

Erich Fromm's Critical Theory

Ansam Bassem Fadel,¹ Raniah Salam Mohammed Alabd

¹University of Baghdad / College of Education for women

²Al-Nahrain University / Department of Quality Assurance

Email: ansam.b@coeduw.uobaghdad.edu.iq

Abstract

Aims:- This research aims to distinguish between Freud's ideas and Fromm's study of moral, religious and political values, and to define the term alienation and its effect on the persons within society, fromm criticized some aspects of Freud's thought by reinterpreting the ideas of classical psychoanalysis..

Curriculum: The analytical approach was adopted to adapt the curriculum to the nature of the subject, through interpretation and explanation.

Results: Fromm tried to unite societies in order to achieve hope, love, freedom, religion and morality, and sought to change moral values and renew human values.

Conclusion: -The study concluded that Erich Fromm was able through his critical theory to reconcile the mind of Freud and the mind of Marx in order to create an analytical social psychology, which saves man from commodification, frees man from dependence and control, and transforms from feudal society to capitalist society.

Keywords: critical theory, alienation, religion, ethics, politics.

1. Introduction

The Frankfurt School acquires great importance in the extent of its association with the Institute of Social Research for the analysis of the socio-economic structures of bourgeois society, It was officially established in 1923 by the Marxist (Karl Grunedig).after which many German philosophers of the first and second generation were left. The essence of the Frankfurt School is based on the theory of criticism, in which Erich Fromm sought through his critical theory to reconcile the mind of Freud with the mind of Marx in order to create analytic social psychology and save man from the commodification of the technical mind and idolatry and the liberation of man from dependence and control,This social restriction had a great impact on man and his transformation from a feudal society to a capitalist society and through his critical study of psychoanalysis and access to analytical social psychology and Fromm's critique of Freud through the concept of man and alienation. As well as the fear of freedom, control and oppression by having consciousness. Because I am primarily interested in man, both in the psychological aspect and in the social aspect, I have relied on the analytical method of research, in this research I will shed light on the philosopher and psychoanalyst Erich Fromm. One of the thinkers of the

twentieth century, the German philosopher, sociologist and psychoanalyst Erich Fromm and a member of the Frankfurt Institute for Social Research, whose ideas focused on man.

Research problem:- The problem raised is: Was Erich Fromm able to solve the problem of alienation in critical theory through his ethical, psychological, religious and political studies? We will try to answer it in this research.

The importance of research: Erich Fromm is a member of the Frankfurt School of Criticism, where his ideas and studies were based on the ethical and psychological aspects related to the human being who always lives in the shadow of technological development that obscured human consciousness, and was looking for things. In addition, his study is moral and psychological.

Aims of research: This research aims to distinguish between the ideas of Freud and Fromm's study of moral, religious and political values, and to define the term alienation and its impact on the individual within society, and to study the psychological factor from Fromm through his study of Freud.

Structural of research : My research tagged with (Critical Theory of Eric Fromm) includes one chapter, as well as the conclusion divided the first chapter into three sections, and was entitled (The concept of critical theory of Erik Fromm), dealt with in the first section the concept of critical theory. The second section was entitled (critical theory of Marxist psychoanalysis to social psychology), Fromm dealt with the psychological factor through his study Freud psychoanalysis, the concept of man between Freudian analysis and social psychology, human nature when Marx, the concept of alienation, and finally the third section came entitled (criticism from a moral, religious and political perspective), in addition to the conclusion including the most important results of this research.

