

### **3.5. The concept of «New Man» and «New Society» in the humanistic psychoanalysis of Erich Fromm through the prism of psychoanalytic pedagogy**

Modern pedagogical reality is polyparadigmatic. There are different educational models that are productive and therefore valuable for the individual and society. But pedagogy has taken a step forward in terms of defining invariants, i.e., the constant that should be present in any modern education system, no matter what type it is. The main invariant is personality-centered education, the basis of which is the humanistic tradition in philosophy, psychology and pedagogy.

The humanist tradition is extremely multifaceted. But there are similar essential signs that distinguish this direction from others:

1) man in the humanistic tradition is the central topic for consideration and reflection, from man and through man, humanists try to explain his own essence, content and meaning of the world that surrounds him;

2) an attempt to determine the meaning and essence of human existence, the desire to justify the free and creative activity of a specific individual as his true existence, and through it, the meaning and significance of the existence of others and humanity in general;

3) a person in humanistic concepts is considered as an open system that is in constant development and renewal;

4) the main subject of humanists' reflections is the individuality, uniqueness of man, his subjective and creative potentials in various spheres of life, and the development of these possibilities is regarded as a condition for the viability of man and society;

5) the ability to independently build a life program and be responsible for its implementation is considered an indicator of maturity. A person's experience of developing this ability is considered a prerequisite for helping another (a child in particular).

These postulates can be specified using the example of the concept of the German-American thinker E. Fromm. Why exactly E. Fromm?

First, the approach to man in the 20<sup>th</sup> century discourse was largely represented by the works of this outstanding psychoanalyst, philosopher, psychologist and sociologist. Many philosophical currents, namely: existentialism, personalism, hermeneutics, have absorbed the spiritual discoveries of this outstanding thinker [6].

Secondly, E. Fromm is one of the few Western thinkers who, in his scientific works, develops the theme of the human essence as realization of the individuality through a productive, life-creating principle [7].

Thirdly, his concept is uncontroversial and is an ideal methodological basis for the development of values, goals and means in the field of pedagogical education.

E. Fromm comes to the creation of his own concept of «New Man» and «New Society»: 1) production should not be useful to the economy, but to man; 2) in the «man-nature» system, relationships should be based on cooperation, not exploitation; 3) mutual antagonism everywhere should be replaced by relations of solidarity; 4) the highest goal of all, without excluding social measures, is the prevention of suffering and the welfare of people; 5) only reasonable consumption contributes to well-being and preservation of health; 6) every individual should be interested in active social activity, involved in it [9].

E. Fromm is the most socially oriented representative of the psychoanalytic tradition. E. Fromm's psychoanalysis is based on the idea of the decisive role of the social environment, which is the main factor in personality development. The psychoanalytic concept of E. Fromm is similar to the concept of A. Adler, who emphasized the crucial importance of the social environment for the formation of a personality, but unlike A. Adler, E. Fromm shifts the emphasis to the social system in which a person lives. The formation of the humanistic psychoanalysis by E. Fromm was influenced by the early ideas of K. Marx and the classical psychoanalysis of S. Freud. From the Freudian

concept, E. Fromm borrowed the idea of the decisive role of unconscious processes in the functioning of the human psyche, and from K. Marx – the idea of the importance of social formation for the development of the individual psyche and the idea of the development of alienation under capitalism, understanding by this a psychological alienation – an alienation of people from one another. The founder of humanistic psychoanalysis and humanistic ethics saw the sense of his activity in promoting self-understanding, holistic «self-realization» of an individual, overcoming human alienation.

Based on a deep analysis of human nature and society, E. Fromm created humanistic ethics, where the only criterion was human well-being. He believed that a society that does not prevent the realization of the needs of human nature is healthy. It is needs that become the main motivational forces that determine the development of history, as well as criteria for assessing the norm and pathology of man and society. E. Fromm's work «Man for Himself» is directly devoted to ethical issues. E. Fromm's humanistic ethics is an applied science of the art of living. Like any art, E. Fromm believed, life is subject to a system of norms that a person himself must establish for his behavior. In the humanistic ethics of E. Fromm, good is the disclosure of human essential powers, and evil is everything that hinders the development of human abilities [3].

