

רשימה ביבליוגרפית

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A B S T R A C T

A. Introduction and presentation of thesis

Erich Fromm, one of the twentieth century's most remarkable and popular thinkers, wrote 22 books (all in English), and scores of articles in the fields of psychology, sociology, philosophy and culture. His thinking in all these fields leads to a description of the individual's situation in the modern world, a criticism of modern society, and a prognosis of the future of mankind.

Although there are many scattered references to educational matters in Fromm's extensive writings, he did not formulate a systematic theory of education.

This thesis discloses and presents the educational conception which results from Erich Fromm's various theories.

In order to do this, the thesis contains the following three elements:

1. Systematic organization of the opinions and ideas on education expressed non-systematically by Fromm at various times in his writings.
2. Disclosure of the educational conclusions which result from his opinions and ideas about the nature of man and society (especially today), about ethics, and about the ideals of humanism.
3. Synthesis of the explicit conclusions in his writings on education and the conclusions implicit in his general opinions on education, to give a unified, systematic conception which embodies Erich Fromm's educational conception.

However, the aims of this thesis are not limited to the above. In this work, I reconstruct Fromm's educational conception and relate it to the framework of educational theory today. In other words, I discuss its position relative to the various conflicting contemporary approaches to education.



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To do this, I have used the fundamental distinction made by Professor Zvi Lamm¹ between conflicting theories on instruction. According to this classification, the contradictory approaches to education can be divided into three main categories, according to their aims and means.

In the area of aims, educational theories are divided into the following three categories:

1. Educational activity aimed mainly as socialization of the child for a given society.
2. Educational activity aimed mainly at acculturation of the child, i.e. making him a member of a wider culture which lies beyond the narrow bounds of his own society.
3. Educational activity aimed mainly at individuation of the child, i.e. developing each child's unique potentialities and abilities.

With regard to means in education, educational theories basically differ on the question of d i s c i p l i n e o r f r e e d o m in education. The socialization approach requires rigid discipline in education, since its representatives are interested in the child being socialized into imitating the adults in society.

The acculturation approach allows more lenient discipline in education, because its advocates are interested in molding the child to acceptance of cultural norms: and so they require that the child be given a certain degree of autonomy; so he can enter the culture as a "free agent", to the extent possible, as a result of choice and identification with these same norms.

The individuation approach requires freedom in education, since its representatives are interested in developing the child's abilities, and they

1. Zvi Lamm, Conflicting Theories on Instruction. Berkeley, California; McCutchan, 1976.

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do not believe that these abilities can develop unless the child is free from pressure to comply with the norms of a particular society or culture.

By studying Fromm's work, I have uncovered a conceptual synthesis between the acculturation and individuation approaches to education as implied in Fromm's writings (but excluding the socialization concept of education, since he violently rejects the values of modern society). This thesis reflects Fromm's concept of a synthesis between the principles of freedom and discipline in educational means. These syntheses provide educational approaches with the possibility of harmonizing or reconciling the conflicting approaches to instruction and education. I consider this harmony to be something of which many educators feel the need, as they are constrained to combine conflicting aims and means in education, while believing that there is no essential contradiction between individuation and acculturation, and between freedom and discipline.

In the dissertation, I subsequently investigate and defend these theses, and evaluate whether Fromm's educational conceptions do indeed provide these educators with a theoretical and practical bases for reinforcing and validating this desired harmony.

In discussions on the nature of educational theory¹, it is generally agreed that any educational theory consists of complementary descriptive and normative components. The descriptive elements include: theory of the nature of man as an individual, and the effect of the environment (society) on man. The normative elements include the changes required in the individual's behaviour in the light of the values and ideals which determine a given theory. The coalescence of descriptive and normative elements gives rise in a given

1. E.g. Hardie, C.D., Truth and Fallacy in Educational Theory. Teachers' College, N.Y. 1962, and O'Connor, D.J., An Introduction to the Philosophy of Education. Routledge & Kegan, London, 1957.



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theory to a scheme or system of laws and a set of rules which determine educational practice.

Thus the areas of knowledge with which Fromm dealt provide his educational conception with all the requisite elements, i.e., Fromm's educational theory as reconstructed by me, in this dissertation, is based entirely on the descriptive and normative assumptions to be found in his thinking, without using any other sources. It is this which creates the authenticity of Fromm's educational theory, as well as being the result of his wideranging general thinking.

The descriptive components on which Fromm's educational conception is based are to be found in "humanistic psychoanalysis" (as Fromm calls his psychological system) and "normative humanism" (Fromm's name for his sociological system). From these we receive answers to the questions of "what is man" and "what is society".

The normative components on which Fromm's educational conception is based are drawn from all the fields with which he dealt. 'Humanistic Psychoanalysis' proposes norms for determining an individual's normalcy. 'Normative humanism' proposes norms for investigating and determining the sanity of human societies in general, and modern society in particular. From his reflections on humanistic trends in culture, Fromm develops his system of ethics, based on the common denominators in the various theories of humanism. This system of ethics, 'humanistic ethics' as he calls it, proposes norms for evaluating modern society. These norms are applied in this dissertation in order to examine education in modern society, and also to propose norms for the ideal form of education, according to Fromm.

