

The Crises of Psychoanalysis, by E. Fromm

a. People / Organizations:

▪ .

b. Quotes:

▪ .

c. General Notes:

▪ Chapter 1 - The Crises of Psychoanalysis (pg. 11)

- "This century, "the age of anxiety," has produced ever-increasing loneliness and isolation. The breakdown of religion, the seeming futility of politics, the emergence of the totally alienated "organization man," deprived the urban middle class of a frame of orientation and of a feeling of security in a meaningless world." (pg. 13)
- "What are the reasons for this deeper crisis? I believe that the main reason lies in the change of psychoanalysis from a radical to a conformist theory. Psychoanalysis was originally a radical, penetrating, liberating theory. It slowly lost this character and stagnated, failing to develop its theory in response to the changed human situation after the First World War; instead it retreated into conformism and the search for respectability." (pg. 16)
- **"The most creative and radical achievement of Freud's theory was the founding of a "science of the irrational" - i.e., the theory of the unconscious.** As Freud himself observed, this was a continuation of the work of Copernicus and Darwin (I would add also, of Marx): they had attacked the illusions of man about this planet's place in the cosmos and his own place in nature and in society; Freud attacked the last fortress that had been left untouched—man's consciousness as the ultimate datum of psychic experience. He showed that most of what we are conscious of is not real and that most of what is real is not in our consciousness. Philosophical idealism and traditional psychology were challenged head-on, and a further step was taken into the knowledge of what is "really real." (Theoretical physics took another decisive step in this direction by attacking another certainty, that concerning the nature of matter.) Freud did not simply state the existence of unconscious processes in general (others had done that before him), but showed empirically how unconscious processes operate by demonstrating their operation in concrete and observable phenomena: neurotic symptoms, dreams, and the small acts of daily life." (pg. 16)
 - "The theory of the unconscious is one of the most decisive steps in our knowledge of man and in our capacity to distinguish appearance from reality in human behavior. As a consequence, it opened up a new dimension of honesty and thereby created a new basis for critical thinking. Before Freud it was considered sufficient to know a man's conscious intentions in order to judge his sincerity. After Freud this was no longer enough; in fact, it was very little. Behind consciousness lurked the hidden reality, the unconscious, which was the key to man's real intentions. By analyzing a person (or using the analytic point of view in examining his behavior), the conventional view of bourgeois (or any other) "respectability," with its hypocrisy and dishonesty, was, in principle, shaken in its foundations. It was no longer enough for a man to justify his actions by his good intentions. These good intentions, even if subjectively perfectly sincere, were subject to further scrutiny; the question was addressed to everyone: "What is behind it? or better, "Who are you behind yourself?" In fact, Freud made it possible to approach the question "Who are you, and who am I?" in a spirit of new realism. Freud's theoretical system, however, is beset by a deep dichotomy. The Freud who opened the way to the understanding of "false consciousness" and human self-deception was a radical thinker (although not a revolutionary one) who transcended the limits of his society to a certain extent. He was to some degree a critic of society, especially in *The Future of an Illusion*. But he was also deeply rooted in the prejudices and philosophy of his historical period and class. The Freudian unconscious was mainly the seat of repressed sexuality, "honesty" referred It is generally believed that the sexual revolution was the result mainly to the vicissitudes of the libido in childhood, and his critique of society was restricted to its sexual repression. Freud was a bold and radical thinker in his great discoveries, but in their application he was impeded by an unquestioning belief that his society, although by no means satisfactory, was the ultimate form of human progress and could not be improved in any essential feature." (pg. 17-18)

- **"Freud's concept of the reality principle is that there is in every human being a capacity to observe reality and a tendency to protect oneself from the damage which the unchecked satisfaction of the instincts could inflict upon one.** This reality principle is something quite different from the norms of a given social structure: one society may censor sexual strivings and fantasies very rigidly; hence the reality principle will tend to protect the person from self-damage by making him repress such fantasies. Another society may do quite the opposite, and hence the reality principle could have no reason to mobilize sexual repression. The "reality principle," in Freud's sense, is the same in both cases; what is different is the social structure and what I have called the "social character" in a given culture or class." (pg. 27)

