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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

J. EDGAR BAUER, Sándor Ferenczi: Sexual difference, thalassic regression and the question of a “non-anthropomorphic animism”

Against the backdrop of Sándor Ferenczi's revisions of the Freudian conception of sexuality, the essay focuses on the overall design of *Thalassa* as an itinerary back to the sources of symbolic representation. Assuming that Ferenczi's elaborations purport not just the “motherly” complement to the Oedipal setting, but the radical re-inscription of the progressive dynamics of the Father's Law within a scheme of agonistic regression, *Thalassa's* foremost significance is seen in connection with the attempt to re-conduce the redemptive aspirations of Western religious traditions to the lucid truth of tragedy.

MÁRTA CSABAI, The story that cannot be told. Somatization and the structure of the self

It is a classical theme in psychoanalytic thinking that the essence of the person is “inside”, buried deep down in personality. It is a generalization which comes from the strongest traditions of Western philosophy. Following this trend psychosomatic symptoms had been explained for many years as specific barriers which have the function to cover or hide the inner conflicts of the patient. From the 1970s on newly emerging concepts – especially the so-called *alex-*

ithymia and *pensée opératoire* theories – have started to argue that the psychosomatic patient “has nothing to hide”, since his/her self has become emptied through the process of destroying significant memories and meaningful contents. In these cases the subject’s conflict-solution – and often the whole way of existence – can be characterized by a substantially somatic style. The paper examines these frequently discussed concepts, and connects them to those contemporary constructs which consider the “empty” self as a symptom of late modernity and that of the pathology of adaptation. These theories point out the dangers that the “empty” self can find the only proof of its existence in the addictive products of consumer society or in somatic pain.

WORKSHOP

ENIKÓ DARABOS, The Other and the “feminine status” – Jacques Lacan as feminist scandal-maker

The paper focuses on the meaning effects of the Lacanian Other as being simultaneously the metaphor of Law and the metonymy of Woman in the late seminars.

The first section dwells on Lacan’s interpretation of the Freudian concept of “primal repression”. In Freud’s view the “primal repression” is the process of inscribing of *Vorstellungsrepräsentanz* as representative of the drive. Lacan’s reading emphasizes that these constitutive elements function as “the representative of representation”. Interpreting the subject’s relation toward the signifier means to explore these raw material elements as the “lining of the subject”. Lacan relates this “lining” with the “primal signifier” as the radical meaninglessness of language that is assigned to the primal unity with the mother. This imaginary unity is broken by the effect of the “binary signifier” that is rendered as *alienation* and *fading* of the subject that becomes subordinated to the “phallic function”. The gender positions of the subjects can be interpreted as their relation toward the “phallic function”.

The second part of the examines how this “phallic function” works. “Traversing fantasy” seems to be a subjective movement in which the subject would get off the burden of the Other by being capable of symbolizing something real.

The last section deals with the Freudian and Lacanian view of woman emphasizing the concept of *jouissance* as a possibility of getting over the law of the phallus. What is at stake in this section is the status of the woman in the Lacanian psychoanalysis comparing with the views of Nietzsche and Derrida.

ANNA KENDE, Mothering in psychoanalysis: possible consequences for women as subjects

The article looks at various psychoanalytic theories of mothering in search of women's subjectivity. The comparison between the Kleinian theory of motherhood and Winnicott's view of the subject helps us to understand the conservative image of women and motherhood in psychoanalysis, and the radical nature of the shift from viewing motherhood as a pre-social, ideal, symbiotic dyad with the child toward seeing the ambivalence in the role of motherhood and in the relationship with the child. Feminist psychoanalysis reinforced the movement from a father-centered psychoanalysis toward a mother-centered one, however it is not the reinvention of the pre-oedipal phase which brought the question of women's subjectivity on the surface, but rather the focus on the issue of intersubjectivity.

TIHAMÉR BAKÓ, Working through a sexual abuse

The case study is an account of the therapy of a patient who had been victim of a sexual abuse. The trauma has undermined her basic trust, influenced her identity development, as well as her capacity for intimacy, and evoked a splitting between the parts of her self. The analytical work has included mediation, reparation and the reconstruction of trust. In the process of the correction of experiences, a dialogue has been started between the parts of the self, finding a way back to the state before the trauma, triggering an integration of her self-parts, restoring the continuity of past, present and future, and reorganizing her personality.

ARCHIVES

In this section we publish two texts by SÁNDOR FERENCZI. The first text, **Gulliver Phantasies** is the translation of his lecture originally held in English at the annual meeting of the New York Society for Clinical Psychiatry on December 9, 1926. The second text, **On behaviorism**, a short critical reflexion on the American behavioristic psychology, was originally published in the Hungarian social science journal *Századunk* in 1930. This text is published here with an introduction of ANDRÁS LENGYEL.

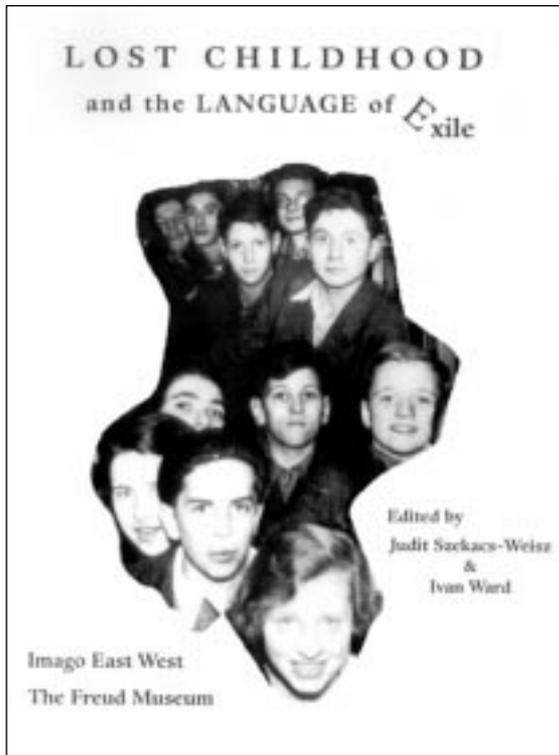
We accept contributions in Hungarian, English, German or French. Authors are requested to provide their papers with an English and/or Hungarian summary. Original articles, reviews, reflections, and suggestions should be sent to

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