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PURPOSE IN LIFE AND FAMILY ADJUSTMENT  
AS RELATED TO ADOLESCENT  
CONSTRUCTIVE-DESTRUCTIVE  
BEHAVIOR

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BY

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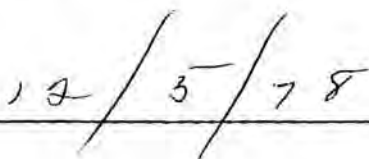
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## Chapter 1

### INTRODUCTION

In our society, there are forces and influences that tend to determine the choices an individual makes. A crucial concern is focused on the adolescent society where there has been seen an increase in destructive behavior acted out in ways such as, drug usage, truancy, vandalism, hostile reaction to authority, boredom and lack of school involvement among one segment of the adolescent population, while at the other end of the continuum, there is a segment of adolescents who exemplify the behavior posited by our society as constructive and well adjusted.

The adolescent is faced with the demands of the culture which values the individual's right; to choose and develop his potential, to assume responsibility, to make decisions and to be more independent. In his attempts to exercise the rights, he often is confronted with a different set of standards by the two most influential agencies promoting the values of society, namely the family and the school. As he struggles with the contradictions in search of behavior patterns that are acceptable within a society that both dictates how he is to think, speak and act, and also advocates his freedom of choice, the element of real love and care for the individual appears lacking.

While many adolescents tend to make the transition smoothly, feeling a sense of freedom to choose between available alternatives and find a

sense of purpose for their lives, other adolescents are emotionally unprepared and dependent. Whatever their responses were within the family system, these contradictions and feelings of nonbelongingness which they experienced, the schools tend to evoke similar responses. This may leave the adolescents no alternative but to rebel and seek their roots among other rebels suffering from the same malady.

As Fromm (1960) phrases it, "man can tolerate the insecurity inherent in the human condition when his feeling of identity is guaranteed by the membership to the group, be it family, clan, nation, class" (p. 160). The family represents the very beginnings of the feelings of belonging, identity and rootedness. It is through the childhood experiences that he gains the capacity to transcend the home and family and experience belonging and relatedness in society.

Bowen (1978) indicates individuals with little differentiation of self, grow up as dependent appendages of their parents and continually seek equally dependent relationships. So much of their life energy goes into seeking approval and love and relationship that there is no energy for life directed goals. Failure to attain approval results in withdrawal or fighting the system from which they fail to win approval. On the other hand, the differentiated individual is more able to reason, to believe in his own convictions, to cope with life better and to follow his independent life goals, therefore, he has a self-identity.

According to many psychologists and sociologists, the central issue in the life of modern man is the impersonality and anonymity of urban living, the fleetingness of interpersonal relationships, often a sense





of alienation to others and self. There are indications that many increasingly search for a sense of identity, for a feeling of belonging and relatedness. These feelings must optimally be rooted in the child's experience, within the home and family setting (Bach, 1966, p. 144).

Fromm (1955) states:

The need for identity is imperative for man to remain sane. Man's sense of identity develops in the process of emerging from the primary bonds which tie him to mother and nature. The degree to which he is aware of himself as a separate self depends on the extent to which the process of individuation has developed. By teaching the individual to think for himself and freeing him from authoritarian pressure, one hoped to enable him to feel I in the sense that he was the center and active subject of his powers. (p. 62-64)

Theorists have expressed various viewpoints concerning possible factors that contribute to constructive and destructive behavior, though not all have been empirically validated. None of the viewpoints tend to confirm the relationship within one theoretical framework that provides the individual the freedom and independence to rely on his own talents and capabilities, and to develop a sense of identity and integrity that promotes the security of his growth toward the development of an active responsive way of life. Erich Fromm's theory tends to encompass all the previous authors and also to provide alternative characteristic behavior patterns resulting from family relationships and a changing society that would lend itself to destructive and constructive behavior.

