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- " " : family as psychol. agent for society, p. 314-15.
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- 1947 Man for Himself: child psychol. studies reaction of growing child to various situations, p. 33.
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- 1949 Sex & Character: (in Dogma of Christ): importance of accidental experiences for polarization of sex, p. 130.
- 1950 Psychoanalysis & Religion: religion for F. = repetition of child's experience, p. 11.  
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- 1947 Man for Himself: examples of dreams & analytic interview, pp.168-70
- 1950 Psychoanalysis & Religion: 2 cases of ancestor worship, pp.29-30.
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- " " : result<sup>↑</sup>: no real happiness because no real satis-  
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- 1947 Man for Himself: arts: objectively valid norms are deduced from  
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- " " : real artist = most convincing representative of  
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- 1951 The Forgotten Language: dreams = products of our creativeness in sleep: myths = oldest creations of man, p. 6.



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- " " : F's death inst. expresses radically destructiveness in man, p. 215.



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- " " : real self might appear through dreams, p. 229.
- 1947 Man for Himself: humanistic conscience often appears only through dreams, p. 168.
- " " : ex. of a dream illustrating hum. conscience, p.168-9
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- " " : unconscious pleasure revealed by dreams, p.183-4.
- 1950 Psychoanalysis & Religion: symbolic lang. of dreams & myths express thoughts & feelings by images..p. 109.
- 1951 The Forgotten Language: Understanding, NOT interpretation of dreams, p. vi.
- " " : dream = another form of existence, different logic, p. 4-5.
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- 1941 Escape from Freedom: impulses to overcome feeling of aloneness, p. 45-6
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- 1950 Psychoanalysis & Religion: patient must experience for himself what goes on in his own soul, pp. 92-3.
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- 1950 Psychoanalysis and Religion: great change made in psychol. by F.; importance of passions, pp. 6-7.
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- " " : F's importance: laws of irrational & unconscious, p. 23.
- " " : F. does not see history as the result of psychol. forces that are socially conditioned, p. 29.
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- " " : F's pessimism hidden behind "authoritarianism": but he is also optimist..., p. 382.
- 1947 Man for Himself: Negative effect for devel. of psychol. of F's relativism(towards norms), p. vi.
- " " : F's homo psychologicus is an unrealistic construction, p. 17.
- " " : F. has not made the most of his scient.study of values for inquiry into ethical problems, p. 42-3.
- " " : critique of F's theory of Super-Ego, p. 43.
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- " " : Authoritarian conscience is F's Super-ego, but it is only one form of conscience p. 149.
- " " : F. speaks of only one kind of pleasure, p. 186-7.
- " " : Fromm's concept of sexual pleasure different,p190-1
- " " : F's overvaluation of sexual satisfaction: its value nevertheless as a symbol, p. 221.
- 1949 Sex & Character: (in Dogma of Christ): Critique of F's description of woman's character (sexual difference), p. 112-3.
- 1950 Psychoanalysis and Religion: significance of F's Oed. comp. better seen in interpersonal relations' terms...,p. 79-83.



## HISTORY

- 1963 Foreword to Dogma of Christ: history of relig. reflects the history of man's spiritual evolution, p. vii.
- 1930 Dogma of Christ: psychoan. is an historical method... p. 7.
- " " : historical reconstruction more complicated than reconstruction of indiv's history, p. 10.
- 1941 Escape from Freedom: Mod. history centered around effort to gain freedom from..., p. 17-8.
- " " : history = record of creation of man by human effort p.27.
- " " : history starts with emergence of man from fusion in nature, p. 39.
- " " : history, according to myth of Adam, starts by an act of choice, p. 49.
- " " : Eur! & Amer. history = h. of emergence of indiv, p. 52
- " " : note 1, p. 56-7 on "types";
- " " : hist. of man = growing individuation and growing freedom, p. 264.
- 1947 Man for Himself; exist. & histor. dichotomies in man, p. 48-58.
- " " : man can cancel histor. contrad. but not exist. ones, p. 52-3.



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1947 Man for Himself: aim of cure = replace the irrational (id) by reason (ego), p. 44-5.



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- 1941 Escape from Freedom: process of indiv. & education cause frustration; which help to establish the "I" (against "thou") P.41
- " " : original identity with others broken through process of indiv., p. 46.
- " " : profound doubt on one's identity, p. 280-1.
- 1947 Man for Himself: man can affirm his human potentialities only by realizing his individuality, p. 29.
- " " : loss of identity in marketing orientation, p. 80.
- 1950 Psychoanalysis & Religion: F's genius to counsel to take years only to help ONE person to achieve happiness & freed., p98.
- " " : man loses his own identity in the marketing orientation, p. 102.