One of the most striking features in Fromm's thinking is the harmony between his descriptive and normative conclusions: that is to say, the facts which he describes as "human nature" and "the nature of society", together with the resulting norms, agree with the humanistic ideals and values which he has absorbed and embodied in his ethics. This agreement, as examined in

the dissertation, not only facilitates the identification of Fromm's educational conception, but also increases the possibility of demonstrating it to be a harmonistic theory, as will be shown subsequently.

In the thesis, I survey Fromm's various theories, particularly those from which we can derive the educational conception implied in them. In this abstract it is not possible to describe Fromm's wide-ranging thinking, which I discuss in some depth in the thesis, and with which the reader can familiarize himself directly from Fromm's own writings, as well as from what has been written on the subject [particularly Funk (1982), Hausdorf (1972), Evans (1966), Schaar (1961), etc.]. However, I shall give a brief description of the main suppositions and concepts in Fromm's various theories which hold a central position in determining his educational conception.

B. Central suppositions in Fromm's general thinking of significance to his educational conception

(1) Fromm assumes the existence of a 'universal human nature', the essence of which can be revealed scientifically. In 'humanistic psychoanalysis', he outlines the characteristics of 'human nature' (in particular under the influence of the young Marx, in his "Early Writings").

Man is essentially biophile, eager for life and creation. Fromm rejects Freud's theory of instincts, substituting for it a non-libidinal theory of instincts, which maintains that man is motivated monistically towards growth and self-realization.

The "self" is man's original psychic entity, and includes various potentialities for realization. Everyone has a "real self", a genuine (humanistic) conscience, which will reveal itself if it is not destroyed by external authority. Such an authority (social or educational) can even destroy the biophile life force and give rise to the various pathologies described in Fromm's work.

Man has 'existential needs', derived from his special situation in the world. These are essentially different from organic needs. Progressive satisfaction of these 'existential needs' enables man to realize his biophile life force, and to become productive. Regressive satisfaction of these needs causes man (and society) to regress to a less human existence.

(2) Every human society has a 'social character', its dominant character. As a result of education, every individual absorbs this social character, which becomes part of his private character. 'Social character' to a large extent determines whether man is going to be productive, or non-productive. This effect is ensured by conscious or unconscious internalization by the individual of 'social character'.

There are four basic orientations of non-productive social character; and one productive orientation. Most human societies to date have basically been non-productive (including modern society): that is to say, they have generally not enabled individuals to be productive, biophile, and to realize their human nature.

The basic existential need is that of 'relatedness'. This is realized positively by means of love. Everyone needs freedom, in order to be biophile and productive. Without freedom, man develops regressive attachments - narcissistic or symbiotic - and escapes from freedom in order to experience a sick relatedness. Authoritarian education and society create such individuals-regressive, with fixations on mother or father figures, unable to keep being born as loving, creative and progressive individuals.

(3) The psychological ideal of man as biophile and productive, coincides with the ideal resulting from the cultural tradition of humanism - of the complete, biophile man. There is no contradiction between the conclusions of 'humanistic psychoanalysis' and those of humanism on the aims of life - biophilia, and on the ideal of the man who realizes this aim - the productive man.

(4) The pathologies of individuals are shown to be those of entire societies too. As a rule, over-emphasis on any of the non-productive orientations is pathological. All pathologies take the form of reversion to a situation of dependency, symbiosis, irrationality, narcissism, and introversion: i.e. the situation prevailing before birth, individually and collectively.

I have found that the pathologies described in Fromm's theory of pathologies can be divided into two groups: those whose roots lie in the disruption of the mother-child relationship, and those whose roots lie in the disruption of the father-child relationship (or those involving the relationship between a negative matriarchal society and man, and those involving the relationship between a negative patriarchal society and man). These pathologies basically take the form of symbiosis with the mother (or with maternal symbols), checking the growth of productive man; or symbiosis with the father (or with paternal symbols), creating the 'authoritarian character', the escape from freedom, and the 'sado-masochistic character'. The culmination of any pathology is destructiveness or necrophilia, which are totally opposed to the basic healthy life force - biophilia.

In his theory of pathologies, Fromm endeavored to prove that most of man's aggression is benign, rather than malignant, and is a function of the defending of vital interests. Malignant aggression takes the form of destructiveness and necrophilia. It results from a blocking of the natural monistic motivation to life and growth by a morbid 'social character', or authoritarian education, or being brought up by necrophilic parents.

Entire societies can be insane because they have a negative social character. Society is a macrocosm of the individual. Nationalism, racism, xenophobia, and militancy are the social forms of insanity, reflected in fixation on mother or father symbols to which the entire society is subjugated.



Man and society can be sane only if they are characterized by an equilibrium between the matriarchal and patriarchal principles of existence: i.e. love, equality, compassion, and acceptance, balanced with order, justice, law, and self-discipline. Negative matriarchal and patriarchal principles (i.e. over-emphasis on or exclusiveness of one of these principles) deteriorate man or society.