Not only should facilitators of mental health be aware of the adolescent culture and its confusion with the contradictory nature of society, they should also be aware of the nature of man and the existential and historical dichotomy of his existence.





As Josselyn (1952) so well states:

In order to understand the adolescent psychologically, the significance of his past must be studied, the dynamics of his present must be evaluated and his goals, both nebulous and practical, must be clarified. (p. 46)

In view of the impact of the changing society and the values of the family fostering the values of society during its development, this investigation will follow the theoretical framework of Erich Fromm, with his belief that relatedness is the key to the problem, as it seeks to determine the relationships that exist between family interaction, purpose in life and constructive-destructive behavior.

From Fromm's theoretical viewpoint, the family is the agent of society, instilling the social character in the child that causes him to want to do what he has to do to get along in society.

The relatedness of the child to the mother provides the emotional and psychological rootedness of the child in cosmic reality and the relatedness to the father provides the source of his know-how in dealing with the everyday world for survival. Things that interfere with the relationship of the child with the mother will weaken his inner security, and that which interferes with the father-child relationship will weaken his ability to cope with the practical everyday world, especially reason and economic adjustment.

In view of this, if Fromm's theory is correct, we would expect those adolescents who display more constructive behaviors to sense their relationship with their parents as one of love, implying mutual respect, fostering continued support and appreciation which, as a result of their attitudes, are being rewarded outside the family. As man's ultimate tendency is to fulfill his human nature and find meaning

in life, we would tend to assume that the adolescents who are constructive have a greater sense of freedom, sense of responsibility, sense of belongingness, sense of identity and a more stable way of perceiving and comprehending the outside world, all characteristics for the emergence of self and resultant of the relationship of love experienced within his family. We would expect these adolescents to have developed a feeling of worthwhileness or self-concept and to experience a sense of enthusiasm in their present living and future life goals.

For those adolescents who display constructive behavior and feel a sense of purpose in life we would tend to believe that the family environment provided for the relationship that fostered individuation and the fulfillment of his basic needs in a more positive and growth producing manner than the family of the individual who displayed destructive behavior.

#### Statement of Problem

The problem of this study is an examination of the relationships that exist between family adjustment and purpose in life among adolescent students who exhibit generalized behaviors that could be identified either as constructive or destructive.

#### Purpose of the Study

The purpose of this study was to obtain empirical knowledge about the relationship that exists between family adjustment, purpose in life and constructive-destructive behaviors among high school eleventh grade students.



### Research Questions

1. Do adolescents who are identified as constructive differ in purpose in life from those who are identified as destructive?
2. Do male and female adolescents differ in purpose in life?
3. Is the difference in purpose in life between constructive and destructive males the same as the difference between constructive and destructive females?
4. Do adolescents who are identified as constructive differ in family adjustment from those who are identified as destructive?
5. Do male and female adolescents differ in family adjustment?
6. Is the difference in family adjustment between constructive and destructive males the same as the difference between constructive and destructive females?
7. What is the relationship between purpose in life and family attitudes among those adolescents identified as constructive and among those identified as destructive?
8. Does the relationship between purpose in life scores and family attitudes scores differ between the adolescents identified as constructive and those identified as destructive?

### Definition of Terms

1. Purpose in Life: is the degree to which one finds a meaning and purpose to his existence and gives his life a sense of unique identity as measured by high scores on the Purpose in Life Test developed by Crumbaugh and Maholick (1964).



2. Boredom: is defined as the degree to which one fails to find meaning and purpose to his existence and which gives his life a sense of unique identity. For purpose of this study, this state of emptiness experienced as existential vacuum will be measured by low scores on the Purpose in Life Test (Frankl, 1964).

3. Destructive Behavior: describes the students who participate in deviant behavior with an awareness that they are in violation of the rules, reveal little concern about the consequences and continue to break the rules. They do not seem to be future oriented. They have a negative attitude toward authority and school, have poor school attendance, do not participate in school activities, use alcohol and drugs, and deface or damage school property. This operational definition was developed by the selection committee as the criterion for discriminating the most destructive students.

