

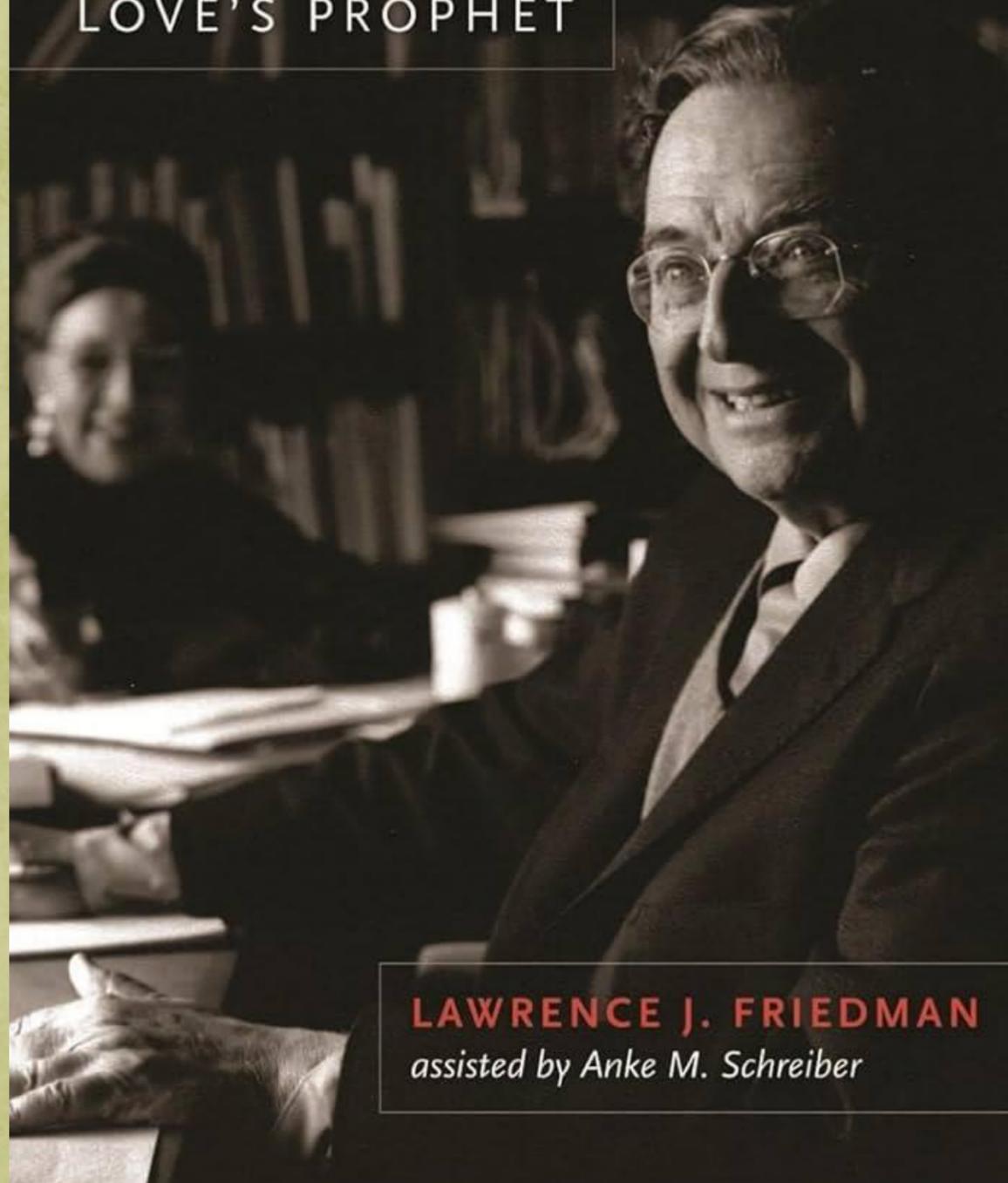
如何講家長講座?

