

out, the ultimate value of such efforts may be whether or not they help us in the day-to-day work of analysis.

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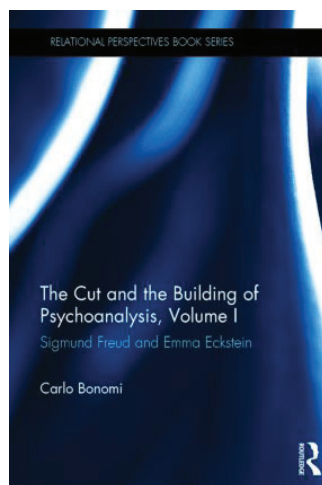
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The Cut and Building of Psychoanalysis by Carlo Bonomi

London: Routledge, vol. 1, 2015, 275 pp.; vol. 2, 2018, 271 pp.

Carlo Bonomi's two-volume tome on the historical origins of psychoanalysis is a fascinating read for many types of reader. For the serious psycho-historian, it is an authoritative research document on the beginnings of psychoanalysis in the latter part of the 19th and early 20th centuries. For the average analytic practitioner, it examines the significance of trauma in the etiology of psychopathology. For the relational therapist, it establishes Sandor Ferenczi as the original contemporary psychoanalyst who blazed the way for current therapeutic approaches, including counter-transference analysis, field theory

and mutuality, shared experience, learning from the patient, role reversal, and trans-generational transmission of trauma. For analysts interested in the politics of psychoanalysis, it reviews how Freud's earliest and arguably



most gifted collaborators were ostracized from the psychoanalytic movement. For the general public, it is an accessible text that reads like a mystery novel, gradually introducing the reader to the thrilling and dramatic plot of how the various protagonists were traumatized in a culture more ruthless than our own, and in collaboration with like-minded researchers (and victims themselves) were able to forge new humanitarian approaches in helping those psychologically afflicted to heal their wounds.

Bonomi's major work is interesting on several levels. In the introduction to volume 1, he creates an intersubjective space where a dialogue with the reader can take place, as he explicitly describes his experience in researching and attempting to publish his work. This voice is repeated at various points in his writing, encouraging the audience to react to the author's discourse with their own evaluation and viewpoint of the debated points. The reader is drawn into an intersubjective dialogue with the author reminiscent of the literary device used in John Fowles's *French Lieutenant's Woman*, where the author turns away from the narrative and enters into a discussion with the reader about the narrative itself. This literary turn makes this well-researched historical text interesting reading at the same time as it is informative to a broad audience of those interested in the basic tenets of psychoanalysis and how it was founded.

A second point of interest that Bonomi develops convincingly is his analysis of Sigmund Freud based on historical and biographical materials, his writings, correspondences, and in particular, dream analyses from the *Interpretation of Dreams*. In revisiting what he refers to as the foundational dream of psychoanalysis, Irma's injection, Bonomi provides an alternate and plausible interpretation of the dream based on the possibility of an actual castration trauma, repressed by both Freud in his personal experience of circumcision, and in Emma Eckstein's experience, based on her memory of her circumcision, and later castration. Bonomi presents an impressive and voluminous array of publications supporting this hypothesis, namely that actual trauma is at the root of psychopathology exhibited in both Freud and Eckstein. Thus, the "cut," in Freud's case, his foreskin, and in Eckstein's, her clitoris, were repressed memories of early traumata that impelled Freud to his self-analysis and, at the same time, his analysis of Eckstein's hysterical condition. His observations derived from these analyses led to the foundational theories of psychoanalysis.

It will be apparent to the reader by this point in the text that Bonomi is attempting to rewrite the basic tenets of psychoanalytic theory in reintroducing trauma as the causative agent in the development of psychopathology. In the process, he risks ostracism from the psychoanalytic commu-

nity, as was Ferenczi's fate when he attempted a similar move over 80 years ago. However, in the words of Bob Dylan, "The times they are a-changin'." Ferenczi's views have been re-evaluated by the psychoanalytic community, and in a Ferenczian renaissance a new generation of analysts has revisited his theories of trauma as an etiological factor of psychopathology.

