
Edited by Tihamér Bakó, Antal Bókay, Ferenc Erős (editor-in-chief), György Péter Hárs, György Hidas, Robert Kramer, Judit Mészáros, Júlia Vajda.

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 (2001/2–3)

MAJOR ARTICLES

DÁVID MARNO: The psychoanalytical narrative

This paper deals with the following question: why and how could the narratives told by the patient or the doctor during the psychoanalytical treatment have therapeutic effect? Analysing Freud's two well-known case histories, "Dora" and the "Wolf Man", the author focuses on the problem of the objective reality of a given story. Is the "rightness" of a story equivalent to its therapeutic efficiency? If it is, does this 'rightness' mean that the story is 'real'? The author seeks the answers in the Freudian theory, and at the end of the paper he tries to demonstrate that these questions (and the possible answers) are of great importance not only for theoreticians of psychoanalysis, but also for those who are interested in the philosophy of history.

ATTILA BÁNFALVI: Psychoanalysis as disguised woman

It can be said that one of the most important features of the fate of psychoanalysis is that its role in the contemporary cultural landscape shows strong resemblance – at least from an epistemological point of view – to the role of femininity during the late 19th century. With its continuous, but never perfect disclosure from the valid epistemological methods can remind us of the masculine-feminine (scientific-not-scientific) relationship as it was one hundred years before. The knowledge and practice of psychoanalysis – from a scientific point of view – is as problematic as being woman was a problematic gender at that times. The knowledge in psychoanalysis is uncertain, immature, and indefinite – like the femininity in the empire of sciences.

Is it possible that psychoanalytical knowledge is a *perverse knowledge*, and it does not want to give up its immature multiplicity for the sake of the mature one-sidedness of science? It is not a real science, but it can seduce with its special knowledge; it is a promise for filling up the epistemological sphere, which is left empty by science.

Psychoanalysis can be seen on this basis as a cultural construction, which plays the role of a hysterical patient; namely, if the hysteric appears – in terms of philosophy – as a “for herself” woman, an “almost” man, then psychoanalysis seems as a “for itself” pseudo-science, “the most almost” science. It is possible that psychoanalysis is not so much an “under-science”, but a space where the culturally coded intellectual tendencies have been fighting against femininity.

JUDIT B. GÁSPÁR: Is there a need for metapsychology?

The first and larger part of the essay formulates certain critical reservations against the latest trend in psychoanalytical thought i.e. the one-sidedness found in the paradox of “re-empiricisation” and “re-scientification”, which the author assumes to be present in the recent, by all means highly inspiring, works of György Gergely and Tamás Tényi (2000) following D. N. Stern (1985), Peter Fonagy and Mary Target. Part two is concerned with the philosopher Attila Bánfalvi’s (1998) suggestion that calls our attention to the consequences of the above-mentioned tendencies for the psychoanalytical, psychiatric practice, namely, that the viewing the psyche as a thing threatens to annihilate the *differentia specifica* or the veritable mission of psychotherapy, since it jeopardises the main character of psychoanalysis which is necessarily deviatory, marginal, social critical, and subject-centered.

The author emphasizes the need for a continuing justification of the Freudian ways of asking question, in other words, for the embedding of the psychoanalytical theory and practice into the philosophical, cultural critical, cultural anthropological and social psychological context, which is indispensable for the analytical thought. According to the author, the theories born in the course of the psychoanalytical thought are ways of thinking and discourses which enter into communication with the patients’ world view and general feelings. Thereby a common discourse establishes itself in the course of the analysis, which at the same time grows into an interpretative hermeneutical process of both the analyst and the patient.

MÁRTA CSABAI: Fascinated by the impossible. Ruptures and recurrences in the psychoanalytic discourse

It is a well-known feature of contemporary psychoanalysis that, in contrast to the classical period, questions of narcissism, the self and subjectivity, mother-child attachment, borderline pathologies and related problems dominate both clinical practice and theoretical writings. Instead of the Oedipal problematic

and sexuality, it is the pre-oedipal period – with an accent on the question of “origins” – which is in the focus of attention of present-day psychoanalytic authors. The paper presents an overview of the main issues which have been raised in the leading psychoanalytic journals during the last few decades, and points out that though the classical questions have not disappeared from psychoanalytic discourse, they are hidden in the “ruptures” and “fragments” of it, and turn up periodically in forms of “recurrences”. Following a Foucauldian approach the author emphasizes that these discursive recurrences substantially determine the formation of psychoanalytic thoughts, and suggests that the (pre-oedipal) problems of origins are not independent of the (oedipal) understandings of sexuality.