Chapter One - Critical Theory of Erich Fromm:

The first topic:- The concept of critical theory

The term appeared when Horkheimer published in 1937 his study on (critical theory and traditional theory), since traditional theory does not intersect with positivist tendencies in its view of human activity as an external object within the framework of mechanical determinism, Critical theory refuses to look at social facts as objects (Potomer, 2004, p. 206), When Allen Howe said that critical theory relied from the angle of social psychology, on the work of Erich Fromm, and possessed a critical idea through which he sought to reconcile Freud's mind with Marx's mind to establish an analytical social psychology, Fromm says that society is similar to the individual for him as a specific person (Al-Muhammadawi and Mahnanah, 2012, p. 175), Fromm's character was chosen in the task of integrating Freud into ((Critical Theory of Society)) and presented this problem in his book *The Evolution of the Doctrine of Christ* (Slater, 2004, pp. 155-156). Erich Fromm wrote in the field of cultural criticism and established a philosophical system inspired by the humanities in order to save man from the tendency of commodification and the idolatry of the technical mind and its mechanisms that control individual and social existence (Al-Muhammadawi and Mahnanah, 2012, p. 181).

Fromm asserted that the trend in European societies is based on bourgeois norms and the generalization of their experiences to all societies, stressing the relationship between the spirit of

capitalism and European behavior on the one hand, and on the other hand in Europe. In his book "Fear of Freedom" in 1942, Fromm dealt with his main theme of man, who whenever he obtained freedom, elevated himself above his unity with nature, and Fromm formed in him the duality of isolation and loneliness, because of Marx's influence on the concept of alienation (Haidari, 2012, pp. 217-220).

He pointed out in his theory a critique of possession and existence that expresses the pattern of human personality, where it expresses the reality of what a person is, while possession is a continuous loss and consumption, ownership and existence are linked to the personality of the individual and society and are linked to the values of love of life and the values of love of death (Al-Muhammadawi and Mahnanah , 2012, pp. 191-192). "As long as the theory does not realize how structural changes in economic life, through the psychological composition of different economic groups at a given moment in time, are transformed into changes in the expression of their lives as a whole, then the theory of dependence on one another involves a doctrinal element that seriously limits the hypothetical value of this theory to the interpretation of the present" (Slater, 2004, p. 153).

The pioneers of the Frankfurt School considered psychology to be crucial for the critical theory of society in order to understand the economic structure. Social theory, as they put it, needs a psychological explanation to explain economic and social phenomena and to explain ideologies and beliefs.

The second topic :- is critical theory from psychoanalysis and Marxism to analytical social psychology:

Introduction:-

The study of psychoanalysis has a very important role, and it also has the knowledge of human nature, so Fromm studied this aspect to see psychoanalysis through it, and his study of Freud and his influence is an important axis in his philosophy and psychoanalysis. And the role of Fromm in the structure of human nature sought through it to understand psychological life, and from here can be divided into:-

First: Freud's critique of psychoanalysis

Erich Fromm draws inspiration from both Freud and Marx in his critical theory through a critical vision and anthropological interpretation, and then builds a humanistic philosophical methodology that contributes to the knowledge of the psychosocial world, Fromm interacts with Freud at important points to form an important introduction to nature, human needs and his role in human history and his relationship to society. Critical theory aspires to create a conciliatory space between Freud and Marx (Juma'a, 2011, p. 27). It is clear that critical theory seeks to clarify the problem in which Freud's analysis is located in particular the relationship of man to the individual and society, and his participation in issues of doubt and truth as a source of liberation from illusions and dynamic and dialectical methodology (Juma, 2011, pp. 28-29).

Second: The concept of man between Freud analysis and social psychology

The concept of the nature of man, his needs and motives for his behavior, the essence of his character is illustrated by his critique. The dual view of both Freud and Marx is that Freud conceived man using epistemological sources, and this anthropological conception presented by Fromm does not agree with Freud's image of man that Fromm describes man as a being possessing values specific to his own species and anthropology is concerned on the one hand, and on the other, with his socio-historical class existence the concept of man is presented in an interpretive way.

