

CHAPTER II

THEORETICAL FRAMEWORK

A. Fromm's Psychoanalytic

In doing this analysis, the writer is going to apply psychoanalytic theory. The theory is used to analyze the character. Since the novel is much talking about love of man and woman, the writer uses psychoanalytic theory especially the theory of love by Germany's psychoanalyst, Erich Fromm. Erich Fromm's works are mostly about humanity, which also talking about love, and social.

Fromm is influenced much by Karl Marx. Hall in Theories of Personalities mentions that "Fromm even tries to study about Karl Marx's idea using psychoanalytic perspective. In contrary, Fromm even criticizes about Freud's idea and its effects (Hall, 256)." Erich Fromm is both a practicing psychoanalyst and a committed and insightful social theorist. His work is dealing with an instructive appreciation of freedom, love and human development.

Fromm's major work concerns about the alienation of man from him self, friends and nature. In his book Escape from freedom, Fromm explained, "Modern man is alienated from himself, from his fellow men, and from nature. He has been transformed into a commodity, experiences his life forces as an investment which must bring him the maximum profit obtainable under existing market conditions (<http://www.infed.org/thinkers/fromm.htm>)." Thus, freedom then becomes a negative situation in which man wants to escape from his alienation. From this condition, man can work together with his fellow men within

love and cooperation so that they will find out the secure feeling. Dealing with that statement, human is naturally owns the special experiences including love, sensitivity, responsibility, identity, integrity, freedom, values, and norms.

Fromm shows that every community which is made by human is used to break the basic contradictory of human. It means that human is naturally arranged in two aspects those are animal aspects and humanity aspects. As the animal, human needs to satisfy their biological needs. In the humanity aspect, human has the self-consciousness, idea, and imagination. This aspect is supported by human's experiences such as love, sensitivity, responsibility, identity, integrity, freedom, values, and norms. Both humanity and animal aspects is the basic condition of human existence. As Fromm explains, "the understanding of human psychics should be based on the analysis of human's needs which derives from his existence (Hall, 257)."

There are five human basic needs those are relatedness, transcendence, rootedness, a sense of identity, and a frame of orientation.

1. The need of relatedness is about relationships with others, care, respect, and knowledge. As human beings, people are aware of our separateness from each other and try to defeat it. Fromm calls this human need for relatedness. He also views it as love in very general meaning. According to Fromm, love here is union with somebody, or something, outside oneself, under the condition of retaining the separateness and integrity of one's own self.
2. The need of transcendence is about creativity, develop a loving, and interesting life. Human naturally want to be a creator. The creativity itself is

an expression of. Thus, whenever the need of creativity is not completed, they will attempt to transcend their passivity by becoming destroyers.

3. The need of rootedness is the need of human to be the part of universe, to feel, and also to own. In other word, human need to feel at home in the universe.
4. The need of sense of identity is seeing oneself as a unique person and part of a social group. This need is so powerful that we are sometimes driven to find it, for example by doing anything for signs of status, or by trying desperately to conform. We sometimes will even give up our lives in order to remain a part of our group. But this is only pretend identity, an identity we take from others, instead of one we develop ourselves, and it fails to satisfy our need.
5. The need of the frame of orientation is the frame that is needed by human to view and understand the world. (www.psychologistanywhereanytime.com)

Fromm believes that “manifestation of this need depends on the social rules of the society they live (Hall, 259).” So, human personality develops based on the opportunities which are given by the society. In other word, there are cooperation of human need and the rules of the society to adapt with the society so that human can develop himself based on the need of society.

Fromm believes that our social unconscious is best understood by examining our economic systems. In fact, he defines five personality types, which are called orientations, those are the receptive orientation, exploitative orientation, hoarding orientation, marketing orientation, and productive orientation. Human’s personality is blended based on these five orientations (Hall, 259). All the

orientations which are talked about, productive and non-productive, have one thing in common: they are all efforts at life.

But there is another type of person he calls necrophilous, the death-loving. They have the passionate attraction to the destructions those are dead, decayed, and sickness; those are the passions to transform that which is alive into something un-lived; to destroy for the sake of destruction; the exclusive interest in all that is purely mechanical. It is the passion to tear apart living structures (www.psychologistanywhereanytime.com).