PÉTER KAKUK: Critique, fiction, and therapy. Foucault and the critique of psychoanalysis

The paper examines Michel Foucault’s critique of psychoanalysis. From the beginning of his career till his latest period psychoanalysis was a highly relevant theme in Foucault’s intellectual endeavour. Despite the central role played by psychoanalysis in his works, no separate book was dedicated by him to the problem of psychoanalysis, nor he developed a unified concept of it. Focusing on three works of Foucault’s – *Introduction to Binswanger’s Dream and Existence*, *The Order of Things* and the first volume of *The History of Sexuality* – the paper attempts to show what meanings can we attribute to the Foucauldian critique of psychoanalysis, and how can we characterize its relation to psychoanalysis.

LOST CHOLDHOOD

In this section we publish two contributions that were presented originally at the literature section of the international conference of the Sándor Ferenczi Society on “Lost childhood”, Budapest, 23–25 February, 2001. LÍVIA NEMES in her essay **The representation of lost childhood in Miklós Radnóti’s prose** analyses the Hungarian poet’s autobiographical novel *The Month of Twins*. The author shows how lost childhood is represented in Radnóti’s recollections, and how the fate end is anticipated in the prosaic and poetic works of the writer who was murdered in a death marsh during the second world war. ANNA VALACHI in her article **Three siblings – three attempts at reconquering lost childhood** show the life histories of the Hungarian poet Attila József and his two sisters Jolán and Etelka. The author analyses three different strategies of the three siblings by which they attempted to compensate their being orphaned at early age.

WORKSHOP

KATA LÉNÁRD, TAMÁS TÉNYI: **Ferenczi's late writings and the intersubjective theories**

It is a well-known fact that Ferenczi did not write his *Clinical Diary* – as most of his late works – in Hungarian. Nevertheless, he uses the term 'katonadolog' in Hungarian even in the German text, and the English translation refers the original Hungarian word in a footnote as 'soldiers can take it' – a fundamental concept in the education of children in Hungary.

Ferenczi connects the term 'katonadolog' to the concept of biphasic trauma and to the interpretation of trauma as a moral shock (“...intimidation, imposition of an alien will” [Diary, 24. January 1932.]; ...the usual cure is repression: 'it is nothing at all', 'nothing has happened', 'don't think about it', 'katonadolog', but nothing is ever said about these ugly matters... these are ignored or even rejected [Diary, 31. January 1932]).

We examine how can this be connected to the idea of intersubjective self theories, the construction of meanings in the early mother-child interactions, of meaningful inner contents and common experiences. Further, we analyse how the child, who may be exposed to parental interpreting power, can create a distorted image of reality that has nothing or little to do with his own real experiences.

According to the theory of biphasic trauma, it is the parental denial and interpreting power that is really traumatogenic, and this is complemented by the interpretation of the child's pain as 'katonadolog'. However, due to the deviant parental mirroring and through defence mechanisms which distorts reality, the 'transcription of reality', the formation of “false and robbed self” (Winnicott and Schibbye) starts as early as in the preverbal age (Stern, Fonagy, Target, Gergely). In this sense we may say that the mother's body – her movements, gestures etc., in fact her language as well, become part of the child's mother-tongue through their intersubjective relationship.

NÓRA BEDE: **The power of the words found**

In Hungary, the problem of Jewish identity has become the focus of much attention since the end of the seventies and the beginning of the eighties. Works dealing with this topic explored the impacts of the trauma through psychiatric and psychoanalytic case studies, both in Hungarian and international literature. In this approach Jewish identity appears as a manifestation of a self afflicted by pathologies.

In the eighties and nineties we experience a „re-reading” of this pathological narratives. One of the fundamental ideas of psychological theory is that we reconstruct the past in the light of the present and the future, and the emphasis is on the continuity, the constructedness, and inner and outer balance of the self. According to the narrative model, in contrast to the causal

scheme, symptoms can be considered a starting point rather than an end result, in the sense that the symptoms, the life historical crisis are arranged into a story within the frames of dialogue. In this way the past can be elaborated, and, as a story, may become part of the public memory.

The focus of the research presented in this article is on the family narrative of survivors of the holocaust and their descendants. These narratives make possible to see the variations of Jewish identity of different generations, as well as the structure and content of these differences.

ARCHIVES

In this section we publish excerpts of the writings, originally written in German, by Mrs. HENRIETTE VON SZIRMAY-PULSZKY, a Hungarian autodidactic psychologist (1883–1970). These excerpts – under the title **Genius – pathologies – cultural history** – are interesting historical documents of the laic reception of psychoanalysis in Hungary in the 1930s, and, at the same time, they witness the authors' erudition and originality in interpreting some characteristics of the Hungarian literature as well as of the cultural history of religions.

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>

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 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, Budapest.

