

eral existential ideas but specifically to their roots in Judaism and the Haskala. We recently have heard much for and against Freud's Jewish identity. It may be timely to recognize that Fromm, like Marx and Freud, was a manifestation of that tradition of the Prophets of Israel—and its heresy called Christianity—which elevated the idea of universalism, love of mankind, and the zeal to reform mankind to an all-encompassing world view. Modern humanism and existentialism are heavily indebted to this religious tradition, something Fromm himself never tired of pointing out.

My only major disagreement with Burston has to do with his critique of Freud. Burston does not appreciate the essential difference between Freud's method, for example, his dream psychology and Freud's metapsychology, for example, his drive psychology. One may take issue with Freud's drive metapsychology in the spirit that drives determine all symptoms. But Freud's metapsychological sexology has its place, and it surely does not amount, as Burston says, to "sensationalist sexual theories," a common Freud-bashing notion. Freud's reduction of love to sexuality in the service of establishing libido as a preeminent doctrine is not on a par with his conception that a symptom is structured like a dream or that unconscious processes underlie operations of drive and defense alike. In fact, it is an error to maintain that Freud's theories of repression and of unconscious processes are nothing but restatements of earlier intimations of Spinoza and Leibniz. It is true that Schopenhauer and Nietzsche—although not Herbart—knew of the dark role of sexual impulses and the human tendency toward self-deception; but it was Freud who discovered a method of interpreting dreams as the royal road to understanding the meaning of dreams and symptoms; madness, and metaphor; of hysteria, hallucinations, and delusions (Lothane, 1992). We may disagree with many aspects of Freudian theory, but his method has earned him a perennial place in the history of psychology and psychoanalysis.

This book is highly recommended to anyone who wants to become familiar with Fromm's contributions in the historical context; it is a necessary introduction and guide to reading his works.

Its informative and lucid style makes it a book one can not put down until the last chapter.

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THE REVISION OF PSYCHOANALYSIS

by *Erich Fromm*

edited by Rainer Funk. *Interventions: Theory and Contemporary Politics*. Boulder, CO: Westview Press, 1992, xiv + 149 pp., \$28.95

Reviewed by Daniel Burston, Ph.D.

The Revision of Psychoanalysis consists of several lengthy fragments composed between 1968 and 1970 and can be thought of as a companion to another volume, *The Crisis of Psychoanalysis*, which was published around the same time (Fromm, 1970). Reading this posthumously published book was a pleasure because it substantiates many of my arguments and intuitions (see Burston, 1991). Fromm's sharp ambivalence about being grouped with Horney and Sullivan in the "cultural school" is plain throughout and is countered with insistent reminders that his work is closer to both Freud's and Marx's than theirs is. Equally apparent is his steadfast veneration for Freud—despite his Marxist leanings—which is evidenced by his attempt to salvage what is timelessly relevant in classical theory from what is obsolete or culturally conditioned, by his frequent references to Freud as "the master," and by his occasional lapses into naïve idealization. At the same time he is critical of Freud's patriarchalism, mechanistic materialism, infantilization of patients through reliance on the couch, and so on.



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Anna Freud, after being intensely attached to her father, settled down for all her adult life into a harmonious companionship with Dorothy Burlingham, helping her to raise her children.

Sayers is particularly interested in the women's own mothering experiences, although being a mother was not a primary role for any of these highly ambitious, intellectual women. She thinks that they were able to be realistic rather than falsely idealistic or sentimental about motherhood because their own experiences had been highly problematic. Thus, "each attended to different aspects of mothering—whether that of identification, idealization and envy, deprivation and loss or introjection and projection" (p. 17). Indeed, all four women had had highly ambivalent, apparently unresolved relations with their mothers and subsequently had to deal with sharp hostilities from their own children. Feeling that it was well worth the cause of scientific advances, the author is uncritical of what I view as objectionably intrusive parental behavior, such as Freud's analysis of his daughter Anna and Klein's analysis of her children.

These women's lives interfaced to some extent, albeit mostly negatively. The theoretical and professional conflicts and rivalry between Anna Freud and Melanie Klein was most acute, given their identical interests in child psychoanalysis and their battle for control of the British Psychoanalytical Society. Anna Freud had a cool friendship with Helene Deutsch, perhaps with some temporary rivalry about being Freud's "favorite daughter," a contest won, of course, by Anna. Sayers thinks that both women were oppressed by Freud and came into their own only after they left his orbit. Horney sent her three daughters to be analyzed by Klein; Klein's own hostile daughter was in training analysis with Horney. Later Horney would critique Klein's formulation of the death instinct. Horney was envious of Helene Deutsch, who scorned Klein's emphasis on fantasy.

The women did, however, share many theoretical perspectives. All four women focused their work on women and children. Deutsch and Horney both wrote on the psychology of women, challenging, each in her own way, Freud's image of women as failed

men and each making contributions that have become integrated into our current understanding of women's development and lives.

All four women were more interpersonally oriented than Freud. Sayers sees even Klein's instinct-ridden baby as profoundly relational given that Klein saw development as proceeding through the internalizations of our relations with others, especially mothers. All four women saw the *mother* as the first object of identification, and they all posited the fatal nature of that first relationship for further development. They wrote of the danger of cold and abusive treatment, or else of overpossessive mothering, and saw in it the root of later pathology. Anna Freud, while apparently faithful to her father's instinct theories, was, according to the author, actually an early founder of attachment theory, given her pioneering work on the grave consequences of maternal separation. It was Anna Freud who first insisted on the vital importance of affection, stimulation, and continuity of care and worked indefatigably to bring these values into the fields of pediatrics and child welfare policies.

Sayers also develops the history of each woman's area of particular interest, such as Anna Freud's contribution to ego psychology, Deutsch's interest in narcissism and authenticity, Horney's work on character defenses, and Klein's creative thoughts on envy and reparation, to give just a few examples.

Sayers enlivens her theoretical accounts by reporting at some length on case histories that seem to have played an important role in the development of these theories. In spite of this welcome technique, I felt that the book does not have a fluent writing style and reads at times as if it were an awkward translation from another language. Perhaps the surprising number of typographical errors reinforced that impression. But the author's extended scholarly research, her detailed understanding of many diverse theoretical currents, and her ability to explain them clearly and fully are very impressive. Hers is a highly informative book on the history of psychoanalysis and an important theoretical background for current feminist psychological theorizing.

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