來自Erich Fromm的啟示

To Siu Ming

THE LIVES OF ERICH FROMM

LOVE'S PROPHET



LAWRENCE J. FRIEDMAN

assisted by Anke M. Schreiber

Escape from Freedom (1941)

Man for Himself: An Inquiry into the Psychology of Ethics (1947)

Psychoanalysis and Religion (1950)

The Forgotten Language: An Introduction to the Understanding of Dreams, Fairy Tales, and Myths (1951)

The Sane Society (1955)

The Art of Loving (1956)

Sigmund Freud's Mission: An Analysis of his Personality and Influence (1959)

Zen Buddhism and Psychoanalysis (1960)

May Man Prevail? An Inquiry into the Facts and Fictions of Foreign Policy (1961)

Marx's Concept of Man (1961)

Beyond the Chains of Illusion: My Encounter with Marx and Freud (1962)

The Dogma of Christ and Other Essays on Religion, Psychology and Culture (1963)

The Heart of Man: Its Genius for Good and Evil (1964)

You Shall Be as Gods: A Radical Interpretation of the Old Testament and Its Tradition (1966)

The Revolution of Hope: Toward a Humanized Technology (1968)

The Nature of Man (1968)

The Crisis of Psychoanalysis: Essays on Freud, Marx and Social Psychology (1970)

Social Character in a Mexican Village: A Sociopsychanalytic Study (Fromm & Maccoby) (1970)

The Anatomy of Human Destructiveness (1973)

To Have or To Be? (1976)

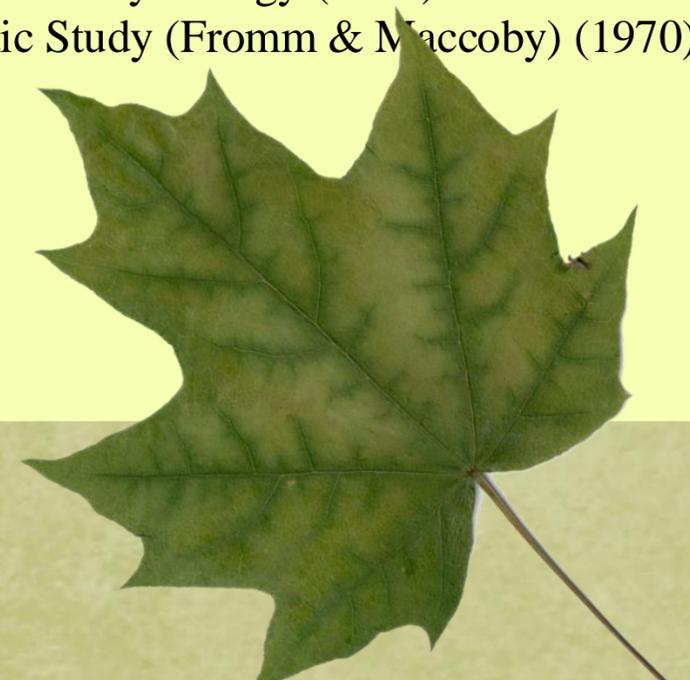
Greatness and Limitation of Freud's Thought (1979)

On Disobedience and Other Essays (1981)

The Art of Being (1993)

The Art of Listening (1994)

On Being Human (1997)



The Meaning of Freedom

- It has been the thesis of this book that freedom has a twofold meaning for modern man: that he has been freed from traditional authorities and has become an “individual,” but that at the same time he has become isolated, powerless, and an instrument of purposes outside of himself, alienated from himself and others; furthermore, that this state undermines his self, weakens and frightens him, and makes him ready for submission to new kinds of bondage.
- Positive freedom on the other hand is identical with the full realization of the individual’s potentialities, together with his ability to live actively and spontaneously. Freedom has reached a critical point where, driven by the logic of its own dynamism, it threatens to change into its opposite. The future of democracy depends on the realization of the individualism.

