

voked enlightened representations, such as cosmic empathy, the matrix of ability to believe, the circle of faith, the attitude of benevolence, and "brotherhood of man," as expressed in the noble creations of poetry and music (Schiller, Beethoven).

In the normal individual such spiritual abilities fall under the rubric of symbollexia, or the capacity for presentational symbolization and imagery, and are effected by the neural connections between the right and left hemisphere. Relying on studies of commissurotomy (corpus callosum) patients, in whom the right to left transmission was severed, Hoppe traced the syndrome of symbolic alexithymia. The latter provided indirect evidence for the role of symbollexia and the capacity for spiritually enriching and healing God symbolization and representation. In a number of clinical vignettes of nuns and monks with personality problems and conflicts of faith Hoppe was able to show the therapeutic applications of his concepts.

The concept of alexithymia was also central in the new synthesis of psychoanalysis and the psychosomatic presented by Graeme Taylor. He connected alexithymia with the biological substrate (neuroendocrine, immune, and cybernetic systems) of the regulation of emotions and their symbolic representation in language and interpersonal communication as developed in the research of Krystal, Sterne, Emde, on the one hand, and the psychoanalytic models of Kohut, Mahler, Winnicott, and Bowlby, on the other. He traced the history of these developments, referring to the serious limitations of the early conflict-based psychosomatic models of disease. As against the latter, he pointed out the heuristic importance of the current interpersonal conceptions, allowing an integration of self-regulatory and interactional-regulatory processes, also in keeping with a model of health and disease as informed by the general systems theory.

In his overview discussion of all three papers, Arthur W. Epstein stressed the departure from reductionist formulations toward multidetermination, to encompass both psychodynamics and the neural substrate. He noted such aspects as neurotransmitters, memory, and attention deficit disorders in Green's paper. In discussing Hoppe's paper, he highlighted the connection between religion and epilepsy with readings from Dostoyevsky's *The Idiot* and addressed affect dysregulation and its modulation in Taylor's paper.

Zvi Lothane, M.D.

### On the Erich Fromm Anniversary Symposium

The American Academy of Psychoanalysis held an Erich Fromm Anniversary Symposium at its midwinter meeting in San Antonio. Miltiades Zaphiropoulos, M.D., presided at the morning and afternoon sessions where a total of eight papers plus an introduction were presented.

The morning session addressed itself mainly to Frommian constructs and themes that had relevance to the psychoanalytic process in spite of Fromm's style

of writing, which rarely conformed with the customary psychoanalytic point of view. In his humanistic frame of reference Fromm offered an antidote to determinism, biologism, and behaviorism. Fromm believed that humans are endowed with self-determination either genuinely to say yes to life, love, and reason or fall victim to destructiveness.

The afternoon session focused predominantly on Fromm's contributions to social psychology. Fromm studied sociology and wrote his dissertation on Jewish law. He attempted to bridge sociological and psychoanalytic constructs. There were four papers on the topic of sociology that will not be discussed here.

The clinical presentations started with an introduction by Mario Bacciagaluppi, M.D., who emphasized that the clinical use of Frommian themes should not be mistaken for founding a Frommian school of psychoanalysis, an endeavor that Fromm himself opposed in clear terms.

Bacciagaluppi suggested that there already existed an alternate approach to psychoanalysis that started with Ferenczi and proceeded in two directions: the British "Middle Group" and the American interpersonal-cultural school. He suggested that this alternative approach had already been partly shaped by Fromm. It was Bacciagaluppi's opinion that important contributions in this direction may come to the fore by calling attention to neglected aspects of Fromm's published works as well as by drawing on his unpublished writings.

The case presentation pertained to a 30-year old creative writer who was in analysis with Romano Biancoli, Ph.D., for a total of eight years with a four-month interruption after the first five years. Bacciagaluppi and Biancoli joined forces in a theoretical formulation of the clinical data.

The material presented consisted of a family history, past history, diagnosis, dynamics, and the potential relevance of Frommian themes. We were told that the Frommian themes in this particular case fell into three categories: (1) benign versus malignant aggressivity, (2) homosexual and incestuous symbiosis, and (3) family narcissism and the secret plot, consisting of a fork in the road where the patient moved away from life supportive attitudes.

The conclusions drawn from the clinical material seemed to be more based on interpretive than on experiential data. It would be of genuine interest to have a panel discussion of experienced analysts explore the conclusions drawn by the collaborators of the material presented here.

In this reporter's opinion the key issue in the case reported may well center on Fromm's insightful definition of the analyst's task in the therapeutic process; Fromm's emphasis is on the analyst's endeavor to open alternatives in the patient's way of coping with life.