4. Constructive Behavior: describes those students who actively participate in their community and in extracurricular activities within the school. They may or may not participate in deviant behavior, alcohol or drugs; however, those that do, have a sense of consequence and are able to set limits for themselves. They have good attendance, usually good achievement, a positive attitude about school and their lives and have respect for adults, peers and property. This operational definition was developed by the selection committee as the criterion for discriminating the most constructive students.

5. Homey Feelings: describes the positive feelings of love, warmth, and harmony an individual has toward his intrafamily relations



as measured by the total low scores on the Family Adjustment Test (FAT).

6. Homeless Feelings: describes the negative, hateful and loveless feelings an individual has toward his intrafamily relations as measured by the total high scores on the Family Adjustment Test (FAT).

7. Attitudes toward Mother: describes serious family friction, Oedipal situations and inner conflicting attachments toward the mother as measured by Subtest A of the FAT.

8. Attitudes toward Father: describes serious family friction, oedipal situations and inner conflicting attachments toward the father as measured by Subtest B of the FAT.

9. Father-Mother Attitude Quotient: describes which parent the individual prefers and the relative strength of this preference, as measured by the ratio between Subtest A and B of the FAT.

10. Oedipal: describes guilt, fear or jealous feelings related to the individual's love of either parent (Oedipus complex), as measured by Subtest D in conjunction with Subtest C of the FAT.

11. Struggle for Independence: describes feelings of being over-protected and resulting desires to free one's self from parental control, as measured by Subtest E of the FAT.

12. Parent-Child Friction-Harmony: describes parent-child conflict on the Friction-Harmony continuum as measured by Subtest F of the FAT.

13. Interparental Friction-Harmony: describes interparental conflict on the Friction-Harmony continuum, as measured by Subtest G of the FAT.

14. Family Inferiority-Superiority: describes feelings of inferiority

with regard to the individual's family or parents (i.e., he feels personally unacceptable because of who they are, or he ridicules and is ashamed of them), as measured by Subtest H of the FAT.

15. Rejection of Child: describes feelings of being overtly rejected by either or both of the individual's parents, as measured by Subtest I of the FAT.

16. Parental Qualities: describes the individual's evaluation of his parents with respect to characteristics which are most likely to be reflected in or to cause homelessness, as measured by Subtest J of the FAT.

### Significance of Study

The helping professions are continually seeking variables that will aid their understanding of how adolescents differ and why some are successful and others unsuccessful in their struggle toward self-identity. The empirical evidence provided in this study should extend the present knowledge in understanding differences, specifically as it pertains to family interactions and the degree to which one feels his life to be meaningful and purposeful.

Studies have shown that purpose in life has a relationship to drug and alcohol usage and violence among adolescent populations. Most of the research pertains to adults with limited information regarding adolescents. This study could add to the current existing knowledge by providing empirical evidence of other behaviors of a similar nature that show this same relationship to purpose in life among adolescents. If it



is found that purpose in life relates highly to the destructive behaviors, we can aid our educational system by helping these students find a meaningful goal and perhaps find a means for reversal in the current increasing trend toward destructiveness. This will not only help the student, but the decrease in destructiveness will promote better relationships between the school, family and social agencies of the community.

Research related to Fromm's theory is limited to the one study by Fromm and Maccoby (1970); therefore, this study should provide invaluable evidence as to the validity and applicability of the concepts for an adolescent population. Especially significant is Fromm's systems approach to the family and environment as reinforcing the destructive-constructive behavior. If evidence is presented that supports areas of family attitudes that block the growth or awareness of the individual and prevent his finding purpose in life, these results can be useful to school personnel. As a part of the system, they can provide a new set of conditions that will begin reversing the destructive trend rather than perpetuating it by punitive authoritarian measures.