- "In the middle of the twentieth century the problem is no longer that of sexual repression, since with the growth of a consumer society sex itself has become an article of consumption, and the trend in the direction of instant sexual gratification is part of the pattern of consumption that fits the economic needs of a cybernated society. In present-day society it is other impulses that are repressed; to be fully alive, to be free, and to love. Indeed, if people today were healthy in a human sense, they would be less rather than more capable of fulfilling their social role; they would, however, protest against a sick society, and demand such socio-economic changes as would reduce the dichotomy between health in a social and health in a human sense" (pg. 37)

- **"Ego psychology constitutes a drastic revision of Freud's system, a revision of its spirit, not—with some exceptions - its concepts.** This kind of revision is the regular fate of radical, challenging theories and visions. The orthodoxy preserves the teachings in their original form, guards them against attack and criticism, but "reinterprets" them, adds new emphasis, or makes additions while claiming that they are all to be found in the words of the master. In this manner the revision changes the spirit of the original teaching while remaining "orthodox." The other type of revision, which I propose to call dialectic, revises the "classic" formulations, with the aim of preserving their spirit. Such a revision tries to preserve the essence of the original teaching by liberating it from time-conditioned, restricting theoretical assumptions; it tries to resolve contradictions within the classic theory in a dialectic fashion and to modify the theory in the process of applying it to new problems and experiences." (pg. 37)

- **"The grave danger to the future of man is largely due to his incapacity to recognize the fictitious character of his "common sense." The majority remain fixed to outworn and unrealistic categories and contents of thinking; they consider their "common sense" to be reason.** A radical ego psychology would analyze the phenomenon of common sense, the reasons for its strength and rigidity, the methods to change it. Briefly, it would make the critical examination of social consciousness one of its central concerns. But ego psychology has not concerned itself with these radical investigations; it has remained content with rather abstract and largely meta-psychological speculations that do not enrich our knowledge, clinically or socio-psychologically." (pg. 38)

- "The ego psychological revision did not only start by studying the psychology of adaptation, it is in itself a psychology of the adaptation of psychoanalysis to twentieth-century social science and to the dominant spirit in Western society. Seeking shelter in conformity is very understandable in an age of anxiety and mass conformity; however, it does not constitute progress in psychoanalytic theory, but retreat. In fact, it deprives psychoanalysis of the vitality that once made it such an influential factor in contemporary culture." (pg. 38-39)

- "In spite of some disquieting symptoms, however, psychoanalysis is far from dead. But its death can be predicted, unless it changes its direction. This is what is meant here by the "crisis of psychoanalysis." Like every other crisis, this too contains an alternative: slow decay or creative renewal. What the

outcome will be cannot be predicted, but there are hopeful indications. It is becoming increasingly clear that the present crisis of mankind is a problem that requires for its understanding and solution a profound knowledge of human reactions and that psychoanalysis can make important contributions in this field. Besides, if one is really interested in research, psychoanalysis is a most challenging, exacting field, no less so than biology or physics, especially for those who combine the capacity for penetrating and critical thinking with the ability to observe subtle psychic processes in which one has to participate in order to be able to make observations. To conclude, the creative renewal of psychoanalysis is possible only if it overcomes its positivistic conformism and becomes again a critical and challenging theory in the spirit of radical humanism. This revised psychoanalysis will continue to descend ever more deeply into the underworld of the unconscious, it will be critical of all social arrangements that warp and deform man, and it will be concerned with the processes that could lead to the adaptation of society to the needs of man, rather than man's adaptation to society. Specifically, **it will examine the psychological phenomena which constitute the pathology of contemporary society: alienation, anxiety, loneliness, the fear of feeling deeply, lack of activeness, lack of joy.** These symptoms have taken over the central role held by sexual repression in Freud's time, and psychoanalytic theory must be formulated in such a way that it can understand the unconscious aspects of these symptoms and the pathogenic condition in society and family which produce them. Specifically, psychoanalysis will study the "pathology of normalcy," the chronic, low-grade schizophrenia which is generated in the cybernated, technological society of today and tomorrow." (pg. 40-41)

- Chapter 2 - Freud's Model of Man and its Social Determinants (pg. 43)

