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THALASSA is the Journal of the Sándor Ferenczi Society, Budapest.

THALASSA is the title of Sándor Ferenczi's classical work.

THALASSA is a symbolic reference to the sea, the womb, the origin, the source.

THALASSA is an interdisciplinary Journal devoted to free investigations in psychoanalysis, culture and society.

THALASSA roots in the historical traditions of Hungarian psychoanalysis, but it is not committed to any particular school or authority.

THALASSA welcomes all original contributions, historical, theoretical, or critical, dealing with the common problems of psychoanalysis and the humanities.

THALASSA comes out twice a year in Hungarian; we plan to publish the most important contributions also in English in yearbook form.

The first issue of THALASSA (Spring 1990) is based on the proceedings the first scientific conference of the Sándor Ferenczi Society held in Budapest, May 26, 1989, under the title **Psychoanalysis and Society**.

Description of the present issue:

In addition to an Editorial written by György Hidas, it contains the following contribution: The first three papers deal with the social relevance of Sándor Ferenczi's life work. GYÖRGY HIDAS (**Sándor Ferenczi, psychoanalysis, society**, pp. 3-12) gives a general overview of the social aspect in Ferenczi's work and comments on its contemporary significance. FERENC ERŐS (**The contribution of the Budapest School to analytical social psychology**, pp. 13-19) shows Ferenczi as one of the forerunners of analytical social psychology, elaborated by Wilhelm Reich, Erich Fromm, Theodor Adorno and others. RUDOLF PFITZNER (**The impact of Ferenczi's social concepts on the technique of psychoanalysis**, pp. 20-30) demonstrates how Ferenczi's sociological and biological views and his technical innovations are interrelated.

The next four papers approach the problem of trauma and collective repression. JUDIT MÉSZÁROS (**Manifestations of social repressions in psychoanalysis**, pp. 31-38) presents a case study of a Jewish patient born after the Holocaust. She analyses the social and political conditions which forced the patient and many of his contemporaries to repress the trauma of the Holocaust and also their Jewish identity. The paper of JUDIT SZÉKÁCS (**Survival strategies — as the psychoanalyst sees them**, pp. 39-42) describes the identity problems and crises to be found among the generation who were born after the war and grown up under the Stalinist and neo-Stalinist regime. The author illustrates her theses by analyzing special „survival strategies" of two patients. GYÖRGY CSEPELI (**„National unconscious"**, pp. 43-46) presents a hypothesis according to which the formation and development of modern national identity presupposes the repression of other, earlier forms of group identities (e.g. ethnic identity). GYÖRGY LITVÁN's contribution (**Collective repression — totalitarian regimes**, pp. 47-52) is an essay on the mechanisms of collective repression of historical events, traumas, and responsibilities in Fascist and Communist dictatorships. He shows how, for a long period, the facts and memories of the Hungarian revolution in 1956 were repressed in the nation's mind.

In the final section of the present issue problems concerning the interrelation between psychoanalysis and cultural, social factors are dealt with. PÉTER POPPER (**Biblical thinking and psychoanalysis**, pp. 53-60) interpretes some striking parallels between the Judeo-Christian and the psychoanalytic concept of personality. JÚLIA SZALAI (**Meditation on the shifts of a sociological train of thought**, pp. 61-70) gives account of a sociological research on the Hungarian preschool education. The author points out the particular influence of psychoanalytic pedagogy to the Hungarian nursery school system before and after 1945 — up to the seventies. JENŐ RANSCHBURG (**The superego and its present-day problems**, pp. 71-76) relates his research experiences on adolescents in Hungary, pointing out typical—and sociologically determined—crises in their personality development. In interpreting superego problems, he applies the concepts elaborated by Margaret Mahler and Erik H. Erikson. The article of IVÁN LUST (**From repression to primitive object relations**, pp. 77-86) examines the historical process in the course of which, in the modern consumer society, traditional syndromes of hysteria are replaced by narcissistic or borderline syndromes. The author explains this change in terms of an analytic social psychology inspired by the critical theory of Frankfurt School.

We accept contributions in Hungarian, English, German or French. Authors are requested to provide their papers with an English and/or Hungarian summary. Original articles, reviews, reflexions and suggestions should be sent to Dr. Ferenc Erős, Institute of Psychology of the Hungarian Academy of Sciences (Lenin krt. 67., H-1394 Budapest).

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