Freud's perception of man as a biological, physiological and psychological being driven by motives towards the goals when Fromm and because of biological factors, the basic needs are fixed needs do not change such as eating and drinking (Juma, 2011, pp. 35-36), Freud believes that the superego controls moral behavior, as it is the moral organization of the personality. It tends towards idealism, goes beyond reality, and is judged by a value judgment, and this value judgment is acquired from the reality of culture (Mira, Noman, 2016, p. 1658), and that psychoanalysis is a physical and scientific psychology, and that conscious mental activity is a relative and limited part of psychological life, Freud has divided the driving forces of psychological life in humans, namely: Self-preservation instincts, sexual instincts, and that internal specificity of human instincts are conditioned by two factors: the generation that he carried from birth, and the fate of his existence (Fromm, 1988, pp. 133-134).

The development of psychoanalytic theory led to a new concept of man's relationship with others, with nature and himself. He followed personality science when Freud found fundamental issues in his assumption that personality traits lie at the basis of behavior and must be inferred and formed, and that a person may be completely unaware of them despite their power. Personality can be defined as the (relatively permanent) form in which human energy is directed into processes of assimilation and social participation (Fromm, 2007, pp. 90-92).

The division between the individual and society, the Freudian concept of oppression, the inverse relationship between the satisfaction of desires and the role of society under oppression, the biological vision of man, and the conflict between the principle of reality and the principle of pleasure, is what prompted Fromm to critically review the Freudian analysis, and Fromm's work remains within reform efforts, not absolute change, to understand the laws that govern the individual and society, we note that Marx is more distinguished than Freud, and that Marx, in Fromm's opinion, is more profound and comprehensive than Freud.

Fromm does not deny the enlightening role played by Freud. Liberating man from his illusions and mistakes and liberating him from his unconscious through the control of the ego over identity and thus the control of reason over human behavior (Group of Arab Academics, 2013, pp. 794-795).

Psychoanalysis enters critical theory as a tool, and this means that it must be recognized as one of the components of the critical tool.... Psychoanalysis has fallen into a social outlook, its base and methodology are alien to it - Marxism and critical sociology - and this does not go without any embarrassment between the individual and the social, psychoanalysis grew at the time when the Frankfurt School grew (Asson, 2005, pp. 101-102), Fromm saw that psychoanalysis and

historical materials share certain aspects of what contemporary theory calls a decentralized view of the self (Howe, 2010, p. 58).

In the late thirties, Fromm began to move away from Freud's work from the idea that instinctive motives take precedence, seeing in them a kind of closed system in contrast to the fact that interpersonal relations determine human character as much as instinctive motives (Howe, 2010, p. 61). Freud believed that there is an instinct behind every human action or behavior, so the behavioral school emerged that studies behavior without considering the intrinsic forces that push a person to act in a certain way (Fromm, 2006, p. 10).

Fromm distinguished between two types of aggression in particular aggression in which a person participates in an animal in a state of defense when his vital interests are threatened and is considered part of human nature, and the other type is (aggression behavior) where aggression is against what is desired, and Fromm prepared a blank page on which culture was written, so the human goal is necessary, and biological man is the source of living standards to obtain the possibility of growth and living (Fromm, 2006, pp. 11-12).

Psychoanalysis can prove that ideologies are the cause of the results of instincts, desires, tendencies, and motives, most of which are unconscious, but they appear "rationally" in an ideological form, according to social psychology is the one that can add the specificity of this context in the production of ideologies, and that analytical psychology is the one that teaches us the way in which ideology is influenced by society, if man is within a social framework, and Freud considers him a subject of psychology, the conditions of existence A crucial role in his psychological development is that the needs are what move the sensations within the human self (love and hunger) and these needs grow with the development of society (Fromm, 1988, pp. 146-151).