- "...[Freud] was a liberal critic of bourgeois society, in the sense in which liberal reformers in general were critical. He saw that society imposes unnecessary hardships on man, which are conducive to worse results rather than the expected better ones. He saw that this unnecessary harshness, as it operated in the field of sexual morality, led to the formation of neuroses that, in many cases, could have been avoided by a more tolerant attitude. (Political and educational reform are parallel phenomena.) But Freud was never a radical critic of capitalistic society. He never questioned its socioeconomic bases, nor did he criticize its ideologies—with the exception of those concerning sexuality." (pg. 44)
- "Freud saw man as a closed system driven by two forces: the self-preserved and the sexual drives. The latter are rooted in chemophysiological processes moving in a phased pattern. The first phase increases tension and displeasure; the second reduces the built-up tension and in so doing creates that which subjectively is felt as "pleasure." Man is primarily an isolated being, whose primary interest is the optimal satisfaction of both his ego and his libidinous interest. Freud's man is the physiologically driven and motivated homo machine. But, secondarily, man is also a social being, because he needs other people for the satisfaction of his libidinous drives as well as those of self-preservation. The child is in need of mother (and here, according to Freud, libidinous desires follow the path of the physiological needs); the adult needs a sexual partner. Feelings like tenderness or love are looked upon as phenomena that accompany, and result from, libidinous interests. Individuals need each other as means for the satisfaction of their physiologically rooted drives. Man is primarily unrelated to others, and is only secondarily forced—or seduced—into relationships with others. Freud's homo sexualis is a variant of the classic homo economicus. It is the isolated, self-sufficient man who has to enter into relations with others in order that they may mutually fulfill their needs. Homo economicus has economic needs that find their mutual satisfaction in the exchange of goods on the commodity market. The needs of homo sexualis are physiological and libidinous, and normally are mutually satisfied by the relations between the sexes. In both variants the persons essentially remain strangers to each other, being related only by the common aim of drive satisfaction. This social determination of Freud's theory by the spirit of the market economy does not mean that the theory is wrong, except in its claim of describing the situation of man as such; as a description of interpersonal relations in bourgeois society, it is valid for the majority of people." (pg. 45)
 - "Freud was a student of von Brücke, a physiologist who was one of the most distinguished representatives of mechanistic materialism, especially in its German form. This type of materialism was based on the principle that all psychic phenomena have their roots in certain physiological processes and that they can be sufficiently explained and understood if one knows these roots. Freud, in search of the roots of psychic disturbances, had to look for a physiological substrate for the drives; to find this in sexuality was an ideal solution, since it corresponded both to the requirements of mechanistic-materialistic thought and to certain clinical findings in patients of his time and social class. It remains, of course, uncertain whether those findings would have impressed Freud so deeply if he had not thought within the framework of his philosophy; but it can hardly be doubted that his philosophy was an important determinant of his theory of drives. This means that someone with a different philosophy will approach his findings with a certain skepticism. Such a skepticism refers not so much to a restricted form of Freud's theories, according to which in some neurotic disturbances sexual factors play a decisive role, but rather to the claim that all neuroses and all human behavior are determined by the conflict between the sexual and the self-preserved drives." (pg. 46)
- **"Freud's libido theory** also mirrors his social situation in another sense. **It is based on the concept of scarcity**, assuming that all human strivings for lust result from the need to rid oneself from unpleasant tensions, rather than that lust is a phenomenon of abundance aiming at a greater intensity and depth of human experiences. This principle of scarcity is characteristic of middle-class thought, recalling Malthus, Benjamin Franklin, or an average businessman of the nineteenth century. There are many ramifications of this principle of scarcity and the virtue of saving, but essentially it means that the quantity of all commodities is necessarily limited, and hence that equal satisfaction for all is impossible because true abundance is impossible; in such a framework scarcity becomes a most important stimulus for human activity." (pg. 46-47)
 - "In spite of its social determinants, Freud's theory of drives remains a fundamental contribution to the model of man. Even if the libido theory as such is not correct, it is, let us say, a symbolic expression of a more general phenomenon: that human behavior is the product of forces which, although usually not conscious as such, motivate man, drive him, and lead him into conflicts. The relatively static nature of human behavior is deceptive. It exists only because the system of forces producing it remains the same, and it remains the same as long as the conditions which mold these forces do not change. But when these conditions, social or individual, change, the system of forces loses its stability and with it the apparently static behavior pattern." (pg. 47)
- "This theory of drives dominated Freud's systematic thinking until 1920, when a new phase of his thinking began, which constituted an essential change in his concept of man. Instead of the opposition between ego and libidinous drives, the basic conflict now was between life instincts" (Eros) and "death instincts." The life instincts, comprising both ego and sexual drives, were placed in opposition to the death instincts, which were considered the root of human destructiveness, directed either toward the person himself or the world outside. These new basic drives are constructed entirely differently from the old ones. First of all, they are not located in any special zone of the organism, as the libido is in the erogenous zones. Furthermore, they do not follow the pattern of the "hydraulic" mechanism: increasing tension → displeasure → detension → pleasure → new tension, etc., but they are inherent in all living substance and operate without any special stimulation; their motivating force, however, is not less strong than that of the hydraulically operating instincts. Eros also does not follow the conservative principle of return to an original state that Freud, at one point, had postulated for all instincts. Eros has the tendency to unite and to integrate; the death instinct has the opposite tendency, to disintegration and destruction. Both drives operate constantly within man, fight each other, and blend with each other, until finally the death instinct proves to be the stronger and has its ultimate triumph in the death of the individual. This new concept of drives indicates essential changes in Freud's mode of thinking and we may assume that these changes are related to fundamental social changes." (pg. 47-48)
 - "The new concept of drives does not follow the model of materialistic-mechanistic thinking; it can, rather, be considered as a biological, vitalistic oriented concept, a change corresponding to a general trend in biological thought at that time. More important, however, is Freud's new appreciation of the role of human destructiveness. Not that he had omitted aggression in his first theoretical model. He had considered aggression to be an important factor, but it was subordinated to the libidinous drives or those for self-preservation. In the new theory destructiveness becomes the rival of, and eventually the victor over the libido and the ego drives. Man cannot help wanting to destroy, for the