There is no essential conflict between 'human nature' and a productive society. However, conflict does exist between the individual and a sick society. Productive society and productive education are those which suit 'human nature'. Society and education must allow the individual to realize his immanent biophilia, as well as progressive satisfaction of his existential needs, by giving him the freedom to self-realization.

(5) Modern society, in both the West and the East, is insane, since it develops a nonproductive marketing orientation in the individual. Similarly, the education provided in this society is nonproductive. In terms of its evolutionary position, modern society could be productive, but it is not. One may call for change, given modern society's position in philogenetic development, and combat its regressive nature.

(6) Modern society and individuals (as well as current forms of education) are insane, since they do not implement the ideals of humanism. These ideals are: 1) a belief in man's ability to improve himself to the best of his ability and to achieve an inner harmony; 2) a belief in the unity of mankind; 3) a belief in man's ability to make a peace-loving world. These are the humanistic values which Fromm adopted from the great humanists and from the humanistic teachings of the great religions. They entirely coincide with his psychological theory.

In order to realize these ideals, man's rationality must be developed, together with his objectivity and individuality. Social authority which does not permit such development is irrational authority, and should be disobeyed. 'Rational authority' permits rationality, objectivity, and individuality, and obedience to such authority is autonomous in nature. From this teaching may be deduced many important inferences for education, based on the concepts of 'rational authority' and 'irrational authority' in the educational process.

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(7) Modern society is insane, as it does not apply the values of 'humanistic ethics' which Fromm distills from the values of humanism. In my dissertation, I analyze this ethics, according to Frankena's¹ categories, and find it to be a special variant of 'teleological ethics, of ethical egoism or enlightened egoism, without dropping from morals one's duty towards one's fellow man. Fromm makes a basic distinction between self-love and egotism. self-realizing man loves himself, but is not egotistic: because only if one loves oneself can one really love one's fellow man.

'Humanistic ethics' calls upon man to develop a 'being orientation', as opposed to a 'having orientation': i.e., to develop and improve himself, rather than being concerned about objects, possessions, and hedonism. Modern society and education concentrate on the 'having orientation'. They are therefore insane.

In my thesis, I demonstrate that Fromm's ethics is not naturalistic, contrary to the views of several of his major critics, since he takes the norms for this ethics not only from 'nature', but also from culture .

(8) At the center of Fromm's criticism of modern society we find the concept of alienation. For all the reasons given above, modern society is alienated. I demonstrate in my dissertation that Fromm considers that education in modern society is also alienated. Fromm adopts almost all of Marx's ideas on alienation in "Early Writings", while making certain additions.

Alienation in modern society and education is reflected in:

1. Self-denial: man does not regulate his own acts and thoughts.
2. non-realization of his human nature in work.
3. subjection to objects and the creations of the human mind, and making a fetish of them (reification).

1. W.K. Frankena, Ethics. Prentice Hall, N.Y., 1953.

(9) Modern society's 'marketing orientation' penetrates education, and is the manifestation of all of these features of alienation. Modern society is characterized by the values of this orientation - quantification and abstractification - as is the standard education in this society. This is typified by the cults of consumption, efficiency, bureaucracy, and technology. These cults are reflected in our society's educational system. Modern man is monocerebral: attracted to inorganic objects and cold relationships, machines and machine thinking. All these are characteristics of alienation, which penetrate the education system as well.

To summarize: modern alienated man does not live by the norms of mental health according to 'humanistic psychoanalysis', nor by the humanistic ideas of biophile human life. Modern society does not satisfy the criteria of a sane society, according to 'normative humanism', and the education provided by this society is irrational, serving as it does the type of society to which it belongs.

(10) Fromm makes various suggestions as to how to correct modern society. These suggestions are those of communitarian socialism, and involve direct worker participation in running factories, by means of responsibility sharing, direct democracy, and setting up neighbor groups, as well as 'humanistic clubs', which would lead to the establishment of a broadly based humanistic movement. This would evolve an atheist humanistic creed with its own rituals. Thus he proposes various community activities, in the area of the collective arts, as well as increasing people's exchange of ideas and involvement in joint experiences. He also makes proposals about adult education in order to change modern man's consumption, leisure, and experience patterns. These changes must occur simultaneously.

Except for the area of adult education which he dealt with as part of the changes required in society, Fromm did not deal systematically with education as a tool for producing changes in society. My assumption is that Fromm did not consider modern education as it is to be an instrument for



changing society, since modern education is designed to adapt the individual to fit into modern, insane society. Let us now proceed to a systematic description of Fromm's opinions on education, as given explicitly or implied in his writings; covering both actual and ideal forms of education. We shall then locate these opinions within the framework of conflicting educational theories as a harmonistic conception, according to the thesis of this dissertation.

C. The dialectical nature of Fromm's educational conception

Fromm's reflections on education fall into two categories: those (explicit and implicit) on actual education, and those (explicit and implicit) on ideal education. A rejection of the 'social character' of modern society involves rejecting the education found in the same society. Thus, in his early writings in particular, Fromm attacks education in the modern world. Education in today's alienated world is itself alienated, being designed to adapt the child to an alienated society. Under the influence of society's anonymous authority and the 'social character' of parents, the child is required to conform to marketing society's values. In Escape from Freedom (1941) in particular, Fromm emphasizes the alienating elements (without using the actual term).

