

# Erich Fromm's Socio-Existential Theory Tasks of Forming A "Healthy Society" In The Concept

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**Abstract:** The tasks and prospects of forming a "healthy society" in the socio-existential concept of Erich Fromm, and the dehumanization of society under the influence of destructive social conditions in the work "Healthy Society", are analyzed. Also, the development of social neurosis, which is manifested in the phenomena of alienation and escape from freedom throughout human history, the genesis and essence of social neurosis and the possibility of effective human development towards realizing its integral nature, are studied. As a solution to such problems, Fromm proposed communitarian socialism as a theory that best meets the requirements of the essence and nature of man among the theories that are alternative to capitalism.

**Keywords:** Healthy Society, Dehumanization, Humanism, Existential, Religion, Existence, Cultural Change, Soul, Social Dependence.

## Introduction

In his work "The Healthy society", Erich Fromm analyzes the dehumanization of society under the influence of destructive social conditions. "Fromm traces the dynamics of the historical process to the psychological conflict between the needs of human nature and the possibility of satisfying them in a given social structure" (Добренъков, 1974). He sees human history as the development of social neurosis, manifested in the phenomena of alienation and avoidance of freedom. However, his critical theory shows the prospects for overcoming these problems. Fromm believes that it is possible to create appropriate conditions under which a person can truly be liberated and realize his integral human nature.

Erich Fromm first put forward his views on achieving positive freedom and creating an alternative, truly humane society in his work "Escape from Freedom", in which the thinker analyzes the genesis and essence of social neurosis and speaks about the possibility of effective human development towards the realization of his integral nature.

However, his ideas about the possibilities and methods of getting rid of neurosis and creating a healthy society are presented in his works "Healthy Society" (1955) and "To Be and to Be" (1976). Thus, Fromm seeks to re-understand socio-historical reality on the basis of an existential approach and creates a theory of socio-political transformation.

## Methodology

The concept of freedom in Erich Fromm's socio-cultural concept has been studied by many scholars. For example, K. Miyamoto in 1987 through his research entitled "Erich Fromm's Theory of Alienation", and N. Anjum in 2004 defended his doctoral dissertation on the topic "The Question of Man and Society in the Philosophy of Erich Fromm". Among the Turkish scholars, M. Guner studies the thinker's moral philosophy, and H. Atsiz studies his humanistic religious views from the perspective of the moral criteria of today's society.

Although no special scientific research has been conducted in Uzbekistan on the concept of the soul in the philosophical anthropology of Erich Fromm, the views put forward in the scientific studies of G.M.Ruzmatova, V.Alimasov, and Q.Rozmatzoda help to form a general idea of his philosophical teachings (Добренъков, 1974). Also, the life and work of the thinker is briefly covered in the article "Owner of the Science of the Soul" by Rahmon Kochkar (Фромм, 2005). In our country, the philosophy of Erich Fromm has been studied only in the direction of neo-Freudianism. However, it should be noted that to date, philosophical and anthropological research on the thinker's analysis of the human soul has not been fully and comprehensively disclosed.

Among the scholars who have studied the philosophy of Erich Fromm from the perspective of neo-Freudianism are V.I.Dobrenkoe, G.A.Titarenko, F.X.Sabirov. For example, researchers such as P.A.Agapov, I.A.Osipov, and I.V.Gorova have studied the philosophy of the thinker within the framework of philosophical anthropology.

## Result and Discussion

Erich Fromm proposes communitarian socialism as an alternative to capitalism in the development of society. In this way, the thinker emphasizes that the ideas of socialism and communism played a key role in the formation of his approach. Fromm writes that among the theories that are alternatives to capitalism, the theory that most closely matches the requirements of human essence and nature is socialism, and this approach is presented in the views of Karl Marx, one of the utopian socialists. He criticizes various dominant social theories that establish conformist behavior and lifestyles. The main object of his criticism is the thesis, based on the theories of Freud and Hobbes, that man himself is not a social being and, therefore, it is impossible to create societies based on solidarity and unity. According to Freud's theory, man is a contradictory being, and the contradictions of his nature are inevitable. Freud's concept of man is always based on the interaction of two opposing forces: libido and the reality principle, and later - the desire for life and the desire for death. The first seeks to find maximum sexual freedom and pleasure. Here the