destructive tendency is rooted in his biological constitution. Although he can mitigate this tendency to a certain point, he can never deprive it of its strength. His alternatives are to direct his destructiveness either against himself or against the world outside, but he has no chance of liberating himself from this tragic dilemma." (pg. 48)

- "Freud's model of man also places great emphasis on the dialectic of rationality and irrationality in man. The originality and greatness of Freud's thought becomes particularly clear at this point. As a successor of the enlightenment thinkers Freud was a rationalist who believed in the power of reason and the strength of the human will. But Freud had already lost his rationalistic innocence, as it were, at the beginning of his work, and had recognized the strength of human irrationality and the weakness of human reason and will. He fully confronted himself with the opposition inherent in the two principles, and found, dialectically, a new synthesis. This synthesis of rationalistic enlightenment thinking and twentieth century skepticism was expressed in his concept of the unconscious. If all that is real were conscious, then indeed man would be a rational being; for his rational thought follows the laws of logic. But the overwhelming part of his inner experience is unconscious, and for this reason is not subject to the control of logic, of reason, and will. Human irrationality dominates in the unconscious; logic governs in the conscious. But, and this is decisive, the unconscious steers consciousness, and thus the behavior of man. With this concept of the determination of man by the unconscious, Freud, without being aware of it, repeated a thesis which Spinoza had already expressed. But while it was marginal in Spinoza's system, it was central to Freud." (pg. 50)
- "For Freud only the male is really a full human being. Woman is a crippled, castrated man. She suffers from this fate, and can be happy only if she finally overcomes her "castration complex" by the acceptance of a child and husband. But she remains inferior also in other respects—for instance, she is more narcissistic and less directed by conscience than man. This strange theory, according to which one half of the human race is only a crippled edition of the other, followed Victorian ideas that woman's desires were almost entirely directed to the bearing and upbringing of children—and to serve the man. Freud gave clear expression to this when he wrote "the libido is masculine"" (pg. 53)
 - "In general, it may simply be said that Freud's theory in this field, while always imaginative and fascinating because of its logic, seems to contain only a minimum of truth, probably because Freud was so deeply imbued by his patriarchal bias." (pg. 55)
- "Freud's sympathies are on the side of culture, not the paradise of primitivity. Nevertheless, his concept of history has a tragic element. Human progress necessarily leads to repression and neurosis. Man cannot have both happiness and progress. In spite of this tragic element, however, Freud remains an enlightenment thinker, though a skeptical one, for whom progress is no longer an unmixed blessing. In the second phase of his work, after the first World War, Freud's picture of history became truly tragic. Progress, beyond a certain point, is no longer simply bought at great expense, but is in principle impossible. Man is only a battlefield on which the life and death instincts fight against each other. He can never liberate himself decisively from the tragic alternative of destroying others or himself." (pg. 59-60)
- Chapter 3 - Marx's Contribution to the Knowledge of Man (pg. 61)
 - See text
- Chapter 4 - Humanistic Planning (pg. 77)
 - "Man is a system—like an ecological or political system, the system of the body or of the cell, or a system of society or an organization. In analyzing the system "man," we understand that we are dealing with a system of forces, and not with a mechanical structure of behavior particles. Like any system, the system "man" has great coherence within itself and shows great resistance to change; furthermore, the change of one item that is allegedly "the cause" of another undesirable item will not produce any change in the system as a whole." (pg. 82)