The next presenter, Rainer Funk, Ph.D., in his commemorative address, spoke on the humanistic foundation of psychoanalysis according to Erich Fromm. Funk expressed the conviction that Fromm was less concerned with clinical technique in all of its varieties; his fundamental emphasis was on the psychoanalyst's humanistic attitude toward the patient. Fromm spoke of humanistic socialism, of humanistic forms of industrial society, of humanistic conscience, of religion, management, Weltanschauung, character structure, ethics, and so forth. Fromm



conceived the individual in his conscious as well as unconscious manifestations as a representative of universal humanity. He also believed in an essentially human core about which universally valid empirical knowledge can be attained. In Fromm's view the essence of humankind is to be found in questions rather than in answers.

Fromm connects the conscious aspects of humanity with the constant pressure of societal prescriptions reinforced by humans' deep-seated dread of ostracism, isolation, and loneliness. According to Fromm, the unconscious always represents the whole human being in its variegated potentiality. Fromm emphasized a humanistic mode of interacting with reality as characterized by productive love and rationality.

Funk emphasized Fromm's humanistic approach as an antidote to determinism, biologism, behaviorism, and scientism. The basic Frommian model for the human being has the capacity to transcend the chains of societal prescriptions, the alienation from himself as well as the flight from basic human ethics. Fromm's image of man is enclosed in a choice to embrace life in a productive, caring, and creative fashion that represents a renaissance of a basic human credo while firmly saying no to destructive attitudes toward human existence.

Marianne Horney Eckhardt, M.D., addressed herself to Fromm's concept of "biophilia." She found Fromm's terms *biophilia* and *necrophilia* unappealing since they evoke a pseudoscientific aura and have an alienating impact. She commented on the fact that Fromm rarely wrote in the conventional style and rarely spelled out the relevance of his writing to psychoanalysts. She then stated categorically that Fromm's relevance to psychoanalysis was everywhere.

Eckhardt pointed to differences in Freud's and Fromm's conceptualization of id and ego. Freud spoke about his fervent hope that "where id is, there ego shall be." Fromm replaced the term ego with the term *I* as an experiential, existential, self-affirmative phenomenon in the state of activity. In Frommian terms: "Our conscious mind represents mainly our own society and culture, while our unconscious represents the universal man in all of us."

Eckhardt also addressed herself to the psychoanalytic interest in moral values. She referred to Hartmann's opposition to imposing ethical demands on our patients. Then she pointed out that by contrast the "Neo-Freudians" addressed themselves to moral problems as a concern in the psychoanalytic process.

Eckhardt made a special point that Fromm believed that no one could save a fellow human being by making a choice for him or her. Fromm added, "all one may do is to show him the alternatives truthfully and lovingly without sentimentality or illusion." Confrontations with the true alternatives may awaken all the hidden energies in a person and enable him or her to choose life. No one else can breathe life into that person. In this respect Eckhardt referred to Fromm's roots in rabbinical tradition whereby prophets did not predict the future. Prophetic language was always the language of alternatives, of choice and freedom.

Eckhardt also referred to differences between Fromm and Horney that cannot be elaborated here. Her paper ended with her reference to viewing analysts as enablers, that is, people who are strongly motivated to provide a stimulus for

their patients to find and develop meaningful resources to improve the quality of their life. She considers Fromm to have possessed a genuine *élan vital*, a key ingredient for a therapist or enabler.

The last paper of the clinical papers of the morning session was offered by Jorge Silva-Garcia, M.D. His topic was "Erich Fromm's Contributions to Psychoanalysis."

Silva-Garcia told us that Fromm had been an ardent student of Freud's work in spite of Fromm's conviction that expanding knowledge transcends past constructs that have been enshrined as dogma. For instance Fromm said categorically that there was no such thing as *the* unconscious. He conceived of consciousness as an awareness of inner and outer reality while unconscious means not to see, to be blind. According to Fromm, repression as conceived by Freud, negated the powerful societal impact above and beyond the family's role in this process. He also spoke of a "social filter" that determined what became conscious and what remained unconscious. The social filter embraced language, logic, and social taboo. Fromm was ahead of his time when he said that "no experience can enter consciousness if there is no word in the language to express it."

Karl Marx played a significant part in Fromm's conception of societal components in human existence. It was Marx who wrote: "it is not the unconscious of man that determines their existence, but, quite the contrary, it is their social existence that determines their consciousness."

