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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 (2000/1)

We devote a special section to the ideas and principles of the Hungarian pediatrician Emmi Pikler (1902–1984), who founded the Pikler Institute, a children's home and orphanage in Budapest. The Institute is known also as the "Lóczy", after the name of street where it was founded and is still located today. The Institute hosts children who are without families, temporarily or permanently. Experiences accumulated during fifty years of the Institute's existence, as well as follow-up studies, confirm the exceptional efficiency of the work done by E. Pikler's and her collaborators. Among their many achievements, they were highly successful in minimizing the effects of hospitalization. E. Pikler's methods and ideas, as well as the Institute's experiences, have become well known and celebrated abroad, especially in French language circles.

A series of articles, introduced by ÁGNES SZÁNTÓ FÉDER, deal with the Institute's experiences and their implications for the theory and practice of psychoanalysis, child development and education. BERNARD GOLSE, in his article, **Very young children in institutions: a paradigm for psychoanalysts**, describes the Institute as revolutionary, and offers new ways to think about the psychic needs of young children and their relational requirements.

Two theoretical contributions deal with the problem of observation — the basis of Pikler's and the Institute's work. BERNARD GOLSE, in his essay, **Observation: from theory to practice and from practice to theory**, examines the original point of view of the "observing baby" and its far-reaching possibilities. DIDIER HOUZEL's essay, **From attention to observation: the concept of attention**, deals with the ontogenesis and pathology of voluntary and spontaneous

attention and the place of attention in psychoanalysis, particularly in the work of W.R. Bion.

The remaining contributions present the practice of the Institute in everyday life, and deal with specific therapeutical problems. MADELEINE VABRE's essay, In the "**Lóczy**", **babies learn to exist while moving**, celebrates freedom of movement in the Institute, an important basis for the future development of the baby's personality. In her article, **On the relation between early objects and the self**, NATACHA KUKUCKA-BIZOS deals with the fragility of the ego of the very young child in relation to the separation, and she points out the importance of care in restructuring the ego. ROBERT LAGIER, in his article, **History of the young child and the psychic future of the adult: the "Lóczy"'s experience**, treats the process of the development of individuality and the transition from ego to self in terms of C. G. Jung. MYRTHA-HEBE CHOKLER, in her case study, **The future of the gaze**, describes therapy with a multi-handicapped child. Following E. Pikler's method, and applying the theory of motor development in very young children, she analyses the process in which advances in the child's capacity to move gradually extend to all aspects of her mental life, and, in particular, to the child's relation to her family. GIUSEPPE BENINCASA in his article, **The organization of bodily and psychic "movement" in child psychotherapy: some observation**, describes two cases in which the capability of the therapist to modify himself (at a postural as well as on an emotional level) allows the child to activate his own changes. Finally, LÍVIA NEMES, in her article **Fantasized mother-image in the mental world of a young girl being in state care**, describes a case in which she cooperated with the Institute as a supervisor. She analyses difficulties in the evolution of the mother-image (mother absent-present) of a very young girl living in the Institute.

In our **WORKSHOP** section, we publish two essays dealing with the relationship between art and psychoanalysis. TÍMEA SZABÓ, in her essay **Milán Füst's aesthetics - free verse and psychoanalysis**, discusses the free verse of the Hungarian poet Milán Füst and his great aesthetic work, "Vision and emotion in art". Füst's work represents a kind of theoretical psychoanalytical knowledge that draws attention to radical aesthetic theories. According to the author, there is a correspondence between Füst's free verse and his aesthetic theory. Furthermore, a parallel can be found between the Lacanian subject in psychoanalysis and the poetic subject in Milán Füst's oeuvre. NAOMI SEGAL's essay, **Adulterous triangles for the '80s and '90s: Fatal Attraction and The Piano**, analyzes these two films, which evoked great interest in the last decade. Using a psychoanalytic feminist approach, the author explores the structure of two kinds of adulterous triangles and discusses the relations and symbolic roles of the characters as they subvert traditional forms of triangulation.

In our **ARCHIVES** section, we publish MAGNUS LJUNGGREN's contribution, **The Early Psychoanalytical Breakthrough in Poland**. The article

outlines the development of psychoanalysis in Poland from the 1900s to the years following World War II. The author introduces the main characters of early Polish psychiatry, with special regard to the contribution of Jan Nelken, and explores the relationship of Polish psychoanalysts to Freud, Jung and other important figures of the early period. He also shows the political context of the history of Polish psychoanalysis.

In the **IN MEMORIAM** section, we publish VIKTÓRIA RADICS´ s essay, **one single nut**, a commemoration and subjective recollection of Dr. Iván Ingusz, a Hungarian psychoanalyst who died last year.

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@c3.hu and feros@mtapi.hu

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

THALASSA is published by the Thalassa Foundation, Budapest (address above). Subscription and distribution: SZIGET REHABILITÁCIÓS SZÖVETKEZET, Murányi u. 21, H–1078 Budapest, phone (36–1) 342–7158.

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

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