Education today aims to destroy the child's spontaneity and stop him from thinking for himself. He is required to give up his freedom and his self-regulating mechanism, while being molded to submit to educational authority. Fromm analyzes the various elements involved in this destruction of the child's self as he is molded to fit the dominant social character: the abolition of independent thought; the teaching of information, instead of significant teaching of knowledge - i.e., a quantitative approach to knowledge; an insistence on learning by rote, without any indication of the



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significance of the material for the child's own existence as a human being and his self-realization. These and other elements destroy the child's biophile life force in our society, and implant a marketing orientation in him. Educational bureaucracy aids and abets parents and teachers in this process, by means of the cult of quantitative scholastic achievements, and the cult of intelligence. Both at public opinion level and in the media, further reinforcement of the process occurs as they function as an anonymous authority. All of this culminates to produce in the child the socially desirable marketing orientation: an orientation which does not satisfy the criteria of humanistic psychoanalysis and humanistic ethics.

After Escape from Freedom (1941), as early as Man for Himself (1947) Fromm elaborates a distinction between rational and irrational authority in society. From this distinction we learn that rational authority must be obeyed in education as well. In modern society educational authority is irrational, as it does not support the child's growth as a person with a productive orientation. Such authority works towards socializing the child according to the values of an insane society, and protects society's interests, not the child's, according to its alienated criteria.

In our society, anonymous authority is also irrational, since to be rational, authority must be characterized by consideration for the child's genuine interests as someone with a real self and a biophile, productive life force.

In the light of Fromm's teachings on disobeying a irrational authority - part of his humanistic philosophy - we learn that Fromm supports disobedience of irrational educational authorities. In fact Fromm provides direct support to students' demands in the sixties for debureaucratizing education, involvement in decisions about the nature of studies, and participation in the running of educational institutions. Fromm praises revolutionary youth, rebelling against the alienated values of their parents, but he rejects



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rebellion for its own sake. He rejects the receptive, hedonistic attitude of part of today's youth, who rebel against any discipline and any duty. Unlike revolutionary youth, these young people do not propose any alternatives to their parents' way of life, but instead continue to realize the values of a consumption-oriented, hedonistic, receptive society.

Fromm rejects rebelliousness for its own sake, as he also rejects the 'laissez faire' approach in education. Consistent with his approach requiring rational authority, he rejects what he calls the 'corruption' of certain trends in 'progressive education'. This corruption takes the form of the child being given 'freedom', which actually means merely abandoning the child to anonymous authority. Both parents and teachers avoid making demands of children, wanting merely to save themselves the trouble of genuinely educating the child. They take refuge amongst the empty slogans of freedom and license. Education today is a negative form, not just because it restricts the child's spontaneity and his true liberty, but also because it refrains from providing guidance and orientation, from requiring discipline in studying, devotion and responsibility: and all in the dubious name of 'laissez faire'.

These two aspects in Fromm's attack on current education pave the way to considering his educational conception as a harmonistic view, combining freedom and discipline, spontaneity and guidance.

We can basically learn what Fromm thinks about the nature of the child by extrapolating his opinions on the 'nature of man'. The child is naturally biophile and productive. He wishes to be self-realizing, as well as progressively implementing his existential needs. Fromm consistently disputes 'late Freud' (who sees the child as being 'wicked', completely dominated by the id, seducing his parents and being irrational). Fromm claims that Freud betrayed the child, despite his considerable contribution at the beginning of his career to understanding the child's rich world.



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Both directly and indirectly from various comments made by Fromm about the child we gather that he believes that the child is naturally diligent, desirous of learning, needs freedom to express his spontaneity, and can be broken and destroyed if he is thwarted and subjected to irrational authority. The child has an innate sense of morality ('biophile conscience'), and if he is allowed to develop freely, this sense will lead him to become a moral person. The child has a natural tendency towards growth and creativity.

However, the main lesson we can learn from Fromm about the nature of the child, of crucial importance to the thesis of this dissertation, is that the child does not naturally reject 'rational authority'. There is no conflict between the child and figures in education which represent such authority. On the contrary: the child wants and needs the guidance of a 'rational authority'. Moreover, there is no conflict between the child and learning and education generally, if these are rational; just as there is no conflict between man and society, as long as the latter is 'productively oriented'.

Fromm's thoughts on 'rational authority' and its place in desirable education bring us to the second part of our description of Fromm's educational conception: ideal education.

'Rational authority' is the key concept in ideal education. The parent and teacher representing rational authority behave as facilitators, guiding the child towards self-realization. They do not seek to dominate the child. In their education of the child, they are guided not by society's or their own interests, but by the child's interests, so that he will grow up to be a biophile, productive person. Rational authority wishes to leave the child's life when the time comes. It helps the child to grow, nothing more. Autonomous obedience to this authority is expected of the child (as opposed to heteronomous obedience, which is obedience to an irrational authority). This the child will gladly do. Ideal education

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is a form of education provided by rational authorities, which by their attributes and educational methods typify this rationality.

