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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 symbolically refers to the sea, the womb, the origin, the source.

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

THALASSA has roots in the historical traditions of Hungarian psychoanalysis, but 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.

The first issue of THALASSA (1990/1) is based on the proceedings of the first scientific conference of the Sándor Ferenczi Society, held in Budapest, 1989, under the title Psychoanalysis and Society. The second issue (1991/1) is devoted to the life and work of Sándor Ferenczi. The third issue of our review (1991/2) deals with the relationship between psychoanalysis and hermeneutics. The fourth issue (1992/1) is devoted to the problems of the relationship between psychoanalysis and politics. The fifth issue (1992/2) is a memorial volume on Géza Róheim. The sixth issue (1993/1) contains psychoanalytic studies on language, fiction and cognition. The seventh issue (1993/2) is devoted to the life work of the French psychoanalyst Jacques Lacan. The focus theme of the eighth and ninth issue (1994/1–2) is the effects and aftereffects of the Holocaust — from psychoanalytic and psychosocial point of view. This issue commemorates the fiftieth anniversary of the Holocaust in Hungary.

The next (1996/1) issue of our review will be dealing with the relationship between psychoanalysis and deconstruction.

DESCRIPTION OF THE PRESENT ISSUE (1995/1–2)

In our section **PSYCHOANALYSIS AND POSTMODERNITY** we publish two essays by American authors. In his essay **The Epic of Disbelief (Post-modern turn in psychoanalysis)** LOUIS A. SASS exposes and criticizes the relativist, estheticist, narrativist, and fictionalist views of some modern psychotherapists and psychoanalysts, including Donald Spence, Roy Schafer, Richard Geha and others. He argues that all these trends contribute to the impoverishment of psychoanalysis, which thereby loses its contact with reality.

JOEL WHITEBOOK in his essay **Hypostatizing Thanatos: Lacan's analysis of the ego** first examines the Freudian theory as the heir of classical German philosophy, and then he analyzes Lacan's revision of Freud. Whitebook emphasises Lacan's monolithic and completely undialectic view of the ego. The ego's functioning is not seen as a mixture of rationalizing and insight, resistance and curiosity, deception of truth. Rather, it is seen *méconnaissance*, and *méconnaissance* alone.

In the next section entitled **PSYCHOANALYSIS AND ART** we publish four articles. CSABA HORGÁSZ in his essay **On the personality and artistic world view of Béla Bartók** attempts at a psychoanalytic interpretation of some fundamental traits of Béla Bartók's personality. The author shows the narcissistic character of the composer's personality. Based on Kernberg's theory, he exposes the workings of projective identification, splitting, idealization, devaluation, and grandiosity in Bartók's personality, finally, through the analysis of the early mother–child relationship, the author reconstructs Bartók's dominant unconscious internalized object relations. He argues that both content and form of the work of art originate in the artist's internal object-relational structure and dominant defense mechanisms. The author's conception of the psychology of artistic creation is illustrated by the second article, AARON H. ESMAN's classical 1951 study **Mozart: a study on genius**. In a paper written by the Swiss–American psychoanalyst NORMAN ELROD **Sergei Eisenstein and psychoanalysis** we get an interesting description of how the great Russian film director met and incorporated psychoanalysis into his artistic work, and how psychoanalysis was repressed in the Soviet Union from the early thirties on. Finally, a Hungarian philosopher, ANDREA STUMMER in her article **Psychological and/or existential** reviews a book by a German author Hans-Rudolf Schärer *Narzissmus und Utopismus*, which deals with the psychoanalytic interpretation of Robert Musil's novel *Man without Qualities*. Starting out from Schärer's book, she stresses the serious limitations of this approach in understanding Musil's life work.

The section **MASS — INDIVIDUAL — POWER** starts with an interview made by an American journalist in 1939 with C. G. JUNG **On the psychology of dictators**. Jung talks about Hitler, Mussolini and Stalin on the basis of his analytical psychology. He argues that Hitler reflects the unconscious of the German people, and that since, according to him, it is impossible to stop Hitler, he „advises” to the Western democracies that they should let Hitler turn eastward. Then we publish OTTO F. KERNBERG's **Mass psychology through the analytic lens**, the text of a paper the author read in Budapest in 1994. Kernberg analyses Freudian mass theory from the viewpoint of modern

developments in individual and group analysis. He points out that given the ever-present danger of group regression in contemporary mass society and mass culture, the dangerous effects of such regression on the controll of aggression, particularly violence, under such regressive conditions, and the dramatic deterioration in ethical functioning that group regression and mass psychology carry with them, the study of mass psychology so crucially influenced by Freud's contribution is an urgent task in our time. The last article of this section, the contribution of the Frankfurt psychoanalyst FALK BERGER entitled **Sigmund Freud and Elias Canetti on the psychology of the masses** elaborates the parallels and differences between the two great mass theorists.