 - "My main thesis is simply that the analysis of the system "man" must become an integral part of the analysis of the system "enterprise" or the system "society." In other words, the science of man must become one of the managerial sciences. Even if we disagree on the possibility of constructing objectively valid values on the basis of the knowledge of man, it still remains a fact that we simply do not know what we are doing in our planning unless we understand the system "man" and integrate it into the social and organizational system. Otherwise, we are dealing with the analysis of a social system without taking into consideration one of its most important subsystems. Besides, once we understand the system "man," the difficult problem of determining universal, objectively valid values may lose somewhat in importance." (pg. 84)
 - "One or two examples may indicate more concretely what is meant by this general principle. Man has a need to be close to others. This closeness can assume several forms - for instance, the closeness of a submissive person to the one on whom he is dependent. In this case the price for closeness is a lack of independence, lack of judgment, or rebellious tendencies, although often unconscious ones, against the person on whom he depends. This closeness based on submission stunts the individual's full development and creates deep frictions within him, especially because of the conflict between submission and rebellion. There is only one form of closeness that does not stunt development and does not cause friction or waste of energy, and that is mature love; by this I refer to the full intimacy between two persons, with each retaining his full independence, and, in a certain sense, his separateness. Love is intrinsically not conflictive and not energy-wasting, because it combines two profound human needs: closeness and independence. Other examples would be the proper balance between intellectual and emotional forces, between the principle of unconditional all-forgiving charity and the principle of responsibility and structure. Many more examples could be given that would confirm the fact that the very nature of the system "man" is such that certain solutions are conducive to optimal functioning and others to wasteful dysfunctioning. The latter situation, of course, is clearly to be seen in the pathology of neuroses and psychoses; one must not forget, however, the "pathology of normalcy," the culturally patterned defects that are manifestations of systemic dysfunctioning but which, being shared by many or most of the members of a society, are not experienced as pathological." (pg. 86)
- Chapter 5 - The Oedipus Complex (pg. 89)
 - See text
- Chapter 6 - The Significance of the Theory of Mother Right for Today (pg. 101)
 - See text
- Chapter 7 - The Theory of Mother Right and its Relevance for Social Psychology (pg. 109)
 - See text
- Chapter 8 - The Method and Function of an Analytic Social Psychology (pg. 137)
 - "Psychoanalysis is a materialistic psychology, which should be classed among the natural sciences. It points to instinctual drives and needs as the motive force behind human behavior, these drives being produced by physiologically based instincts that are not directly observable in themselves. Psychoanalysis has shown that man's conscious psychic activity is only a relatively small sector of his psychic life, that many decisive impulses behind psychic behavior are unconscious. In particular, it has unmasked individual and collective ideologies as the expression of specific wishes and needs rooted in the instincts and shown that our "moral" and idealistic motives are in some measure the disguised and rationalized expression of instinctual drives. Quite in line with the popular division of instincts into those of hunger and love, **Freud began by assuming that two groups, the instincts for self-preservation and the sexual instincts, served as the real motive force behind man's psychic life**. He labeled the energy inherent in the sexual instincts as libido, and the psychic processes deriving from this energy as libidinous? With respect to the sexual instincts, Freud extended the ordinary use of this term and included under it all the urges which, like the genital impulses, are physically conditioned, attached to certain erogenous zones of the body, and seek for pleasurable tension-release. Freud assumes that the chief principle of psychic activity is the "pleasure principle," that is, the urge to discharge instinctual tensions in a way that will bring the maximum amount of pleasure. This pleasure principle is modified by the "reality principle": taking reality into account may lead us to renounce or postpone pleasure in order to avoid a greater discomfort or to gain even greater pleasure at some future time. Freud sees the specific instinctual structure of the individual conditioned by two factors: his inherited physical