These attributes are reflected in the fact that rational teachers are themselves productive and biophile, who love the child because they love life and themselves. They have a 'being orientation': their way of life is biophile, and this is more important than teaching methods and didactic patterns.

In his book Zen Buddhism and Psychoanalysis (1960), Fromm draws an analogy between the image of the good therapist and that of the Zen teacher. Since Fromm considers a good therapist to be a teacher – a spiritual teacher, similar to the Zen teacher – we can deduce from this analogy further characteristics of what Fromm considers to be the ideal, rational teacher. In addition, Fromm recommends today's teacher in western society to learn from the Zen teacher.

On the one hand, a good teacher will maintain a dialogue with the child (like a good therapist or a Zen teacher); he will understand his innermost being, be interested in him, care about him; have a rational belief in the child, love him, and care about enriching his existence, without expecting any reward from the child or complete reciprocity. This outline incorporates principles similar to Martin Buber's approach to the relationship of incomplete dialogue to education, although this is not explicitly acknowledged by Fromm. The rational teacher transmits knowledge in an internal, existential fashion, and helps the child to eliminate the rationalizations and distortions of society's ideological superstructure (influence of Marx and Freud). He teaches the child to consider the essence and causality of every phenomenon, in the world as in himself; i.e., he develops the child's own rationality.

On the other hand, however, in this description of the rational teacher's methods in an ideal education according to this book, using the analogy of a



good therapist and the Zen teacher, we have another aspect of Fromm's dualistic approach: that is the fact that the Zen teacher, as an ideal teacher, represents a highly disciplined and authoritarian approach. He demands that the student obey his instructions, applying to him a rigorously Socratic method, forcing the student to comply unreservedly with the teacher's methods, with no possibility of appeal. The particular outcome of teaching methods given in this book contradicts the description of a teacher's work as facilitating the child to realize himself, so that Fromm does not have an unambiguous theory about the rational teacher's essence. At various times he describes him as facilitating growth in conditions of freedom; but elsewhere he also describes him as being a punctilious, highly authoritarian spiritual mentor.

This dualism – the teacher as facilitator, as opposed to the authoritarian teacher, dictating methods – is reflected in another subject of Fromm's thinking on education: the definition of the aims of education. In Fromm's writings we find explicitly contradictory definitions of the aims of education. In Man for Himself (1947), Fromm defines the aim of education in an unmistakably individuistic spirit; the aim of education is to facilitate the child in realizing his potentiality. However, in Sane Society (1955) and Beyond the Chains of Illusion (1962), Fromm defines the aim of education as being to impress on the child the ideals and behavioral norms of the culture; an unequivocally acculturistic definition. Fromm himself does not feel that at different times he is defining opposing directions for the aims of education. It should however be stressed that facilitating self-realization is an entirely different aim from that of impressing on a student the knowledge and values of culture, according to the scheme of conflicting theories on instruction (see above, Zvi Lamm, 1976).

In point of fact, the conclusion we draw from Fromm's explicit writings as well as what we can deduce from his general thinking, is that Fromm's teachings result in a dual position on educational aims and means. Like



acculturists such as R.S. Peters and others, Fromm sees education's commitment to the best values of the culture (which he interprets as being the ideals of humanism) to be an important value in the aims of education. Similarly, liberal education's insistence that education impart knowledge is required by his position, influenced by Freud and Marx, about bringing up a rational person, who will not be led astray by rationalizations and ideologies. Fromm's opposition to merely socializing the child according to the values of contemporary society is similar to the acculturists' insistence that education serve universal culture, rather than the narrower interests of society ("the aim of education is the educated man"). Fromm believes that society can be corrected in the light of humanism's eternal values, arising from the tradition of culture. However, he also ascribes to education as a separate value the task of preserving culture.

In Fromm's way of thinking, imparting cultural values in education has a radical purpose: a corrective ethos for a sick society. The child's introduction to the eternal values and accumulated knowledge of culture is supposed to initiate in the child an existential change which will take the form of discontent with contemporary social character, and create in him the motivation to change it.

Thus in Fromm's way of thinking, the acculturistic aspect is expressed not only in his esteem for the model of the 'Zen teacher' as an authoritarian teacher and spiritual mentor, from whom Fromm advises the Western teacher to learn, but also in his specifying as an aim of education the internalization of culture by the pupil, in order both to preserve cultural values and to change modern society. These attitudes are characteristic of the acculturists' approach described in this thesis.

There is however a second dominant aspect to Fromm's educational conception as reconstructed here: that of individuation. The individualistic approach to education has three characteristics, and all three are to be

found in Fromm's conception (together with the acculturist approach). They are as follows:

1. The centrality of the individual in the educational process. Culture is considered to be a means, for an individual's self-realization, not as an end in itself. (This position contradicts Fromm's insistence that culture has an intrinsic value, which must be preserved.).
2. The requirement of freedom. All individuistic conceptions see freedom as being a sine qua non for the individual's genuine self-realization. (although sometimes widely differing meanings are ascribed to the nature of freedom). Fromm's conception also embraces this requirement, although it runs counter to his conflicting acculturistic insistence on autonomous obedience and his opposition to laissez faire.
3. Change. All individuistic conceptions conceive of the educational process as being designed to bring about an essential change in the existence of an individual and/or the collective, as a result of the individuistic approach to education. Some stress psychological changes - the educating of a healthier man; while some stress social changes - changing society to become a healthier, more just society, in combination with the molding of a new man. As an individualist, Fromm also expects that the educational process will lead to change, on an individual and social level.