The Meaning of Freedom



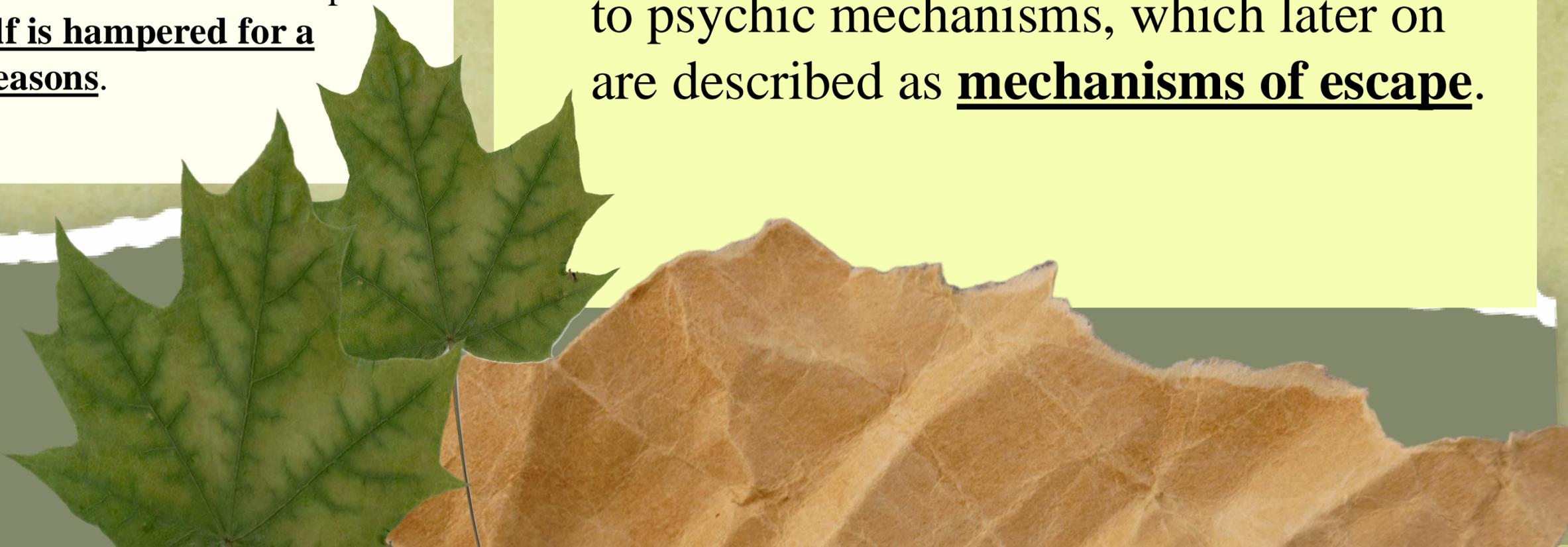
This process has two aspects: one is that the child grows stronger physically, emotionally, and mentally. In each of these spheres intensity and activity grow. At the same time, these spheres become more and more integrated. **An organized structure** guided by the individual's will and reason develops.

The other aspect of the process of individuation is growing **aleness**. The primary ties offer security and basic unity with the world outside of oneself. To the extent to which the child emerges from that world it becomes aware of being alone, of being an entity separate from all others. This separation from a world, which in comparison with one's own individual existence is overwhelmingly strong and powerful, and often threatening and dangerous, creates a feeling of **powerlessness and anxiety**.

The Meaning of Freedom



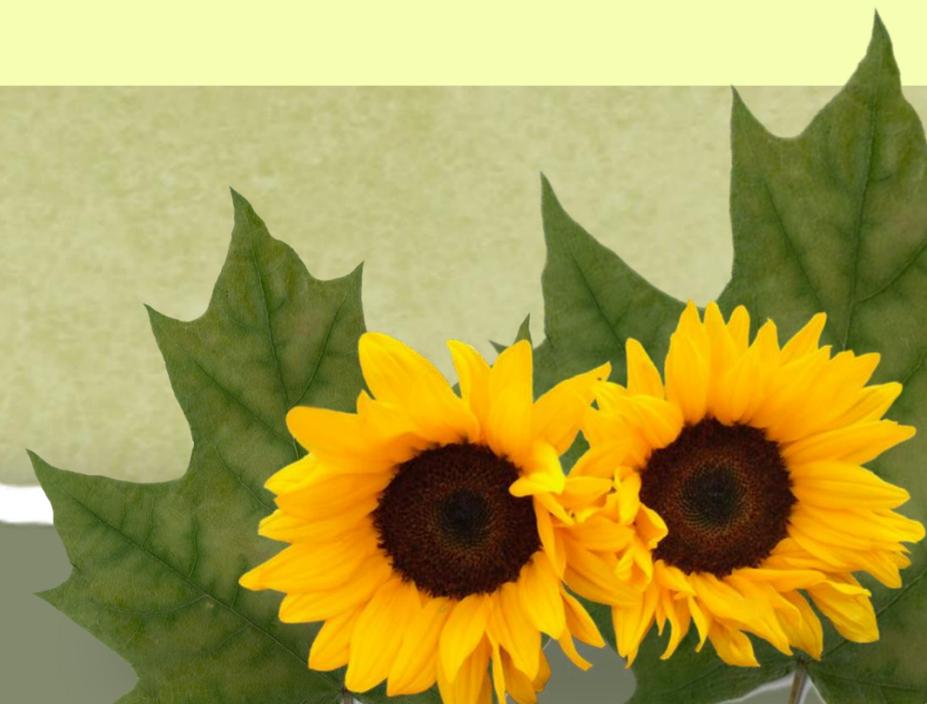
If every step in the direction of separation and individuation were matched by corresponding growth of the self, the development of the child would be harmonious. This does not occur, however. While the process of individuation takes place automatically, the growth of the self is hampered for a number of individual and social reasons.