Fromm stated that we must concern ourselves to conceptualize what we are told; this can only happen when we are fully aware of the emotional impact of cultural and social infiltration into our way of thinking and feeling. Another concept of Fromm's centers on the dynamic quality of human existence, whereby during a lifetime we must either regress or progress.

Being aware of oneself requires an acceptance of the ongoing conflict between escaping from freedom and embracing life in a productive, caring, and creative fashion. Another aspect of self-awareness is the realization of a measure of powerlessness and the limitations of human existence. Fromm, independent of Sullivan, made the statement that human beings cannot live in utter solitude and maintain their mental health.

Silva-Garcia made a brief reference to Fromm's classification of character structures, which includes three types of a nonproductive nature, "the hoarding, the exploitative and the receptive character" that contrast to the productive character that is considered to be the outcome of successful individuation. According to Fromm the productive character develops slowly in response to clarification, demythification, and confrontation.

In regard to "sex and character" Silva-Garcia quoted Fromm: "the male needs to prove that he can penetrate a woman for their mutual satisfaction and pleasure; their own strong source of anxiety is the possibility of genital impotence. Women need not show anything except their full acceptance; their anxiety and fear is of not being attractive, of not being subjects of sexual desire." In my opinion this concept is one dimensional and not in tune with contemporary formulations.

Silva-Garcia also made reference to Fromm's dream interpretation, which the scope of this report does not permit me to discuss here.

A final comment about Silva-Garcia's statement that "Fromm was never a participant observer in Sullivan's sense." Fromm was convinced that one can only analyze with sympathy and love. Sullivan considered the term love to be ambiguous. He was deeply and humanly concerned about his patients and cared for them in the sense of the Latin word *carere*. Sullivan's empathy and sympathy for the most troubled human beings was an act of love and never a detached, technical instrument.

I also believe that Silva-Garcia's scholarly and human presentation does not so much illustrate Fromm's contribution to Freud's psychoanalysis as Fromm's being an inspirational, humanistic "enabler" within the boundaries of his own temperament and his background in philosophy, religion, and social psychology.

Gerard Chrzanowski, M.D.

## BOOK REVIEWS

**Psychoanalysis and Motivation**, by Joseph D. Lichtenberg, The Analytic Press, Hillsdale, NJ, 1989, 372 pp., \$39.95.

Freud's dual instinct theory has, like the weather, been thoroughly criticized over the years but no one has done anything much to improve on it. Until recently, previous attempts to rework it have involved trashing the valuable parts of the classical libido theory, which is like throwing out the baby with the dirty water. But psychoanalysts need no longer feel so discouraged because Joseph Lichtenberg has come up with a new and comprehensive theory to replace the dual instinct theory without discarding the valued classical contributions. In his new comprehensive theory Lichtenberg centers on self theory, which he combines with contemporary infant developmental research and clinical findings from psychoanalytic treatment sessions. He focuses on human motivation and delineates five motivational systems, each of which is a response to a basic human need. Each of the five motivational systems is based on clearly observable human behavior that is initially seen in the neonatal period. These five motivational systems exist to a greater or lesser degree in all human beings. They can also be seen during psychoanalytic treatment in the analysand's transference reaction to the analyst.

Lichtenberg's new comprehensive theory of motivation took its present form following his 1983 review of the first few years of the infant's life. From this work he concluded that traditional psychoanalytic drive theory did not explain the infant's motivations. He became convinced that infants were not passive, unrelating, conflicted, and unorganized, as they had been portrayed by the drive theorists. Instead he found them to be organized creatures capable of human relatedness. He further explained the infant's behavior in terms of perceptual-affective-action patterns. He saw each infant as capable of internal symbolic representation of both self and object.

Lichtenberg admits to a theoretical bias toward self-psychological theory. He faults Freud's structural hypothesis for establishing conflict as the prime motivator. He likes Hartman's ego psychology, which includes both conflictual and nonconflictual motivation. But he faults ego psychology as being too machinelike and experience distant. He has explored how self theory can be used in experience-near formulations. In formulating his own comprehensive theory of the self he has drawn on Stern's (1985) detailed description of the infant's interpersonal world.

In discussing his five motivational systems Lichtenberg notes that motivation is not strictly speaking a structure or a function but an ongoing process. Each motivational system is really a motivational-functional system that is guided and prompted by affects. These affects amplify the motivational experience and cue the individual into his or her behavioral choices. Motivation is conceptualized as developing as a series of systems that promote the regulation and fulfillment of basic human needs.

Lichtenberg's five motivational systems are (1) the need for psychic regulation

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