An examination of the individuistic aspect of Fromm's educational conception (where it exists side by side with the acculturistic aspect) makes clear that his approach as an individualist generates a synthesis between the pro-individuation psychological approaches to education, and the pro-individuation radical-marxist-humanistic approaches. In addition, I demonstrate that Fromm has produced a synthesis of Freudian-psychological approaches such as those of A.S. Neil (under the influence of William Reich), and the 'humanistic psychology' approach, known as the 'third force' in psychology, such as that of Carl Rogers and Abraham Maslow.



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To start with the last synthesis I have identified from one point of view, particularly in Fromm's early days, he is close to Neil in his objection to authoritarianism in education, and indeed to authoritarianism as such. (Subsequently this opposition become opposition to 'irrational authority' alone). Thus Fromm is close to Neil (and to Wilhelm Reich) in his expectation that free education will bring about radical change in society and in man, generating nonviolence, and abolishing aggression, war, and the mob mentality. From another point of view, however, he is also very close to Rogers and Maslow in his insistence that education must facilitate self-realization and the discovery of the individual's potentiality, but unlike theirs, his approach is a corrective radical-social one. In Fromm's basic psychological conceptions he is closer to Rogers and Maslow, as can also be seen in the similarity of their ideals on the nature of a healthy, self-realizing man. Fromm presents a synthesis of these various psychological sources in the psychological dimension of his individualistic approach.

However, a more interesting synthesis is that I have identified between Fromm the individualistic-psychological educational philosopher and Fromm the individualistic-marxist-humanistic educational philosopher. In his thinking, there is a very strong element of justifying individuation in education, precisely because it is a means of raising a new man who will combat an alienated society. His way of thinking at times closely resembles the anarchistic thinking of Paul Goodman and, more particularly, Bertrand Russell, as reflected in his opposition, like theirs, to the domination of education by an educational bureaucracy, to education according to the needs of the state and/or religion, and the demand that education be dedicated to educating a citizen of the world, rather than a citizen who will conform with his own state.

There is a striking resemblance between Fromm's thinking as an individualist and the philosophy of radical educationalists Paul Freiré and Ivan Illich, particularly that of Freiré. Fromm too shows revulsion against the 'banking concept' of education. He is also very much in favor of dialogue between

educator and educated, in the shape of significant imparting of knowledge in order to comprehend personal and general truths, and eliminate lies and rationalizations – the most emphasized element in Fromm's writings. Both these thinkers hold the view that the knowledge of truth will lead to change in the distorted social reality. Like Illich, Fromm too attacks the negative aspects present in subjugation to educational bureaucracy, as well as in the cult of diplomas and grades; but unlike him, Fromm does not go so far as to demand the 'deschooling society'.

However, the greatest affinity between Fromm and individuistic thinkers is one of which he was not aware, but which I revealed in my research: that is, his affinity to marxist-humanistic thinkers: particularly Madan Sarup and Mészáros, and also to some extent to R. Sharp. Fromm's individuistic thinking synthesizes the psychological arguments for individuation and the marxist-humanistic version; of which I find the latter to outweigh the former. This assertion may be explained as follows:

1. Marxist-humanistic educational theorists are very much influenced by the young Marx in his Early Writings. Much of Fromm's general thought is also highly affected by these views.
2. A central demand of these theorists is the elimination of alienation, and one of the ways to achieve this is to eliminate alienation in education. Fromm's attack on alienation in modern society, and on various alienating aspects of this society's (current) education system, places him side by side with these thinkers in demanding nonalienated education.
3. The aim of marxist-humanistic education is the humanization of modern society, in the spirit of the young Marx's anthropological model. This model greatly influenced Fromm, and the spirit of this attack on prevailing forms of education provokes an urgent demand for humanizing 'marketing society' by eradicating the marketing orientation in education.



4. Like these educationists, Fromm considers it possible to extrapolate the manifestations of alienation in society (under the influence of Marx) and thus reveal that all the ingredients of alienation in today's society are also present in the prevailing form of education, which must therefore be modified. These include:
- (a) Self-alienation of the child (subjection to adults and irrational authoritarian education). The child is not allowed to rely on himself to regulate his own thoughts and actions.
 - (b) Alienation in school = alienation in labor. The child does not realize his humanity in school.
 - (c) Reification of education. Education is a fetish which obtains subjugation. Here there is no genuine experience of acquiring knowledge, but mere subjugation to education as a possession. Thus the school is dominated by these alienated relationships (in which teacher and student alike turn themselves into things in the alienated learning process).

