; only one in which his own powers unfold in the very process of being related. It is the paradox of human existence that man must simultaneously seek for closeness and for independence; for oneness with others and at the same time for the preservation of his uniqueness and particularity. As we have shown, the answer to this paradox - and to the moral problem of man - is productiveness. One can be productively related to the world by acting and by comprehending. Man produces things, and in the process of creation he exercises his powers over matter. Man comprehends the world, mentally and emotionally, through love and through reason. His power of reason enables him to penetrate through the surface and to grasp the essence of his object by getting into active relation with it. His power of love enables him to break through the wall which separates him from another person and to comprehend him. Although love and reason are only two different forms of comprehending the world and although neither is possible without the other, they are expressions of different powers, that of emotion and that of thinking, and hence must be discussed separately." (pg. 96-97)

- "...love is a very specific feeling; and while every human being has a capacity for love, its realization is one of the most difficult achievements. Genuine love is rooted in productiveness and may properly be called, therefore, "productive love." Its essence is the same whether it is the mother's love for the child, our love for man, or the erotic love between two individuals. (That it is also the same with regard to love for others and love for ourselves we shall discuss later.) Although the objects of love differ and consequently the intensity and quality of love itself differ, certain basic elements may be said to be characteristic of all forms of productive love. These are care, responsibility, respect, and knowledge." (pg. 98)
 - ◆ "To love a person productively implies to care and to feel responsible for his life, not only for his physical existence but for the growth and development of all his human powers." (pg. 100)
 - ◊ "To love one person productively means to be related to his human core, to him as representing mankind. Love for one individual, in so far as it is divorced from love for man, can refer only to the superficial and to the accidental; of necessity it remains shallow. While it may be said that love for man differs from motherly love inasmuch as the child is helpless and our fellow men are not, it may also be said that even this difference exists only in relative terms. All men are in need of help and depend on one another. Human solidarity is the necessary condition for the unfolding of any one individual. Care and responsibility are constituent elements of love, but without respect for and knowledge of the beloved person, love deteriorates into domination and possessiveness. Respect is not fear and awe; it denotes, in accordance with the root of the word (respicere = to look at), the ability to see a person as he is, to be aware of his individuality and uniqueness. To respect a person is not possible without knowing him; care and responsibility would be blind if they were not guided by the knowledge of the person's individuality." (pg. 101)
- "A preliminary approach to the understanding of productive thinking may be made by examining the difference between reason and intelligence. Intelligence is man's tool for attaining practical goals with the aim of discovering those aspects of things the knowledge of which is necessary for manipulating them. The goal itself or, what is the same, the premises on which "intelligent" thinking rests are not questioned, but are taken for granted and may or may not be rational in them. selves. This particular quality of intelligence can be seen clearly in an extreme case, in that of the paranoid person. His premise, for instance, that all people are in conspiracy against him, is irrational and false, but his thought processes built upon this premise can in themselves show a remarkable amount of intelligence. In his attempt to prove his paranoid thesis he connects observations and makes logical constructions which are often so cogent that it is difficult to prove the irrationality of his premise. The application of mere intelligence to problems is, of course, not restricted to such pathological phenomena. Most of our thinking is necessarily concerned with the achievement of practical results, with the quantitative and "superficial" aspects of phenomena without inquiring into the validity of implied ends and premises and without attempting to understand the nature and quality of phenomena." (pg. 102)
 - "Reason involves a third dimension, that of depth, which reaches to the essence of things and processes. While reason is not divorced from the practical aims of life (and I shall show presently in what sense this is true), it is not a mere tool for immediate action. Its function is to know, to understand, to grasp, to relate oneself to things by comprehending them. It penetrates through the surface of things in order to discover their essence, their hidden relationships and deeper meanings, their "reason." It is, as it were, not two dimensional but "perspectivistic," to use Nietzsche's term; i.e., it grasps all conceivable perspectives and dimensions, not only the practically relevant ones. Being concerned with the essence of things does not mean being concerned with something "behind" things, but with the essential, with the generic and the universal, with the most general and pervasive traits of phenomena, freed from their superficial and accidental (logically irrelevant) aspects." (pg. 103)