If evidence is presented that shows a relationship between purpose in life and constructive-destructive behavior, those in the helping profession can be aware that it is the relatedness of the individual, first developed within his family, that leads him to find meaning or leads him toward destructive behaviors. If this relationship is shown, increased attention should be directed to the area of family life for the students and increased family involvement, directed toward meeting the



developmental needs of adolescents in lieu of authoritarian punitive restrictions exercised both by the family and schools and perceived as noncaring.

It is expected that students who are labeled as destructive do not perceive relatedness in the same degree as those students who are labeled as destructive. They do not experience all the elements of respect, concern, faith and trust, giving them hope and responsibility to find meaningful goals. A new set of circumstances given these individuals should promote a new set of behaviors. Both family institutions and school institutions are resistant to relinquishing their control. However, if evidence is shown that destructiveness and rebellion are related to the perceived homelessness, there may be some educators who will venture to risk relinquishing partial control, understanding that caring and freedom does not imply no restrictions. The school has access to every individual once he moves from his family, therefore, the school could become that part of the interactional system to begin this change toward more constructive behavior for the youth.

#### Assumptions and Delimitations

An assumption in this study is that the respondents will give accurate and honest perceptions of their feelings and attitudes. It is also assumed that the Purpose in Life and Family Adjustment Tests used as measures for this population are appropriate instruments. It is further assumed that the school personnel can make an adequate

assessment of those students whom they identified as constructive and destructive that is consistent with the criteria they formulated.

The delimitations of the study will include those associated with the population and the design. The study is limited to the eleventh grade population of one school in a district in the northern part of Illinois and to the results obtained from one sampling of that population. Generalization can be made only to the extent that other school samples are similar to the one of the district chosen from this study. The limitation further related to the population for which the sample was selected results from the forty students whose test were discarded. It was concluded that these forty students were randomly scattered over the total population from which the constructive and destructive students were selected. It was also concluded that many of the students were not there when the study was explained.

The design is limited by the inherent weaknesses of any ex-post-facto study, which restricts the researcher's ability to manipulate the independent variables.

This study is also limited to those specific constructive and destructive behaviors that are being investigated according to the definitions of the selection committee for this study.

### Organization of the Study

Chapter 1 has presented the introduction to the study including the theoretical framework to be used in studying the problem, the purpose and specific purposes of the study in addition to the research

questions. Also included are the significance of the study, definition of terms, assumptions, and delimitations.

Chapter 2 is presented in three parts. The first part is a review of literature related to Erich Fromm's theoretical framework of the concepts to be examined in the study. The second section will review the two instruments to be used to measure the concepts under investigation, each preceded by background information related to the similarity of the concepts from the different frameworks. The final section will review studies of constructive and destructive behavior as related to family relationships, boredom and purpose in life.

Chapter 3 presents a description of the design, null hypotheses, instruments used, population and procedures for conducting the study and the statistical treatment of the data.

Chapter 4 presents a complete description of the hypotheses and the results of the relationships and differences among the groups to the dependent variables.

Chapter 5 presents a summary of the study, findings and conclusions, discussion, implications and recommendations for future research.





## Chapter 2

### REVIEW OF THE LITERATURE

This investigation seeks to determine within the framework of the theory of Erich Fromm if there are relationships between the type of parent-child interactions and the constructive-destructive behavior exhibited by adolescents in society. It also seeks to determine the relationships of these variables to the degree to which one finds meaning and a sense of belongingness.

The first section will cover Erich Fromm's basic concepts of relatedness as the crucial need of man expressed as love, presented in the nature of man, his five needs and boredom. The second section will cover the instruments to be used in the study to measure the concepts of love and meaning in life or boredom. The final section will be devoted to a review of the current studies that have significance to the problem under investigation.

#### Erich Fromm's Personality Theory

##### Nature of Man

Erich Fromm believes that man is not only a rational and social being, but also a producing being. Man exists in nature and in history; he is created and self-creating. In combination, the existential and historical dichotomies create man's limitations and his possibilities, they inspire his aspirations, and they also generate his frustrations.