E. Fromm considers the substantiation of a new universal ideal (the ideal of the «New Man» and «New Society») and the development of a fairly specific project for its implementation to be not only theoretically possible, but also extremely relevant in practice. The criterion of truth and value of such an ideal project, from the point of view of the thinker, is quite obvious, moreover, tangible.

Developing the concepts of «New Man» and «New Society» in detail, E. Fromm strives to create a certain ideal model that represents a complete system of necessary, interrelated characteristics. The concept of the «New Man» involves individual self-realization according to «objective norms» (starting with the desire for «true being»), which is embodied in the corresponding ideal «character traits» from «self-confidence» to «the ability to be happy». In a similar way, the concept

of «New society» is specified, which includes the characteristics of the transformation of all spheres of life.

E. Fromm seeks to build a kind of «project» of a program of successive socio-cultural transformations, which would contribute to the formation of a «New Society» and, thus, provide the possibility of a «New Man». However, the active and decisive «beginning» in «being-to-the-ideal» is man himself, a real autonomous personality.

The first step in the implementation of the «New Man» project is the very human moral and psychological determination, encroachment on the mutual transformation of man and society. A person himself is capable of morally and adequately, practically (and not illusory) solving the contradictions of his own existence, but not as a separated, even more alienated, unilaterally functioning individual, but as a versatile personality, embodying universal human nature, concretely and creatively interacting with the system of society and cultures (which, in turn, value-specifically and purposefully determine the future of man).

The teaching of E. Fromm includes another important concept – the concept of «New Science». The task of understanding human nature, substantiating the values that are the foundation of human existence, and finally the task of creating an ideal humanistic project requires qualitatively special cognitive tools. E. Fromm characterizes it as the «New Humanistic Science of Man», «the foundation for applied science and art for the reconstruction of society». It is clear that such synthetic knowledge is not the same as humanitarian knowledge in general and any of its individual branches in particular. Therefore, ideal existence is defined according to E. Fromm as a harmonious mutual definition of the «New Man», «New Society» and «New Science».

Despite the rather detailed representation of the ideal project of human existence – from transformations in the sphere of production and consumption, property relations to informational equality and inequality, specific issues in the sphere of spiritual culture; from the methodology of new humanistic studies

to the definition of tactical steps, «concrete instructions» mediating the realization of «distant ideals», E. Fromm does not offer «universal recipes» [1].

E. Fromm argues and clearly shows that it is impossible to achieve radical changes in the consciousness of a modern person without a humanistically constructed enlightenment capable of conveying to everyone the immutable truths that a person is more than consumption, that satisfaction is far from satisfaction with life, lack of sense of being is a degradation that turns people into biological robots. Education, centered on bringing to each individual the truth about the need to interrupt a person's rapid slide into wild, unbridled and senseless consumption, is capable of correcting the unfavorable situation that has developed in modern society. Attracting people to higher humanistic values, education will provide an opportunity to acquire something without which human life is fundamentally impossible – the sense of being and the acquisition of oneself.

E. Fromm points out the pedagogical possibilities of strengthening the positive life-creating principle, characteristic of a person by nature. E. Fromm expresses the opinion that teaching a person the life strategy of «being» should become the foundation of educational work, for everyone without exception.

Pedagogical connotations of E. Fromm are in the plane of thinking about social character. In the work «Escape from Freedom» E. Fromm writes: «it is the methods of education in early childhood and educational techniques applied to children that are the reasons for the development of a certain character» [11, p. 273]. It should be noted that by the term «upbringing» E. Fromm understood upbringing in the usual pedagogical sense, as well as education in general. It is important that E. Fromm does not specify specific ways of imparting knowledge, but emphasizes the formation of social character, in particular through family upbringing. E. Fromm notes: «the social function of upbringing is preparation of an individual for the upbringing of the role he will later play in society [...] It is this function that determines the system of upbringing and education in any society, so we cannot explain the structure of society or the personalities of its members through the process of upbringing. At the same

time, we can explain the system of upbringing and education in a specific society through the prism of the requirements set forth by the socio-economic structure of a specific society. However, the methods of upbringing are extremely important, because they are the means by which social requirements are transformed into personal traits of people. Although the educational techniques are not the cause of the formation of a certain type of social character, it is one of the mechanisms that form such a character. In this sense, knowledge and understanding of educational methods is an important component of the general analysis of any society» [11, p. 273-274].