 - ◆ "In the process of productive thinking the thinker is motivated by his interest for the object; he is affected by it and reacts to it; he cares and responds. But productive thinking is also characterized by objectivity, by the respect the thinker has for his object, by his ability to see the object as it is and not as he wishes it to be. This polarity between objectivity and subjectivity is characteristic of productive thinking as it is of productiveness in general. To be objective is possible only if we respect the things we observe; that is, if we are capable of seeing them in their uniqueness and their interconnectedness. This respect is not essentially different from the respect we discussed in connection with love; inasmuch as I want to understand something I must be able to see it as it exists according to its own nature; while this is true with regard to all objects of thought, it constitutes a special problem for the study of human nature. Another aspect of objectivity must be present in productive thinking about living and nonliving objects: that of seeing the totality of a phenomenon." (pg. 104)
 - ◊ "Objectivity requires not only seeing the object as it is but also seeing oneself as one is, i.e., being aware of the particular constellation in which one finds oneself as an observer related to the object of observation. Productive thinking, then, is determined by the nature of the object and the nature of the subject who relates himself to his object in the process of thinking. This twofold determination constitutes objectivity, in contrast to false subjectivity in which the thinking is not controlled by the object and thus degenerates into prejudice, wishful thinking, and phantasy. But objectivity is not, as it is often implied in a false idea of "scientific" objectivity, synonymous with detachment, with absence of interest and care." (pg. 105)
 - ◆ "Productive activity is characterized by the rhythmic change of activity and repose. Productive work, love, and thought are possible only if a person can be, when necessary, quiet and alone with himself. To be able to listen to oneself is a prerequisite for the ability to listen to others; to be at home with oneself is the necessary condition for relating oneself to others." (pg. 107)
 - "Love is the productive form of relatedness to others and to oneself. It implies responsibility, care, respect and knowledge, and the wish for the other person to grow and develop. It is the expression of intimacy between two human beings under the condition of the preservation of each other's integrity." (pg. 110)
- Chapter 4 - Problems of Humanistic Ethics (pg. 118)
 - "The view of man held by Calvin and Luther has been of tremendous influence on the development of modern Western society. They laid the foundations for an attitude in which man's own happiness was not considered to be the aim of life but where he became a means, an adjunct, to ends beyond him, of an all-powerful God, or of the not less powerful secularized authorities and norms, the state, business, success." (pg. 121)
 - *cf. E. Fromm, *Escape from Freedom - Chapter 3 - Freedom in the Age of Reformation*

- "Love of others and love of ourselves are not alternatives. On the contrary, an attitude of love toward themselves will be found in all those who are capable of loving others. Love, in principle, is indivisible as far as the connection between "objects" and one's own self is concerned. Genuine love is an expression of productiveness and implies care, respect, responsibility, and knowledge. It is not an "affect" in the sense of being affected by somebody, but an active striving for the growth and happiness of the loved person, rooted in one's own capacity to love." (pg. 129)
 - "The affirmation of one's own life, happiness, growth, freedom, is rooted in one's capacity to love, i.e., in care, respect, responsibility, and knowledge. If an individual is able to love productively, he loves himself too; if he can love only others, he cannot love at all." (pg. 130)
- "The authoritarian conscience is the voice of an internalized external authority, the parents, the state, or whoever the authorities in a culture happen to be." (pg. 143-144)
 - "In the formation of conscience, however, such authorities as the parents, the church, the state, public opinion are either consciously or unconsciously accepted as ethical and moral legislators whose laws and sanctions one adopts, thus internalizing them. The laws and sanctions of external authority become part of oneself, as it were, and instead of feeling responsible to something outside oneself, one feels responsible to something inside, to one's conscience. Conscience is a more effective regulator of conduct than fear of external authorities; for, while one can run away from the latter, one cannot escape from oneself nor, therefore, from the internalized authority which has become part of oneself. The authoritarian conscience is what Freud has described as the Super-Ego; but as I shall show later, this is only one form of conscience or, possibly, a preliminary stage in the development of conscience." (pg. 144)