Bonomi's 25 years of research that has gone into the writing of this book, along with his broad review of the literature and his convincing synthesis of the material, are what makes this tome an authoritative and credible document that will challenge the readers to reconsider their basic premises about the foundation of psychoanalytic theory and technique.

In volume 2, Bonomi delves deeper into Freud's unconscious, in particular the analyses of his "foundational dreams": the Irma dream, and the dream of his vivisection, which Bonomi argues are based on actual events—circumcisions. The impact of these traumas had a formative effect on their respective neurotic conditions: Eckstein's hysteria, and Freud's hypochondriasis. It appears that there is a repetition in volume 2 of points thoroughly discussed in volume 1; however, this is not a circular movement but a spiral one. With each repetition, one gets a perspective of the same events from a different vantage point, on a different level, until gradually a three-dimensional view of Freud, his personality, his relationships, and his ideas emerges.

Bonomi takes us on a tour of the turn-of-the-century psychoanalytic scene and the important participants in Freud's foundation of psychoanalysis. We visit places in Italy that inspired Freud in his theoretical musings of unconscious processes. We are introduced to Freud's fascination with artworks that reflect on his unconscious fantasy. We accompany Freud, Jung, and Ferenczi on their American voyage, which sowed the seeds of the disruption of Freud's idealized relationship with Jung. We witness the beginning of Ferenczi's disenchantment with Freud during the Palermo trip.

But more importantly, Bonomi examines in detail Freud's significant relationships and correspondence, giving the reader insight into his internal dynamics. Bonomi draws on many authoritative sources in his elaboration of Freud's relationship with his wife, Martha; sister-in-law, Minna Bernays; and Fliess, Jung, and Rank, among others. But the most elaborate and fascinating part of volume 2 is his study of Freud's relationship with Sandor Ferenczi.

Ferenczi was Freud's closest collaborator after he terminated his relationships with Breuer, Fliess, and Jung respectively. Bonomi notes that Freud had a tendency to distance himself from those with whom he had a

close connection, including his wife. Observations such as this are made throughout both volumes, providing the reader with interesting clues into the understanding of Freud's inner world. True to his usual tendency, Freud eventually cuts off his relationship with Ferenczi as well.

The latter part of volume 2 examines the Freud–Ferenczi relationship in detail, from Ferenczi's initial infatuation with Freud's works, his collaboration with Freud on the development of psychoanalytic theory and technique, and their eventual divergence along different paths in their understanding of causative and curative factors of psychopathology.

Ferenczi diverged from Freud's vision of psychoanalytic theory and technique on three important points.

First, Ferenczi contended that in analysis it is the relationship with the patient that has the therapeutic impact. Past relational conflicts are repeated in the analysis with the analyst; however, a different outcome is possible, as the analyst represents a benevolent and reflective other who helps the patient co-construct a narrative of previously unrepresented traumatic experiences, leading to the healing of the traumatically fragmented self.

Freud, on the other hand, asserted that making the unconscious conscious, and consequently developing insight into unconscious conflicts and phantasies, is what results in internal change. In this perspective, the elucidation of a metapsychological framework of the unconscious mind leads to ongoing self-examination and self-awareness.

Second, Ferenczi bases his theory of psychopathology on actual environmental trauma in the form of physical, sexual, or emotional abuse, affecting self-development. Freud had repudiated the trauma theory as the origin of psychopathology in the late 1880s in favour of phylogenetic drives and the resulting unconscious phantasy leading to compromise formation and psychopathology.

Third, Ferenczi favoured elasticity and relaxation as technical approaches in analysis. This emphasis placed counter-transference analysis and attunement to patients' needs for both frustration and relaxation as central for their growth in the analysis. Freud emphasized the objective application of standard psychoanalytic technique, specifically of abstinence and neutrality, thereby frustrating the patient's drives, which then leads to the recrudescence of unconscious conflict in the transference and its interpretation.