## IDEOLOGY

- 1963 Foreword to Dogma of Christ: to understand ideas we must first understand people who make them, p. viii.
- 1941 Escape from Freedom: influence of any idea depends on the extent to which it appeals to psychic needs...p. 83
- " " : 2 tasks in analysis of ideas...pp. 85-6.
- " " : masoc. trends are often rationalized, p. 165.
- " " : sad. trends less conscious & more rationalized than masochistic, pp. 165-6.
- " " : destructiv. trends are rationalized, p. 203.
- " " : ex. of rationalization in a joke, p. 218.
- " " : definition of rationalization..., p.218-19.
- 1947 Man for Himself: to harmonize & thus negate contradictions is the function of rationalizations, p. 52-3.
- 1950 Psychoanalysis & Religion: rationalization, pp. 55-64.



## IMAGINATION (see also Fantasy)

- 1947 Man for Himself: self-awareness, reason & imagination have disrupted harmony of animal existence in man, p. 48-9.
- " " : man will never cease to wonder...p. 54.
- " " : with power of imag. man can visualize things not yet existing & thus begin to create, p. 95
- " " : realists have a calculating imagination, p. 96.
- " " : hallucinations: sees things that are entire product of his imagination, p. 96.
- " " : realism (calculating imag.) is complement (not opposite) of insanity, p. 97.



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- 1941 Escape from Freedom: see note # 3 on concept of instinct, p. 47  
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- " " : freedom gradually replaces instinct in evolution  
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- " " : F. & others try to explain masoc. by instinct, p. 170
- " " : Hitler's instinct of self-preservation, p. 250 & 52
- 1947 Man for Himself: man emerges in evolution where instinctual adaptation has reached its minimum, p. 48.
- " " : F's Eros & Death-instinct = instinctual-biological  
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- " " : character = substitute for instinct..., p. 67
- " " : F's theory of instincts = drive to live & drive  
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- 1950 Psychoanalysis and Religion: by origin, man is a herd animal; instinctive impulse to follow leader... p. 58.



INTERACTION: INDIVIDUAL-SOCIETY (see Social character)

- 1930 Dogma of Christ: influence of individual's life-situation on his emotional development, p. 7.
- 1941 Escape from Freedom: to know dynamics of society we must know dynamics of indiv., p. viii.
- " " : man is not only made by history, history is made by man, p. 28.
- " " : economic & social changes intensified by religious beliefs create social character which then becomes force in capitalist society pp. 171-22



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- 1941 Escape from Freedom: Luther, Calvin, Kant & Freud says: "selfishness is identical with self-love", p. 134.
- " " : love; selfishness = opposite of self-love, p.134-7
- " " : sadism as a form of "love", p. 167-8.
- " " : frequent popular confusion of sado-masoc. with love, p. 182-3.
- " " : falling in love with a magic helper, p. 197.
- " " : love is the foremost component of spontaneous activity.
- 1947 Man for Himself: supreme values: self love &..., p. 17.
- " " : love: power to relate to world &..., p. 23-4.
- " " : love as "being loved"...p. 70.
- " " : love as to grab & steal, p. 72.
- " " : love as possession, p. 73.
- " " : one experiences others as one experiences oneself p.81.
- " " : love relationships are only more intense expression of relatedness to man in a given culture, p. 82.
- " " : power of love to unite two persons... p. 95.
- " " : love = power of comprehending world..., p. 103.
- " " : productive love, p. 103-7. *4 basic elements, p. 104*
- " " : love: intimacy & autonomy...p. 116.
- " " : self-love condemned by many (Kant, Luther...)p.124 to 127.
- " " : love of others condemned by many...(Helvetius) p. 128-31.
- " " : Nietzsche attacks love of other based on self weakness, p. 130-31.
- " " : F. thinks self-love = selfishness, p. 132-3.
- " " : self-love = not selfishness..p. 134-37.
- " " : hum. conscience = voice of our loving care for ourselves, p. 163.



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" " : joy & happiness accompany love, p. 191.

" " : faith as necessary element of love..., p. 208.

1950 Psychoanalysis and Religion: "Love thy neighbour as Thyself" = basic to all religions, p. 86.

" " : not difficult to be loved, but it is to love, p. 86.

" " : analysis wants to help patient gain or regain capacity to love, p. 86-7.

" " : love cannot be restricted to one person, p. 87.



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1949 Sex and Character (in Dogma of Christ) whole article, but especially pp. 117-8, 120-25, 130-31.