Third: Marx's Human Nature:-

Marx pointed out the contradiction of man's sociological relativism, as a human being, an entity subject to knowledge and understanding. Marx distinguished between human tendencies and motives, there are fixed tendencies such as hunger and sex drive, and there are variable relative tendencies that are not considered part of the nature of man, so their origins go back to the social structure that human energy is energy given by man as a human substance. However, man changes according to the course of history, history is considered the product of man himself, and the roots of the concept of man in Marx go back to structural thinking, and Marx considers man alive by destiny to be productive and considered dead insofar as he is unproductive and productivity achieved its essence by returning to its essence, i.e. the theological return of adults to God (Fromm, 1998, pp. 43-48).

Fourth: The concept of alienation:-

In its intellectual sources, the word alienation has been linked to its philosophical content given to it by the history of philosophy, as a state of human existence since the beginning of the use of this word by some modern thinkers. This word has been used in all fields of philosophy, sociology, psychology, etc. (Kanaan, 2012, p. 155)..

A-Alienation in the Arabic language:

"Linguistic alienation: the maximum that ends in winter... And alienation and emigration as well, it says from him: Westernization, alienation, and alienation of the age... and a stranger: far from his homeland; the plural is strangers" (Zboun, 2016, pp. 45-46). The linguistic origin of the word alienation goes back to the Latin word (*Alienatio*) and its meaning is derived from the Latin verb which means conversion or transfer, and alienation in the linguistic sense includes in four semantic levels: legal importance, psychological importance, social importance, and religious importance (Rajab, 1988, pp. 31-32).

"For Marx, alienation means that man does not exercise himself as an active force in his understanding of the world, but that the world (nature, others, and he himself) is still alienated for man" (Fromm, 1998, p. 630)." Under the conditions of alienation, the social life of the individual becomes a theater for competition, conflict and individualism, and this conflict and rupture that the social relations of the individual cause him to lose his true individuality" (Al-Khalidi and Ajridi, 2018, p. 362).

The argument of Westernization almost takes a frame of reference for most of the ideas put forward by philosophers of critical theory, and a central nucleus around which the larger aspect revolves, which is their analysis and discussion of rational society. Under industrial and capitalist labor relations, man becomes a mere unknown and replaceable element and wheel, and man falls under the pressure of machines that impose on him patterns of monotonous stereotyped behavior, blocking his outlets for free personal initiative, hindering his self-definition, and stifling his creative effectiveness. The phenomenon of objectification and alienation is also reflected in the dominance of bureaucratic systems and methods and the diverse administrative repression that makes man vulnerable to hidden and blatant manifestations of oppression in society. Advanced industrial control stressed by the administrative bodies, so that it robbed man of his individuality.

Under the pressure of the process of automated production, its human and personal value deteriorated to the level of the object. Add to this a third phenomenon that illustrates the extent of human alienation in modern industrial society, which is the unification of human needs and the codification of behavior patterns or compromise between them through the process of mass commodity production and the marketing industry consumption on a large scale (Mekki, 2017, 19). Erich Fromm developed the concept of alienation after returning to Marx and Freud and linking him to his experiences clinical and therapeutic methods that emphasize the biochemical interdependence between man and the environment, and this alienation is expressed as the separation of man from his Lord, so he feels lonely in himself. Alienation through paid work, man produces work, but he becomes his slave, and alienates from what his hand produced, and man is still exposed to types of determinism and objectification that distance him from himself and throw him in the hands of others prey (Al-Haidari, 2012, pp. 223-224).

The third topic is criticism from a moral, religious and political perspective according to Fromm:-

Preface:

There is no doubt that man is a rational being that differs from other beings, and has an essential characteristic is the characteristic of morals that characterize man, and man is described as good or kind, and ethics is defined as the power inherent in the will that makes man choose what is good, and the aspect of religion appears as an essential part of human existence.

First: The religious perspective of Erich Fromm

Before addressing the reality of the religious aspect, we must first address the identification of the truth of philosophy in terms of its association with the rest of the knowledge first, philosophy in its general sense represents a critical view towards activities and knowledge. "Philosophy is not linked to religion alone, but to man's daily life, and to all his scientific, political, artistic and so on, and it raises questions about religion" (Haidari, 2017, p. 174). The German philosopher Erich Fromm defines religion as: a system of thought and action in which a group is involved and gives the individual a framework for orientation and an object of sincerity (Fromm, 2015, p. 87).