 - "The contents of the authoritarian conscience are derived from the commands and tabus of the authority; its strength is rooted in the emotions of fear of, and admiration for, the authority. Good conscience is consciousness of pleasing the (external and internalized) authority; guilty conscience is the consciousness of displeasing it. The good (authoritarian) conscience produces a feeling of well-being and security, for it implies approval by, and greater closeness to, the authority; the guilty conscience produces fear and insecurity, because acting against the will of the authority implies the danger of being punished and - what is worse - of being deserted by the authority." (pg. 146)
- "In order to understand the full impact of the last statement we must remember the character structure of the authoritarian person. He has found inner security by becoming, symbiotically, part of an authority felt to be greater and more powerful than himself. As long as he is part of that authority - at the expense of his own integrity - he feels that he is participating in the authority's strength. His feeling of certainty and identity depends on this symbiosis; to be rejected by the authority means to be thrown into a void, to face the horror of nothingness. Anything, to the authoritarian character, is better than this. To be sure, the love and approval of the authority give him the greatest satisfaction; but even punishment is better than rejection. The punishing authority is still with him, and if he has "sinned," the punishment is at least proof that the authority still cares. By his acceptance of the punishment his sin is wiped out and the security of belonging is restored." (pg. 146-147)
- "Humanistic conscience is the reaction of our total personality to its proper functioning or dysfunctioning; not a reaction to the functioning of this or that capacity but to the totality of capacities which constitute our human and our individual existence. Conscience judges our functioning as human beings; it is (as the root of the word conscientia indicates) knowledge within oneself, knowledge of our respective success or failure in the art of living. But although conscience is knowledge, it is more than mere knowledge in the realm of abstract thought. It has an affective quality, for it is the reaction of our total personality and not only the reaction of our mind. In fact, we need not be aware of what our conscience says in order to be influenced by it. Actions, thoughts, and feelings which are conducive to the proper functioning and unfolding of our total personality produce a feeling of inner approval, of "rightness," characteristic of the humanistic "good conscience." On the other hand, acts, thoughts, and feelings injurious to our total personality produce a feeling of uneasiness and dis-comfort, characteristic of the "guilty conscience." Conscience is thus a reaction of ourselves to ourselves. It is the voice of our true selves which summons us back to our-selves, to live productively, to develop fully and harmoniously—that is, to become what we potentially are. It is the guardian of our integrity; it is the "ability to guarantee one's self with all due pride, and also at the same time to say yes to one's self." If love can be defined as the affirmation of the potentialities and the care for, and the respect of, the uniqueness of the loved person, humanistic conscience can be justly called the voice of our loving care for ourselves. Humanistic conscience represents not only the expression of our true selves; it contains also the essence of our moral experiences in life. In it we preserve the knowledge of our aim in life and of the principles through which to attain it, those principles which we have discovered ourselves as well as those we have learned from others and which we have found to be true." (pg. 158-159)
 - "Humanistic conscience is the expression of man's self-interest and integrity, while authoritarian conscience is concerned with man's obedience, self-sacrifice, duty, or his "social adjustment." The goal of humanistic conscience is productiveness and, therefore, happiness, since happiness is the necessary concomitant of productive living. To cripple oneself by becoming a tool of others, no matter how dignified they are made to appear, to be "selfless," unhappy, resigned, discouraged, is in opposition to the demands of one's conscience; any violation of the integrity and proper functioning of our personality, with regard to thinking as well as acting, and even with regard to such matters as taste for food or sexual behavior is acting against one's conscience." (pg. 159-160)
- "People often are under the illusion that their conscience will speak with a loud voice and its message will be clear and distinct; waiting for such a voice, they do not hear anything. But when the voice of conscience is feeble, it is indistinct; and one has to learn how to listen and to understand its communications in order to act accordingly. However, learning to understand the communications of one's conscience is exceedingly difficult, mainly for two reasons. In order to listen to the voice of our conscience, we must be able to listen to ourselves, and this is exactly what most people in our culture have difficulties in doing. **We listen to every voice and to everybody but not to ourselves. We are constantly exposed to the noise of opinions and ideas hammering at us from everywhere: motion pictures, newspapers, radio, idle chatter.