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- 1941 Escape from Freedom: Marx disturbs 19th cent. optimism, p. 23.
- " " : for M., the indiv. should not be subject to aims outside his happiness, p. 143.
- " " : pseudo-Marxism, p. 324 (& note 3).
- 1947 Man for Himself: to know what is useful to man, we must study human nature, p. 36-7.





MEANING OF LIFE--MOTIVATION (see also: Values-norms)

- 1930 Dogma of Christ: man strives for a maximum of pleasure, p.12-3, 20.
- 1941 Escape from Freedom: loss of meaning at end of M.A. = doubt, p.80-1
- " " : purpose of neurotic activity is not fulfilled, comparison with normal activity, p. 176.
- " " : Freud's motivation is sexual, not Fromm's, p.185.
- " " : man seeks most satisfying solutions, p. 264.
- " " : "no meaning" leads to fascism, p. 282.
- " " : only one meaning: act of living itself p.289.
- " " : posit. freedom implies man is center & purpose of his life, p. 291.
- " " : pleasure as a criterion for life, pp.293-4.
- " " : Freud reduces all ideals to something mean p.322.
- " " : Psychol. studies motivation by ideals, p.322.
- 1947 Man for Himself: aim of man's life: unfolding of powers..., p.29.
- " " : Aristotle: aim is happiness as result of activity, pp. 34-5.
- " " : Spinoza: aim is preserving our being..., pp.35-6.
- " " : Spinoza discovers, Dewey sees unconv. motiv., p.340.
- " " : Freud: foundations of theory of motivation p.42.
- " " : Freud: aim of man = truth, p. 44.
- " " : reason = stimulus for new solutions, meaning, p.50.
- " " : meaning is in life, not in death p. 51.
- " " : man gives meaning by unfolding & using his powers p.53.
- " " : religious = answer to quest for meaning, p.56.
- " " : understanding motiv. implies study of human situation, p. 58.
- " " : behavior motiv. & character structure, pp.63-4.
- " " : Faust: man's eternal search for meaning..., p.99.



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- 1947 Man for Himself: Pleasure as criterion of value, pp. 176-86.
- " " : various types of pleasure, pp. 186-94.
- " " : pleasure not aim, rather result... pp. 193-4.
- " " : Freud: 2 contradict. forces drive man: drive to live, and drive to die, p. 215.
- " " : motives = blend of forces in character..., p. 233
- " " : man's main task: to actualize himself, p. 238.
- 1950 Psychoanal. & Religion: Forget to ask even meaning of life, p. 3.
- " " : Religion as source of "securizing" meaning, p.4.
- " " : Ancient philosophers & meaning, soul, pp.4-5.
- " " : Psychology: its role with regards to meaning, p.5-6
- " " : aim of man for Freud: knowledge, brotherly love, reduction of suffering, freedom, responsibility, p.18
- " " : great religious teachers agree on aim of man, p.19
- " " : all need religion (frame of orientation...), p.25
- " " : aim of cure & importance of analyst's own aims (social adjustment or cure of soul), pp.69-98 (73-4 esp.)
- " " : description of common core of values among great human teachers, p. 76.
- " " : one (of 3) aspect of religion: ultimate concern with meaning of life & self-actualization pp.94-5.



## NECROPHILIC-BIOPHILIC:

1947 Man for Himself: good = affirmation of life, unfolding of man's nature; virtue = responsibility toward his own existence; evil = crippling of man's powers; vice = irresponsibility toward oneself, p. 29.



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- 1941 Escape from Freedom: new religions express feeling of freedom, and powerlessness & anxiety, p. 81.
- " " : Duns Scotus on realization of self (will), p. 89.
- " " : genuine faith as "expression" of inner relatedness to man & life, p. 97.
- " " : need to express hatred overtly had to be repressed p.115.
- " " : destructiveness = result of thwarting one's sensuous, emotional & intell. expansiveness, p. 181.
- " " : regr. solution to Oed. comp. due to thwarting of child's expansiveness, p. 201.
- " " : destructiv. & thwarting of potentialities, p. 204. & p.206-7.
- " " : quest for realization of potentialities is a dynamic factor of man, p. 264.
- " " : education often kills spontaneous expression, p.268-70
- " " : real freedom can be attained by self-realization, p.281
- " " : self-realiz. made by expression of emotional & intell. potentialities, p. 284.
- " " : through spont. realiz. of self man unites himself anew with world, p. 287.
- " " : inability to express oneself brings pseudo self & inferiority feeling, p. 288.
- " " : happiness brought by capacity to express..., p.288.
- " " : posit. freedom identical with full realiz., p.297.
- " " : needs of man tend to be expressed, p. 315.
- 1947 Man for Himself: existence & unfolding of specific powers of an organism are one and the same, p. 29.
- " " : productiveness is man's realiz. of his potent., p.94
- " " : body expresses inner state of mind: by facial expressions or illnesses, p. 184-6.
- " " : joy caused by sex is rooted in abundance & freedom ...it expresses sens. & emot. productiv., p. 191.



