

弗洛姆人道主义思想及其当代价值研究

[On the Humanism Theory of Fromm and Its Contemporary Significance]

[Zur Theorie des Humanismus bei Fromm und ihrer Bedeutung heute

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Abstract / Kurzfassung

埃里希·弗洛姆是法兰克福学派代表人物之一,也是精神分析理论主要继承人,其人道主义思想可以称为其对于马克思主义关于“人的科学”和弗洛伊德精神分析学说的最重要的贡献。弗洛姆的这种人道主义理论基于弗洛姆对人性与人类生存状况的分析,即人的本质与实际存在的差距,重点在于将人的需求与现实、对他人与对自己联系起来。弗洛姆在充分吸收和借鉴马克思异化理论与人道主义根本传统的基础之上,在社会批判理论的影响下,从心理学角度出发,开始了自己的人性思想研究,用来揭示西方社会下人的异化与社会的病态。通过对资本主义社会现象的深刻分析与激烈抨击,弗洛姆尖锐的指出资本主义繁华与虚荣的背后是精神的匮乏与人心的孤独,处在该社会状态下的人为丧失自我而全面异化的人,而为了摆脱这种状况,资本主义社会下人们似乎越来越逃避自由的机制而去追寻所谓的“自由”,却又陷入深一层次的孤独。因此弗洛姆主张建立和完善健全的人格与健全的社会,只有这样,能够在更深层次上,从本质中实现人性的自由和发展。本论文在考察弗洛姆所剖析的西方现代社会现实的基础上,从弗洛姆的时代背景和生活经验出发,根据现实和理论依据,将弗洛姆人道主义思想的核心内核扩展到当今社会生活的各个领域。论文从人的存在中指出资本主义经济、消费、精神、社会等各领域的典型异化现象,从人的存在方式的各个方面来分析异化现象的成因,通过“爱的艺术”、自由的追求与自我的实现以完善健全的人格;从一般的方法、经济、政治、文化等方面来消除资本主义社会的异化以形成健全的社会,探寻人的本质与人的本质的实现方式,以及人的生存状况的改造方案。虽然弗洛姆的人道主义理论学说存在缺漏不足,但瑕不掩瑜,在对其进行准确定位的基础上深入挖掘其思想的内涵,并将其与新时代中国特色社会主义现代化建设相结合,是本文研究的价值所在。围绕“弗洛姆人道主义思想及其和谐价值”这一主题,本文共分为四个章节:第一章主要介绍弗洛姆人道主义思想的历史背景及理论基础,探寻其思想的现实依据与学理基础以阐明弗洛姆人道主义思想的形成原因,以期对弗洛姆人道主义思想产生的背景有一个初步的把握。传统的犹太教家庭及早年经历引发了弗洛姆对人的问题的思索及对人道主义的兴趣,其所处的“社会实验室”般的以战争动荡,与之后以经济过剩等异化现象为显著特征的时代是其理论的现实依据。在此背景下,弗洛姆在回归人道主义传统的基础上,批判继承弗洛伊德精神分析学说,用以填补马克思主义人道主义思想微观世界的空场,同时汲取法兰克福学派等优秀成果,融汇形成自身独特的人道主义思想。第二章主要考察了弗洛姆人道主义思想的核心:“人”。从“人是谁”这个核心问题出发剖析人的异化问题,从爱的需要、自由的实现以及自我的追寻三方面提出人的拯救与回归的方式。在一般的对于不健全人的分析与拯救的基础上,进一步从社会角度探寻人的生存状况的改造方案——健全的社会,即健全社会制度的经济、政