In the section ON FERENCZI AND FREUD — AGAIN we publish first the Hungarian psychoanalyst, LÁSZLÓ BENEDEK's contribution **The analyst is also a human being. Thoughts on Sándor Ferenczi**. This paper pays attention to personal motives of Ferenczi's lifework. Ferenczi's three major working periods are separated by significant life events and new insights of Ferenczi upon them. The paper investigates the impact of significant persons of Ferenczi's life (such as father, mother, Freud, spouse and patients) upon his life and oeuvre. Not only the most important events and works of Ferenczi's lifework are stressed but some supposed failures and basic frustrations are underlined which presumably also played significant part in the vicissitudes of Ferenczi's lifespan. In his essay entitled **Sigmund Freud, the founder of psychoanalysis, and the Jewish minority existence in the Austro-Hungarian Monarchy** the Budapest psychiatrist LÁSZLÓ DÖME points out that it is sometimes hard to recognise the radical implications of psychoanalysis today, i.e. in being subversive of the dominant culture. Psychoanalysis, then, may not have been as directly hostile and corrosive as was Marxism, but it played a very similar role in undermining the existing social order. The author tries to find an answer to the question: Is it possible that some of the motives associated to Freud's discovery of psychoanalysis had their source partly in his social background and in the desire to end Jewish marginality, i.e. the uneasy relationship with the dominant culture?

The WORKSHOP section consists of two contributions. The first is a detailed case study of a psychanalytic patient. TIHAMÉR BAKÓ in his study **Conceived in mourning (disturbances of an early object relation)** vividly describes and interpretes the case as well as his own self-reflexions as therapist. The next essay was written by two psychologists from Debrecen. The title of ATTILA FORGÁCS's and MARIETTA NÉMETH's contribution is **Belly or stork? Transpersonal aspects of infertility**. According to the authors, psychological disturbance could play an important role in case of idiopathic

infertility. Psychoanalytic literature emphasizes the importance of unconscious motivation. Certain couples express their wish to have a baby on the rational level, but unknown conflicts have an opposite effect. The unidentified problems could be explored by the application of certain type of visualisation (e.g. dream analysis; exploration of early experiences; drawing; imagination; hypnosis; thematic meditation; free association; projective tests, etc.). It is worthwhile to detect those analogies, metaphores, allegories, and cryptophories, which are connected with femininity, fecundity, birth, and creation during the evolution, or in mythology, cultural anthropology, and arts. From the above mentioned symbols, the authors emphasize the therapeutical importance of imagined fruits, houses, soils, waters, and frogs. Moreover, there is an archaic relation between genesis (origin, conception) and cogitation (understanding). Is it necessary to know something to get fruitful? Is it equivalent with consciousness, intuition, or a strange kind of enlightenment? The authors suppose that conception has not simply a somato-physical but a psycho-spiritual aspect as well. The visualisation could assist to explore the hidden psycho-spiritual side of conception.

In our DOCUMENT section we publish the text of a documentary film produced by BBC under the title **The Children of the Third Reich**. The film is based on a dramatic encounter, led by the Israeli social psychologist DAN BAR-ON, between children of Holocaust survivors and Nazi perpetrators. Bar-On's article on the work of this encounter group was published in our previous issue.

In the ARCHIVES section ÉVA VARGA remembers the Hungarian psychoanalyst and educator Alice Hermann who was born hundred years ago. In the major part of the section we partly reprint here a Hungarian mental hygienic, pedagogic, and psychoanalytic journal **A Jövő Embere** (The Man of the Future), of which Alice Harmann was also a collaborator. The journal was due to be published in 1948, but the Communist censorship banned it before its actual publication. One galleyproof had been, however, preserved, and now, almost fifty years after, the reader can discover the optimism and enthusiasm, the intellectual richness and courage of a forgotten period in the history of Hungarian psychology.

In the present issue we publish also the contents of all six volumes of our journal published so far (1990–1995).