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- 1947! Man for Himself: 1rst attempt to find solution to need to relate in a system of guiding values or norms, p. 55-8.
- " " : system of orientation implies intellectual & feeling elements tending to be realized in action, p. 55
- " " : most powerful source of energy in man = need for system of orientation & devotion, p. 58.
- " " : man is not free to choose to have or not have "ideals", but can choose different kinds...,p.58.
- " " : ideas on good man & society expressed in philos. & theol. treaties & utopias, p. 89.
- " " : pleasure as a criterion of value, pp. 176-86.
- " " : psychoan. shows that pleasure is not a sufficient criterion of value, pp. 182-6.
- " " : various types of pleasure, pp. 186-94.
- 1950 Psychoanalysis & Religion: F's values (which he thinks religion threatens): reason, morality, less suffering, brotherly love, truth, freedom, p.13, & knowledge, responsibility, p. 18.
- " " : great agreement on fundamental values & norms among great religious thinkers, p. 19.
- " " : religion: system of thought & action which gives man a frame of orientation & object of devotion,p.21
- " " : everybody needs religion thus defined, p. 25.
- " " : higher & lower goals; higher & lower self, p. 28.
- " " : importance of analyst's own values in giving aim to cure; adjustment of self-actualization,p.69-98.
- " " : common core of values among great thinkers,p.76.
- " " : ritual = shared action expressive of common strivings rooted in common values, pp. 108-9.



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- 1947 Man for Himself: conditions required for actual. of potent., p. 219-20
- " " : normal indiv. has tendency to develop, to be productive, p. 220.
- 1950 Psychoanalysis and Religion: emotional matrix of thoughts, p. 61-2.
- " " : religions as expressions of attitudes towards man p. 63-4 (see RELIGION)
- " " : aim of cure: adjustment or self-actual., p. 69-98.
- " " : symbolic lang. expresses thoughts & feelings by images, p. 109.
- " " : rituals as expressions of shared values, p. 108, & 111.



## NEUROSIS

- 1930 Dogma of Christ: neurotic: not adjusted because of fixations, p.8-9
- 1941 Escape from Freedom: "compulsive neurosis" = to act in order to foresee future (as Calvin's need to work), p. 111-2.
- " " : many "so-called neurotics" feel isolated & powerless, p. 155.
- " " : normal phenomena accentuated in neur., p. 159.
- " " : normal & neurotic (definition), p. 159-162.
- " " : masochism (or authorit.), p. 163-202.
- " " : compulsive neur. as form of masoc., p. 164.
- " " : tendency to "become ill" in some forms of neur. p.164
- " " : 3 kinds of sadis. tendencies, p. 165.
- " " : the masoc. perversion, p. 169-78. (explanation)
- " " : neur. manifestations are never solutions, p. 174.
- " " : irrationality of neur., p. 175.
- " " : different motivation of normal & neur., p.176.
- " " : aim of sado- masoc.: forgetting one's self, p.176.
- " " : difference between masoc. perversion & moral masochism, p. 177.
- " " : essence of sadism: not wish to hurt others, but wish to dominate, p. 179.
- " " : "transference neurosis", p. 197-8.
- " " : Oed. complex at kernel of all neur., pp.200-1
- " " : neurosis, p. 201.
- " " : function of author. ideol. can be compared to function of neurotic symptoms, p. 263-64.
- " " : ~~compulsive~~ neurosis & character, p. 309.



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- 1944 Amer. Soc. Rev. (Indiv. & Soc. Origins of neurosis): definition of neurosis, pp. 381-384.
- 1947 Man for Himself: neur. is a symptom of moral failure, p. v-vi.
- " " : with F., neur. char., rather than symptom, became main object of psychoan. theory & therapy, p. 41.
- " " : key to understanding neur.: in understanding "religious" nature of culturally patterned secular strivings, p. 57.
- " " : not all "religions" are neur.: depends of contents p.57-8.
- " " : parental author. & way child copes with it = crucial problem of neur., p. 156 (to 162).
- " " : to crave for that which is harmful is essence of mental illness, p. 183.
- " " : neurotic sleepiness (body & psychè), p. 187.
- " " : opposite of happiness is not grief or pain but depression resulting from unproductiveness, p.192.
- " " : compulsive doubts = expression of emotional (unconscious) conflicts..., p. 202-3.
- " " : F.: role of blocking sexual energy in mental sickness, p. 221.
- " " : all neur. = result of a conflict..., p. 222.
- " " : lack of integration & product. does not always lead to neur., pp. 222-3.
- " " : for cure of neur. # necessary impulse to achieve psychic health, p. 225.
- " " : psychic health inseparably linked with problem of ethics, p. 225-6.
- 1949 Sex and "Character (Dogma of Christ): Neur. in women according to F.: Cannot satisfactorily substitute other things for male penis, p. 113.
- 1950 Psychoanalysis and Religion: F. compares relig. to obsess. neur. in children, p. 11.
- " " : neur. = form of relig. (first discov. by F.) p.27.