治与文化的改革思路等,以求改变劳动者境遇、实现真正民主、实践爱和正义的观念。第三章在了解弗洛姆思想背景、解读弗洛姆思想主旨的基础上,剖析弗洛姆人道主义思想的显著特点、独到见解与不足之处。弗洛姆人道主义思想将现实的人作为主体,将人的劳动作为人能力的表现,将历史与现实不断糅合与展开,具有主体性、实践性、历史性等显著特点。我们要辩证分析、客观看待:既要嘉许其对于弗洛伊德精神分析学说及马克思人道主义学说积极意义上的调和,也要肯定其对“人”、“自由”、“爱”等问题的关注;同时,我们也要认识到其人性论的抽象化与本体化的局限性及其片面强调意识的作用,这也是其“弥赛亚”情结与“乌托邦性”的主要原因。最后落脚到本文的最后一章,在肯定弗洛姆人道主义理论与当代中国和谐思想一致性的逻辑根本之上,进一步从理论与实践两方面分析弗洛姆人道主义思想的当代价值,肯定其对于马克思主义“人学”体系构建的深化,在进一步加深、更新对资本主义认识的基础上,我们反思叩问自身,以此为启思,探寻弗洛姆人道主义思想的合理性,并将其应用于当代社会,为解决当今社会问题出谋划策。

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致谢

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Erich Fromm, one of the representative figures of the *Frankfurt School*, is also one of the pioneers in the tradition of psychoanalysis, whose humanism is one of its most important contributions to the Marxist theory of "human science" and *Freudian*¹ psychoanalysis. This humanistic thinking is based on Fromm's analysis of human nature and the living conditions of mankind, that is, the gap between the essence and the actual existence of human beings. The emphasis lies on linking man's needs and reality to others and

¹ Sigmund Freud (1856 – 1939), Austrian neurologist and founder of the psychoanalysis.

himself. On the basis of fully absorbing and drawing lessons from [Marx's](#)² theory of [alienation](#)³ and humanistic tradition, Fromm put forward his own study of humanistic mentality under the influence of [social critical theory](#) and used it to explain the humanism of capitalist society alienation and social morbidity. From the profound analysis and fierce attack on the phenomenon of capitalist society, Fromm pointed out sharply that behind the prosperity and vanity of capitalism are the spirit of lacking and the loneliness of the people, and the alienated and alienated people in the state of society lose themselves altogether. In order to get out of this situation, people in capitalist society seem to evade free mechanisms more and more to pursue the so-called "freedom", and at the same time fall into a deeper level of loneliness. Therefore, Fromm advocates establishing and perfecting a sound personality and a sound society. Only in this way can we realize the freedom and development of human nature in a deeper level and essence.

Based on the investigation of social reality, starting from the background and experience of Fromm's time, this thesis extends Fromm's conception of humanism to all the fields of life according to the practical and practical foundations and theoretical bases, pointing out that capitalism economy, consumption, spirit, society and other areas of the typical alienation from the human and social, subjective and objective analysis of the causes of alienation, through the "art of loving", the pursuit of freedom and self-realization to improve and perfect personality; to eliminate the alienation of capitalist society from the general methods, economy, politics and culture, as a sound social, micro and macro combination to explore the dimension of humanistic harmony. Although there are some shortcomings in his theory of humanism, Fromm's humanistic ideology is deeply rooted in his accurate positioning and combined with the modernization of socialism with Chinese characteristics in the new era, so that we study this article the value of. Fromm analyzed the modern western capitalist society and the people of the same age, diagnosed the modern Western society for the material abundance and mental retardation, moral decline of the morbid society, the diagnosis of modern people for the loss of self and full alienation. In order to break the "spiritual wilderness" that is out of the plight of spiritual and moral to build a harmonious "sound society", Fromm's psychoanalysis of Freud, Marx's humanism, the Frankfurt School of social critical theory and other A variety of ideas were critically absorbed and presented by his humanistic ethics. On the one hand, through the system to sort out the main content of "Fromm's humanistic thought", in order to grasp the ideological system as a whole and to grasp the ideological system as a whole, and to study the theory of "humanism" On the other hand, combined with the practice of socialist modernization construction, based on the theory of humanism of Fromm, based on the problem of alienation caused by the current social construction, the system will outline the whole of social problems thinking and reform paradigm.