** If we had planned intentionally to prevent ourselves from ever listening to ourselves, we could have done no better. Listening to oneself is so difficult because this art requires another ability, rare in modern man: that of being alone with oneself. In fact, we have developed a phobia of being alone; we prefer the most trivial and even obnoxious company, the most meaningless activities, to being alone with ourselves; we seem to be frightened at the prospect of facing ourselves. Is it because we feel we would be such bad company? I think the fear of being alone with ourselves is rather a feeling of embarrassment, bordering sometimes on terror at seeing a person at once so well-known and so strange; we are afraid and run away. We thus miss the chance of listening to ourselves, and we continue to ignore our conscience. Listening to the feeble and indistinct voice of our conscience is difficult also because it does not speak to us directly but indirectly and because we are often not aware that it is our conscience which disturbs us. We may feel only anxious (or even sick) for a number of reasons which have no ap. parent connection with our conscience. Perhaps the most frequent indirect reaction of our conscience to being neglected is a vague and unspecific feeling of guilt and uneasiness, or simply a feeling of tiredness or listlessness. Sometimes such feelings are rationalized as guilt feelings for not having done this or that, when actually the omissions one feels guilty about do not constitute genuine moral problems. But if the genuine though unconscious feeling of guilt has become too strong to be silenced by superficial rationalizations, it finds expression in deeper and more intense anxieties and even in physical or mental sickness." (pg. 160-162)
- "Psychoanalysis shows how deeply repressed and how well rationalized the masochistic striving can be. The masochistic phenomena, however, are only a particularly striking instance of unconscious desires which are objectively harmful; **all neuroses can be understood as the result of unconscious strivings which tend to harm and to block a person's growth. To crave that which is harmful is the very essence of mental sickness.** Every neurosis thus confirms the fact that pleasure can be in contradiction to man's real interests." (pg. 179-180)
 - "Every neurosis is the result of a conflict between man's inherent powers and those forces which block their development." (pg. 220)
 - "The problem of psychic health and neurosis is inseparably linked up with that of ethics. It may be said that every neurosis represents a

moral problem. The failure to achieve maturity and integration of the whole personality is a moral failure in the sense of humanistic ethics. In a more specific sense many neuroses are the expression of moral problems, and neurotic symptoms result from unsolved moral conflicts." (pg. 224)

- "Hedonistic thinking failed to analyze the nature of pleasure sufficiently; it thus made it appear as if that which is easiest in life - to have some kind of pleasure - were at the same time that which is most valuable. But nothing valuable is easy; thus the hedonistic error made it easier to argue against freedom and happiness and to maintain that the very denial of pleasure was a proof of goodness. Humanistic ethics may very well postulate happiness and joy as its chief virtues, but in doing so it does not demand the easiest but the most difficult task of man, the full development of his productiveness." (pg. 191)
- "Insight into the character structure of modern man and the contemporary social scene leads to the realization that the current widespread lack of faith no longer has the progressive aspect it had generations ago. Then the fight against faith was a fight for emancipation from spiritual shackles; it was a fight against irrational belief, the expression of faith in man's reason and his ability to establish a social order governed by the principles of freedom, equality, and brotherliness. Today the lack of faith is the expression of profound confusion and despair. Once skepticism and rationalism were progressive forces for the development of thought; now they have become rationalizations for relativism and uncertainty. The belief that the gathering of more and more facts will inevitably result in knowing the truth has become a superstition. Truth itself is looked upon, in certain quarters, as a metaphysical concept, and science as restricted to the task of gathering information. Behind a front of alleged rational certainty, there is a profound uncertainty which makes people ready to accept or to compromise with any philosophy impressed upon them." (pg. 198)
- "By irrational faith I understand the belief in a person, idea, or symbol which does not result from one's own experience of thought or feeling, but which is based on one's emotional submission to irrational authority." (pg. 201)
 - "The reaction of people to a leader equipped with a strong power of suggestion is an example of a semi-hypnotic situation. Here too the unqualified acceptance of his ideas is not rooted in the listeners' conviction based upon their own thinking or their critical appraisal of the ideas presented to them, but instead in their emotional submission to the speaker. People in this situation have the illusion that they agree, that they rationally approve of the ideas the speaker suggested. They feel that they accept him because they agree with his ideas. In reality the sequence is the opposite: they accept his ideas because they have submitted to his authority in a semihypnotic fashion." (pg. 202)