Individuation is demanded by the marxist-humanistic educational thinkers (as well as Paul Frèiré and others) as an act of liberation of the child from alienated education, in the process of liberating society from its production relationship and 'alienated social character', in order to humanize it. We can show that in Fromm's thinking too, the basic demand for freedom in education turns into a demand for liberation from alienating, irrational authorities which preserve existing social order. Unlike freedom, liberation has a very precise aim. Consequently, in Fromm's writings freedom is not 'mere freedom': it is more narrowly interpreted as being autonomous obedience to a rational authority, which will indicate the path towards liberation from irrational education and society in their alienated and nonhumanistic forms. This process is related to individuation, because it insists on seeing the free, liberated individual as an autonomous, nonalienated agent, who as he grows up will change the face of society.



Thus in the individuistic dimension of Fromm's thinking on education, he is first and foremost an individuistic, marxist-humanistic educational thinker. All of his teachings demand individuation, freedom and change, so as to generate a nonalienated educational process for the education of a man who will combat the sicknesses of society today.

D. The harmonistic nature of Fromm's dialectical educational conception

We have seen that an analysis of Fromm's explicit and implicit educational conception shows him to be simultaneously an original individuistic and acculturistic thinker, whether he is defining the aims of education, describing the ideal teacher's methods, or discussing the question of freedom versus discipline in education. In the last part of this dissertation the central question is whether the acculturistic and individuistic aspects of Fromm's thinking achieve a state of harmony and reconciliation, or in other words, become a single system.

In order to produce an answer to this question, in my thesis I discuss two education philosophies: one from Israel (Zvi Adar), and one from the wide world (A.N. Whitehead), both of which propose a certain harmony between aims and means in education. I examine whether Fromm's conception is close to these theses: whether it enriches them, and whether it provides any new and original justification of the harmonistic approach to educational aims and means.

Three basic demands result from the thinking of Whitehead and Adar:

1. That freedom and discipline in education be associated with a kind of dialectical rhythm of freedom and discipline, by moderating both freedom and discipline until they meet.
2. That the student have a 'live' confrontation with culture, being brought into contact with live ideas only, and not inert ones. In other words, the acculturation process should be a live one which will actually satisfy the child's needs.



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3. That the aims of education - acculturation, individuation, and socialization - be considered to interconnect and complement, rather than contradict each other, and perhaps even be proven to be mutually dependent.

The cardinal conclusion of my thesis is that Fromm's thinking is indeed similar to these philosophies. Its contribution is to strengthen the theoretical foundation of the harmonistic approaches to education, since it provides these with new psychological, sociological, and ethical theories which are interconnected and support the harmonistic approach. All of this is true with regard to the theoretical aspects of these approaches. The major weakness of Fromm's harmonistic conception - perhaps like the weakness of any theory - concerns its practical implementation. Transition from an educational theory to practice is problematical, as Fromm's teachings on education, both indirect and explicit, do not generate any clear-cut conclusions as to the feasibility of combining the conflicting approaches to education; only the clear-cut conclusion as to the need to do this.

Below I demonstrate that Fromm's dualistic educational conception is harmonistic, as well as synthesizing conflicting aims and means:

- (1) Fromm's theory of personality gives rise to the demand that the sane individual combines the matriarchal and patriarchal principles, by internalizing them. For our purposes, the matriarchal principle stands for the principles of freedom, equality, fraternity, and compassion - that is to say - freedom. The patriarchal principle stands for the principles of discipline, rationality, law, and order: in other words, discipline. In the normal child, the 'matriarchal conscience' then combines with the 'patriarchal conscience', in other words, freedom and discipline are interconnected principles in the growth of the normal individual

This basic thesis is based on Fromm's ideas on 'autonomous obedience' and 'rational authority', as well as spontaneity uncurbed by any rational guidance; in other words, freedom untrammelled by obedience.

(2) With regard to the reconciliation of acculturation and individuation as the aims of education, Fromm's theory of existential needs maintains that the normal child is motivated to satisfy his existential needs in a progressive fashion. There is no doubt that such satisfaction entirely coincides with the norms of proper behavior according to humanistic ideals - (such as rationality, transcendence, brotherliness, individuality, and so on). Therefore, the aims of normal free growth (individuation) are identical to the aims of growth in the spirit of humanism. Since Fromm (point 1) sees no clash between the means to such growth, between spontaneity and discipline, we can state that acculturation and individuation coincide on the level of aims as well as on the basic level of means.

(3) In Fromm's thinking, continuing along the same lines, the concept of the psychologically healthy man - i.e., the productive, biophile man - is definitely identical with Fromm's ideal, complete man according to his humanistic-acculturistic thinking (biophile, oriented towards 'being' and so on). These two approaches therefore have the same aims in terms of the final purpose of man's education. According to what can be learnt from Fromm's theories, the psychological and humanistic ideals can only be achieved by combining freedom and spontaneity with the rational guidance of an educator who is open both to the child's needs and to the humanistic culture's ideals, and who realizes these both in his own personality and in his methods.

(4) Both Fromm's theory of personality and his humanistic conception show faith in the child. However, this is a rational faith; in other words, it is accompanied by a constant fear that, for various reasons, the child will use freedom for pseudo-pleasure, hedonism, and pseudo-happiness: all of which are contrary to the spirit of humanism. The educator who is open to cultural ideals must accordingly exercise rational supervision of the child's growth, on the basis of these ideals, in order to avoid the trap of permissiveness and laissez faire, which are equivalent to delivering the child up to the anonymous authority of public opinion.