- The lag between these two trends results in an unbearable feeling of isolation and powerlessness, and this in its turns leads to psychic mechanisms, which later on are described as mechanisms of escape.
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The Meaning of Freedom

Man was deprived of the security he had enjoyed, of the unquestionable feeling of belonging, and he was torn loose from the world which had satisfied his quest for security both economically and spiritually. He felt alone and anxious. But he was also free to act and to think independently, to become his own master and do with his life as he could—not as he was told to do.

Capitalism not only freed man from traditional bonds, but it also contributed tremendously to the increasing of positive freedom, to the growth of an active, critical, responsible self. However, while this was one effect capitalism had on the process of growing freedom, at the same time it made the individual more alone and isolated and imbued him with a feeling of insignificance and powerlessness.



The Meaning of Freedom



Why is spontaneous activity the answer to the problem of freedom? We have said that negative freedom by itself makes the individual an isolated being, whose relationship to the world is distant and distrustful and whose self is weak and constantly threatened. Spontaneous activity is the one way in which man can overcome the terror of aloneness without sacrificing the integrity of his self; for in the spontaneous realization of the self man unites himself anew with the world—with man, nature, and himself.

Love is the foremost component of such spontaneity; not love as the dissolution of the self in another person, not love as the possession of another person, but love as spontaneous affirmation of others, as the union of the individual with others on the basis of the preservation of the individual self.