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- 1950 Psychoanalysis and Religion: neur. = primitive form of relig., p.27.
- " " : 2 aspects of neur.: symptoms & failure of accomplishing aim of life, p. 27-28.
- " " : forms of neur. :, ancestor worship, totemism...p.29
- " " : forms of private ritual exhibited by compulsive neur. patients, p. 31.
- " " : totemism as a sickness, p. ~~2~~. 31-2
- " " : cleanliness religion as a sickness, p. 32.
- " " : satisfaction of religious cult superior to that of neur., p. 32-3.
- " " : F. shifts from study of neur. symptoms to that of neur. char., p. 66-7.
- " " : 3 illustrations of char. neur., pp. 67-73.
- " " : 2 aims to cure: social adjustm. or self actualiz, pp.69-98.
- " " : Oed. compl as core of every neur., pp. 79-83.
- " " : adjusted people often more sick than "so-called" neurotics, p. 83.
- " " : ritualistic behavior as a compulsion, p. 106-7.
- " " : why analysts see simil. between relig. & compuls. rituals, pp. 107-8.



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- 1941 Escape from Freedom: difference between F's & Fromm's Oed. c.p200-1
- 1944 Amer. Soc. Rev.(Indiv. & Soc. Origins of Neur.): Oed. comp. as  
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- " " : Oed. comp. not of sexual nature, p. 382.
- 1947 Man for Himself: Oed. comp. secularized version of original sin  
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- " " : Oed. comp. child's natural reaction or rebellion  
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- " " : importance of rational doubt to overcome parental  
author. (Oed. comp.), p. 203.
- 1950 Psychoanalysis and Religion: Oedipus complex as core of every neur.  
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- 1941 Escape from Freedom: primary ties: exist before individuation is completed, p. 40.
- " " : when prim. ties are cut, child develops quest for freedom, p. 44.
- " " : long process of breaking prim. ties which block human development, p. 50-1.
- " " : In M.A. man still related to world by primary ties, p. 59.
- " " : once prim. bonds are broken, 2 solutions...p.161.
- " " : masoc. bonds fundamentally different from prim. ties: former offer no genuine security, p. 178.
- " " : masoc. bonds are secondary bonds, p. 178.
- " " : the fact of individuation (cutting of all prim. bonds) cannot be reversed, p. 263.
- 1950 Psychoanalysis and Religion: importance of child's liberation from parental attachment, pp. 79-81.



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- 1941 Escape from Freedom: char. greatly influenced by need to live  
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- " " : interaction of psychol. probl. with soc. & cult.  
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- " " : psychol. problem of freedom inseparable from eco-  
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- 1947 Man for Himself: whole personality molded by way people relate, i.e.  
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- 1930 Dogma of Christ: psychoan. breaks false distinction between social and indiv. psychol., p. 3.
- 1941 Escape from Freedom: psychoan. is a thoroughly empirical method, p.158.  
" " : transference neurosis, p. 197-8.  
" " : psychoan. aims at uncovering original self, p.229 note 14
- 1947 Man: for Himself: Psychoan. increases knowl. of man but not of norms of conduct, p. 16-7.  
" " : F: aim of cure is health; remedies are truth & reason, p. 45 (& 44).
- 1950 Psychoanalysis and Religion: analyst tries to free patient of crippling attachment to parents; p. 30.  
" " : important discovery of psychoan. concerning validity of thoughts and ideas, pp. 55-64.  
" " : 2 different aims of psychoan.: adjustment or self-realiz., p.73-4; for F.= truth, pp. 76-7.  
" " : aim of cure: regain capacity to love, p. 87.  
" " : aim of analysis: truth, love, freedom, etc., p. 93.  
" " : psychoanalysis has 3 main aims of religion: ultimate concern (for meaning & self-real.), sense of wondering & questioning, pp. 94-6.  
" " : psychoanal. is no threat to relig.: both aim at unfolding powers of love & reason, p. 99.