Hence Fromm sees the spread of some primitive sects in contemporary society. If we scratch the surface of modern man, we discover countless unique primitive forms of religion, and among these cults that Fromm picked up:

1-Salaf (ancestor) worship: "One of the most widespread primitive worships in our society and it does not change its image if we call it, as the psychiatrist calls it, excessive neurotic attachment to the mother or father" (Fromm, 2015, pp. 94-95).

2-Totemicism: In Fromm's view, it is: "a person whose devotion is limited to the state or to his political party" (Fromm, 2003, pp. 96-97).

3-Industrial religion: This religion "is found in the new social personality. It is centered on fear of strong male authority, guilt for impiety, and the dissolution of human solidarity bonds by concern for self-superiority and mutual enmity" (Fromm, 2014, p. 193).

4-Religion :Technical Control: Fromm called it a "marketing personality", a personality "based on the practice of the soul as a commodity, where the organism becomes a commodity sold in the personal market, its value is the value of the goods, and on the quality of the goods the sale and purchase stops" (Fromm, 2014, p. 194).

Fromm's response to these phenomena of religion reflects his view of them as something necessary for every human being, from which one cannot escape no matter how much one wears the robes of "rationality" and "science." To understand this well, we must understand how Fromm views man. For Fromm, man is not an instinctive being. Rather, it differs from other beings in that its instincts are at their lowest levels, which may reach nothingness. The advantage of man is the decrease in instinctive determinism as we advance in animal evolution, by reaching the lowest point in man, where the end is zero in the balance (Fromm, 2010, p. 101).

Fromm believes that religion has solutions to the problems of human existence, religion is the one that generates the ability to love that brings comfort, which makes man happy and feels safe and gives him the ability to use his mind and instill in him humility to communicate with others, with reality, and even with himself, as he sees the goal of religions is to be productive with respect for his humanity, to be loving and humble, The person must be in harmony with himself and his own abilities (mind and love) With the world, there is a great and strong relationship between religion and values (Fromm, 2003, p. 91).

Humanism is what characterized Fromm's philosophy, in which the elements of religious experience appear:

1- Faith: The human dimension is clearly manifested in the general philosophical experience of Fromm, as for the spiritual dimension, it is especially evident in that experience religious faith is the most prominent title, despite the great influence that Marxist thought had on Fromm and although Karl Marx described religion as the opium of peoples, and put faith and belief in a box Fromm's myths devoted particular importance to the study of this aspect of spirituality in man (Fromm, 2016, p. 47), in this experience of faith, Fromm distinguishes between two types of faith, the first is rational faith, and the second is irrational faith, they are different and very different, both in terms of speech and nature and in terms of the results and repercussions resulting from it in the human reality lawsuit.

Hence Fromm saw that "irrational faith is the belief in a person, an idea or a symbol without this belief resulting from one's intellectual or emotional experience, but rather on one's emotional submission to non-rational authority.... Mental faith is firm conviction based on productive intellectual and emotional activity" (Fromm, 2007, pp. 232-235).

2- Religious weather: Like the ritual is the spirit of religious experience, because it is an expression of the extent of the link or close link between the members of the same social entity, in addition to embodying in a symbolic language highly suggestive their ambitions and hopes that are reflected realistically through the common values contained in it, and the weather in its broadest sense is the common act expressed common aspirations rooted in common values (Fromm, 2003, p. 98).

Fromm did not consider the ritual as a single human experience, it includes everything that can be called religion as a framework for guidance and a place of worship, such as differentiating between faith and rational and irrational belief, Fromm distinguishes between reasonable weather and unreasonable weather are completely different, both in terms of their nature and in terms of the function they perform and each type is dedicated to it, in addition to its meaning, value and effects The results of the realistic performance of each within human society.