The Humanistic Ethics

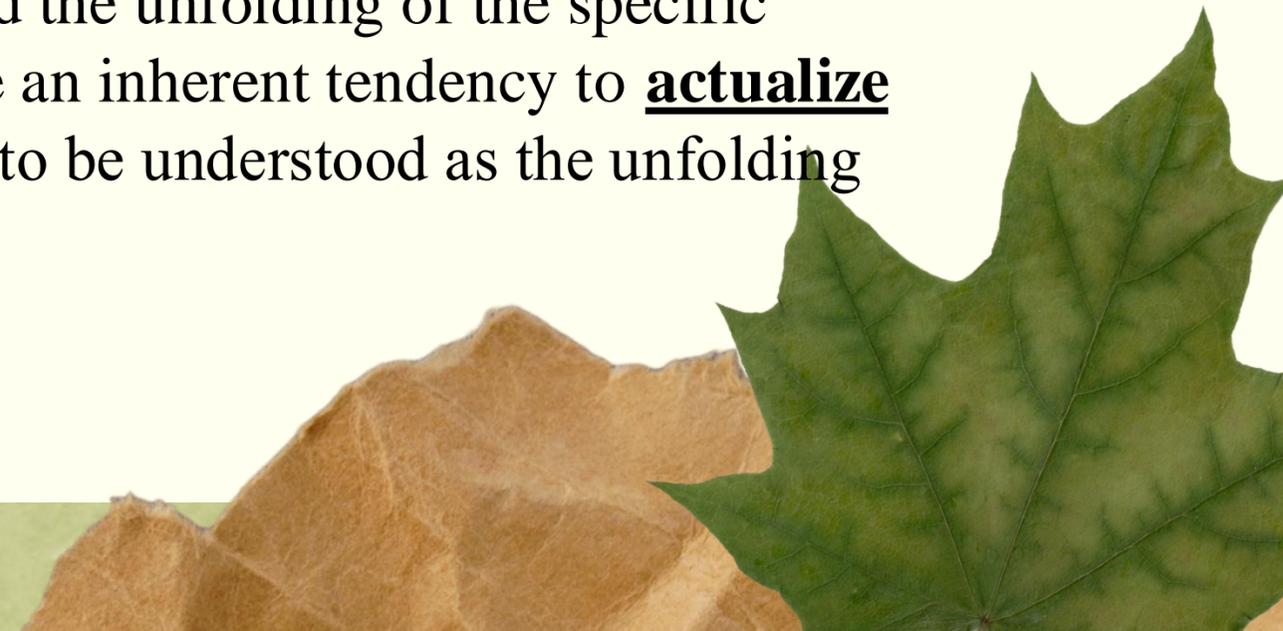




The Humanistic Ethics

Humanistic ethics is the applied science of the “art of living” based upon the theoretical “science of man.” The drive to live is inherent in every organism, and man can not help wanting to live regardless of what he would like to think about it. The choice between life and death is more apparent than real; man’s real choice is that between a good life and a bad life.

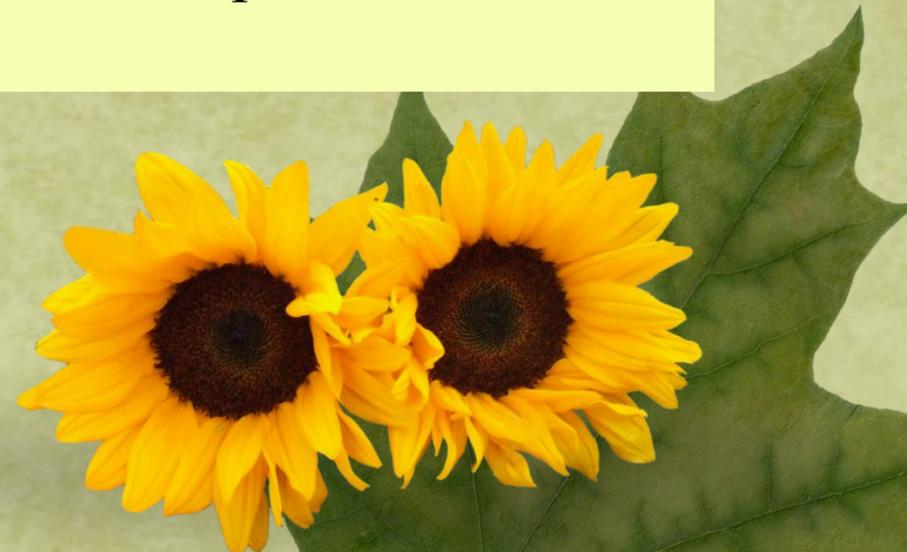
“To be alive” is a dynamic, not a static, concept. Existence and the unfolding of the specific powers of an organism are one and the same. All organisms have an inherent tendency to **actualize their specific potentialities.** The aim of man’s life, therefore, is to be understood as the unfolding of his power according to the laws of his nature.



The Humanistic Ethics

Man, however, does not exist “in general.” While sharing the core of human qualities with all members of his species, he is always an individual, a unique entity, different from everybody else. He differs by his particular blending of character, temperament, talents, dispositions, just as he differs at his fingertips. He can affirm his human potentialities only by realizing his individuality. The duty to be alive is the same as the duty **to become oneself, to develop into the individual one potentially is.**

To sum up, good in humanistic ethics is the affirmation of life, the unfolding of man’s power.



The Humanistic Ethics

1.

- Before we start the discussion of the psychological aspect of selfishness and self-love, the logical fallacy in the notion that love for others and love for oneself are mutually exclusive should be stressed. **If it is a virtue to love my neighbors as a human being, it must be a virtue – and not a vice – to love myself since I am a human being too.** The love for my own self is inseparably connected with the love for any other self.

2.

- Selfishness and self-love, far from being identical, are actually opposites. The selfish person does not love himself too much but too little; in fact he hates himself. This lack of fondness and care for himself, which is only one expression of his lack of productiveness, leaves him empty and frustrated.

The Humanistic Ethics

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 is thus a reaction to ourselves. It is the voice of our true selves which summons us back to ourselves, to live productively, to develop fully and harmoniously – that is, to become what we potentially are. 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.



