



und elastisch aufgefaßt, könnte in Ästhetik und Philosophie überhaupt umgangen werden. Es ist aber eine ganz andere Frage, ob diese Problematik auf dieser Theorie fußt. In unserem Falle sind Abbild und Praxis eher als nebeneinanderliegend betrachtet worden, obwohl das Hauptproblem nicht nur in ihrem Verhältnis zueinander liegt, sondern auch in ihrem Verhältnis zu anderen fundamentalen Kategorien zur Explikation des Ästhetischen. Lukács ist bemüht, und zwar nicht nur an einer Stelle, zu beweisen, daß der Standpunkt des Abbildes allein die Möglichkeit bietet, das Künstlerische erfolgreich zu interpretieren. Dadurch bleibt aber nicht nur die Explikation einiger äußerst wichtiger Gebiete der Kunst (die Musik, die Architektur) insuffizient, sondern die These, daß der Realismus den Kern jeder Kunst bilde, bleibt nichtbewiesen. Ebenso wird dadurch der Weg zur Explikation der modernen Kunst abgeschnitten, die doch nicht so einfach übergangen werden kann. In diesem Sinne ist die Kritik von B. Teyssedre, daß nämlich eine Konzeption unmöglich aufhören könne, dogmatisch zu sein und zugleich bedingungslos normativ bleiben könne, nicht unangebracht.

Ohne Rücksicht auf dieses ziemlich fundamentale Nichtübereinstimmen mit der Grundlage und dem procédé von Lukács' Ästhetik, stellt auch dieses Werk von G. Lukács ohne jeden Zweifel eine der Errungenschaften der Kultur unserer Zeit dar.

Predrag VRANICKI

Erich Fromm

The Heart of Man

Harper & Row, Publishers
New York, Evanston and London, 1964

Erich Fromm is one of those rare thinkers who are trying to link together Marx and Freud in the spirit of the European humanistic tradition. Freud's discovery of the unconscious forces motivating man, and Marx's discovery of the social forces which enslave and degrade him, and above all the two philosopher's deep conviction that man can free himself from these forces by appropriate practice, can – in the view of Fromm – provide the basis for a more penetrating analysis of man, considering,

of course, a Freud freed of his biologism and psychologism and his static views of man's relation to the world, which derive from his natural-historical materialism, and a Marx purified of those interpretations which reduce him to vulgar economism. It is in this spirit that Fromm has written many of his works, some of which have been translated into Croato-Serbian.

Fromm's book *The Heart of Man* links up with these works. It is a commentary and supplement to the analyses of man which the author set out in his works *Escape from Freedom*, *Man for Himself* and *The Art of Loving*.

Preoccupied with the dynamic factors inherent in the structure of modern man which arouse in man the wish to escape from freedom and become alienated from his humanity, Fromm is concerned with the emergence of indifference towards life in an increasingly industrialized society »in which man is transformed into a thing and as a result, is filled with anxiety and with indifference to if not with hate against life« (14). The question arises, says Fromm, »whether we are headed for a new barbarism... or whether a renaissance of our humanistic tradition is possible?« (14) His reply is neither pessimistic nor optimistic. One would rather say it reflects a certain tragic serenity.

Like many other thinkers before him, Fromm too has not escaped the fate of being misunderstood. In this book he tried to remove some of these misunderstandings between him and his interpreters. Among other things he was said to deny the potentiality of evil in man; therefore Fromm points out that the view that man is a sheep is not his. But equally does he reject the opposite view according to which man is a wolf for he regards it to be dangerous if it leads towards a defeatist attitude which paralyses man's efforts in the struggle against evil.

Man is neither good nor bad, but he may become either. Both good and evil derive from man's relationship towards the world. In seeking solutions for the contradictions inherent in human nature man may develop progressively, in the sense of strengthening the specifically human forces – love of life (biophilia), love of man, and human independence. But man can seek a way out of the tragical contradictions making up his essence by developing inclinations towards evil, so that he develops regressively i. e. by denying his own specific forces and developing a »love of the



dead« (necrophilia), narcissism and incestuous fixations towards the mother. An analysis of man's destructive relations towards the world in fact takes up most of Fromm's book. In this analysis Fromm not only relies on Freud, but also endorses his classification of character, and links his own concepts of the necrophilic and biophilic characters with Freud's concepts of the anal and of biophilia and necrophilia with Freud's, physiological explanation which is based on the theory of the development of libido. In connecting his own concepts of biophilia and necrophilia with Freud's or the psycho-analytical, concepts of *eros* and *thanatos* he hopes to indicate the possibility of linking Freud's earlier theory of *libido* with his later theory of the life instinct and the death instinct. Describing in detail the forms of man's regressive development, Fromm points out that in their malignant forms necrophilia, narcissism and the incestuous fixation on the mother tend to combine into the syndrome of decay, thus determining the character of the necrophile, a man completely committed to evil. The opposite forms, too – the progressive forms of development such as love of life, love for man, and independence as human traits – tend to combine into the syndrome of growth and determine the character of the biophile, i. e. a man completely devoted to good.

Although the analysis of the forms of man's regressive development takes up most of Fromm's book, it does not constitute its most important part. The empirical analysis of the forms of violence and destructiveness prepares for the formulation of the question about man and his relation towards the world in its most general form. In raising the question of freedom, Fromm criticizes the traditional discussions of this problem for neglecting empirical psychological facts. In the psychological aspect the question about freedom emerges as a question of freedom of choice; and Fromm criticizes both determinism and indeterminism as inappropriate to truth. While criticizing the indeterminists for neglecting instinctive and social forces which determine man, he reproaches the determinists for failing to realize that the chain of causal determination may be broken, that a course once started can still be changed, and that man can be freed from the determining instinctive and social forces. The basis of this potentiality lies in man's ability to become aware of the forces which activate him: but this awareness too depends on the

effort he makes to free himself. In opposition to the determination of freedom as acting in the awareness of necessity, Fromm defines freedom »as acting on the basis of the awareness of alternatives and their consequences« (143). He believes that his position follows the views of three thinkers – Spinoza, Marx and Freud. »Their position, says Fromm, »was neither determinism nor indeterminism; it was position of realistic critical humanism« (147). For all three, freedom is »man's great chance to choose the good as against the evil« (147).

It was to this chance open to man that Fromm wanted to make a contribution with his book. Both his idea and that of his models spring from the need to change the world and make it better than it is now. And even if we do not agree with all his analyses, his book remains an interesting attempt to analyse man which will always attract those who have not yet lost »the capacity to be moved by the distress of another human being, by the friendly gaze of another person, by the song of a bird, by the greenness of grass« (150); it will always be of interest to all those for whom existing reality does not constitute their entire world.

Marin MARIĆ

Miladin Životić

Pragmatizam i savremena filozofija

(Pragmatism and contemporary philosophy)

Nolit, Beograd 1966

So that the reader may be informed of the principal objectives of his book Miladin Životić points out at the very beginning that what he is trying to achieve is – first, to assess the basic cognitive theoretical positions of pragmatism and, secondly, to determine the criteria on the basis of which he makes this assessment, i. e. to define precisely his own theoretical position.

Let us take a look at the realization of these objectives in reverse order.

The theoretical position from which Životić assesses pragmatism and the relationship of this philosophy to other philosophical currents and trends of the present time is Marxism conceived as *normative humanism*.