

Beyond Freud, by E. Fromm

a. People / Organizations:

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b. Quotes:

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c. General Notes:

- Chapter 1 - Man's Impulse Structure and Its Relation to Culture (pg. 17)
 - "The individual's manner of life is determined by society. Society itself is nothing without individuals." (pg. 17)
 - "People differ psychologically, not in the fact that they have hunger, thirst and sex needs, but in the particular kind of psychic structure they have, and this psychic structure develops as a historical product. **The most important elements of the psychic structure are the attitude of the individual to others or to himself, or, as we should like to say, the basic human relation, and the fears and impulses which, in part directly, in part indirectly, arise out of this behavior.** The basic human relation can be the original unity that we find among many primitive tribes, as it appears before the emergence of people as individualities different from one another. It can be a monadic isolation and seclusion of one individual from another, as is characteristic of middle-class society, and it can be active union and solidarity on the basis of the emergence of human individuality, that is to say, a solidarity that is fundamentally different from the pre-individual first level. Here the most important psychic impulses, as far as the forms of relations to people are concerned, are destructiveness, love and sadomasochism; as far as the forms of consumption goods [are concerned] they are the impulses to receive passively, to take forcibly, to save and to produce. Fears typical of a certain character structure are determined by the contents of the needs which are predominantly important in this psychic impulse structure and the degree of threat by a given outside world constellation. From these fundamental attitudes, impulses and fears a vast number of complex impulses and attitudes are built." (pg. 44-45)
 - "What is the essential difference between the impulse theory here presented and the Freudian theory? As far as one side of the Freudian method is concerned, namely explaining the psychic structure as a reaction to the behavior of the outside world toward the individual, we essentially follow Freud's method. Like Freud, we start from the point that the person is primarily driven by certain physiologically anchored needs, and like him we understand psychic impulses as a reaction to the behavior of the outside world toward satisfaction of these impulses. A difference exists here insofar as for us, among the needs the person is driven by, the sexual ones do not play the same dominant role as for Freud. Then comes, as in principle also in Freud, the need for self-preservation. But in the course of historical development this is joined by other needs, some psychic - historical in the sense expounded above - like sadomasochistic impulses or the impulse to save, and so on, whose experiences in coming to terms with other people again call forth new reactions and finally, the physiologically determined needs for the preservation of life [are joined by] come the socially determined, like the need for richer and more varied food, living quarters, and so forth, and the entire domain of needs for new material wealth, as these are created in [the course of] historical development. The decisive difference from the Freudian libido theory lies then in the way of explaining those impulses which Freud regards as direct derivatives of sexuality and especially pregenital sexuality and the partial impulses. We believe that these too, directly or indirectly, find their explanation in object relations, not in the outflow of instincts; that impulses are [involved], which come about in the individual as reactions to the outside world and in an outside world in which he must satisfy his needs in a certain, definite way. **The psychic structure of the person, as far as it goes beyond given physiological needs common to all people, is understood from the person's way of life, from his activity or from the specific forms of his life process, and not as the direct product of the physiological impulses themselves; his life process, in which the physiological needs are but an aspect, and not his physiology, forms the material basis by which his psychic structure can be understood.**" (pg. 45-46)
 - "Both sadism and masochism spring from the same human basic relation which we wish to designate as "symbiotic." We mean a relation characterized by the fact that a person in a psychic sense cannot exist alone, that he needs another to complement his own person, or better, to be the constant nutrition without which he cannot live. In masochism the accent falls on being, so to speak, swallowed by the other and in that way becoming part of him, in sadism on swallowing him and making him a part of oneself. The sadist looks for a helpless object that he can tyrannize over boundlessly, that he can incorporate into his tyrannous purpose. The masochist looks for a powerful object to whom he can surrender himself, by whom he can be swallowed, not so much to be annihilated as to be taken up by the powerful one and become part of him. Although sadism often resembles hatred or destructiveness and masochism love, they are fundamentally different. Destructiveness wants to destroy an object, sadism to keep it and rule it; love wants to make the object happy and give to him, masochism to dissolve in him and only extinguish the self." (pg. 54)
 - "Character is not the sum of a person's typical, manifest attitudes and behavior, but the structure of those impulses, fears, and attitudes which, for the most part unconsciously, determine the person's typical, manifest behavior. It is especially important here to understand the dynamic quality of character: in it forces are at work which are bound and canalized in the character trait [in a quite specific way]. Character is the form in which a large portion of human energy finds its expression, the tool of the individual, so to speak, loaded with impulse energy with which he carries out his needs under the given life conditions and protects himself against dangers." (pg. 59)
 - "Human energies appear in social life not in some general form, but are, so to speak, guided into those channels that make them useful to the functioning of a certain society. Character seen from this point of view is the definite form in which psychic energy appears as a productive force in the social process. Or, expressed differently, the socially typical character is a part of the whole social machinery without which it would not function, or not sufficiently." (pg. 65)
- Chapter 2 - Psychic Needs and Society (pg. 75)
 - See text
- Chapter 3 - Dealing with the Unconscious in Psychotherapeutic Practices (pg. 83)
 - See text
- Chapter 4 - The Relevance of Psychoanalysis for the Future (pg. 123)
 - See text

d. Further Readings:

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