constitution and his life experiences - in particular, the experiences of early childhood. Freud proceeds on the assumption that man's inherited constitution and life experiences form a "complementary chain" and that the specific task of analysis is to explore and uncover the influence of life experiences on the inherited instinctual constitution. Thus the analytic method is exquisitely historical: it seeks to understand the drive structure through the understanding of life history. This method is valid for the psychic life of healthy people as well as for the sick and neurotic. What distinguishes the neurotic from the "normal" person is the fact that the latter has successfully adapted his instinctual structure to his real needs in life, while the former's instinctual structure has run up against certain obstacles that hinder him from satisfactorily adapting it to reality. In order to make as clear as possible that sex instincts can be modified and adapted to reality, we must point out certain characteristics which clearly distinguish them from the instincts for self-preservation. For example, unlike the instincts for self-preservation, the sex instincts are postponable. The former are more imperative because if they are left unsatisfied too long, death will ensue; in short, prolonged postponement of their satisfaction is psychologically intolerable. This means that the instincts for self-preservation have primacy over the sex instincts-not that they play a greater role in themselves, but in case of conflict they are more urgent." (pg. 138-140)

- "Summing up, it can be said that the sexual instincts, which can be postponed, repressed, sublimated, and interchanged, are much more elastic and flexible than the instincts for self-preservation. The former lean on the latter, and follow their lead. The greater flexibility and changeability of the sex instincts does not mean, however, that they can be left unsatisfied permanently; there is not only a physical but also a psychic minimum existence, and the sex instincts must be satisfied to some minimal extent. The differences between the two groups of drives, as we have noted them here, suggests rather that the sex instincts can make great adaptations to the real possibilities for satisfaction that exist, that is, to the concrete conditions of life. They grow and develop through this adaptation, and only in neurotic individuals do we find disturbances in this capacity for adaptation. Psychoanalysis has specifically pointed to the modifiability of the sex drives. It has taught us to understand the individual's instinctual structure in terms of his life experiences, to see how the former has been influenced by the latter. The active and passive adaptation of the biological apparatus, the instincts, to social reality is the key conception of psychoanalysis, and every exploration into personal psychology proceeds from this conception." (pg. 141)
- "The thesis that psychology only deals with the individual while sociology only deals with "society" is false. For just as psychology always deals with a socialized individual, so sociology always deals with a group of individuals whose psychic structure and mechanisms must be taken into account. Later we will discuss the role that psychic factors play in societal phenomena, and point to the function of analytical social psychology. The theory of society with which psychoanalysis seems to have both the greatest affinity and also the greatest differences is historical materialism." (pg. 142)
 - "Thus psychoanalysis seems to include presuppositions that make its method useful for investigations in social psychology and that rule out any conflict with sociology. It seeks to know the psychic traits common to the members of a group, and to explain these common psychic traits in terms of shared life experiences. These life experiences, however, do not lie in the realm of the personal or the accidental - the larger the group is, the more this holds true - but rather they are identical with the socioeconomic situation of this particular group. Thus analytical social psychology seeks to understand the instinctual apparatus of a group, its libidinous and largely unconscious behavior, in terms of its socio-economic structure." (pg. 144)
 - "The family is the medium through which the society or the social class stamps its specific structure on the child, and hence on the adult. The family is the psychological agency of society." (pg. 145)
- "Applying the method of psychoanalytic individual psychology to social phenomena, we find that **the phenomena of social psychology are to be understood as processes involving the active and passive adaptation of the instinctual apparatus to the socio-economic situation. In certain fundamental respects, the instinctual apparatus itself is a biological given; but it is highly modifiable. The role of primary formative factors goes to the economic conditions. The family is the essential medium through which the economic situation exerts its formative influence on the individual's psyche. The task of social psychology is to explain the shared, socially relevant, psychic attitudes and ideologies - and their unconscious roots in particular - in terms of the influence of economic conditions on libido strivings.**" (pg. 149)
 - "All man's activity, the satisfying of all his needs, depends on the specific nature of natural economic conditions around; and it is these conditions that determine how man shall live his life. For Marx, man's consciousness is to be explained in terms of his existence in society, in terms of his real, earthly life that is conditioned by the state of his productive capabilities." (pg. 153)