(5) As used by Fromm, the concept of freedom is related to alternativism i.e., man and child alike may be considered to be free only within the framework made possible to them by the 'social character' (influence of Marx, and to some extent Freud in the 'reality principle'). Thus the good educator must protect the child from realizing his freedom as socialization for a bad society. He does this by controlling freedom, by means of a system of humanistic values which exist over and above a particular society and possess a universal quality - i.e. the rational educator protects the child from society, because the child does not have a completely free choice.

(6) The above (point 5) applies more particularly to education in today's society - this insane society, with its 'marketing social character', which threatens the individual by means of the anonymous authority applied to him. In such a society, free education in the shape of extreme individuation runs the risk of raising a receptive, hedonistic man, with a 'being' orientation, and so on. In modern education in particular the rational teacher really should see culture and humanistic values as being allies in guiding the child to an authentic freedom, and to growth as a revolutionary, who will wish to change society.

Using acculturistic means and aims, the rational educator today must save the child from the 'social character', and from the 'social unconscious', which threaten to destroy the child's spontaneity and allow him 'freedom from' without 'freedom to'.

(7) The pronounced influence of marxist humanism on Fromm also explains the harmony in Fromm's educational system. Since the marxist educator knows what to put right in society (especially the need to eliminate alienation and reification), for him the concept of freedom turns into one of liberation. We have seen that this line of thinking must also be applied to Fromm. Now, since Fromm's humanistic thinking combines the best humanistic ideas with marxist-humanistic ideas, the educator must, according to his concept, control the pupil's freedom in the direction of the libertarian ideas with which the educator is familiar. The idea of liberation is substituted for the idea of freedom; this is our conclusion from an analysis of Fromm's thinking.

Liberation is 'freedom to': to humanization of society. Freedom then runs the risk of merely being 'freedom from'; freedom from authority lacking a positive objective. Thus the insistence derived from Fromm's system on combining conflicting aims and means is also based on the marxist nature of his thinking.

Additional conclusions proposed by the thesis

1. An analysis of Fromm's writings indicates that he does not consider that socialization should be included as an educational aim, given his very complete rejection of the values of modern society. His thinking indicates unreserved opposition to adaptation and conformity to this society. On this point he differs from the harmonists, such as Zvi Adar.
2. In his admiration of the Zen teacher and his didactic methods, as well as the recommendation he makes as a result of this esteem, to the effect that the western teacher emulate the Zen teacher, Fromm deviates from even the extreme acculturistic approach. In no way can this admiration be reconciled with his thinking as an individualist, nor even as an acculturist. The Zen teacher, perceived by him as being a 'rational authority', is shown to have such rigid authoritarian traits that I cannot understand Fromm's holding him in such high regard.
3. Fromm tends to decry methods of instruction, and to ascribe most importance in educational relations to the teacher's personality. His thinking does not provide a clear-cut answer to the question of how to combine the 'culture-imprinting' methods of instruction with their 'facilitating' versions. In fact, the Zen teacher's methods of instruction further complicate any synthesis between the acculturistic and individualistic methods of instruction.
4. On the practical level, the main contribution of Fromm's educational conception is in the area of the 'dont's' rather than the 'do's'. For



example: no indoctrination, which is a joint individualistic and acculturistic conclusion; no educational bureaucracy, no centralism, no mere instruction in knowledge, no mechanical, bureaucratic teachers, no quantitative learning. On all of these points the two systems combine on the practical level as well.

5. In my thesis I go into the basis of the general criticism of Fromm's theories, particularly his educationally significant suppositions. In the framework of this summary, it is not feasible to discuss this matter. I would simply point out that anyone desirous of adopting Fromm's educational conception must also accept the suppositions of his other teachings: 'science of man', 'Theory of society', and the principles of humanism. He must therefore be aware of criticism from various circles which applies mainly to the central concepts of his teachings, such as: science of man, human nature, real self, existential needs, non-libidinal instincts, productive orientation, the sane society, and so on. Only if the educator accepts Fromm's general thinking can he defend his educational conception, despite its practical weaknesses.
6. The essential contribution of Fromm's conception as revealed by me is to provide us with a normative-descriptive basis for continuing educational research. This should develop a theory which will unite conflicting educational aims and means. By eliminating some theoretical conflicts, Fromm resolves major theoretical problems. A continuation of this research should concentrate more on the applied side, where the educational theory deduced from Fromm is weak.
7. Fromm's cautious optimism is also an important contribution to today's educator. The proposed harmony is absolutely vital for educating a younger generation which will save the world from the evils threatening it to the point of destruction and cataclysm, brought on by the arms race and nationalistic madness. Fromm, with his belief in man,



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breathes fresh life into the belief in dialectical education. This will enable the individual to realize his individuality and be free, while at the same time being guided by the best ideals of humanism, who will be self-disciplined, and combat the aggressive, alienated, materialistic and divided world. Not mere freedom, but 'freedom to': to correct and change man and the world.