Self-awareness, reason and imagination which characterized animal existence, disrupted man's harmony with nature.

Fromm (1947) states:

Man is "part" of nature, subject to her physical laws and unable to change them, yet he transcends the rest of nature. He is by nature of self awareness, reason and imagination 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. (p. 47)

The emergence of reason, a blessing yet a curse, created a dichotomy within man from which he is never freed and, which forces him to continually strive for new solutions. As he moves through the stages of his life, there is always the threat of boredom, discontent and disharmony, which necessitates that he continue to develop his powers of reason until he becomes the master of himself and nature. He must give account to himself of himself and of the meaning to his existence. He is driven to overcome this inner split by craving for another kind of harmony which can lift the curse by which he was separated from nature, from his fellow man and from himself. He is impelled to go forward to make the unknown known, by filling in answers to the blank spaces (Fromm, 1941).

This split leads to the existential dichotomy which is rooted in the very existence of man, life and death, and which is unalterable. As man is aware of this, the knowledge does not alter the fact that it is not a meaningful part of life.

As man is mortal, this results in another dichotomy. 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. As he cannot bear to be alone or unrelated to his fellow men, his happiness depends on the solidarity he feels with past and future generations. There are many contradictions in individual and social life which are not a necessary part of human existence but are manmade and soluble either at the time they occur or at a later time. If man is prevented from reacting to his awareness of contradictions by action, the very existence of these contradictions must be denied (Fromm, 1974).

Man can annul the historical dichotomy and contradictions in his individual and social life which are manmade and soluble. He cannot annul the existential dichotomy of life and death, although he can react to them in different ways. He can try to escape from his inner restlessness by ceaseless activity and pleasure or work. He can abrogate his freedom and become an instrument of others and remain dissatisfied, anxious and restless. His solution is to face the truth of his aloneness, accept responsibility for himself and give meaning to his life. Meaning does not imply certainty, rather the quest for certainty blocks the search for meaning and uncertainty is the condition that impels man to find meaning through the full development of himself within the limitations set by the laws of existence (Fromm, 1947). While men are alike in that they share the human situation and its dichotomies, they are unique in the specific ways they solve their human problems.

How man solves the human problem is dependent on the inherited and acquired qualities which make up what Fromm refers to as the individual



and social character. The individual character comes primarily out of man's innate biological make-up in addition to the impact of his life experiences within the family. The social character is molded by society. Consequently, the child acquires the character that aids his adjustment, which makes him do what he has to do to get along. The personality of the individual then consists of inborn endowment, early experience in the family and later experience in the group, a constant interplay of the individual, the family and society and no one factor can be considered separately (Fromm, 1947 in Arieti, 1959).

A child can only develop his given potential structure in the most harmonious vital form or in a negative form. This holds true especially when parents try to force on the child a pattern of personality which is socially desirable or preferable to them but which clashes with the constitutionally given personality. The child may act in terms of the superimposed personality, but he will not be in touch with the deepest sources of himself. A child can be conditioned by rewards, by manipulating his anxiety to become what he is not, attempting to fulfill his parents' unfulfilled meaning in life, but the result will be inner conflict, and a lack of happiness (Fromm, 1956).

The basic conflict the individual experiences is between self and the unbearable isolation of selfhood which stemmed from the evolutionary fact of individuation, and resulted in the drive to restore unity between himself and the rest of nature. This attempt to realize his human nature is expressed in the five needs: the needs for relatedness, transcendence, rootedness, identity, and a frame of reference.

The theme of Frommian dynamics is the search for relatedness and significance. Because of man's biological history and nature, he needs to find meaning for his life and to belong (Monroe, 1955).

Since the family represents the spirit of society into which a child enters, the same influences which have been the main determining influences from the beginning continue to mold the adolescent's character structure (Fromm and Maccoby, 1975). The influence of the family, although it is extremely powerful, must always work through the basic personality structure of the child. The types of relationships existing within the family in meeting the five basic needs either bring out this structure to the best fruition or tend to destroy it.

