



## Preface

Bernard Landis and Edward S. Tauber

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Dr. Bernard Landis received his Ph.D. in psychology from the New School for Social Research and his training in psychoanalysis from the Postdoctoral Program at New York University. Since 1963 he has been at Cornell University Medical College where he is an Associate Clinical Professor as well as Associate Attending Psychologist at New York Hospital (Payne Whitney Psychiatric Clinic). He is also engaged in private practice. His book *Ego Boundaries* was published in 1970.

Dr. Edward S. Tauber Tauber received his medical degree from Johns Hopkins University. He is a member of the American Psychoanalytic Association, and he is a Fellow and a supervising and training analyst of the William Alanson White Institute of Psychiatry, Psychoanalysis and Psychology, and has previously served as the Institute's Chairman of Faculty. In addition, he is Adjunct Professor of Psychology at Yeshiva University. He has been actively engaged in conducting studies in perception and sleep research, and has coauthored a book on dreams—*Prelogical Experience: An Inquiry into Dreams and Other Creative Processes*. He maintains a private practice in New York City.

The title of this volume, like much of the inspiration that went into it, derives from the man we seek to honor.

The twenty-four contributors are scholars and scientists from different countries representing different disciplines, indicating how broadly Erich Fromm's influence and encouragement are being expressed. We believe that more than any other psychoanalyst, he has utilized the knowledge gained from his clinical experience to study and interpret for a wide audience the decisive concerns of man in society as well as the effects of society on man.

This book, then, is a response to Erich Fromm's lifelong efforts to aid us in putting aside the veils of illusion. Consistent with Dr. Fromm's dedication to independent inquiry, each essayist, while continuing the tradition of the *Festschrift*, has sought to express out of his personal experience an original formulation of the critical issues of our time. In their diversity and percipience, these essays reflect much of the impact and range of Dr. Fromm's work. Regretfully, limitations of space made it necessary to invite papers from only a few of his many close

friends and colleagues.

The three parts of this book pertain to the areas of inquiry most related to Erich Fromm's major contributions. In the first section, on developments in psychoanalysis, two main themes are explored: changing concepts of the patient-therapist relationship, and the nature of growth from symbiosis to individuation. These issues are discussed in the opening essay by Edward S. Tauber and Bernard Landis on Erich Fromm's theory of psychoanalysis. Otto Allen Will depicts the many unique aspects of the patient-analyst relationship. Harry Guntrip views the process of psychoanalytic cure in the light of the analytic encounter, followed by Erwin [viii] Singer's account of how patients' reactions to a catastrophic event in the therapist's life unexpectedly enhanced their growth. Maturation in psychoanalysis is discussed further in essays by Harold F. Searles and by David E. Schechter who investigate the transition from pathological symbiosis to individuation, in the context of the universal struggle between regressive symbiotic yearnings and the drive toward autonomy. *Machismo* as a social pathological solution to this struggle in



Mexico is analyzed by Aniceto Aramoni.

Essays on philosophy, religion, and the humanistic implications of science and technology constitute the second section. George Wald's sermon establishes the theme of the human condition and the particular task required of man "to choose where we are going, for good or evil." From a biological perspective, Francis Otto Schmitt's essay describes the rewarding progress now being made in developing a multilevel, dynamic model of the brain by means of an integrated, interdisciplinary approach. Theodosius Dobzhansky and Loren Eiseley focus on the nature of evolution, and they raise the question of man's role in determining the direction of the evolutionary process. From an evolutionary, as well as existential and religious perspective, Ramon Xirau examines the concepts of freedom, God, and idolatry in Fromm's works. This is followed by Ivan Illich's essay which, through the metaphor of myth, focuses on the achievement of freedom in an out-of-control technology. Relating to man's quest for freedom, James Luther Adams provides a new analysis of Max Weber's study of the Protestant ethic in relation to capitalism and social change.

Section III surveys social, cultural, and educational concerns and the economic and political issues crucial to peace and survival. First, David Riesman analyzes diverse approaches to educational innovation, in connection with the delegitimation of established authority. This is complemented by Edward T. Hall's study of the "hidden rules" of culture—implicit assumptions and values about space, time, and the nature of man—which silently shape man's education and distort character.

The most immediate threats to life—

overpopulation, ecological decay, nuclear holocaust, and the erosion of political freedoms—are the fields of inquiry of Jerome D. Frank, Erich Kahler, and Isaac Asimov. From Yugoslavia, essays by Mihailo Marković and Gajo Petrović next take up the achievement of a humane way of life within a humanistic socialist framework. And from Poland, Adam Schaff writes on the achievement of change and the meaning of revisionism in the context of Marxism as an open system. Tom Bottomore concludes with a critical discussion of the [ix] New Left and presents his views on attaining a socialist society without violence.

Each writer shares Erich Fromm's conviction of man's fundamental capacity for love and reason, and his faith that if man knows the truth he will elect to meet constructively the challenges of living.

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