Around the theme of "Fromm's humanistic thought and its harmonious value", this paper is divided into four parts: The first part briefly introduces the historical background and theoretical basis of Fromm's humanistic thought, and explores the realistic basis and the foundation of the thought to clarify the reasons for the formation of the theory of humanism of Fromm, the preliminary understanding, thought. The traditional Jewish family and the early years of experience inspired the question of the question of humanism and the interest in humanism, the "social laboratory" in which the war is turbulent and after the economic surplus and other significant characteristics of the times is the theoretical basis of its theory. Based on the reality of capitalist and social alienation under the big industrialization, Fromm, on the basis of the return to the humanistic tradition, criticized the theory of Freudian psychoanalysis to fill the vacancy of Marxist humanism in the microscopic world. At the same time, absorbing the outstanding achievements of the Frankfurt School, and merging to form its own unique humanism.– The second part combines the micro and macro, and makes a systematic and comprehensive analysis of Fromm's humanistic thought so as to systematically clarify the main contents and framework of the thought. From the cell of the society-man to discuss the nature of the human capital in the western capitalist alienation society,

² Karl Marx (1818 – 1883), German philosopher, economist, historian, sociologist, political theorist, journalist, and socialist revolutionary.

³ See especially in Karl Marx: "Economic and Philosophic Manuscripts of 1844", [Online issue](#) e.g. from [Marxists Internet Archive](#).

alienation⁴, the way of saving and returning from the three aspects of the need of love⁵, the realization of freedom⁶ and the pursuit of self So as to further explore and improve the economic, political and cultural reform ideas of the social system on the basis of the analysis and rescue of the unsound people in order to change the labor situation and realize the concept of true democracy and practice of love and justice.– On the basis of this, the third part gives a relatively comprehensive and objective evaluation of Fromm's humanistic thought from three aspects: subjectivity, practical dimension and historical dimension. It not only appreciates the theory of Freudian psychoanalysis and Marxist humanism Thinking and reconciliation of the theory of human nature, and its attention to the "human", "freedom" and "love" and other issues, and objectively pointed out that the abstraction of human nature and the limitations of ontology, and its one-sided emphasis on the role of consciousness, This is the main reason for its "Messiah" complex and "utopian".– And finally to the last part of this article, on the basis of affirming the homogeneity of Fromm's humanistic thought and harmonious thought, we further analyze the contemporary value of Fromm's humanistic thought from both theoretical and practical aspects, and certainly for Marxism. The deepening of the building, the deepening of the building and the deepening of the construction of the western Marx system, on the basis of further deepening and renewing the understanding of capitalism, reconsidering ourselves as a way of thinking and exploring the principles and ideas of solving the current social problems. [Footnotes, hyperlinks: M.Z.]

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⁴ Erich Fromm: *Mental Health in the Modern World* (1953), Lecture transcripts, Jan. 26, 1953, Jan. 28, 1953, Feb. 2, 1953, Feb. 4, 1953, New School for Social Research, New York; id.: *The Sane Society*, New York (Rinehart and Winston, Inc.) 1955, Chapter 5d1,2, 5e; id.: *Marx's Concept of Man. With a Translation of Marx's Economic and Philosophical Manuscripts* by T. B. Bottomore, New York (F. Ungar Publisher Co.) 1961, Chapter 5.

⁵ Id.: *The Art of Loving. An Inquiry into the Nature of Love* (World Perspectives Vol. 9, planned and edited by Ruth Nanda Anshen), New York (Harper and Row) 1956.

⁶ Id.: *Escape from Freedom*, New York (Farrar and Rinehart) 1941. Erich Fromm: *The Fear of Freedom*, London (Kegan Paul) 1942. (Chapters 4, 5) (Appendix: Character and the social process)

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