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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.

DESCRIPTION OF THE PRESENT ISSUE

MAJOR ARTICLES

CHRISTOPHER BOLLAS, *Architecture and the Unconscious*

The way we plan and live our built environments reflect unconscious forms of thinking realised through architecture. Cities become holding environments that offer inhabitants differing forms of psychic engagement with the object world. The way they are planned and the types of objects they offer add up to degrees of "imageability", an attribute of any city that could become part of a psychoanalysis of the built world, or what Bachelard termed a "topoanalysis". Cities also play with life and death as those who inhabit built structures will be outlived by the places they inhabit, yet they enliven the inorganic spaces they construct. All buildings may, then, be forms of death brought into lived experience, and architects negotiate complex issues involving the matriculation of forms of death into human life. The "spirit" of human endeavour needs representation in the built environment and we may consider the ways in which a psychoanalysis of the built world could lead to a psycho-spiritual representation of human life.

DAVID SIBLEY, The Binary City

The characterisation of the Western city through binary classifications seems increasingly inappropriate, first, because cultural fusions produce ‘thirdspaces’ which can only be captured in a more complex spatial language and, secondly, because a thirdspace politics is needed to resist the oppressions associated with binary oppositions. In this paper, it is suggested that the thirdspace arguments promoted by Soja neglect a history of resistance and academic critiques of binaries loosely associated with anarchism. Drawing on the ‘British school’ of object relations in psychoanalysis, it is also argued that the failure to think beyond binaries and to realise a thirdspace politics may be connected with the construction of the ‘Western self’ in a culture which is suffused with oppositions of desire and disgust.

SÁNDOR RADNÓTI, Freud, the *Bildungsbürger*

This essay is part of a longer study which combines the analysis of Freud’s treatise on Gradiva, Jensen’s short story entitled *Gradiva*, and the Roman relief called Gradiva. This part is dealing with Freud’s refinement, and examines two main issues: 1. how it fits into the context of the cultural model of the period of *Bildungsbürger*; 2. how Freud presents the foundations of his study from his own cultural material. This problem is examined here primarily in the context of art collection and archeology.

BICE BENVENUTO, Naples upside down

In this paper, originally written as a chapter for the recently published Italian version of her well-known book *Concerning the Rites of Psychoanalysis*, the author returns to Naples, where she was born and spent her youth. This is a return to the origins in several senses. Benvenuto considers Naples as a „boundary” place: a border between East and West, past and present, life and death, conscious and unconscious. In her view Naples is a metaphor of the unconscious because it is not hierarchically layered – neither historically nor socially – but characterized by a chaotic coexistence. Benvenuto argues that the mysteries of the city – like the mysteries of the unconscious – let themselves visible only when the observer can find the right distance and position to make an image where the seemingly chaotic, upside down fragments find their *real* place. For this image it is necessary to find one’s own, proper gaze which in turn makes it possible to go beyond unknown spaces – unexplored but still familiar places of the city and the psyche.

INTERVIEW

MÁRTA CSABAI, An interview with Bice Benvenuto

Bice Benvenuto is a Lacanian psychoanalyst, a member of the École Européenne de Psychanalyse, the founder and former director of the Centre for Freudian Analysis and Research. She has published several books in Great Britain, in the United States, Japan and Italy. She has been living and practicing in London for many years. Recently moved back to Italy where she is the director of the Françoise Dolto Association, and working on the opening of a „Green House” in Rome. In the interview she speaks about the state of psychoanalysis in a globalized world, about different topics of the psychoanalytic practice, and the role of the city and space in the development of children.

WORKSHOP

ZOLTÁN KELEMEN, An interminable masterpiece

Gyula Krúdy's fragmental novel, *Mit látott Vak Béla Szerelemben és Bánatban* [What the king Béla the Blind saw in Love and Sorrow] written in 1921, published in 1961, is an ideal field of research in the borderland between psychoanalysis and literature. The essay creates a dialogue between Freudian psychoanalysis and „community rituals” which had been analysed by Georges Bataille from the perspective of social psychology, and especially from the point of view of the concept of erotics. The author explores closely the textual world of Krúdy's novels. In this exploration he finds parallels for the role of tales in Krúdy's oeuvre. He focuses mainly on the role of object cult in Hans Christian Andersen's tales, and on the role infantile death experience and death-consciousness in Krúdy's own readings.

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, reflections, and suggestions should be sent to Dr. Ferenc Erős, Institute for Psychological Research of the Hungarian Academy of Sciences, Victor Hugo u. 18–22, H–1132 Budapest. Phone/fax: (36–1) 239–6043. E-mail address: thalassa@mtapi.hu and feros@mtapi.hu

THALASSA is available on Internet: <http://mtapi.hu/thalassa> and <http://www.c3.hu/scripta>

THALASSA is published by the Thalassa Foundation, Budapest (address above).

The present issue of THALASSA was supported by the Ministry of National Cultural Heritage, the National Cultural Fund of the Republic of Hungary, and the University of Pécs. Thalassa is edited in cooperation with the “Theoretical psychoanalysis” PhD program of the Doctoral School in Psychology of the University of Pécs, and of the Institute for Psychological Research of the Hungarian Academy of Sciences.

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A pszichoanalitikus mozgalom története, illetve a pszichoanalízis irodalmi és társadalomtudományi recepciója Magyarországon hosszú múltra tekinthet vissza. A XX. század első éveiben Csáth Géza, Kosztolányi Dezső novelláiban, Szilágyi Géza verseiben már megmutatkozik Freud erőteljes hatása, az igazi áttörés pedig akkor következett be, amikor Ferenczi Sándor 1908-ban személyesen is megismerkedett Freuddal, és annak elkötelezett hívévé, közeli munkatársává vált. Levelezésük, amely 1908-tól 1933-ig, Ferenczi haláláig tartott, a pszichoanalízis történetének egyik legfontosabb dokumentuma.

A pszichoanalízis sajátos szemléletű és arculatú „budapesti iskolája”, amely Ferenczi Sándor munkássága nyomán bontakozott ki a XX. század húszas és harmincas éveiben, és amelyhez a lélekelemzésnek jeles művelői tartoztak, főként külföldön, Angliában,

az Egyesült Államokban, Franciaországban vált ismertté. A budapesti iskola „hazahozatala”, történetének feltárása, Ferenczi Sándor és a többi klasszikus magyar pszichoanalitikus műveinek igazi értékelése és feldolgozása csak az utóbbi másfél évtizedben kezdődött el.

Ám Ferenczi munkáinak mind a mai napig nem létezik teljes, szakmailag és filológiaiilag hiteles magyar kiadása, bár az utóbbi években fontos válogatások jelentek meg műveiből, illetve a róla szóló írásokból. Ugyancsak hiányzik egy korszerű, részletes és autentikus Ferenczi-életrajz, amely a magyar pszichoanalitikus életét és művét korának tudományos és szellemi irányzataival összefüggésben, a társadalmi és történeti kontextusba beágyazva vizsgálná. Ez a kötet egy ilyen, társadalomtörténeti háttérű intellektuális életrajz előmunkálatait tartalmazza.