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- 1930 Dogma of Christ: psychoan. studies influence of experience...p.7.
- 1941 Escape from Freedom: psychoan. is a thoroughly empirical method, p. 158.  
" " : how patient often relives his neur. relation with analyst, pp. 197-8 & 201.  
" " : critique of therapists who have "sad" picture of man, p. 271-2.
- 1947 Man for Himself: curing = removing obstacles preventing strivings for happiness & health to develop, p. vii.  
" " : psychoan. & moral problem, p. vi.  
" " : how psychoan. attains phenomena otherwise not observable (dreams, errors, etc.), p. 40-1.  
" " : with F., neur. char., rather than neur. symptom, became main object of theory & therapy, p. 41.  
" " : psychoan. laid foundation for refined technique of observation, of pleasure as a norm for ex.p.182-3  
" " : necessary condition for cure of neur.= patient's forces striving for health, p. 225.
- 1950 Psychoanalysis and Religion: soul of man & its cure = aim of analyst, priest & philosopher, p. 7.  
" " : cure of patient is not only intellectual: need of change in whole personal.; higher form of relig.p.30-1  
" " : analyst primarily interested in human reality behind religious doctrines, p. 63.  
" " : 2 essential types of psychoan.: social adjustm.or cure of the soul, p. 65. & p. 69-98.  
" " : psychoan. at beginning aimed at curing sickness, p. 65-6.  
" " : difficulty in finding therapeutic aim in hysteria, obsession, char. neur., p. 67.  
" " : problems of guilt in anal. procedures, p. 90-2.  
" " : role of analyst in favoring humanistic religious experience, p. 92-3.  
" " : capacity for wondering = most significant factor in analysis, p. 95.  
" " : F's genius: to counsel to take even years to help one person achieve freedom & happiness, p. 98.



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- 1947 Man for Himself; psychotic lives in his own build up inner world:  
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- " " : psychotic cannot function socially, p. 96-7.
- 1950 Psychoanalysis and Religion: schizophrenia is characteristic of  
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- " " : schizophrenia: contact with inner reality is lost  
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- " " : paranoid person can be very intelligent except in  
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- 1941 Escape from Freedom: see definition of "dynamic adaptation", p.30 to 32 (reactions to certain life conditions, p. 31).
- " " : non-genuine faith as reaction formation against feeling of doubt, p. 97.
- " " : sadistic trends often covered up by reaction formations of over-goodness..., p. 166.
- 1947 Man for Himself: man can adapt to bad conditions, but he develops mental & emotional reactions, p. 31-2.
- " " : for F.: morality is a reaction formation against the evil inherent in man, p. 43-4.
- " " : F. explains char. traits as sublimations or reaction formations of sexual drive, p. 65.
- " " : Nietzsche's philosophy of strong man: a sort of reaction formation to his own insecurity...p. 130.
- " " : reaction formation resulting from repression, p.229
- 1950 Psychoanalysis and Religion: rituals as overcompensation for repressed hostility against a dead person, or reaction against intense fear of death, p. 109, note 3.





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- 1941 Escape from Freedom: key problem is specific kind of relatedn. to world, p. 26.
- " " : not only preservation needs, but n. to relate, p. 34
- " " : N.B. spiritual relatedn. to world breaks moral aloneness, p. 34.
- " " : better to be badly related than not related at all, p. 34.
- " " : 2 reasons why this need is so strong..., p.36-7.
- " " : only one solution for true relatedn., p. 52.
- " " : genuine faith as expression of an inner relatedn. to mankind & affirmation of life, p. 97.
- " " : as a result of repressed hostility, relationships to others change..., p. 116.
- " " : instrumentality as a way of relationship in industrialized world, p. 139-40.
- " " : relatedness to one's own self, p. 140
- " " : masoc. & sadistic relationships...p. 166-7.
- " " : 2 kinds of relatedn. with author., p. 186-9.
- " " : through spontaneous activity man unites himself anew with world, p. 287-8.
- " " : relatedn. by creative activity, p. 288.
- " " : new relatedn. brings security based on spontaneity & not on protection, p. 289-90.
- " " : relatedn. of men: solidarity not domination, p.290-1
- " " : key probl. of psychol.: relatedness, p.318.
- " " : char. as a mode of relatedness, p. 321.
- 1947 Men for Himself: man finds fulfillment & happiness only in relatedness to fellow men...p. 23.
- " " : man has to be alone & to relate...p. 51-2.
- " " : progress of psychoan. led to a new concept based on relationship of man to world..., p. 65.