 - "Historical materialism sees history as the process of man's active and passive adaptation to the natural conditions around him...Man and nature are the two poles here, interacting with each other, conditioning each other, and altering each other. The historical process is always bound up with man's own nature, and natural conditions outside man." (pg. 153)
 - ◆ "Psychoanalysis can enrich the overall conception of historical materialism on one specific point. It can provide a more comprehensive knowledge of one of the factors that is operative in the social process the nature of man himself." (pg. 154)
 - ◆ "The human psyche - or the libidinal forces at its root - are part of the substructure; but they are not the whole substructure, as a psychological interpretation would have it. The human psyche always remains a psyche that has been modified by the social process. Historical materialism calls for a psychology - i.e., a science of man's psychic structure; and psychoanalysis is the first discipline to provide a psychology that historical materialism can really use." (pg. 155)
- "Psychoanalysis can show that man's ideologies are the products of certain wishes, instinctual drives, interests, and needs, which themselves, in large measure, unconsciously find expression as rationalizations—i.e., as ideologies. Psychoanalysis can show that while the instinctual drives do develop on the basis of biologically determined instincts, their quantity and content are greatly affected by the individual's socio-economic situation or class. Marx says that men are the producers of their ideologies; analytical social psychology can describe empirically the process of the production of ideologies, of the interaction of "natural" and social factors. Hence psychoanalysis can show how the economic situation is transformed into ideology via man's drives." (pg. 155)
 - "Psychoanalysis can also tell us something about the way ideologies or ideas mold society. It can show that the impact of an idea depends essentially on its unconscious content, which appeals to certain drives; that it is, as it were, the quality and intensity of the libidinal structure of a society which determines the social effect of an ideology." (pg. 156)
- "To sum up: (1) The realm of human drives is a natural force which, like other natural forces (soil fertility, natural irrigation, etc.), is an immediate part of the substructure of the social process. Knowledge of this force, then, is necessary for a complete understanding of the social process. (2) The way ideologies are produced and function can only be understood correctly if we know how the system of drives operates. (3) When economically conditioned factors hit upon the realm of drives, some modifications occur; by virtue of the influence of drives, the social process operates at a faster or slower tempo than one would expect if no theoretical consideration to the psychic factors is given." (pg. 157)
 - "In principle, the same relationship holds true between a society's libidinal structure and its economic conditions: it is a process of active and passive adaptation of the society's libidinal structure to the existing economic conditions. Human beings, driven by their libidinous impulses, bring about changes in the economic conditions; the changed economic conditions cause new libidinal goals and satisfactions to arise. The decisive point is that all these changes ultimately go back to the economic conditions, that the drives and needs change and adapt themselves in accordance with economic conditions." (pg. 161)
- "Now we can readily summarize the findings of our study on the method and function of a psychoanalytic social psychology. Its method is that of classical Freudian psychoanalysis as applied to social phenomena. It explains the shared, socially relevant, psychic attitudes in terms of the process of

active and passive adaptation of the apparatus of drives to the socio-economic living conditions of the society. Its task is, first of all, to analyze the socially relevant libidinal strivings: i.e., to describe the libidinal structure of a given society, and to explain the origin of this structure and its function in the social process. An important element of this work, then, will be the theory explaining how ideologies arise from the interaction of the psychic apparatus and the socio-economic conditions." (pg. 162)

- Chapter 9 - Psychoanalytic Characterology and its Relevance for Social Psychology (pg. 162)

- See text

- Epilogue (pg. 189)

- "...the real crisis of today is one that is unique in human history: it is the crisis of life itself." (pg. 190)

- "I have tried to indicate them in these papers, but after re-reading them I feel a summarizing statement to be in order. First of all, psychoanalysis deals with the issue of critical awareness, the uncovering of the deadly illusions and rationalizations that paralyze the power to act. Beyond this, I believe the most central issue to which psychoanalysis can make a contribution is the question of the attitude toward life itself. Here, however, **psychoanalysis must part from Freud** who, in the second part of his life believed that the craving for death and destruction is as fundamental and ineradicable a part of man as the striving for life." (g. 191)

d. Further Readings:

- .