pleasure principle clashes with the need to live in a social circle and with restrictions, which in the conditions of the further development of civilization and the dominance of reason increasingly suppresses and limits this desire. But, in addition, there is also the death instinct itself, aimed at destruction. Thus, human aggression is caused both by despair and by the desire for innate death. This makes it impossible for human existence to achieve harmony. "People constantly compete with each other and attack each other, if not for material wealth, then for dominance in sexual relations ..." (Фромм, 2005). Civilization, according to Freud, is the result of the suppression of instincts, and the forced payment for material well-being, which leads to mental illness as a result of repression, is an inevitability realized by reason. A civilized person is doomed to be neurotic, and it is difficult to agree with this. A person pays (is punished) for comfort and material benefits with mental illness (Фромм, 2005). Fromm does not oppose this idea, but believes that such a situation is inevitable precisely for the existing capitalist way of life, which essentially leads to the dehumanization of society and culture.

The capitalist political economy, originally created to provide people with the necessary goods, has become a social ideology. D.Soros calls capitalism the most global empire in history, in his opinion, capitalism is invisible, but it firmly occupies the minds of people[3]. The only function of this empire is economic (production and consumption), it dominates people's lives and suppresses all other aspects of life (Copoc, 1999). In such a system, production becomes an end in itself.

In this way, civilization has become a single goal, in which man has become only a means. In this way, Fromm criticizes another popular thesis, which is that capitalist consumer society satisfies all human needs and that adapting to it is a virtue for man [2;88-b]. According to this theory, selfishness, greed, attachment to things and all capitalist values are inherent qualities of man. However, Fromm criticizes this theory, arguing that the pursuit of material gain in modern society is not an innate virtue, but is conditioned by socio-economic influences.

The capitalist system operates in such a way that man, as before, is forced to struggle only with survival; human labor is, as in ancient times, only a way of survival, with the only difference being that man can use more material wealth. The method of production determines the lifestyle and priority needs of a person. In this case, the diversity of material wealth enslaves the human mind, engrossing his whole life. Consumerism has become a goal rather than a goal and, in turn, distracts a person from alienation. Fromm sees a worthy alternative to capitalism in socialism. However, he explains that socialism has remained a theory that has not been applied in practice. Various attempts to implement it in the 20th century have led to its destruction and dogmatization. The potential of socialism, according to Fromm, has not been realized. Another famous philosopher and psychoanalyst, Karl Jaspers, also shares these views. He also believes that socialism is more suitable for human society and is an inevitable social perspective: "Socialism," writes Jaspers, "is the universal tendency of modern society aimed at creating an organization of labor and distribution of products that will ensure the freedom

of all people” (Яснерс, 1991). But Jaspers, like Fromm, opposes dogmatic socialism, opposing it with the socialism of freedom (Яснерс, 1991). Jaspers sees socialism, first of all, not as a political doctrine, but as a way of life and thinking. Fromm, reinterpreting Marx’s teachings and the manifestations of dogmatic socialism, identifies the reasons for the failures in the implementation of the socialist idea and creates his own concept of humanistic socialism.

In the old version of socialism, which served as a model for other “socialist” countries, the economic part of Karl Marx’s concept of socialism was separated. Karl Marx’s ideas were greatly simplified and limited, which led to the distortion of his teachings. In Russia, another exploitative system was built, disguised as Marx’s ideas, in particular, the idea of generalizing production as a way to build socialism. The Soviet model of socialism, Fromm noted, included the idea of capitalism, such as the pursuit of economic growth against the background of disregard for the human person. The main humanistic idea of Marx’s teachings, according to which the main value of a person is his happiness and freedom, was ignored. Marx saw economic and political interests only in the context of the realization of human freedom. In Russia, on the contrary, people were sacrificed for the sake of political and economic goals, behind which stood the bureaucratic elite. Production is not for man, but man for production; an idea for man, and an idea is not for man.

## Conclusion

In conclusion, it follows that, having critically analyzed historical reality, Fromm put forward his program of “communitarian socialism”, the goal of which was to create a “healthy society” in which political and economic factors would be subordinate to man, and in which human labor would not be a means of survival and exploitation, but would realize man's self and his true freedom.

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