This type is the opposite of biophilous (life-loving). It is not the same as Freud's concept of Eros and Thanatos. According to Freud, Eros and Thanatos is already built in the human's biology, while Fromm believes that life seems to be primary potency of man to develop himself. In contrary, death is only secondary potency, whenever the life power in being dissatisfied (Hall, 260).

In developing life, people should follow the rules and socio-economical demands. For example, they have to work so that they can eat and continue their life. This fact is actually opposing the human nature. So, whenever they can not fulfill the society demands, they will be frustrated and show the destructive manners such as suicide and crimes. Fromm believes that people are sick if they fail to satisfy their basic needs (Hall, 261).

Fromm expects the perfect society where all the people live and interact each other in love and solidarity. So, nobody will be isolated and alienated. They will even transform the isolation of self to be an opportunity of actualizing self as the social creature. Thus, they will be active and productive in the society (Hall,

261). In this society people probably need the productive love which is respect, care, responsibility, and knowledge. If people can communicate each other based on this love, they will avoid every isolation which derives from self and society so that they can concrete the Fromm's idea of perfect society.

Those are all Fromm's general theory about psychoanalytic. Next subchapter will discuss about Fromm's idea of love. This idea, then, is used to analyze the understanding of love between the characters Gabriel Atlan-Ferrara and Inez Prada. Below is the explanation of that idea.

B. Fromm's Idea of Love

Love does not release from the matter of human existence. It means that human is the only creature who own love. In other word, love for animal is merely the part of its instinct. Animals can not understand what love is. Love related to the human's existence means that human needs love in order to answer his existence. Man is actually experiences the loneliness, alienation, and isolation from both himself and also society. He needs to interact with somebody else to overcome his feelings of alienation. The interaction of human beings is connected by love.

Fromm's definition of true love is that love is the productive form of relatedness to others and to oneself. It implies responsibility, care, respect, and knowledge, and the wish for the other person to grow and develop. It is fusion under the condition of integrity. Care implies that love is the active concern for the life and the growth of that which we love. Responsibility is related to faith.

Love takes the opportunity offered by "falling in love" to expand and enter into a dialog of response to another person. Respect is the ability to see another as he or she really is. Fromm notes that "respect is not fear or awe," but is akin to the root of the word, which means literally "to look at." Love is a way of knowledge: of feeling related and at home in the world. It is both a path to knowledge and a path to meaning. Love is a different path to knowledge than the scientific power of analysis, dissection, and control (Fromm, 38).

Handicapped by the concept above, Fromm divides love into five types, those are brotherly love, motherly love, self-love, erotic love, and love of God. Although all love should refer to the basic understanding of care, respect, responsibility, and knowledge, but each type certainly has its own characterization based on the object of love itself.

Brotherly love is fundamental and it covers all kind of love. In the brotherly love, there are unity of all human beings and solidarity. People will ignore their differences and try to understand each other. In other word, there is no stratification among society. The relationship is more about give-and-take each other. All the people will work together, cooperate, care, and respect, in order to overcome the destruction of life (Fromm, 58-60).

Motherly love is love without any expectation of getting anything in return. Unlike brotherly love, motherly love is not about give-and-take each other. It is more about someone asks for love and someone else will give love. Motherly love is love of mother upon the fragile creature. She will take care, love, and help the infant to learn about life so that one day he can really stand without any

intervention from his mother. There is no expectation but a smile of satisfaction by seeing the kid is growing up (Fromm, 61-64).

Erotic love is the fusion of two human beings. They are united by the will of knowledge, intimate, and possessing each personal. From this idea, then, there is such sexual passion so that their will can be completed. Erotic love is the individual attraction and unique between two personals. It is different with brotherly love but the way of reaching the union itself is the same as brotherly love, those are care, respect, responsibility, and knowledge (Fromm, 67-69).

Self-love is different with selfishness. Fromm takes one of the religion lesson of this matter, that is "love your fellow-men as big as love of yourself." It means that somebody who loves all the people will understand how to love himself. According to Fromm, selfish persons are incapable of loving others, but they are not capable of loving themselves either (Fromm, 75-76).

Love of God is the same as the other kind of love. it also based on human's anxiety of being alienated, separated, and lonely. The deepest human need, writes Fromm, "is the need to overcome separateness, to leave the prison of aloneness." Love of God is portrayed as the love of parents. God is the mother who will give us the protection and love. God is the father who will punish us whenever we make a fault and will give us a gift whenever we do the good things (Fromm, 101).