

**弗洛姆人学思想探本**  
**[An Exploration of Fromm's Humanology Thought]**  
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**Abstract / Kurzfassung**

埃里希·弗洛姆是二十世纪最杰出的人本主义思想家之一,他的思想可以用人本主义宗教来冠名。弗洛姆一生笔耕不辍,著作等身,他的研究主要是围绕着人的问题进行的,形成了丰富的人学思想,其中人性理论是其核心和基石。本文尝试围绕着人性理论对弗洛姆的人学思想进行探本性考察。文章分为三个部分。第一部分考察弗洛姆人学思想形成的个人经历、社会背景,以及其理论渊源。要确切地了解一个人的思想,一本传记性的书是必需的。要探本弗洛姆的人学思想,首先必须对弗洛姆的个人经历及其生活的社会背景进行考察,并要研究他人学思想的理论渊源。本文认为弗洛姆的个人经历尤其是他的家族传统对他人学思想的形成具有决定性的影响:弗洛姆对人的价值设定就直接取自其早年所领受的先知的犹太教,他的人学理论的根本性质——宗教性也是直接来自于犹太-基督宗教的影响。个人经历的决定性作用是和他学说的理论渊源联系在一起的。弗洛姆人学思想的理论渊源主要包括先知的犹太教、马克思的人类解放学说、弗洛伊德的精神分析理论、巴霍芬的母权论、禅宗等。其中先知的犹太教和弗洛姆的个人经历共同决定了他人学思想的根本特点及内容。第二部分以人性为视角对弗洛姆人学思想的内容进行考察。本部分首先指出弗洛姆研究问题的方法:总体性方法和实证的方法。这部分主要围绕他的人性思想、人的需要思想、人的沉沦和人的拯救理论展开,还考察了他的社会性格和社会无意识理论。弗洛姆把人性定义为人的生存矛盾(二律背反)造成的人的分裂。由于人的生存矛盾引起了人的五种精神需要:合一的需要、超越的需要、寻根的需要、身份感的需要、定向与献身的需要。人在解决其不可消除的生存矛盾中不断地生成。为了要满足由其生存矛盾所引起的需要,人不断地求索,在这个过程中,人误入了歧途,陷入沉沦之中,表现为内在层面的逃避自由、破坏性、重占有的生存方式,以及外在层面的异化。面对人的沉沦,弗洛姆提出了人道主义的总体性拯救方案,包括通过精神改革,发挥爱、理性、创造性的人性光辉,使人养成重生存的生存方式,以及政治、经济、文化等领域同时进行的社会改革。此外,本文还着力考察了弗洛姆对人的破坏性问题的认识。通过多学科的综合考察,弗洛姆认为人具有天生的防卫侵犯性,但是作为恶性侵犯的破坏性只是人类文明发展的结果,我们应该通过对我们文明的调整来消除人的破坏性倾向。第三部分立足于马克思主义理论对弗洛姆的人学思想进行评论。首先,本文认为弗洛姆的人学思想具有三个显著的特点:价值的预先设定性、纯粹的宗教性和现实的乌托邦性。其次,在马克思主义看来,弗洛姆的人学思想带有显著的局限性,表现在:人性定义的迷误、关于历史动力理论之人性动力论的谬误和人的拯救方案的空想性。

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致谢

攻读学位期间发表的学术论

English translation from Chinese (www.DeepL/Translator, free version, 7/2022)

Erich Fromm is one of the most outstanding humanist thinkers of the twentieth century, and his thought can be named as a humanist religion. His research mainly revolves around the problem of human beings, and he has formed a rich humanology thought, of which the theory of human nature is the core and cornerstone. This article attempts to investigate Fromm's humanology thought around the theory of human nature. The article is divided into three parts. The first part examines the personal experience, social background, and theoretical origin of Fromm's humanology thought. A biographical book is necessary to understand a person's thinking precisely. In order to explore Fromm's humanology thought, we must first examine Fromm's personal experience and the social context in which he lived, and study the theoretical origins of his humanology thought. This paper argues that Fromm's personal experience, especially his family tradition, had a decisive influence on the formation of his humanology thought: Fromm's setting of human values was taken directly from the prophetic Judaism he received in his early years; the fundamental nature of his humanology theory, religiousness, also came directly from the influence of the Judeo-Christian religion. The decisive role of personal experience is linked to the theoretical origins of his doctrine. The theoretical sources of Fromm's humanology thought include mainly the Judaism of the Prophet, Marx's doctrine of human liberation, Freud's psychoanalytic theory, Bachofen's theory of maternal power, and Zen Buddhism. Among them, the Prophet's Judaism and Fromm's personal experience jointly determine the fundamental characteristics and contents of his humanology thought.

The second part examines the content of Fromm's humanology thought through the lens of human nature. This section first points out Fromm's approach to the problem: the totalistic approach and the empirical approach. This part focuses on his ideas of human nature, human needs, human sinking and human salvation, and also examines his theory of social character and the social unconscious. Fromm defines human nature as the division of human beings caused by the contradiction of human existence (dichotomy). As a result of the existential contradiction of human beings, five spiritual needs arise: the need for unity, the need for transcendence, the need to find one's roots, the need for a sense of identity, and the need for orientation and devotion. Man is constantly generated in the resolution of his ineradicable existential contradictions. In order to satisfy the needs arising from his existential contradictions, man is constantly seeking, and in this process, he goes astray and falls into a sink, which manifests itself in the form of freedom-avoiding, destructive, and possessive ways of being on the inner level, and alienation on the outer level. In the face of man's sinking, Fromm proposes an overall humanitarian rescue program, including a spiritual reform that brings out the light of love, rationality, and creativity in human beings, and enables them to develop a survival-oriented way of life, as well as social reforms in the political, economic, and cultural fields at the same time. In addition, this paper examines Fromm's understanding of the

destructiveness of human beings. Through a comprehensive multidisciplinary examination, Fromm argues that human beings have an innate defensive aggression, but destructiveness as vicious aggression is only a result of human civilization development, and we should eliminate human destructive tendencies through the adjustment of our civilization.– The third part comments on Fromm's humanology thought based on Marxist theory. First, the paper argues that Fromm's humanology thought has three distinctive features: the pre-determined value, the purely religious nature, and the utopian nature of reality. Secondly, in the Marxist view, Fromm's humanology thought has significant limitations, which are manifested in the misunderstanding of the definition of human nature, the fallacy of the theory of human dynamics in the theory of historical dynamics, and the idealism of the human salvation program. [Footnotes, hyperlinks: M.Z.]

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