 - "The most drastic contemporary phenomenon of irrational faith is the faith in dictatorial leaders. Its defenders attempt to prove the genuineness of this faith by pointing to the fact that millions are ready to die for it. If faith is to be defined in terms of blind allegiance to a person or cause and measured by the readiness to give one's life for it, then indeed the faith of the Prophets in justice and love, and their opponents' faith in power is basically the same phenomenon, different only in its object. Then the faith of the defenders of freedom and that of their oppressors is only different inasmuch as it is a faith in different ideas. Irrational faith is a fanatic conviction in somebody or something, rooted in submission to a personal or impersonal irrational authority. Rational faith, in contrast, is a firm conviction based on productive intellectual and emotional activity. In rational thinking, in which faith is supposed to have no place, rational faith is an important component." (pg. 204)
 - "While irrational faith is rooted in the submission to a power which is felt to be overwhelmingly strong, omniscient, and omnipotent, in the abdication of one's own power and strength, rational faith is based upon the opposite experience. We have this faith in a thought because it is a result of our own observation and thinking. We have faith in the potentialities of others, of ourselves, and of mankind because, and only to the degree to which, we have experienced the growth of our own potentialities, the reality of growth in ourselves, the strength of our own power of reason and of love. The basis of rational faith is productiveness; to live by our faith means to live productively and to have the only certainty which exists: the certainty growing from productive activity and from the experience that each one of us is the active subject of whom these activities are predicated. It follows that the belief in power (in the sense of domination) and the use of power are the reverse of faith. To believe in power that exists is identical with disbelief in the growth of potentialities which are as yet unrealized. It is a prediction of the future based solely on the manifest present; but it turns out to be a grave miscalculation, profoundly irrational in its oversight of human potentialities and human growth. **There is no rational faith in power**. There is submission to it or, on the part of those who have it, the wish to keep it." (g. 208)
 - "Since rational faith is based upon our own productive experience, nothing can be its object which transcends human experience. Furthermore it follows that we cannot speak of rational faith when a person believes in the ideas of love, reason, and justice not as a result of his own experience but only because he has been taught such belief. Religious faith can be of either kind. Mainly some sects that did not share in the power of the church and some mystical currents in religion that emphasized man's own power to love, his likeness to God, have preserved and cultivated the attitude of rational faith in religious symbolism. What holds true of religions holds true for faith in its secular form, particularly in political and social ideas. The ideas of freedom or democracy deteriorate into nothing but irrational faith once they are not based upon the productive experience of each individual but are presented to him by parties or states which force him to believe in these ideas. There is much less difference between a mystic faith in God and an atheist's rational faith in mankind than between the former's faith and that of a Calvinist whose faith in God is rooted in the conviction of his own powerlessness and in his fear of God's power. **Man cannot live without faith**. The crucial question for our own generation and the next ones is whether this faith will be an irrational faith in leaders, machines, success, or the rational faith in man based on the experience of our own productive activity." (pg. 209-210)
 - "If life's tendency to grow, to be lived, is thwarted, the energy thus blocked undergoes a process of change and is transformed into life-destructive energy. Destructiveness is the outcome of unlivable life." (pg. 216)
- Chapter 5 - The Moral Problem of Today (pg. 245)
 - "Our moral problem is man's indifference to himself. It lies in the fact that we have lost the sense of the significance and uniqueness of the individual, that we have made ourselves into instruments for purposes outside ourselves, that we experience and treat ourselves as commodities, and that our own powers have become alienated from ourselves. We have become things and our neighbors have become things. The result is that we feel powerless and despise ourselves for our impotence. Since we do not trust our own power, we have no faith in man, no faith in ourselves or in what our own powers can create. We have no conscience in the humanistic sense, since we do not dare to trust our judgment. We are a herd believing that the road we follow must lead to a goal since we see everybody else on the same road. We are in the dark and keep up our courage because we hear everybody else whistle as we do" (pg. 248)

d. Further Readings:

- Productive Thinking, by M. Wertheimer