Bonomi goes on to describe in detail how Ferenczi was systematically ostracized by Freud's inner circle for his divergent views. It was a travesty then, and remains so today, to actively stamp out viewpoints that are in conflict with one's own. Yet we still find this practice in our contemporary

psychoanalytic scene. We are fortunate to have a multiplicity of psychoanalytic groups distinguished by their own theoretical and technical orientations producing a wealth of interesting and stimulating research. Yet it is not uncommon for adherents of one school of thought, be it the adherents of ego psychology, self psychology, neo-Kleinians, the British middle school, American object relations, intersubjectivists, or the relational school to disparage and shun the work of the other schools of thought.

Unfortunately, contemporary psychoanalysts may be following in the footsteps of the fathers of psychoanalysis, not only in the spirit of the discovery of the unconscious but also in the political infighting of entrenched dogmatic adherence to the views of their own schools. I believe that we all should be actively pursuing the former but struggling against the latter in promoting active dialogue among the many tongues of psychoanalysis.

Bonomi's work is fascinating on several levels and draws the reader into an intersubjective dialogue with the author, making this text an experience in reading, as well as a broad and deep survey of the life and times of the early beginnings and foundation of psychoanalysis. We are introduced to the founding fathers and mothers in such intimate detail that readers are left feeling they have actually met and known Freud, Ferenczi, Jung, Rank, and many others, the most fascinating aspect of which is Bonomi's analysis of Freud and Ferenczi. Analysis based on historical material is not a novel exercise. Freud's analysis of Schreber was based on the memoirs of his psychosis. In a similar manner, Bonomi uses materials from his extensive research on which to base his interpretations of Freud's and Ferenczi's psychodynamics.

The main point of difference that was the final cause of their becoming alienated was Ferenczi's contention that environmental trauma (sexual, physical, or emotional abuse) was at the root of psychopathology and contributed to personality formation. Freud was upset with Ferenczi's insistence on reading his "Confusion of Tongues" at the 1932 Wiesbaden IPA conference, which outlined his own trauma theory. Freud and his followers, especially Jones, then initiated a campaign to discredit and ostracize Ferenczi. This was the end point of various disagreements between Freud and Ferenczi, based particularly on the ideas that it was the relationship between analyst and analysand that is the healing factor in analysis (ideally), and that relaxation of standard technical parameters are necessary, especially in more severely regressed and traumatized patients.

In summary, Freud focused his work and ideas on developing a scientific approach to the study of the mind; Ferenczi was focused on helping to heal the traumatized and fragmented self, using relational dynamics

repeated in the analysis. Freud represented the authoritative father who provided a metapsychological theory of the mind; Ferenczi represented the maternal matrix that provided soothing and affection in helping to heal.

Both father and mother are essential in psychological development. These volumes will help the reader in developing deeper insights into the underlying dynamics of the founding fathers and mothers of psychoanalysis.

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Supervision Essentials for Psychodynamic Psychotherapies
by Joan E. Sarnat

Washington, DC: American Psychological Association, 2016, 139 pp.

Joan Sarnat, a psychologist and psychoanalyst practising in California, has written a helpful guide to the supervision of psychodynamic therapists. She has read an impressive amount of literature and makes some very good points, which this reviewer will discuss shortly.

Unfortunately, the cover of *Supervision Essentials* does not warn the potential enthusiastic reader that the writing therein is subject to what can only be called an unfortunate use of the defence of splitting. As we learn in the first few pages, and keep on learning throughout the book—stated openly at some times and more subtly at others—the relational approach is good; the classical approach is bad. And in case we slip up and forget that the relational approach is anti-authoritarian (read: anti-classical—that is, the classical approach from 100 years ago), Sarnat’s persistent use of the pronoun *she* drives it home in almost every page—especially when she refers to the (lowly) supervisee as “he.” To put it succinctly, the relational way of working described here is seen to privilege the supervisee/patient in a way that relational therapists imagine therapists working from other perspectives do not.