E számunk szerzői

- B. Gáspár Judit**, pszichoanalitikus, 1016 Budapest, Gellérthegy u. 31.
- Bánfalvi Attila**, filozófus, Debreceni Egyetem, OEC, Magatartástudományi Intézet, 4012 Debrecen, Nagyerdei krt., 98. Pf.: 45.
- Bede Nóra**, pszichológus, PhD-hallgató, PTE, 1145 Budapest, Columbus u. 24/a.
- Csabai Márta**, pszichológus, MTA Pszichológiai Kutatóintézet, 1132 Budapest, Victor Hugo u. 18-22.
- Kakuk Péter**, filozófus, PhD hallgató, Debreceni Egyetem, OEC, Magatartástudományi Intézet, 4012 Debrecen, Nagyerdei krt., 98. Pf.: 45., e-mail: kakukpeter@hotmail.com
- Lénárd Kata**, pszichológus, PhD hallgató, PTEÁOK Pszichiátriai és Orvosi Pszichológiai Klinika, 7625 Pécs, Rét u. 2.
- Marno Dávid**, filozófia szakos egyetemi hallgató, ELTE BTK, a Láthatatlan Kollégium diákja, 1012 Budapest, Márvány utca 7. E-mail: davidmarno@freemail.hu
- Nemes Livia**, pszichoanalitikus, 1075 Budapest, Rumbach Sebestyén u. 12.
- Tényi Tamás**, pszichiáter, pszichoterapeuta, PTEÁOK Pszichiátriai és Orvosi Pszichológiai Klinika, 7625 Pécs, Rét u. 2.
- Valachi Anna**, irodalomtörténész, 1046 Budapest, Óceán-árok u. 15.

Contents

MAJOR ARTICLES

<i>Dávid Marmo</i> : The psychoanalytical narrative	3
<i>Attila Bánfalvi</i> : Psychoanalysis as disguised woman	55
<i>Judit B. Gáspár</i> : Is there a need for metapsychology?	83
<i>Márta Csabai</i> : Fascinated by the impossible. Ruptures and recurrences in the psychoanalytic discourse	99
<i>Péter Kakuk</i> : Critique, fiction, and therapy. Foucault and the critique of psychoanalysis	121

LOST CHILDHOOD

<i>Livia Nemes</i> : The representation of lost childhood in Miklós Radnóti's prose	137
<i>Anna Valachi</i> : Three siblings – three attempts at reconquering lost childhood	145

WORKSHOP

<i>Kata Lénárd, Tamás Tényi</i> : Ferenczi's late writings and the intersubjective theories	155
<i>Nóra Bede</i> : The power of the words found	169

ARCHIVES

<i>Henriette von Szirmay-Pulszky</i> : Genius – pathologies – cultural history	181
---	-----

BOOKS	210
--------------------	-----

EVENTS AND INFORMATION	213
-------------------------------------	-----

ENGLISH SUMMARIES	215
--------------------------------	-----

JELLENKOR

IRODALMI ÉS MŰVÉSZETI FOLYÓIRAT

- SZIJJ FERENC versei 1001
NAGY GÁSPÁR verse 1004
VISKY ANDRÁS verse 1008
PÁLYI ANDRÁS: Szabadíts meg (*novella*) 1012
SCHEIN GÁBOR versei 1026
TORNAI JÓZSEF versei 1028
GRECSÓ KRISZTIÁN: Krisztus, utolsó (*elbeszélés*) 1030
DEMÉNY PÉTER versei 1044
FEKETE VINCE versei 1046
KISS OTTÓ: Szávó udvara (*novella*) 1049
BÓDIS KRISZTA versei 1054
PEER KRISZTIÁN: Tervezgetés az akváriumban (*elbeszélés*) 1055
KARAFIÁTH ORSOLYA verse 1061
HEIMITO VON DODERER: Boldogság és sápadtság (*Keleti metropoliszok: elsüllyedt világok ragyogásának visszfényei a Nyeeszkij sugárúttól a Petőfi rakpartig*) 1062

*

- THOMKA BEÁTA: A történelem mint tapasztalat, regény és retorika (*Esterházy Péter Harmonia caelestiséről*) 1064
BACSÓ BÉLA: Valóban elavult lenne az észlelés? (*tanulmány*) 1072
TILLMANN J. A.: Átjáró-kérdések (*A [képző]művészet ezer és tízezer éves távlatai között*) 1079

*

- MIKOLA GYÖNGYI: Bevezetés az alföldi falu retorikájába (*Grecsó Krisztián: Pletykaanyu*) 1088
SZILÁGYI ZSÓFIA: Vihaross és a tűzoltóparancsnok lelkében dúló vihar (*Péterfy Gergely: A tűzoltóparancsnok szomorúsága*) 1092
KROMMER BALÁZS: Jól mondja (*Halász Margit: Csillagkerti szonáta*) 1097
GÖNCZY GABRIELLA: „...Majdnem teljes bizakodással megyek céloim felé” (*Heinrich von Kleist: Levelek*) 1101

2001

OKTÓBER