Of the five needs expressed by Fromm (1965), he poses relatedness as the crucial need, a relatedness that maintains one's separateness and integrity, which is done only in love. All other relatednesses do not permit this, consequently violate the need for separateness and freedom (in Lindsey & Hall, 1965, p. 136). It is the relatedness between the parent-child that leads to the development of different orientations toward life. The three significant types of interaction are: (1) symbiotic relatedness, (2) withdrawal destructiveness, and (3) love.

### Relatedness vs Narcissism

The need for relatedness stems from the fact that man has been torn from animal union with nature. As he is possessed with reason, he is aware of his aloneness and separateness. He is also aware that he cannot face this state of powerlessness, aloneness and individuation



without new ties; therefore it becomes a necessity to unite with other living beings. To be related to others is an imperative need. Man can achieve union by submission, and transcend separateness by seeking security in another person. In the symbiotic situation the person is related to others but loses or never attains his independence; he avoids the danger of loneliness by becoming part of another person, a group or an institution and experiences his identity in connection to the power to which he has submitted. Man can also transcend by domination over a powerless person who is treated as a thing, to be used and exploited, to be directed and guided and protected by another. He makes no decisions, takes no risks; he is never alone-- but he is not independent and he has no integrity. While the symbiotic relationship is one of closeness to and intimacy, it is at the expense of freedom and integrity, and constantly threatened by the conscious or unconscious hostility which is bound to arise. Active forms of symbiotic relatedness appear as love, overprotectiveness, "justified" domination and "justified" vengeance often rooted in and compensation for deep unconscious feelings of powerlessness (Fromm, 1970).

A second kind of relatedness is one of distance, of withdrawal, and destructiveness. The feeling of powerlessness can be overcome by withdrawal from others who are experienced as threats. Its emotional equivalent is the feeling of indifference toward others, often accompanied by a compensatory feeling of self-inflation. This withdrawal and indifference can, but need not be conscious and is usually covered up by a superficial kind of interest and sociability.



Destructiveness is the extreme form of withdrawal. This withdrawal pattern is seen in parents who are destructive toward the child. They not only frustrate his needs, but will attempt to subjugate and destroy him, leaving the child to cope with this sense of powerlessness by becoming indifferent or to develop patterns of destructiveness which according to Fromm (1947) is the active form of withdrawal.

According to Fromm (1976):

The rebellion of the child manifests itself in many ways . . . by aggression and sadism, and by many kinds of destructive acts. Often the rebellion manifests itself in a kind of general "slow down strike"--a withdrawal of interest in the world, laziness, passivity, up to the most pathological forms of slow self-destruction. (p. 80)

The third kind of relatedness is that of love. The answer to man's problem is the capacity to love. Of all the potentials and dynamics in man's behavior, love is the most active. When the parent-child relationship is one of love, it implies the basic elements of care, responsibility, respect and knowledge, which are mutually interdependent.

Love as an existential need is not primarily a relationship to a specific person; it is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole. Love is union under the condition of preserving one's integrity and individuality. It is active in the sense that it is an activity of the soul which is possible only under the condition of inner freedom and independence. Love is an active power within man, its energy directed toward achieving external aims. He is pulled rather than driven (a slave to a passion for greed). It is in giving actively that

he experiences the highest expression of potency (Fromm, 1956).

Beyond the element of giving, the basic element of care is evident in the mother's care for her child.

Responsibility is evidenced in an individual's response to the needs expressed by another human being. This feeling of responsibility could deteriorate into domination and possessiveness were it not for respect. To respect means to not exploit, but to see the person as he is, be aware of his individuality to grow and unfold as he is, which is possible only if he has achieved freedom and independence. To respect requires knowing the other person. Care and responsibility are guided by knowledge, the need to know and the ability to know the other is angry, lonely, anxious or worried though he does not show it. It is guided by concern to know the other person on his own terms.