The concept of social character in E. Fromm became a kind of synthesis of the concepts of K. Marx and S. Freud. On the one hand, the content of the social character, according to E. Fromm, is determined by the structure of society and the function of the individual in it, on the other hand, he considered the family as a mental agent of society, whose function includes the transfer of society's requirements to the child. The family fulfills this function in two ways:

1) since the character of most parents is an expression of social character, they pass on to the child the main features of the character structure desired by society;

2) methods of raising a child adopted in this culture are added to the character of the parents, which perform the function of character formation in the direction desired by society.

Thus, the character develops first through the influence of the family, and then, in social life, through adaptation to certain social structures. As a substitute for animal instinct, character enables consistent human behavior, eliminating the need to make a new deliberate decision each time. At the same time, acting in accordance with cultural requirements, a person receives additional psychological satisfaction. According to E. Fromm, the function of a social nature is the formation and use of human energy within a given society and the maintenance of its functioning. Until now, the conditions for the existence of society and culture remain stable, the social character mainly performs

a stabilizing function. However, if the economic conditions of society's functioning cease to correspond to tradition and social character, then the disharmony that arises leads to the fact that social character becomes a factor in the disintegration of society, which undermines the existing social system.

One of the leading ideas of E. Fromm is the need for a radical renewal of the entire system of education and upbringing. He attached great importance to the methods of upbringing, considered them as means by which the demands of society are transformed into the personal qualities of people, therefore, the study of upbringing methods is an important, if not the main component of a complex analysis of any society. In this matter, one can also find a significant difference in the views of S. Freud and E. Fromm. According to S. Freud, the formation of a child's mental image takes place primarily under the influence of intra-family relations, which resist the influence of society.

E. Fromm criticizes the education system in general and higher education in particular, exposing the false trajectories of its functioning and development. In the work «To have or to be» E. Fromm writes: «Our education teaches people to acquire knowledge as property, generally proportional to the amount of material goods and social prestige that they can be obtained in later life. The minimum they receive is what they will need to do their job properly. In addition, everyone is given a “premium package of knowledge” that increases self-esteem, while the size of each such package corresponds to the probable social prestige of a person. Education institutions are the factories where these general packages of knowledge are produced, although educators usually claim that they aim to introduce students to the highest achievements of the human mind. Some undergraduate colleges are especially successful in fostering such illusions [...] students are offered a rich smorgasbord of knowledge to take a little here and a little there, and for the sake of freedom and spontaneity they are not required to concentrate on one subject, even on reading the book to the end» [12, p. 65-66].

Characterizing the process of personality formation, E. Fromm warned that there is no need to absolutize social influences, pointed out the danger

of underestimating individual psychological characteristics of a person. These warnings remain relevant. A teacher/educator should always keep in mind that not everything in a person's thinking and behavior can be explained by the action of social factors alone. Individual choice is not always socially determined. In addition, a certain role is played by unconscious motives, as well as such urges, which are sometimes difficult to give a rational explanation. Criticizing the existing systems of education, E. Fromm pointed out with great alarm that dry prudence prevails in education institutions, and the emotional sphere, which is extremely important for the full development of the personality, is actually suppressed. This causes great damage to intellectual development. He repeatedly addressed this problem, emphasizing the need to promote the development of the individual's emotional sphere in every possible way.

E. Fromm's thesis about the primary importance of emotional upbringing is generally recognized. Humanistically oriented teachers recognize that exclusive attention only to the development of the intellect does not make the child better or happier, but, on the contrary, often impoverishes the personality, while developed emotions contribute to humane impulses and help to choose an ethically correct decision in a difficult life situation. The development of the emotional sphere is stimulated by aesthetic education. But the latter must also have a humanistic orientation, since the highest aesthetic ideals in isolation from morality do not create a reliable system of orientation in the choice between good and evil.