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- 1947 Man for Himself: 2 objects of relatedn.: people & things, p. 66.
- " " : man must relate or become insane; form of related. is expression of character, p. 66-7.
- " " : love relationships = more intense expression to man in a given culture, p. 82.
- " " : one can be product. related by acting (creation) & comprehending (love & reason), p. 103.
- " " : 2 kinds of relatedness: to things, or people, p.113
- " " : symbiotic relatedness, p. 113-15.
- " " : withdrawal-destructiveness relatedness, p. 115-6.
- " " : chart summariz. ways of relating, p. 116-7.
- " " : characters often blend many ways of relating, p.118-9
- 1950 Psychoanalysis & Religion: one aspect of relig.: marveling at one's relatedn. to world, p. 94.
- " " : 3rd aspect of relig. = attitude of oneness with world, p. 95.



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- 1963 <sup>(Fromm)</sup> Dogma of Christ: hist. of relig. reflects hist. of man's spiritual evolution, p. vii.
- 1930 Dogma of Christ: F's presumed theory of religion, pp. 11-22. (sup. 15)  
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" " : not all religions are neurotic: all depends of contents (primitive or mature solution...), p.57-8.  
" " : need for frame of orientation & devotion = most powerful source of energy in man, p. 58.  
" " : religion = often authoritarian conscience, p.156.  
" " : faith in man often expressed by religious thought, p. 209-10.  
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(2) RELIGION (see also Fantasy)

- 1950 Psychoanalysis and Religion: Jung = 1rst psychoanalyst to understand that myth & religion express profound insights p. 10.
- " " : F. states that feeling of powerlessness is opposite of religious feeling, p. 14.
- " " : summary of Jung on religion, pp. 17.
- " " : unconscious as a religious concept for Jung, p.17-8.
- " " : F's ideals = core of all religions..., p. 18.
- " " : F. criticizes aspects of relig. which prevent full realization of man's powers..., p.19
- " " : Difference between F. & Jung on relig., p. 20.
- " " : religion: system of thought & action which gives man a frame of orientation & an object of devotion, p. 21
- " " : everybody needs religion, p. 25.
- " " : 2 kinds of relig.: favoring man's development or not favoring it..., p. 26.
- " " : in studying neur. analysts discovers he is studying religion, p. 27.
- " " : higher & lower forms of religion favoring higher or lower self, p. 28.
- " " : function of religion: impede man to regress, p.33-4
- " " : author. & humanistic religions, pp.34-7 & 37-42.
- " " : conscious & unconscious mechanisms of authoritarian religion, pp. 49-55.
- " " : analyst is interested in human reality behind religious doctrines..., p. 63.
- " " : common core of values among great religious & humanist thinkers, p. 76.
- " " : critical self-evaluation & ability to discern truth are essential elements of religious att.p.77-9
- " " : F's criticism of religion on basis of Oed.comp. p. 82-3.
- " " : all relig. proceed from negative formulation of freedom to more positive formulations, p. 83-5.



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- " " : "Love thy neighbour as thyself" = basic to all religions, p. 86.
- " " : no religion has no concept of "sin"...p. 88-90.
- " " : something in some religions = beyond ethical, p. 93+ (& note 9)
- " " : one aspect of religious experience: marveling at awareness of existence & relatedness to world, p. 94.
- " " : other aspect of relig.: ultimate concern...p. 94-5
- " " : psychoan. no threat to religion: both concerned with soul, & aim at unfolding love & reason, p. 99.
- " " : relig. needs not to substitute itself to science today; p. 104-6.
- " " : rational rituals: shared action expressive of common strivings rooted in common values, p. 108-9.
- " " : the problem of religion is not the problem of God but the problem of man..., p. 113
- " " : real conflict is not between atheism & God, but between humanistic & idolatry attitude, p. 114.
- " " : essence of idolatry = a specifically human attitude, p. 118.



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- 1941 Escape from Freedom: need to express hate against upper class was repressed by middle class, p. 115.
- " " : connection of repression with the problem of pseudo acts, pp. 225-30.
- " " : critique of F's explanation of culture by suppression, p. 323.
- 1947 Man for Himself: man is not a blank sheet of paper: he can repress to a certain point only, p. 31-2.
- " " : Praise of F's method to attain the repressed, p.41
- " " : reasons for repression in one case; guilt, p.170.
- " " : 2 different meanings of repression of pleasure, pp.183-4.
- " " : repressed anxiety, fear, anger, may cause neur. sleepiness..., p. 187.
- " " : repression-suppression, pp. 227-9.
- " " : difference between repression, suppression, & fight against destructive impulses, p. 229.
- 1950 Psychoanalysis & Religion: F's unconscious = essentially what is bad in us, the repressed..., p. 96.
- " " : the principle of repression is replaced by that of permeation and integration, p. 97-8.
- " " : rituals as overcompensation for repressed hostility against a dead person, note 3, p. 109.