As stated by Fromm (1964):

There are preconditions necessary for the development of life, a warm affectionate contact with others during infancy, freedom and absence of threats, teaching by example rather than preaching, guidance in the art of living, stimulating influence and response to others, a way of life that is genuinely interesting, . . . freedom to create, to construct, to wonder and to venture. Such freedom requires that the individual be active and responsible, not a slave or a well fed cog in the machine. (p. 55-56)

Love of life is as contagious as love of death. It communicates itself without words, explanations and preaching. It is expressed in gesture more than in ideas, in the tone of voice more than words. It can be observed in the whole atmosphere of a person or group rather than explicit principles and rules according to which individuals organize their lives (Fromm, 1964).



Self love is the care, responsibility, respect and knowledge of self. Self love and love for others are not mutually exclusive as one must love self in order to be able to love others and it is not a selfish love.

Erotic love is allied with sexual experience which Fromm doubts has anything to do with true love.

Brotherly love is the most fundamental kind of love. It means the sense of responsibility, care, respect and knowledge of any other human being and the wish to further his life. It is a love between equals based on the experience that we all are one.

Motherly love is the unconditional affirmation of the child's life and his needs which has two aspects; one is care and responsibility for the preservation of the child's life and his growth which means to want the child's separation from herself and to support that separation, to make him strong and independent. By its very nature it is a love of inequality, where one gives and the other receives.

The second aspect of affirmation is the attitude which instills in the child a love of life which gives him a feeling of it is good to have been born and a wish to remain alive (Fromm, 1956).

In the ideal case, mother's love does not try to prevent the child from growing up; nor does she promote helplessness. She should have faith in life, hence not be overanxious and infect her child with anxiety. She should wish that the child become independent and eventually separate from her.

In love between the mother and child, the child feels exclusively



loved for what he is and because he exists. Up to the age from 8 1/2 to 10, he responds to being loved. After this age he begins to think of giving. In adolescence, he may have overcome his egocentricity to feel the others' needs as important as his own. Motherly love is unconditional love, not only to the child but to everyone. Mother represents the home, security, and conscience which tells the child to love and to forgive.

As the child becomes more independent, his relationship to mother begins to shift toward the father. In the father-child relationship, love is conditional, as he has limited contacts during the first years. He represents law and order, or discipline. He teaches the child how to cope with the problems in the society in which he lives. His principle is "I love you because you fulfill my expectations, because you do your duty, because you are like me." The negative aspect is that it has to be deserved and can be lost if one does not do as expected. Obedience is the main virtue. Disobedience results in punishment by withdrawal of love. It is positive in that one knows he can do something to acquire it.

Ideally, father's love should be guided by principles and expectations; it should be patient and tolerant, rather than threatening and authoritarian. It should give the child an increasing sense of competence and eventually permit him to become his own authority and to dispense with that of father. Fatherly conscience says, "You did wrong, you cannot avoid accepting certain consequences of your wrong doing and most of all you must change your ways if I am to like you."

If the child retains only the fatherly conscience he becomes harsh and inhuman. If he retains only the motherly conscience of love and forgiveness, he would be apt to lose judgment and to hinder himself and others in their development. Therefore in the process of maturing, he becomes his own conscience (Fromm, 1956, p. 37).

One cause for the neurotic development can lie in the fact of the mother being overindulgent or domineering and a weak uninterested father which may leave the son fixed with a mother attachment. He remains dependent, and helpless, wanting to receive love and to be protected. As he lacks the fatherly qualities of discipline, independence and the ability to master life himself, he may seek "mothers" in everybody.

On the other hand if the mother is cold, unresponsive and domineering, he may transfer the need for motherly protection to his father and develop into a onesided father oriented person, completely given to principles of law, order and authority and lacking in ability to expect or to receive unconditional love. This is further intensified if the father is authoritarian and is attached to the son.