Second: Fromm's Ethical Perspective

Erich Fromm's moral aspect is an attempt to revive values, norms and moral virtues, both as an end and a means to correct a human trajectory that has become remarkably acute in recent times. The ideas of the Enlightenment taught man that he can trust his mind as a guide to establish honest moral standards, and that he can rely on himself, without the need for the disclosure or authority to know good and evil, and the slogan of the Enlightenment movement (trust in your knowledge) became the engine of modern man's efforts and achievements. Value judgments and moral standards are a matter of taste or arbitrary preference, and since then man can live without values or standards, this relativism makes him an easy victim of doctrines of irrational value. the human mind can formulate true moral standards, his mind alone. Man can distinguish and formulate such real value judgments like all other judgments derived from reason (Fromm, 2009, pp. 25-26).

Fromm then asserts that humanism does not lead to moral relativism, but on the contrary, leads to the conviction that the sources of standards of moral behavior exist only in human nature itself, so that fruitful personality is the source and basis of (virtue), and that (vice) is indifference. If a person wants to trust values, he must know himself and the abilities of his nature for good (Fromm, 2009, p. 27). Here psychology is involved in diagnosing the essence of moral action as the rest of the other actions, when we say reason as a criterion for moral judgment, this does not mean denying the role of other sources. In revealing the nature of moral standards, Fromm insists on the role of man himself in the manifestation and clarity of actions, and says: "If the philosophy of human ethics was based on knowledge of the nature of man, modern psychology, especially psychoanalysis, would have been one of the strongest motives for the development of the philosophy of human ethics" (Fromm, 2003, p. 40).

Psychoanalyst Fromm's vision of moral values stems from the need to establish a humanistic moral philosophy that takes into account all human dimensions of man and his mental and emotional values, and in talking about the problem of ethics, Fromm distinguishes between authoritarian ethics on the one hand and human ethics on the other. He therefore seeks to examine the distinction between them in order to be able to recognize the characteristics of authentic human morality, which must be embodied in all human actions. The philosophy of authoritarian ethics provides for the authority of what is good for man. He establishes codes and standards of conduct. But in the philosophy of human ethics, man himself is the giver of the standard and its subject is either its official source or its organizational work, which is its subject, and therefore the humanist moral philosophy is that philosophy that really expresses the value of man and his existence, that is, it is the one that gives man the meaning of his existence in life without being closed to the self only, but a philosophy open to human existence as a whole (Khalidi, 2020, pp. 14650-14655).

Fromm then asked the question: If we accept the principle of humanistic moral philosophy, what do we want? Who deny man's ability to reach normative principles that are objectively truthful? In fact, there is a school of humanistic moral philosophy that accepts that it challenges and agrees that value judgments have no objective validity and are nothing but arbitrary preferences or hatred by individual value in this sense are defined as the desired good, and that desire is the test of value,

Extreme subjectivism is inherently contrary to the idea that moral standards should be universal. If this subjectivity is the only kind of moral philosophy that applies to all people and humanity will have no choice but to choose between moral tyranny and renunciation. All claims are made according to honest and general criteria.

The doctrine of moral Hedonism is the first concession to the principle of objectivity, which is the assumption that pleasure is good for man, and that pain is evil for him. Rather, it proposes a principle on the basis of which desires and pleasures are evaluated: pleasure alone has value, others are not, and in any case Herbert Spencer's arguments that pleasure is an objective function in the process of biological evolution are arguments of pleasure cannot be a criterion of values. There are people who enjoy submission, not freedom. These derive pleasure from hatred, not love, and exploitation.