How to Deliver a Parent-focused Parent Talk: Insights from Erich Fromm

To Siu Ming

The Meaning of Mental Health





The Meaning of Mental Health

The concept of mental health depends on our concept of the nature of man. These depend on the satisfaction of those needs and passions which are specifically human, and which stem from the conditions of the human situation: the need for relatedness, transcendence, rootedness, the need for a sense of identity and the need for a frame of orientation and devotion.

Mental health cannot be defined in terms of the "adjustment" of the individual to his society, but, on the contrary, that it must be defined in terms of the adjustment of society to the needs of man, of its role in furthering or hindering the development of mental health.



The Meaning of Mental Health

Whether or not the individual is healthy, is primarily not an individual matter, but depends on the structure of his society. A healthy society furthers man's capacity to love his fellow men, to work creatively, to develop his reason and objectivity, to have a sense of self which is based on the experience of his own productive powers.

An unhealthy society is one which creates mutual hostility, distrust, which transforms man into an instrument of use and exploitation for others, which deprives him of a sense of self, except inasmuch as he submits to others or becomes an automaton.

The Meaning of Mental Health

- By alienation is meant a mode of experience in which the person **experiences himself as an alien**. He has become, one might say, estranged from himself. He does not experience himself as the center of his world, as the creator of his own acts—but his acts and their consequences have become his masters, whom he obeys, or whom he may even worship.

- The alienated person is out of touch with himself as he is out of touch with any other person. He, like the others, are experienced as things are experienced; with the senses and with common sense, but at the same time **without being related to oneself and to the world outside productively.**



The Meaning of Mental Health

The alienated person, however, tries to solve the problem in a different way, namely by **conforming**. He feels secure in being as similar as possible to his fellow man. His paramount aim is to be approved of by others; his central fear, that he may not be approved of.

I shall arrive at the conclusion that sanity and mental health can be attained only by simultaneous changes, in the sphere of industrial and political organization, of spiritual and philosophical orientation, of character structure, and of cultural activities.



The Meaning of Mental Health

- The first step necessary to permit this tendency for health to operate is the awareness of the suffering and of that which is shut out and disassociated from our conscious personality. Increasing self-awareness can become fully effective only if a next step is taken, that of changing a practice of life which was built on the basis of the neurotic structure, and which reproduces it constantly.
- The mentally healthy person is the productive and unalienated person; the person who relates himself to the world lovingly, and who uses his reason to grasp reality objectively; who experiences himself as a unique individual entity, and at the same time feels one with his fellow man; who is not subject to irrational authority, and accepts willingly the rational authority of conscience and reason; who is in the process of being born as long as he is alive, and considers the gift of life the most precious chance he has.

The Meaning of Love



The Meaning of Love

- Any theory of love must begin with a theory of man, of human existence.
- The deepest need of human beings is the need to overcome his/her separateness, to leave the prison of his/her aloneness.
- They are confronted with the solution of one and the same question: the question of how to overcome separateness, how to achieve union, how to transcend one's own individual life.



The Meaning of Love

- Love is an activity, not a passive affect; it is a “standing in,” not a “falling for.” In the most general way, the active character of love can be described by stating that love is primarily giving, not receiving. Giving is the highest expression of potency. In the very act of giving, I experience my strength, my wealth, my power.
- This experience of heightened vitality and potency fills me with joy. I experience myself as overflowing, spending, alive, hence as joyous. *Giving is more joyous than receiving not because it is a deprivation, but because in the act of giving lies the expression of my aliveness.*



The Meaning of Love



- Mature love is union under the condition of preserving one's integrity, one's individuality.
- Love makes a person overcome the sense of isolation and separateness, yet it permits him/her to himself/herself, to retain his/her integrity.
- Two beings *become one and yet remain two.*



The Meaning of Love

Responsibility, in its true sense, is an entirely voluntary act; it is my response to the needs, expressed, or unexpressed, of another human being. To be “responsible” means to be able and ready to “respond.”

Responsibility could easily deteriorate into domination and possessiveness, were it not for a third component of love, respect. 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 unique individuality.



The Meaning of Love



LOVE

Love for and understanding of one's own self, cannot be separated from respect and love and understanding for another individual.

LOVE



Genuine love is 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.



Thank You



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