The child's natural reaction to the pressure of parental authority is rebellion. Inasmuch as social and parental authority tend to break his will, spontaneity, and independence, the child, not being born to be broken, fights against the authority represented by his parents; he fights for his freedom, not only from pressure, but also for his freedom to be himself, as a full fledged human being against the external authority in society (Fromm, 1947).

Parents who do not love and are too restrained to quarrel or



indicate any outward dissatisfaction with each other, often produce the most complicated kind of neurotic disturbance. Remoteness makes them unspontaneous in their relationship with their children. This atmosphere of correctness leaves them puzzled and afraid with an element of unknown in the atmosphere. In addition it results in a feeling of not being firmly grounded in the world.

Parents argue that they cannot separate and deprive children of an atmosphere of a unified family; the realization is that the tense, unhappy atmosphere is more harmful than an open break would be which teaches them that man is able to end an intolerable situation by a courageous decision (Fromm, 1956).

Love does not mean the absence of conflict, though it is the most productive way that man has to avoid loneliness and establish union. Conflicts, however, experienced on a deep level of inner reality to which they belong, are not destructive. They lead to clarification, and produce a catharsis from which both persons emerge with more knowledge and more strength. Only when two persons communicate from the center of their existence, and experience reality, is there a basis for love (Fromm, 1956).

Fromm (1964) believes that:

Love of life will develop in a society where there is security in the sense that the basic conditions for a dignified life are not threatened, justice in the sense that nobody can be an end for the purposes of another, and freedom in the sense that each man has the possibility to be an active and responsible member of society. (p. 57)

Narcissism is the outcome of man's failure of any kind of relatedness.

If the growing child fails to develop the capacity for life he



experiences only one reality, that of his own thought processes, feelings and needs. The world is not experienced objectively, it only exists in terms of his own conditions and satisfaction of his own needs. As he is unrelated to and uninterested in the world, he is a nothing and a nobody. He does not listen to what others say and his reaction to criticism is expressed through denial, anger or depression. In his indifference to others, his needs are always primary, his value judgment prejudiced, biased, and without rational judgment. He assumes a self-inflated sense of identity in which everything pertaining to him is over-evaluated and everything pertaining to others is under-evaluated.

Sometimes it is difficult to distinguish between the vain narcissistic person who must be the center of attention and the individual who seeks praise and admiration because of his low self-evaluation. The individual with low self-evaluation maintains an interest in others. Because of the narcissistics' unrelatedness to others, he feels alone and frightened. He may try to conform reality to his needs and become a leader of a group, with the focus directed to the superiority of the group. The group then assumes the same narcissistic qualities of superiority as the individual.

#### Transcendence-Creativeness vs Destructiveness

Another aspect of the human situation, closely connected with the need for relatedness is man's need to transcend the accidentalness and passivity of his existence, by becoming a creator. As man can create life by giving birth and by caring for a child until it is

sufficiently grown to care for his own needs, by creating art, by creating ideas and by loving he can transcend beyond passivity and accidentalness into a realm of purposefulness and freedom. In this need for transcendence lies one of the roots of love, for to create presupposes activity and care. The need for transcendence is the motivational basis for the realization of one's potentialities and if man cannot create, and cannot love, how does he solve the problem of transcending himself.

Destructiveness is the alternative to creativeness. Man sets himself above life to destroy or to hate in order to transcend himself. Destructiveness is a secondary potentiality, rooted in the existence of man and the alternative to creativeness, the former leading to suffering, the latter to happiness. Creativeness and destructiveness, and love and hate do not exist independently, but are both answers to the need for transcendence.

#### Rootedness-Brotherliness vs Incest

Man's birth is his emergence from his natural home, the beginning of the severance of his natural ties. He can dispense with the natural ties only insofar as he finds new roots. The process of individuation is not an easy process as it leaves the individual in a conflicted state. On the one hand, "freedom from" the security, warmth, protection and rootedness with the mother, means the "freedom to" be able to become a self-determining individual and on the other hand this "freedom from" means growing isolation, insecurity, a doubt about one's own role and meaning of life and a feeling of one's own powerlessness and