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" " : individual transfers his feelings to parents (Oed. complex) to husband, teacher, analyst, p. 201.



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- 1930 Dogma of Christ: ego or "self-preservation" drives, p.11 (Freud)
- 1941 Escape from Freedom: growing individuation should be matched by corresponding growth of the self, p. 47.
- " " : hostility towards one's is usually unconsc.p. 117-8
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- " " : real self might appear in dreams, phantasies, p.229
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- " " : in spontaneous activity man unites with world: his self remains intact, becomes stronger, pp. 287-8.
- " " : genuine growth of self & pseudo-self, p. 290
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- 1947 Man for Himself: "vice" is indifference to one's self, & mutilation of self, p. 17.
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- " " : self-interest; p. 137 to 145.
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- " " : destructiveness of Super-ego against self, p. 155.
- " " : if child is defeated in fight against irrational author. (Ged. comp.) a pseudo-self replaces self, p.161
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- " " : only if man understands the voice of his hum. conscience, can he return to himself, p. 174.
- " " : both consciences develop only in a soc. & cultural context, p. 175.
- " " : moral problem of man today = his indifference to himself, p. 249.





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" " : unconscious ≠ part of ourselves excluded from organized ego identified with our self, p. 97.

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- " " : Fromm's Oed. comp. is not only sexual, p.200-1.
- " " : excess of importance given to sex by F., p. 323.
- 1947 Man for Himself: energy of man not strictly sexual, p. 65.
- " " : arousing of sexual guilt in child in order to weaken his will, p. 159-60.
- " " : essence of Oed. comp. not of sexual nature, p. 161
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- " " : concept of social char., pp. 304-27 (Appendix).
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- " " : any society tends to form char. of members to make them desire to fulfill their function, p.198-9



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- " " : universality & description of symb. lang., p. 111-9
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- " " : study of symb. lang. brings us in touch with deep layers of our personalities, p. 10.
- " " : definition of symbol & its connection to what it symbolizes, pp. 12-23.



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- " " : certain contents of consc. (ex. theol.) change as a result of a change in unconsc. processes, p. 11.
- 1941 Escape from Freedom: hostility towards one's self is usually unconscious, p.117.
- " " : importance of unconsc. for psychoan., p. ~~157~~. 158
- " " : sadistic trends are less consc. than masoc., p.165-6
- " " : sadist often unconsc. depends on obj. of domination, p. 166-7.
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- " " : Praise of F's method to attain phenomena divorced from consciousness, pp. 40-1.
- " " : importance for ethics of unconsc. motiv., p. 42.
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- 1941 Escape from Freedom: moral aloneness can be overcome by relatedness to values, symbols, patterns, p. 34.
- " " : man is subject to nothing higher than himself: this is the strongest affirmation of ideals, p. 291.
- " " : difference between genuine & fictitious ideals, p. 292-3.
- " " : genuine ideals favor life, p. 292 & 294.
- " " : F. is prone to interpret all "ideal" motives as result of something mean, p. 322.
- " " : ideals can be rationalizations but also genuine strivings, p. 322
- 1947 Man for Himself: great philosophers believed understanding man's nature & norms for his life were interdependent, p. vi
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- " " : valid ethical norms can be formed by man's reason alone, p. 16.
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- " " : author. norms of conduct, pp. 18-22.
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- " " : possibility of having objective norms or values of conduct, p. 25-9.
- " " : good, virtue, evil & vice (definitions), p. 29.
- " " : VALUE judgments according to Spinoza apply only to man, p. 36.
- " " : critique of Dewey's position: ends can be ascertained even if means are not known, p. 37-9
- " " : critique of F. for not using his method for inquiry into ethical problems, p. 42-3.



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- 1941 Escape from Freedom: man must work to satisfy ego or self-preservation needs (see Ego), p. 32.
- " " : work as mode of life important(primary) in determining char., p. 33.
- " " : man has to relate to world through prod. work & love to overcome aloneness, p. 37-8.
- " " : work acquires new value with efficiency in Western Europe at end of M.A., p. 76.
- " " : how work can become compulsive escape from anxiety & not be result of inner strength, p. 110-11.
- " " : attitude changes towards work = inner compulsion pp. 112-14.
- " " : work is an essential component of spontaneous activity (realization of self), p. 287-8.
- " " : work as creation in which man becomes one with nature in the act of creation, p. 287.
- " " : progress for democracy lies above all in conditions for work, fundamental to all man's existence, p.299.
- 1949 Sex & Character (Dogma of Christ): sexual differences are not important today for nature of work, pp. 130.