It is not fruitful work The phenomenon of pleasure derived from what is objectively harmful is a distinctive feature of personality (Fromm, 2012, p. 35), the view of subjective ethics is the view of the will, which is infinite, and not only in itself, but also for itself, in contrast to the implicit presence of the will and its directness. This level includes some evolving characteristics, and this is the reflection of the will itself and its explicit awareness of its identity moves us from the person to the self (Hegel, 1996, p. 262). But there are those who believe that ethics and values are determined by standards objective, not subjective.

Man is not the measure of everything. Rather, there are inevitable norms, historical, social, etc., which the individual must reflect and represent. But if man rebels against these values and creates new values that do not represent objectivity, the vitality of moral principles is determined insofar as they reflect objective tendencies, and it is estimated that the forms actually applied for social communication between people are more general than deep (Kahlani, 2004, p. 336).

Third: Fromm's Political Perspective

The word politics as a concept and term has many meanings that differ in its proposals from generation to generation, and from school to school. Since its inception, it means that it is an art, leadership, and insight into ways of understanding life and its behavior. Therefore, it can be said that politics is the intellectual basis on which man has relied to express his goals and desires. And the interconnectedness of the contents of those goals and ideas in theoretical life and application throughout its coexistence in its society. Perhaps philosophers will come to clarify the structural structure in all its aspects of the roots and branches of political philosophical thought and transform it into a science and practice built on foundations and laws (Aliwi, 2017, p. 397).

The thinker belongs to the educated group in the social framework, and this category always tends to talk about themselves in order to mobilize their image in the social reality to attribute to themselves, that is, to this category, and what Fromm means here is the political commitment in society is that the thinker's thought corresponds to his political orientation in his social reality and be effective Fromm says that my political orientation is a socialist approach humanly, what interests me is a society in which the goal of social organization is to maximize development For the individual and his freedom, he believes that it is unreasonable for a person to think about things that he has not lived, Fromm here admits to being a democratic socialist, and the political commitment is for the thinker to have a position and opinion on what is popular and it is widespread in society, either to adopt what is prevailing in this society if what is widespread is positive or good. If society, whether its position is constructive and critical, it has no right to delve into the issues of a society that has not kept pace with what is happening and intervenes in it, which may lead to revolution, war and the destruction of this society. Constructive criticism opens the horizon of change and principled mutual recognition of the other opinion (Fromm, 2009, pp. 13-14).

Fromm believes that Western society has controlled all human qualities and even annihilated them with its wealth and power, politically Fromm believes that man is an end and should not be used as a means in the service of material production and that the goal of life is to reveal the forces of man in the service of material production (Fromm, 1960, p. 160). Fromm's resistance

to imperialism of all kinds is that the latter serves one group at the expense of others, and promotes the principle of possession at the expense of the principle of existence, and Erich Fromm, while seeking to revive humanism again, rejects the domination, control and enslavement of weak states to powerful states, and relations have become a commodity relationship between peoples, he rejects all human control over man (Fromm, 2003, p. 15).

2. Conclusion:

Through my writing of the research, I reached a set of results, the most important of which are:

- Erich Fromm linked social and psychological theory that focused on the driving forces behind one's behavior. For Freud, he represents a biological system, and Marx represents a social system. Human nature, according to Fromm, is controlled by biological factors, and basic human needs are constant, such as eating and drinking.
- And that the forces that move the psychological life of Freud is based on self-instincts and sexual instincts, and Freud saw that the properties of nature stand at the basis of behavior.
- Referred to the concept of alienation in which a person feels a stranger to himself and becomes a slave.
- Fromm took the anthropologist as a starting point in understanding the religious phenomenon and did not study it because it is of a descriptive nature. Religion is human if it achieves human freedom and will, and vice versa, it is a tyrannical religion, it is a human phenomenon according to Fromm.
- From his moral point of view, which Fromm concluded, it is man who determines the amount of virtue or sin he does.
- He tried to unite societies in order to achieve hope, love, freedom, religion and morality, and sought to change moral values and renew human values.

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