Unlike S. Freud, who considered love as the sublimation of the sexual instinct, E. Fromm does not limit the phenomenon of «love» to the sphere of sexual relations, but considers it in a broader sense, which includes relationships between parents and children, teachers and students, doctors and patients, that is, in the entire spectrum of interpersonal communications. In the work «The Art of Loving» E. Fromm notes: «Love is not first of all a relationship with a specific person – it is an instruction, the direction of a person's character, which determine his attitude to the world in general, and not to a separate “object” of love.

If a person loves only one person and is indifferent to all others, his love is not love, but symbiotic attachment or extended egotism» [13, p. 78-79].

The ability to love selflessly is the most valuable gift, one of the brightest indicators characterizing a true humanist. Therefore, the priority task of education is to form such personal qualities that form a person's ability to altruistic love [8]. But modern society and its education institutions actually do not even set such a goal. E. Fromm mercilessly criticizes authoritarian education, which, as he repeatedly emphasized, has a very negative effect on personality formation, contributes to the emergence and development of mental pathology, the spirit of destruction and aggression. According to E. Fromm, the true goal of education is the formation and development of a child's inner independence and unique individuality. People are born equal, but different. The principle of equality does not imply sameness. Therefore, it is very important to organize purely individualized education and upbringing, which takes into account the unique characteristics and unique features of each individual.

The main task of upbringing and education is to form a humanistic thinking in a young person and an adequate idea about his environment, about himself, about his purpose in life. The most important place in E. Fromm's concept of the personality is occupied by the question of human needs and to what extent it is possible to influence their formation and methods of satisfaction. The pedagogical aspect of this problem is obvious. According to E. Fromm, the essence of a person is revealed in his needs. E. Fromm proposed his own classification of human needs. He attaches primary importance to the need for communication and interpersonal relationships.

According to E. Fromm, the need for a life orientation system is transformed into a religious need. E. Fromm interprets religion not in the usual, traditional sense. By religion, he means any system of views that serves as a guide to an individual's life and an object of worship. Therefore, every society is religious in its essence, and religion itself cannot be leveled from human life. But the crisis of modern civilization leads to the fact that religious needs do not

find adequate satisfaction, as a result, the choice of objects of worship is distorted [4; 5].

In the pedagogical context, the need for creativity is very important. An irresistible desire for activity is organically characteristic of a person from an early age. As for schoolchildren, with the correct organization of the educational process, they show great activity, initiative, and the desire to learn about the world and self-knowledge. The fundamental needs of a person can be satisfied in polar ways, contributing to the development of the personality, or, on the contrary, inhibiting and distorting his development. And in this aspect, E. Fromm assigns a significant role to education. Ideally, it should stimulate the development and nurturing of potential positive abilities and needs. The task is that positive needs become an organic component of the intellectual and emotional spheres of the individual.

However, the modern education system often deforms organic needs, gives them a distorted form. A person needs one or another system of orientation, and for this he needs some recognized model (ideal). But it risks creating idols. The legitimate need for orientation is deformed into the desire of the mass of people to have a leader who would make decisions for them, freeing them from responsibility [10]. The history of the 20<sup>th</sup> (A. Hitler, J. Stalin, B. Mussolini) and 21<sup>st</sup> century (V. Putin) gave many examples of voluntary renunciation of freedom and fanatical devotion to destructive leaders. If the drive to creativity that is organically characteristic of a person does not get a real outlet, a drive to destruction arises, a pathological, destructive, aggressive type of personality is formed [2]. The fundamental studies of E. Fromm, devoted to the analysis of the aggressive beginning in a person, have gained special interest in our time, when violence and aggressiveness are increasingly evident at different levels – not only between states, between people of different nationalities and different religions, but also in the context of interpersonal relations. This analysis is very important for teachers, it allows a better understanding of the causes of destructive

behavior, and most importantly, the distorted worldview of a certain part of youth around the world.

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